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THE ROMAN BREVIARY

THE ROMAN BREVIARY

REFORMED BY ORDER OF THE HOLY
ŒCUMENICAL COUNCIL OF TRENT;
PUBLISHED BY ORDER OF POPE ST
PIUS V.; AND REVISED BY CLEMENT
VIII., URBAN VIII., AND LEO XIII.

TOGETHER WITH THE

OFFICES SINCE GRANTED
AND THE MARTYROLOGY

TRANSLATED OUT OF
LATIN INTO ENGLISH BY

JOHN, MARQUESS OF BUTE, K.T.

R. C. Ch. - Lit. - (Brev.)

A NEW EDITION

FOR USE IN ENGLAND

WILLIAM BLACKWOOD AND SONS
EDINBURGH AND LONDON
MCMVIII

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TRANSLATOR'S PREFACE.

DIFFERENT parts of the Roman Breviary have long been translated for the use of the faithful in English-speaking countries. Nearly all the common books of devotion contain the ordinary form of Vespers and Compline, and there are Vesper books, containing the whole of that office, for every day in the year. There are also translations of Prime, Terce, Sext, and None. Of Mattins and Lauds, however, there have only been published those for a few days, such as Christmas and the last three days of the Holy Week, and the copious extracts which are contained in the English version of Guéranger's *Liturgical Year*.

The object of the Translator in the present work has been to supply this deficiency by laying open to the English reader the whole of the Prayer of the Church. He thinks that this may be grateful to a considerable number of English-speaking Catholics, who would wish, at any rate at times, to read the Service of the Church, but are debarred from doing so by ignorance of the Latin language; and more especially so to converts who have been accustomed to the daily office while Anglicans. Even to some of the clergy, he is not without hope that this version may be of interest, since he has taken great pains to elucidate difficult passages, to explain the historical and other allusions, and, above all, to verify the references to the Holy Scriptures. If the book should fall into the hands of persons who are not Catholics, he ventures to hope that it may at any rate be the means of softening some prejudices.

It is now nearly nine years ago since the Translator began his work, and he cannot conceal from himself that when he did so, he did not fully realise either how vast a work it has proved to be, or how little he was himself fitted to execute it satisfactorily. He has bestowed a great deal of reading and investigation upon it, and he has enjoyed the advantage of a learned friend's revision; but at the moment of giving it to the public he feels anything but well content with it, and can only protest that it is his best, and that it is, in his judgment, better that the work should be done thus imperfectly than not at all.

In considering the work, the reader will please to understand that the following are the principles which have been followed. The book is a translation from the Latin, and where the original texts are Hebrew, Chaldee, or Greek, it is not these texts but the Breviary Latin rendering of them which is translated into English, the aim of the Translator having been merely to give a rendering, in as good, plain, manly, and idiomatic English as he could command, of the Latin Service-book of the Church. Accordingly, whenever the Latin has a distinct sense of its own—as, for instance, in Ps. lxxv. 5—that sense is given simply without any remark, and the divergence from the original is only pointed out in footnotes in a few cases where it appeared desirable to know both renderings in order to understand the context. Moreover, in the Psalter, and in a few other places, the Rev. James McSwiney, S.J., to whom the Translator has to acknowledge so many obligations, has been kind enough to bracket the words which are not, now, to be found in the Hebrew at all. In the case of a single word in Lam. iv. 7, Dr Gesenius' rendering of the Hebrew is put in the text, and the literal translation of the Latin in a footnote.

In cases where the Latin is obscure, either in its rendering of the Scripture, or elsewhere, the original has been referred to when possible, in order to find what the Latin is probably intended to mean, and here the Translator has again to acknowledge his indebtedness to the learned Jesuit already named, for his assistance in a work for which the Translator's own knowledge only most imperfectly qualifies him.

It will be gathered from the above that the Translator has not followed any existing version exactly in the rendering of the Holy Scripture. The version, or rather series of versions—for there are many different recensions of the text,—generally called the Doway Bible, does not much commend itself to the English ear, and is indeed, especially in the earlier recensions, difficult to understand for any one who does not know Latin, and indeed other languages also; and moreover, none of the recensions possess that ecclesiastical authority which is enjoyed, for instance, in Italy, by the Italian version of Archbishop Martini. Under these circumstances, it has been the custom for English-speaking Catholics, in compiling books of devotion, to make renderings of the Latin at their own convenience, and indeed in the recently published *Hortus Animæ*, which bears the *imprimatur* of the Cardinal Archbishop of Westminster, the Psalms in the Little Office of the Blessed Virgin were translated from the Hebrew without any regard to the Latin at all. The present Translator has therefore felt himself abundantly justified in using any good English at his command, while adhering to the sense of the Latin, of which he trusts that his text will be found a faithful rendering.

As regards the proper names in the Old Testament, it has seemed to him most convenient to use the transliteration from the Hebrew which is most commonly used by the Jews, as well as by the general world, in this country, instead of reproducing the Vulgate's imperfect transliteration of the imperfect transliteration of the LXX. from the Hebrew. But where the names, even of the same persons, occur in quotations from the New Testament, the transliteration is equally made from the original, and therefore the Greek form preserved.

In those parts of the office which are not taken from the Scriptures, such as the readings from the Fathers, the Translator has not been careful to give the same word-for-word rendering as in the passages from Scripture. The genius of the Latin language, its long and involved sentences, and such forms as the Ablative Absolute, would make a translation like a school-boy's exercise a piece of very inelegant English composition, and almost intolerable as a devotional formula. His aim, therefore, has been to reflect the ideas of the Latin in the best English mirror he can command, and he must deprecate criticism upon the mere ground of freedom of translation. Besides this, he has only to call attention to the treatment of the quotations from Scripture found in the extracts from the Fathers and in the biographical notices. Where (*a*) the quotations are very fragmentary, he has usually given them in full, but wherever this has been done to a very considerable extent, as by the insertion of whole clauses or sentences, it is indicated either by a footnote or by the inserted words being put in brackets; and where (*β*) the quotations are from some version of the Scriptures different to the present Vulgate, such as the so-called *Itala*, or literally translated from the LXX., or seem to be inaccurate quotations from memory, or various readings created by copyists' blunders, he has harmonised them with the rest of his text, as it seemed to him that to embalm these eccentricities in an English rendering would be, even were it always possible, a mere useless piece of Antiquarianism. An exception is made in the case of a few passages where the sense is clearly and curiously affected, and these have been invariably pointed out in footnotes.

In the biographical sketches of the lives of the Saints, a few passages will be found inserted in brackets. These are almost always proper names, dates, or geographical identifications. They have been inserted with the idea of making these biographies more interesting and valuable, and are almost always taken either from Alban Butler's *Lives of the Saints*, or from the very valuable French work in seventeen volumes, intituled, *Les Petits Bollandistes*. The constant changes in the Translator's place of abode, and his frequent journeys, rendered it naturally impossible for him to have always at hand a copy of the *Acta Sanctorum* themselves, even had it been needful for his purpose.

The poetical portions of the Breviary have given the Translator peculiar trouble. Only a few, and those of the more obscure, of the Hymns, are presented in his own paraphrase. For the rest, he has sought to obtain the use of the versions which, as far as he could judge, combined the largest amount of poetical merit with accuracy in rendering the sense of the originals, and he has not felt it necessary to take into consideration the religious opinions of those by whom such translations have been executed. In all his applications, he has been met with uniform courtesy and compliance with his wishes, and he here begs to ask pardon for any breach of copyright which he may have unknowingly committed by reprinting hymns of which he did not know the translator. The source whence each is taken has always been indicated.

A great number of the hymns are by the late Rev. E. Caswall, of the Birmingham Oratory, who died during the printing of the work. (R.I.P.) The Translator expresses his thanks for his constant obliging kindness.

H. E. Cardinal Newman has permitted the Translator the use of all his published hymns. The hymn for Prime has never been published before, except in a little book printed by the present Translator a few years ago, and for which he obtained it from the illustrious writer. H. E. has also had the goodness to prepare the doxologies, altering with the Office, belonging to his own hymns.

The Rev. Dr Littledale contributes a considerable number of hymns, some of which are original, and written expressly for this work.

The elegant hymns for Midsummer Day, one of which is written expressly for this book, are by a noble friend, who desires to remain anonymous.

The Translator begs finally to express his sincere thanks to the Rev. Dr Wallace, the Rev. W. J. Blew, Rev. W. J. Copeland, Mr J. D. Chambers, the Messrs Novello, and all others to whom he is indebted for the use of copyright hymns. The Translator tenders to all his thankful acknowledgment. In regard to the hymns, the alteration in the last verse, caused by certain Festivals and Seasons, depends in the original upon the scansion. This distinction, viz., why one hymn should alter and another not, could not be rationally adopted in the English, where the metres are not always the same as in the Latin. The Translator, therefore, has provided for the alteration of all the unchanging hymns, viz., those of the Small Hours, while the hymns of Mattins, Lauds, and Vespers, which change with the Office, do not here undergo the alteration of the last verse.

Besides the hymns proper, there are a good many passages, such as the Blessings at Mattins, and some of the Antiphons and Responsories, which are either in actual verse or else written with some peculiar rhyme or rhythm. There are also a certain number of puns. Great care has been taken, as far as possible, to reproduce these quaint features. They will jar upon the ear of the English reader, but he may rest assured that they cannot offend him more than the originals would have offended a Roman of the classical age, and to suppress them would have been to give a false idea of the book. They are usually printed as prose, as they are in the original.

The feature in which this translation is, so far, more convenient than the original, is the fact that all the references to Holy Scripture, (except such as are very commonly known, or have been given shortly before,) are given, either in footnotes, or, where they occur in the text, (not itself Scripture,) in brackets inserted in it. The mere work with a Concordance which this has entailed has been very great, but the Translator ventures to think the object was well worth it.

The other footnotes are exclusively aimed at the elucidation of the text. The historical ones are chiefly from Alban Butler or *Les Petits Bollandistes.* Those on Scripture are mostly from the annotated English Bible published by the late Dr Kenrick, Archbishop of New York, a most valuable work, unhappily but little known in this country. Those on Isaiah are mainly from Lowth; those on Daniel from Dr Pusey; those from the Targums on the Holy Torah, from Etheridge's translation; those from the other Targums, from the Latin version in Walton's *Biblia Polyglotta.* The source has always been indicated, except where one note closely follows another.

Most part of this work has been submitted in MS., the whole of it in proof, and part even in revise, to the friendly criticism of the Rev. James McSwiney, S.J., whom the Translator has already mentioned, and to whom he desires here to express his sincerest thanks for the long pains and unwearied patience and kindness which year after year he has expended upon this matter. He begs also to thank the Superiors of the Society of JESUS for allowing him the assistance of so valuable a member of their body. It must, however, be distinctly understood that the work of Father McSwiney has been almost entirely confined to excision and pointing out blunders, and that he is objectively responsible for nothing except the bracketing the passages in the Psalter, as before mentioned, and a very few of the footnotes.

However, notwithstanding the amount of pains and repeated revision, and the extraordinary excellence with which the printers have done their work, and for which the Translator desires to make to them his sincerely felt and thankful acknowledgments, it must needs be that so very large a work, printed for the first time, contains a considerable number of oversights. Some of these are already visible to the Translator. He prefers, however, to leave them to the indulgence of the reader, rather than revise every word again, in order to encumber the book with a page or pages of *errata* and *corrigenda*.

The translator desires in conclusion to protest that if, (which he hopes and believes is not the case,) either the translation itself, or the footnotes, should contain anything which a faithful Catholic ought not to have written, he has written such passage inadvertently.

RICHMOND, *June* 27, 1879.

PREFACE TO THE PRESENT EDITION.

IT is now twenty-eight years since the first English Translation of the Breviary was made, and had the Translator lived to publish this new edition, it would have appeared a long time ago, for the work was far advanced, and some portion of it had been printed, before his death.

This present edition is for use in England; and it is peculiar in that it has added to it a translation of the Martyrology, which will be found in its proper place in the Office.

The Rev. James McSwiney, S.J., and Mr J. H. Stevenson, who were engaged with the Translator at the time of his death in seeing the work through the press, were good enough to carry it on until some three years ago, when the death of the Rev. J. McSwiney occurred. This misfortune caused delay, but after a time his place was filled by the Rev. James O'Donohoe, S.J., and once again the work went on.

The undertaking has been found to be very complicated in a way which was not at first foreseen, and although a very complete manuscript of the unprinted part of the book was left, except three of the recent offices, and they were partly written, the difficulties have been great.

There have been constant delays owing to unforeseen circumstances, and needless to say the absence of the Translator himself has been keenly felt throughout. Frequently it has occurred that points which he could have decided by a stroke of the pen have had to be made the subject of much consideration as well as correspondence, for the anxiety of those engaged on the work has been to complete it if possible exactly as he would have wished it, and, although the result may fall short, no pains have been spared to attain this end.

Thanks are offered to all who have given permission to use their existing translations of hymns, and in one or two cases for new translations.

That such a work as this should be entirely free from mistakes or oversights is hardly possible, and more especially considering the circumstances under which it has been finished; the indulgence therefore of the reader is craved, owing to the extreme difficulty of the task which has been undertaken.

G. BUTE.

ST JOHN'S LODGE, 1908.

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ERRATA.

Page 220, 1st col. line 26 from top, *for* Matins *read* Mattins.
" 427, 2nd col. line 2 from top, *for* ON *read* OF.
" 427, 2nd col. line 3 from top, *for* OF *read* ON.
" 609, 2nd col. line 10 from top, *for* Vuglate *read* Vulgate.
" 662, 1st col. line 21 from top, *for* Whosover *read* Whosoever.
" 674, 3rd col. line 7 from top, *for* 630 *read* 631.
" 684, 3rd col. line 4 from foot, *for* weaknesses *read* weakness.
" 686, 3rd col. line 11 from top, *for* Incaration *read* Incarnation.
" 731, 3rd col. line 8 from foot, *delete*—from the chapter inclusive.
" 748, 2nd col. line 29 from top, *for* 619 *read* 621.
" 754, 1st col. after line 13 *insert* MARTYROLOGY.
" 761, 1st col. line 15 from foot, *for* Feasts-days *read* Feast-days.
" 871, 1st col. line 13 from top, *before* Octave *insert* preceding, of the.
" 1080, 2nd col. line 11 from foot, *for* Lesson *read* Lessons.
" 1080, 3rd col. line 18 from foot, *for* Minors *read* Minor.

The Pie.[1]

THERE is an Office for every day, and this Office is either (1) Double, (2) Semi-double, or (3) Simple.

CHAPTER I. OF DOUBLE OFFICES.

The Office is Double from Maundy Thursday to Easter Tuesday, both inclusive, on Low Sunday, on Ascension Day, on Whitsun Day, and the Monday and Tuesday following, on Trinity Sunday, on Corpus Christi, and on the Dedication Feast of the Church where the service is held, or to which the person praying is attached; on every Feast-day in the Kalendar marked *Double*, and on the Octave-day of every Feast which has an Octave; moreover, upon the Feast of the Patron or Patrons, or Titular or Titulars, of the place or Church, and upon the Feast or Feasts of any Saint or Saints which any particular Church, Order, or Congregation may have been used and have obtained, or shall obtain, the Sanction of the Apostolic See to observe solemnly, either with a special Office, or with the Common Office, even although such Feast be not to be found in the Roman Kalendar. Moreover, the Office for the Dead is said as a Double upon All Souls' Day, and upon the day of the death or burial of the Deceased for whom it is said, even as is directed in the Office itself.

2. A Double Feast is kept or commemorated upon its own day, unless it should be transferred or entirely omitted according to Chapter X. of this Pie.

3. A Double Feast has the whole of both First and Second Vespers, unless it clash with another like Office, as treated of in Chapter XI. of this Pie, and the whole Office is then of the Double from the Vespers on the first evening till Compline on the second, both inclusive—unless something special be ordered in its own place. The Office of the Dead, however, has only one Vesper Service, Mattins, and Lauds, as given in its own place.

4. On a Double, the Antiphons at both Vespers, at Mattins, and at Lauds (but not at Prime, Terce, Sext, None, or Compline,) are *doubled*, that is to say, are repeated entire both before and after the Psalm or Canticle to which they respectively belong.

5. At Mattins on a Double are always said three Nocturns, being nine Psalms and nine Lessons, that is to say, three Psalms and three Lessons in each Nocturn. The only exceptions are Easter and Pentecost, with the two days succeeding in each case, when there is only one Nocturn, with three Psalms and three Lessons, as there given.

6. On a Double, the Prayers called Preces are omitted at Compline and Prime, as also the Common Commemorations of the Blessed Virgin, &c., at Vespers and Lauds.

7. As for anything else, see the Chapters of this Pie treating specially of each detail.

CHAPTER II. OF SEMI-DOUBLE OFFICES.

The Office is Semi-double upon all Sundays (except Low Sunday, which is Double); upon all days within Octaves; upon all Feasts which are marked *Semi-double* in the Kalendar, and also upon any Feasts peculiar to particular places or Congregations, which, in the said places or Congregations it has been usual to keep more solemnly than if they were Simples.

2. A Semi-double Feast is either kept or commemorated upon its own day, or entirely omitted, according to Chapter X. of this Pie.

3. A Semi-double Feast has the whole of the Office, from Vespers on the first evening till Compline on the second, both inclusive, like a Double; but the Antiphons are not doubled—that is to say, before the Psalm or Canticle only the first few words of the Antiphon are said, namely, those as far as the asterisk (*), although at the end of the Psalm or Canticle the whole Antiphon is said entire.

4. At Mattins are said three Nocturns, with three Psalms and three Lessons in each, except within the Octaves of Easter and Pentecost, when there is only one Nocturn, with three Psalms and three Lessons. Also on Sundays, when the Office is of the Sunday, there are twelve Psalms in the first Nocturn, instead of three.

5. As to anything else, see the Chapters of this Pie treating specially of each detail.

CHAPTER III. OF SIMPLE OFFICES.

The Office is Simple on all Week-days when the Service is of such; upon all days in the Kalendar which are not marked *Double*, or *Semi-double*, or *of an Octave*; and in the Simple Office of the Blessed Virgin on Saturdays, as appointed in Chapter VIII.

2. The Office of a Simple Feast is said upon its own day, but is liable to be overborne by any Office having Nine Lessons, or by that of the Blessed Virgin on Saturday, or by that of a Week-day having the precedence over it according to Chapter V. and Chapter IX.

3. The Simple Feast has only one Vesper Office, namely, the first, when the Service is of the Week-day till the Chapter, exclusive, and then of the Feast from the Chapter, inclusive, till the end, what is of the Feast being as if of a Semi-double. However, should this evening be occupied

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[1] *I.e.*, parti-coloured. This quaint name is owing to the General Rubrics being usually printed in black and red.

by the Vespers of an Office of Nine Lessons, the Simple is only commemorated, as regulated in Chapter XI. A Simple Office always ends with None, inclusive, and has nothing afterwards, not even a Commemoration.

4. At Mattins, the Office is of the Feast till the Hymn, inclusive; after which are said the Psalms and Antiphons of the Week-day. Then the Office continues of the Feast, according to what is said in Chapter XXVI.

5. As to anything else, see the Chapters of this Pie treating specially of each detail.

Chapter IV. Of Sundays.

The Office of the Sunday is always said on the Sundays in Advent, and on those from Septuagesima to Low Sunday, both inclusive, any Double or Semi-double Feast whatsoever being transferred or reduced to a mere Commemoration or entirely omitted to make room for them, (as prescribed in Chapter X.,) unless it be a Double Feast of the First Class. Such Feast is then observed, with a Commemoration of the Sunday, except on the first Sundays of Advent and Lent, and Passion, Palm, Easter, Low, Pentecost, and Trinity Sundays, which yield to nothing. See, as to this, Chapter IX. On other Sundays in the year, the Office is of the Sunday unless the day be occupied by a Double Office, in which case the Service is of the Double, with a Commemoration of the Sunday at both Vespers and at Lauds, and for the Ninth Lesson, the seventh of the Sunday, or the seventh, eighth, and ninth read as one; as prescribed in Chapter IX. A Semi-double clashing with a Sunday is commemorated, according to Chapter X.

2. On the Sundays within the Octaves of Christmas, Twelfth-Day, Ascension Day, and Corpus Christi, the Service is of the Octave with such variations as are given in their own place, with Commemoration of the Octave and without either Preces or the Common Commemorations. On Sundays within other Octaves, the Service is of the Sunday as given in the Psalter and in the Proper Office of the Season, with Commemoration of the Octave, but without Preces or the Common Commemorations. If a Sunday and an Octave-day clash, the Office is of the Octave-day, being Double, with Commemoration and Ninth Lesson of the Sunday. The only exception is with the Octave-day of Twelfth-Day, when, the Service of the Sunday having been said on Saturday, no notice of it is taken on the Octave-day.

3. Offices are given for six Sundays after the Epiphany and for twenty-four after Pentecost, so that there shall be no blank upon any of the thirty Sundays which may occur between Twelfth-Day and Septuagesima, and between Pentecost and Advent, albeit they may perhaps only be commemorated. Those which are over and not wanted after Twelfth-Day before Septuagesima are inserted and used up between the 23rd after Pentecost, and the next before Advent, in the following order—

4. If there are 25 Sundays after Pentecost, the 24th is the 6th after the Epiphany: if 26—the 24th, the 5th; and the 25th, the 6th: if 27—the 24th, the 4th; the 25th, the 5th; and the 26th, the 6th: if 28—the 24th, the 3rd; the 25th, the 4th; the 26th, the 5th; and the 27th, the 6th. It sometimes happens that there are only 23 Sundays after Pentecost; in which case, that next before Advent still keeps its place, and the Office of the 23rd Sunday is said upon the preceding Saturday, if that day be not occupied by an Office of Nine Lessons, or, if so occupied, upon the nearest day in that week not so occupied, a Simple Feast being in such case only commemorated. On this occasion the Office will be of the Week-day, substituting only the three Lessons, the Antiphon at the Song of Zacharias, and the Prayer of the Sunday for those of the Week-day (which are omitted.) However, if the whole of that week be occupied by Offices of Nine Lessons, even if transferred thither or belonging to an Octave, then on the Saturday the Ninth Lesson is the seventh of the Sunday, or the seventh, eighth, and ninth, read as one, and at Lauds (only) there is made Commemoration of the Sunday, by its own Antiphon for the Song of Zacharias and its own Prayer with the Verse and Answer of the Saturday.

5. It will sometimes occur that the 3rd, 4th, 5th, or 6th Sunday after the Epiphany is left over and there is no room for it after Pentecost. In that case it is placed on the Saturday or other day in the week preceding Septuagesima, in the same manner as described in the foregoing section.

6. What to do when the 2nd Sunday after Twelfth-Day is Septuagesima, is prescribed in a special Rubric on the subject at p. 201, Note 2.

7. When, in the Breviary, mention is made of the First Sunday of such-and-such a month, the Sunday meant is that which is on or nearest to the 1st day of such month: thus, if the 1st day of the month be a Monday, Tuesday, or Wednesday, the first Sunday of that month is the Sunday before, albeit actually in the preceding month, but if the 1st day of the month be a Thursday, Friday, or Saturday, the first Sunday of the month is the Sunday after. However, the first Sunday of Advent is not taken to be the first Sunday of December, but that which is either on or nearest to the Feast of St Andrew, viz., November 30.

8. The Sunday Office is Semi-double and begins with Vespers on Saturday, lasting till Compline on Sunday, inclusive. See, however, the case of its clashing with other Offices, Chapter XI.

9. At Mattins there are Three Nocturns, as in the Psalter, and Nine Lessons, as in the Office of the Season.

10. As to anything else, see the Chapters of this Pie, treating specially of such detail.

Chapter V. Of Week-days.

The Week-day Office, that is to say, the Simple Office of the Season, as contained in the Psalter and the Proper Office of the Season, is always said in Advent and Lent, and on Ember Days, Eves, and Rogation Monday, except when there is a Double or Semi-double Office, or that belonging to some Octave, on which occasions the Week-day is only commemorated, as given in Chapter IX. If a Simple Feast occur upon one of these Week-days, it is only commemorated. Moreover, the Office of the Week-day is said upon any day in the Kalendar to which no Feast is assigned, which is not within any Octave, and which is not occupied by the Simple Saturday Office of the Blessed Virgin, or by any Feast peculiar to the Church or place where the Service takes place or to which the person praying belongs.

2. In Advent and Lent, and on Ember Days, Eves, and Rogation Monday, the Office of the Week-day begins with Mattins; on other days in the year it begins where the Office of the preceding day ends: thus—if the day before have been Double or Semi-double, it begins with Mattins; if a Simple, with Vespers. Moreover, if upon Ember Wednesday and Friday in September, upon Ash Wednesday, or upon any Eve, there fall a Simple Feast, which is to be commemorated, this Simple Feast is deprived of its First Vespers, which are then of the Week-day (unless they be the Second Vespers of some Office of Nine Lessons) as in the Psalter, without Preces, but with the Prayer of the preceding Sunday, and a Commemoration of the Simple Feast. See Chapter XI. The Office of the Week-day ends with None, if there follow a Double or Semi-double, but if there follow a Simple, the Office of which is to be said, then Vespers are of the Week-day till the Chapter exclusive, and with the Chapter begins the Office of the said Simple, without any further notice of the Week-day.

3. At Mattins is said one Nocturn, with twelve Psalms and three Lessons, as in the Psalter, and the Proper Office of the Season.

4. From the above rules are entirely excepted the Offices of Maundy Thursday, Good Friday, Holy Saturday, Easter Week, and Whitsun Week, which are perfectly special, as regulated in their own places.

5. As for anything else, see the Chapters of this Pie treating specially of each detail.

Chapter VI. Of Eves.

The Office of the Eve is said upon all Eves which are Fasts,[1] (and which are marked in the Kalendar with the word "Eve,") unless there occur on such a day an Office with Nine Lessons, or the Office of some Octave. In such a case the Ninth Lesson of the said Office is omitted or read as one with the Eighth, and for the Ninth Lesson is read the whole or the first part of the Homily for the Eve; and the Eve is commemorated at Lauds (only) by the Antiphon at the Song of Zacharias and the Verse and Answer belonging to the Week-day, with the Prayer of the Eve. However, there are some exceptions, which here follow.

2. If the Eve should be a Sunday, the Office of the Eve is said on Saturday, or, if Saturday be occupied as mentioned above, it is commemorated, as there directed. The two exceptions are the Eves of Christmas and Twelfth-Day, the Offices of which are said even on Sunday, as is noted in their own place. However, if on the day of the Eve should be some Feast of great local importance in a particular place, or one of those generally more important which are enumerated hereafter in Chapter IX.,—as for instance, if Corpus Christi fell upon Midsummer Eve,—no notice whatever is taken of the Eve in the Office. The solitary exception is the Eve of Twelfth-Day. Moreover, in Advent, Lent, and on the days of Quarter-Tense, no notice whatever is taken of an Eve.

3. The Office of the Eve begins with Mattins and ends with None.

4. The Office of an Eve is entirely that of the Week-day, (Responsories included,) except the Three Lessons[2] and the Prayer. Long Preces are said as in Advent or Lent, and also the Common Commemorations. For anything else there are special Rubrics hereafter.

5. There are four exceptional cases: α. Whitsun Eve, which is a Semi-double with Three Nocturns. β. Christmas Eve, which is a Double, from Lauds to None, both inclusive. γ, δ. The Eves of Twelfth-Day and of the Ascension. See all these in their own places.

Chapter VII. Of Octaves.

An Octave is the repetition of an Office, or at the least the Commemoration of it, if some Sunday or Festival intervene, for eight days, one after the other, being the Feast itself and seven days following. This honour is paid to the Passover, when our Lord rose again, to Ascension Day, to Whitsun Day, to the Feast of Corpus Christi, to the Dedication of the particular Church, to the Patronal or Titular Feast of the place or Church, and to Feasts of other Saints which may have been customarily so treated in any particular Church, Congregation, or Order. No Octaves are kept between Ash Wednesday and Easter, nor during the Octave of Pentecost, nor between December 17 and Christmas; and even if one of these days, namely, Ash Wednesday, Whitsun Day, or December 17, should come in the middle of an Octave which has already been kept for some days, their arrival breaks it off at once.

2. Also, in the cases of Easter and Pentecost the Office of the Octave is not said after None on the next Saturday.

3. Any Double or Semi-double Feast which falls on any day[3] within an Octave, is observed, and so also is observed any Feast which may be thither transferred, but there is then made a Commemoration of the Octave, at both the Vespers and at Lauds, unless the Feast observed be one of those more important, hereafter enumerated in Chapter IX., and whereon no Octave is commemorated; however, an exception is made in favour of the Octaves of Christmas, Twelfth-Day, and Corpus Christi, which are always at least commemorated, whatsoever be the Feast which may occur during their Octaves. However, within the Octaves of Easter and Pentecost no Feast whatsoever is kept, even should it be that of the principal Patron or Titular or of the Dedication of the particular Church. All are transferred out of the Octave, if this can be done, or are reduced to mere commemorations, as laid down in Chapter X. Within the Octave of Twelfth-Day (except the Octave-day itself) may be observed only Double Feasts of the First Class, and that with Commemoration of the Octave. Within the Octave of Corpus Christi, only Doubles are observed, and they only those which naturally occur there; others are not to be transferred thither, unless they be Feasts of the First or Second Class; and Commemoration is always made of the Octave. Semi-doubles occurring within this

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[1] There are a good many Eves which are not Fasts, at least in certain countries, but they appear to have been so formerly, and it is the custom still to recite the Office, including the Long Preces, as if they had remained so.

[2] For the Blessings on them, see the Summary of Blessings and Absolutions hereafter.

[3] Except, of course, the Feast itself, the Octave-day, and the Sunday.

Octave are reduced to mere Commemorations. See Chapter X. Simples which occur within any Octave are merely commemorated, except upon Easter Monday and Tuesday, and Whitsun Monday and Tuesday, when all notice of Simples is omitted. See Chapter IX. The Service upon Sundays within Octaves is as prescribed above, in the Chapter upon Sundays (IV.) If two Octaves clash (as, for instance, that of Midsummer Day with that of Corpus Christi, or that of a local Patron or Titular with some other) when the Office is not of some Festival with Nine Lessons or of the Sunday, it is of that Octave whose Feast is of the higher rank, with Commemoration of the other. As for the case of Feasts falling on the actual Octave-days, see Chapter X.

4. The Office of a day within an Octave has three Nocturns, that is to say, at Mattins nine Psalms and nine Lessons. The only exceptions are the Octaves of Easter and Pentecost, when there is only one Nocturn. Everything is as on the Festival, except the Lessons. Of these, the first three are always from Scripture according to the Season, except within the Octave of the Assumption, when those days on which the Office is of the Octave have Scripture Lessons of their own, taken from the Song of Songs. The Lessons of the Second and Third Nocturns are always given in their own places. It may happen that an Octave is kept somewhere for some local Patron or Titular Feast, where there are no special authorised Lessons for the Second and Third Nocturn:[1] in this case Lessons are to be taken out of the Common Office, if the subject be some Saint or Saints, or, if otherwise, the Lessons of the Feast-day repeated.

5. On the days within the Octave the Office is Semi-double, and on the Octave-day itself Double. The Vespers every day are the same as the Second Vespers of the Feast, except the First Vespers of the Octave-day, which are the same as the First Vespers of the Feast, unless some special direction be given to the contrary.

6. Within Octaves the Common Commemorations of the Saints are not said at Vespers and Lauds, nor Preces at Prime and Compline, even if the Office be of a Sunday or Semi-double. For anything else, see the Chapters of this Pie treating specially of each detail.

Chapter VIII. Of the Office of the Blessed Virgin as a Simple on Saturday.

On every Saturday in the year, with the exceptions hereafter immediately noted, the Simple Office of the Blessed Virgin as placed at the end of the Common Office for her Festivals, is said in preference to the Office of the Week-day or the Office of any other Simple Festival, such simple Festival, if it occur, being merely commemorated. The exceptions are the Saturdays in Advent and Lent, the Ember Saturdays, Eves, Saturdays to which the Sunday Office may be transferred according to this Pie, IV. 4, 5, Saturdays on which Nine Lessons may be read, and the Saturdays within the Octaves of Easter and Whitsun Day.

2. When this Office is not said, neither is it commemorated. On Semi-doubles the Blessed Virgin (if her Little Office is not going to be said) has her Common Commemoration at Vespers and Lauds, along with the others, but that is all.

3. This Office begins with the Chapter at Vespers on Friday, like other Simple Offices, and similarly, has a Commemoration at the Friday Vespers, should those belong to some Office of Nine Lessons, unless such Office be of the Blessed Virgin, when the Commemoration of the Simple Office is omitted. If such Commemoration be made it consists of the Antiphon at her Song, the Verse and Answer, and the Prayer of the Little Office Vespers; and no other Commemoration of her is made.

4. At Mattins, the Invitatory and Hymn are of her; then follows the one Nocturn of the Week-day, with its own Psalms and Antiphons; Verse and Answer, Absolution, two Responsories, Blessings, and Third Lesson of the Blessed Virgin, with two Lessons from Scripture and the Hymn "We praise Thee, O God, &c.," all as at the end of the Common, as are also Lauds, Prime, Terce, Sext, and None.

5. Preces are said at Prime and Compline, and the Common Commemorations (except her's) at Lauds. After None, nothing is said of her, unless she is commemorated, among the other Common Commemorations, in the First Vespers of Sunday.

Chapter IX. Of Commemorations.

If there come upon the day of a Simple Feast (*a*) an Office of Nine Lessons, either always, or transferred thither, (*b*) a Sunday, (*c*) some day belonging to an Octave, (*d*) a Saturday, or (*e*) the Office of some Sunday transferred to a Week-day, then there is made a Commemoration of the Simple Feast, at First Vespers and at Lauds.

2. Week-days in Advent and Lent, Ember Days, Eves, and Rogation Monday, are commemorated only, if a Feast of Nine Lessons comes upon them, but their Office takes precedence of a simple Feast, which, in them, is only commemorated.

3. If a Double Feast fall upon a Sunday between Pentecost and Advent, between Twelfth-Day and Septuagesima, or between Low Sunday and Pentecost, the Sunday is commemorated at both Vespers and at Lauds. A Double Feast falling upon any of the other Sundays is either transferred or reduced to a mere Commemoration, as laid down in Chapter X., unless it should be the principal Patron, or Titular, or the Feast of the Dedication of the Church, (and this applies only to the Church itself, not to every Side-Chapel or Altar,) in which case such Patronal, Titular, or Dedication Festival is in that particular place or Church only, kept instead of the Sunday, but with a Commemoration of the Sunday at both Vespers and at Lauds. However, from this liability are excepted the first Sundays in Advent and Lent, Passion, Palm, Easter, Low, Pentecost, and Trinity Sundays, which cannot be displaced, and any such Festival occurring on them is to be transferred, as likewise any Feast of the First Class falling on these Sundays.

4. An Octave is always commemorated, if its office be displaced by a Feast of Nine Lessons or a Sunday, unless such Feast be that of the Patron, the Titular, or the Dedication of the particular place, which kind of Feasts admit of no Commemoration at First Vespers or at Lauds, whether

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[1] There is, however, an approved Octavarium Romanum, or Offices for Octaves, which will meet nearly every possible contingency.

of a Simple, or of an Eve, (unless it be Twelfth-Day Eve,) or of the Second Vespers of another Festival going before it, unless such Festival be one of those in this chapter hereafter specially enumerated, or of an Octave-day, or of the Second Vespers of a Sunday, unless that Sunday be one of those of Advent, or one of those between Septuagesima and Low Sunday, both inclusive, which Sundays, as also the Week-days of Advent and Lent, the Ember Days and Rogation Monday, are always commemorated in whatsoever Office it be. If such Festival fall on any Sunday, or upon the Octave-day of some Feast which has an Octave, the Sunday or Octave-day is commemorated at both Vespers and at Lauds. As regards, however, the Second Vespers of such Festival, a Commemoration is made of the First Vespers of any Double, Semi-double, or Sunday occupying the next day, but not of anything else.

5. The same rule is applied everywhere to certain great Festivals in the year, viz., Christmas Day, (on which day there is no Commemoration of St Anastasia in the Office, but only in the Dawn Mass,) Twelfth-Day, Maundy Thursday, Good Friday, Holy Saturday, Easter Day, Easter Monday, Easter Tuesday, Ascension Day, Whitsun Day, Whitsun Monday, Whitsun Tuesday, Corpus Christi, the Most Sacred Heart of Jesus, St Joseph, Midsummer Day, the Holy Apostles Peter and Paul, the Immaculate Conception, Lady Day and the Assumption of Blessed Mary, All Saints, St Thomas of Canterbury,[1] St George, St Augustine of Canterbury, and the Feast of the Dedication of the particular Church. The rules as to Commemorations on all these are everywhere the same as if they were the local Patron.

6. There is a second and lower class of Festivals, viz., New Year's Day, the Holy Name, Trinity Sunday, Candlemas, the Visitation, the Nativity and the Solemnity of the Most Holy Rosary of Blessed Mary, the Feasts of the Eleven Apostles, of the Evangelists, of the Patronage of St Joseph, of the Most Precious Blood of our Lord Jesus Christ, of the Finding of the Holy Cross, of St Joachim, father of the Blessed Virgin Mary, of St Anne, mother of the Same, of St Lawrence, of St Gregory the Great, of St Edward, and Michaelmas. At the First Vespers of these (unless there be a special direction to the contrary) a Commemoration is made of the Second Vespers of a Double, should there have been one that day unless the contrary be specially indicated—but not of a Sunday, of a day within an Octave, nor of a Semi-double, any more than on Festivals of the highest class. If Simple Festivals or Eves fall on the same days as these Festivals, they have the Ninth Lesson at Mattins and a Commemoration at Lauds only. At Second Vespers a Commemoration is made of any Festival whatever—even a Simple, and of a day within an Octave, if the Office of that is to occupy the next day. The Octaves of Christmas, Twelfth-Day, and Corpus Christi are special cases; they are always commemorated at Vespers and Lauds, whatever be the Office of the day.

7. If Sundays and Week-days of Advent and Lent are to be commemorated, it is done at both Vespers and at Lauds; if Ember Days, Eves, and Rogation Monday, at Lauds only; if Simple Feasts (unless in the cases mentioned above) at First Vespers and Lauds; if other Sundays or Octaves, at both Vespers and at Lauds. When a Double or Semi-double is reduced to a mere Commemoration, it is commemorated at both Vespers and at Lauds in the same way as if it were an Octave-day or a Sunday, unless the superseding Feast be a Double of the First Class, in which case no notice of a suppressed Double or Semi-double is taken at all, except that the First Vespers of such suppressed Double or Semi-double are commemorated in the Second Vespers of a Double of the First Class, occupying the immediately preceding day.

8. A Commemoration is made thus. After the Prayer of the Office for the day are recited (1) the Antiphons for the Song of the Blessed Virgin or of Zacharias, according as the occasion be Vespers or Lauds, then (2) the Verse and Answer after the Hymn from the same, and then (3) the Prayer, preceded by "Let us Pray," which would have been used in the superseded Office which is to be commemorated. It sometimes happens, where both the Office of the day and the Office of a Simple Feast to be commemorated have their Antiphons and Verse and Answer from the Common Office for Saints of the class, that the Antiphon and Verse and Answer in the Commemoration would naturally be the same as those in the Office for the day, and, to avoid this, those of the Commemoration are taken from Lauds at First Vespers, and from First Vespers at Lauds —unless a special direction be given to the contrary.[2] In like manner, if the Festival of St Angela (or of any other Holy Woman with an Office of Nine Lessons) fell on a Friday, and the Simple Office of the Blessed Virgin were to be said on the Saturday, the Verse and Answer in the Commemoration of the Blessed Virgin at the Second Vespers of St Angela would naturally be "Grace is poured into thy lips —Therefore God hath blessed thee for ever," but these are the same Verse and Answer as would already have been said after the Hymn of St Angela, therefore, in the Commemoration of the Blessed Virgin, the Verse and Answer are taken from the ensuing Lauds, viz., "Blessed art thou among women—And blessed is the Fruit of thy Womb." And the same system is adopted in the case of the Prayer; if the Office for the day and the Office to be commemorated have both the same Prayer out of one of the Common Offices, then for the Commemoration a different Prayer is taken from the same Common Office. If the Office to be commemorated has been reduced to the form of a Simple Office, and the Antiphons, &c., are taken from the Common Office of the Feast of the day, then at First Vespers such Antiphons, &c., must be taken from the Second Vespers of the Common, and if the Feast has both First and

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[1] In England St Thomas is the patron of the secular clergy, and for them therefore the feast is of the First Class, but among some of the regulars it is only of the Second Class. In the present translation it is given as of the First Class; but where it is treated as of the Second Class, the second half of the Vespers on Innocents' Day is of the Innocents, with a Commemoration of him; and his Commemoration is made after that of the Innocents, while the Octave of the Innocents lasts.

[2] A standing instance is the First Vespers of St Angela on May 30, at which there is always a Commemoration of the First Vespers of St Petronilla. Both the Office and the Commemoration are from the Common Office for a Virgin not a Martyr, but the Antiphon and Verse and Answer for St Petronilla are taken from Lauds, viz., "The kingdom of heaven, &c.," and "Grace is poured, &c.," because "Come, Bride of Christ, &c.," and "In thy comeliness, &c.," have already been used for St Angela. And at Lauds the case is reversed.

Second Vespers the Antiphon, &c., at Lauds must be taken from First Vespers, while at Second Vespers the Antiphon will be taken from Lauds and the Verse from First Vespers unless a special direction be given to the contrary. An exception, however, is made when a Commemoration of a Holy Virgin is made on the Feast of another Holy Virgin; in this case the Antiphon for the Commemoration at First Vespers must be taken from Lauds. When the reduced Feast is not commemorated at Second Vespers the rules given above for the Commemoration of Simple Feasts must be followed.

9. Whenever in an Office of Nine Lessons, Commemoration is made of any Sunday or Week-day which has an Homily of its own, then such Homily is the Ninth Lesson at Mattins, being either the first part only, or the whole three used continuously together as one.

10. So too if Commemoration be made of a Simple Feast, in an Office with Nine Lessons, the Ninth Lesson is of the Simple Feast; and if the Simple Feast have two Lessons, then both are read together as one. But this Lesson of the Feast is omitted, if the Office of the day be that of a Sunday which has a Ninth Responsory instead of the Hymn, "We praise Thee, O God, &c.," and also when the Ninth Lesson is occupied by an Homily, as prescribed above; neither is it read in any Office in which there are only three Lessons (as, for instance, within the Octaves of Easter and Pentecost.) Moreover, when Commemoration is made of a day within an Octave, the Ninth Lesson is not of the Octave albeit it have a proper Gospel and Homily. So also, when a Double or Semi-double has been reduced to a mere Commemoration, the historical Lessons of the Second Nocturn of the said suppressed Double or Semi-double are read together as one Lesson, forming the Ninth Lesson of the superior Office which has superseded the Double or Semi-double, except if the Office of Corpus Christi be said on any day within that Octave, in which case any Ninth Lesson of this sort is omitted.

11. If several Commemorations are to be made, their order of precedence is as follows. First, a privileged Sunday; second, an Octave; third, a Greater Double; fourth, a Double reduced to a Simple Commemoration; fifth, a Common Sunday; sixth, a day within the Octave of Corpus Christi; seventh, a Semi-double; eighth, a day within an Octave when reduced to a Simple Commemoration; ninth a Week-day in Advent or Lent, an Ember Day, Eve, or Rogation Day; tenth, for a Friday evening, the Simple Office of the Blessed Virgin, if it is to be said next day; lastly, a Simple Feast; and not till after a Simple (if there be one) are made the Common Commemorations of the Blessed Virgin, St Joseph, &c., or of the Cross only, as the Season may be. The place of the local Patron in these Common Commemorations is determined according to his rank.[1] As to these Common Commemorations, see Chapter XXXV.

Chapter X. Of Transferences.

If any Double Feast fall upon a Sunday in Advent, or upon any Sunday between Septuagesima and Low Sunday, both inclusive, upon Christmas Eve and Christmas Day, upon New Year's Day, from Jan. 6 to 13, both inclusive, on Ash Wednesday, in Holy Week, or Easter Week, on Ascension Day, or any day from Whitsun Eve to Trinity Sunday, both inclusive, on Corpus Christi or its Octave, on the Feast of the Most Sacred Heart of Jesus, on Dec. 8, on Lady Day, on Aug. 15, on Midsummer Day, on March 19, on June 29, or on Nov. 1, then such Feast is transferred to the nearest day which is not occupied by a Double or Semi-double. The only exception is that Midsummer Day and the Feast of SS. Peter and Paul may be kept upon the Octave of Corpus Christi or on the Feast of the Most Sacred Heart of Jesus. Moreover, the special Feast of a particular Church or place may, but only in that particular Church or place, be kept upon the Second, Third, and Fourth Sundays of Lent and Advent, upon Septuagesima, Sexagesima, and Quinquagesima, and upon a day within the Octave of Twelfth-Day.[2] A solemn primary Feast occurring on the Feast of the Most Sacred Heart of Jesus will take precedence of the latter. Candlemas Day possesses this special privilege, viz., that if it fall on a Sunday of the Second Class, it is transferred only to Monday, however occupied. Moreover, if Midsummer Day be Corpus Christi, the Feast of St John is transferred only to the next day, and has Commemoration of the Octave. St John is only commemorated in the Second Vespers of Corpus Christi, and on the following days the Office is of the Octave of Corpus Christi, with Commemoration of the Octave of St John. In this case July 1 is reckoned to be the Octave-day of both, and the Service is of the Octave-day of Corpus Christi, with a Commemoration of the Octave-day of St John at both Vespers and at Lauds.

The above rule is invariable. If a Feast which has an Octave is transferred, its Octave is not transferred with it; all is done as if the Feast had occupied its usual place. And if the Feast be transferred beyond what would ordinarily be its own Octave-day, it is that year kept without any Octave at all; unless, indeed, it be a Feast which has some local privilege to the contrary.

Ordinary or lesser Doubles, with the exception of the Feasts of those Saints who are styled Doctors of the Church, are not transferred if their observance is impeded by that of some Sunday or greater Festival or Office, but upon their own day they have a Commemoration at both Vespers and at Lauds, and the Ninth Lesson at Mattins,—that is to say, if the rules applicable to the Feasts superseding them permit of such Commemoration; if not, such Double Feast is for that year entirely omitted (see Chapter IX. par. 7-10, and par. 8 of the present Chapter.) The same rules apply to any other Double Feasts for which it may be impossible to find any day within the year to which to transfer them. When ordinary or lesser Double Feasts, even though they are not of Doctors, are impeded every year by a higher Office, they are permanently fixed on the first free day.

2. If a Double of the First or Second Class as enumerated in Chap. IX. par. 5, 6, fall upon an Octave-day, the Service is of the Festival with Commemoration of the Octave, unless the day be New Year's Day or January 13; any Festival falling upon these two days must be trans-

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[1] *I.e.*, an Angel or St John the Baptist is commemorated before St Joseph.

[2] St Joseph, as Patron everywhere, possesses this privilege everywhere.

ferred; but if the Festival falling upon the Octave-day be not of the First or Second Class, it is transferred if it be a Greater Double, or the Feast of a Doctor of the Church; if not, it is reduced to a mere Commemoration at both Vespers and at Lauds with the Ninth Lesson at Mattins as above.

3. If some Double[1] Feast falling within an Octave is superseded by some higher Feast, it is transferred to the next day not similarly occupied, if it be of the Second Class, or a Greater Double, or the Feast of a Doctor of the Church, and is kept with Commemoration of the Octave.[2] If it be an ordinary lesser Double, it is simply reduced to Commemoration at both Vespers and Lauds, with the Ninth Lesson at Mattins, as above.

4. Sundays within the year other than those above mentioned are superseded even by an ordinary or lesser Double Feast. The Sunday then has a Commemoration at both Vespers and Lauds, and a Ninth Lesson at Mattins. See Chap. IX.

5. If a Semi-double Feast fall upon any of the days above enumerated, or within the Octave of Corpus Christi, or upon any Sunday, it either has a Commemoration at both Vespers and at Lauds, and the historical Lessons of its Second Nocturn are read as one for the Ninth Lesson at Mattins, or it is totally omitted as above directed in the case of ordinary or lesser Doubles. But if a Semi-double Feast is impeded every year by a higher Office, it is permanently fixed on the first free day, as in the case of ordinary or lesser Double Feasts.

6. If two or more Feasts of Nine Lessons fall on the same day, the higher in rank is observed, and the others commemorated as above. If they are all of the same rank, a Primary Feast will take precedence of a Secondary, and generally the more worthy or solemn is observed, and the others reduced to a mere Commemoration or omitted altogether, unless they be Feasts of Doctors of the Church or higher, when they are transferred.

7. If several are to be transferred, the order of precedence is observed as above, and, lastly, if none is more worthy or solemn than another, they are taken by priority of date.

8. A Simple Feast is never transferred. If it comes on a day when it cannot be kept, it is commemorated, and if it cannot be commemorated, it is omitted altogether.

9. If a Feast of Nine Lessons which has the Commemoration of a Simple be transferred, the Commemoration is not transferred with it, but is made, if it can be made, upon its own day, with the Ninth Lesson, if it have one, and the Office of the day admits of it. The Feast to which it was originally joined is utterly divorced from it. And the same rule applies to a Commemoration made on an Eve, if the Feast to which the Eve belongs fall on Monday, and so the Eve be kept on Saturday; the Commemoration of the Simple stands unchanged for the Sunday.

CHAPTER XI. OF CONCURRENCE.

By Concurrence (as opposed to Occurrence, which is two Offices falling on the same day,) is meant the case of the Second Vespers of one Office falling on the same evening as the First Vespers of another.

2. If they are two Doubles of the same rank, the Vespers are divided; the former is observed up to the Chapter, and the latter from the Chapter, inclusive[3]—unless there be some special direction to the contrary. If they are not of the same rank, they are treated according to Chapters IX. and X. Hence the highest class have the whole of both First and Second Vespers, with a Commemoration, if proper, of lesser Feasts. But if the Second Vespers of a Feast of the Second Class fall on the same evening as the First Vespers of a Feast of the First Class, then the whole is of the Feast of the First Class, with a Commemoration of the Feast of the Second Class. As regards precedence, among Feasts of the same Class, the Feasts of our Lord go before all others, so as to have the whole of both Vespers; so those of the Blessed Virgin go before those of other Saints; so also those of Angels, of St Joseph, and of the Apostles [and Evangelists] before others; and those of Saints particularly venerated in the place before the rest.

3. If the Second Vespers of a Double fall on the same evening with the First Vespers of a Semi-double, a Sunday, a day within an Octave, a Simple Feast, or the Simple Office of the Blessed Virgin on Saturday, the Service is all of the Double, with a Commemoration of the other, unless indeed it be one of those Doubles which, according to Chapter IX., exclude certain Commemorations. When the day after any Office of Nine Lessons is a Week-day kept as such, no notice of the Week-day so ensuing is taken in the Second Vespers of the Feast; but if it be in Advent or Lent, the Week-day is commemorated as usual. Also a Commemoration is made of a Simple which is to be commemorated in the First Vespers of an Office of Nine Lessons occupying the next day, although this Commemoration cannot be said to proceed from the Second Vespers of the former Office of Nine Lessons concurring with the First Vespers of the Simple, seeing that the Simple has no Office, but is because the Simple occurs on the same day with the latter Office of Nine Lessons.

4. If the Second Vespers of a Semi-double, of a Sunday, or of a day within an Octave fall on the same evening with the First Vespers of a Double, the Service is all of the Double, with a Commemoration of the other, unless the Double be one of those which, according to Chapter IX., exclude such Commemoration. If the Second Vespers of a Semi-double fall on the same evening with the First Vespers of another Semi-double or of a Sunday, the Service is of the former up to the Chapter, and of the latter, from the Chapter, inclusive. But if the Second Vespers of a Semi-double fall on the same evening with the First Vespers of a day within an Octave, the Service is all of the former, with a Commemoration of the latter. But if the Second Vespers of a Semi-double fall on the same evening with the First Vespers of a Simple, or of the Simple Office

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[1] This must be understood of the Feast of a Doctor of the Church, of a Greater Double, a Double of the Second Class, or of a Double of the First Class as mentioned in the latter part of IX. 3. The end of this paragraph contains a special direction for the suppression instead of the transference of the ordinary or lesser Doubles.

[2] That is, if it is not transferred beyond it.

[3] The Frontal and Vestments are, from the beginning, of the colour which will be proper at the Song of the Blessed Virgin.

of the Blessed Virgin on Saturday, the Service is all of the former, with a Commemoration of the latter.

5. If the First Vespers of a Semi-double, a day within an Octave, or a Simple, fall on Sunday evening, the Service is all of Sunday, with a Commemoration of the other.

6. If the Second Vespers of a day within an Octave fall upon the same evening with the First Vespers of a Sunday, the Service is of the former up to the Chapter, and of the latter, from the Chapter, inclusive, with a Commemoration of the Octave. If the Second Vespers of a day within an Octave falls upon the same evening with the First Vespers of a Semi-double, the Service is all of the latter, with a Commemoration of the Octave. Second Vespers of a day within an Octave can never properly be said to fall on the same evening with the First Vespers of a Simple, because a Simple in such a position is always deprived of its Office by that of the next day, but there is a Commemoration, just as there is at the next Lauds.

7. If the Second Vespers of one Octave-day fall on the same evening with the First Vespers of another Octave-day, other things being equal, the Service is of the latter, from the Chapter inclusive, with a Commemoration of the former, except when the Second Vespers of the Octave of Corpus Christi fall on the same evening with the First Vespers of the Octave of St John the Baptist, when the Service is all of Corpus Christi, with a Commemoration of St John, (which Commemoration is made though the Feast of the Most Sacred Heart occur), and except also when special directions are given. If the Second Vespers of an Octave-day fall on the same evening with the First Vespers of a Common Double, (even one which has got there by transference,) other things being equal, the Service is of the Octave-day up to the Chapter, and of the ensuing Double, from the Chapter, inclusive—except the Octave-days of the Primary Feasts of the Blessed Virgin, of the Feasts of the Holy Angels, of St John the Baptist, of St Joseph, and of Apostles, which Octaves have the whole Service, the Double being only commemorated. But if the ensuing Feast be a Greater Double, (even one there by transference,) such Double has the whole Service, with a Commemoration of the Octave—except in the case of the Octave-days of Twelfth-Day, of Easter Day, of the Ascension, and of other primary Feasts of our Lord, when the ensuing Feast is only commemorated. However, if the ensuing Feast be one of the Doubles enumerated in Chapter IX., par. 6, it has the whole Service, the Octave being only commemorated, [and if one of the highest class, there is no Commemoration.] If, however, the Feasts of which the Octaves concur are of different rite, or dignity, the Vespers will be all of the Octave of the Feast which is of higher rite, or a primary Feast, or of greater dignity, with a Commemoration of the other, and likewise when an Octave concurs with a Double, exception being always made of the Octaves of the above-named Feasts of our Lord and the Blessed Virgin.

8. A Simple never has any Second Vespers; its Office ends absolutely with None.

9. A Week-day kept as such cannot be said to have either First or Second Vespers, the Week-day Office being merely a means of filling up space between other Offices. The Commemorations made of them in Advent or Lent or at other times are by occurrence, not concurrence, and to fulfil the rule of the Church. They cannot extend before midnight; for instance, if Vespers on Shrove Tuesday were of the Week-day, the Prayer would be that of Quinquagesima Sunday, and the Long Preces would not be said.

10. However, if a Simple Feast fall on a Week-day to be kept as such (for instance, on Ash Wednesday) it is deprived of its First Vespers, and has only a Commemoration, whatever be the Office on the preceding evening, or, if it fall on Maundy Thursday, all observance of it is omitted. This is not because the Week-day has First Vespers, which is not the case, but because it would be unseemly for the Simple, which has only a Commemoration at Lauds, to have First Vespers.

CHAPTER XII. HOW TO FIND THE OFFICE FOR THE DAY.

If any one wishes to find the Office for the ensuing day,[1] let him look in the Kalendar and in the Table of Moveable Feasts,[2] and do as he finds there.

2. If the Office be of the Season, that is to say, of some Sunday or Week-day kept as such, the places to look in are the Psalter and the Proper Office of the Season; the former contains the general outline of the Service, with the Psalms, and some other things, and the latter, the Lessons and Responsories, with some Antiphons, the Prayers, &c., which are not in the Psalter. The Invitatories, Hymns, Chapters, Verses and Answers, Short Responsories and Antiphons, given in the Proper Office of the Season for certain times, are said instead of those in the Psalter; when there are no others, those in the Psalter are used.

3. If the Office be of a Saint, the place to look is the Common Office of Saints and the Proper Office of Saints; what is not in the Proper is taken from the Common. And the Lessons (not the Responsories) from Scripture are usually those from the Proper Office of the Season.[3]

CHAPTER XIII. MATTINS.

Mattins are always said in the following manner according to the Office of the day, except on certain days, when special directions are given. The "Our Father," the "Hail Mary," and the "I believe in God" are first said inaudibly. Then the Officiant makes the sign of the Cross upon his mouth with the thumb of his right hand, saying aloud at the same time, "O LORD, open Thou my lips." To which is answered, "And my mouth shall show forth Thy praise." Then he opens his hand and signs himself again, with the extended fingers, from the forehead to the breast, and from the left shoulder to the right, saying, "Make haste, O God, to deliver me." And so on, as is to be found at the beginning of the Psalter. The same rite is to be observed at the beginning of every Canonical Hour.

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[1] Which is reckoned to begin with Vespers.

[2] But this process is now always superseded by the simple plan of consulting the *Ordo Recitandi Divini Officii*, or Ecclesiastical Kalendar, published yearly in all dioceses of the Latin Church. In this translation of the Breviary the Table of Moveable Feasts is omitted, as it is entirely useless, owing to the multiplicity of yearly almanacks.

[3] Here follow six more paragraphs, describing the contents of the book, which it appears unnecessary to translate.

Then is said the Invitatory proper to the Office of the day, either of the Season or of a Feast, with the Psalm, "O come, let us sing unto the Lord,"—all as is to be found at the beginning of the Psalter.[1] When the Psalm is done, and the Invitatory repeated for the last time, the Hymn proper to the Office of the day is recited.

2. After this, upon all Doubles and Semi-doubles follow nine Psalms, (upon Sundays there are more, as will be found in the Psalter,) with the Antiphons and Verses proper to the Office of the day, either of the Season or Feast, together with nine Lessons, and either eight or nine Responsories, as marked in the proper place. The whole is divided into Three Nocturns, as follows—

3. In the First Nocturn are said three Psalms with three Antiphons, after every Psalm an Antiphon: but in the Easter-time, that is, from Low Sunday to Whitsun Day, (except in the Office of the Ascension,) the three Psalms of each Nocturn are said with only one Antiphon, which is repeated after the third Psalm. At the end of the Antiphon after the third Psalm in each Nocturn, is said a Verse and Response, then the "Our Father,"—"And lead us not into temptation," to which is answered, "But deliver us from evil," then the Absolution, that is, the Prayer "Graciously hear," then the Blessing is asked and pronounced, "May the Eternal Father," and the other forms which are marked for the first and every other Lesson. After this are read three Lessons from Scripture, which are those proper to the Season, unless special Lessons are assigned. After each Lesson follows a Responsory taken from the Office of the day, which is always the case, whatever the Lessons be; as, for instance, on a Saint's Day when no special Lessons are assigned and the three Lessons from Scripture are accordingly taken from the Proper Office of the Season, the Responsories are nevertheless taken from the Office of the Saint.

4. In the last Responsory of each Nocturn is said "Glory be to the Father, and to the Son, and to the Holy Ghost," (without "As it was in the beginning, &c.") And then part of the Responsory is repeated again, unless a direction be given to the contrary.

5. In the Second Nocturn are said three more Psalms, with Antiphons, a Verse and Response, the "Our Father—And lead us not into temptation." Answer, "But deliver us from evil," the Absolution, "May His grace and mercy," the Blessings, and the rest, with three more Lessons, taken from some discourse, or from the Life of the Saint whose Office is being said, if it be a Saint's Day, and after each Lesson a Responsory.

6. In the Third Nocturn are said three more Psalms, with Antiphons, a Verse and Response, the "Our Father—And lead us not into temptation," Answer, "But deliver us from evil," the Absolution, "May the Almighty," the Blessings, and the rest, as before, with three more Lessons taken from some Commentary on the Gospel for the day or Feast. After the two first Lessons (that is, the seventh and eighth of the whole) is said a Responsory, one after each. Sometimes there is also a Responsory said after the third (ninth) Lesson, which will be found marked in its proper place. In the last Responsory, whether it be the eighth or ninth, is said the "Glory be to the Father" as in the third and sixth, unless the contrary is specially directed. If there is no ninth Responsory, the last lesson is immediately followed by the Hymn, "We praise Thee, O God."

7. On plain Week-days and Simple Feasts only three Lessons are read. In that case the Office is the same as above, except that instead of three Nocturns only one is said. This Nocturn is always that of the Week-day, whether the Office be said of the Week-day or of a Saint, and consists of twelve Psalms, and six Antiphons arranged as in the Psalter. In the Easter-time there is only one Antiphon, that is "Alleluia."

8. After the Psalms and Antiphons follows a Verse and Response. This is to be found in the Psalter, if the Office be of a Week-day. If the Office is of a Saint, it is taken from the Common of Saints of that Class, which is to be found in the same place. Then is said the "Our Father—And lead us not into temptation," Answer, "But deliver us from evil," an Absolution and Blessing, &c., as will be laid down more at length in the Chapter on Absolutions and Blessings. Then are read three Lessons. If the Office is of a Week-day, these are all from the Scripture, as appointed for the Season. If the Office is of a Saint, if there is one special Lesson appointed, the two first only are of Scripture, in which case the third may be read along with the second, as one, at option; if two special Lessons be appointed, then only the first Lesson is from Scripture, in which case the whole three may be read together as one.

9. After each Lesson is said a Responsory; if the Office be of the Week-day, they will be found marked after the Lessons; if the Office be of a Feast they are taken from the Common of Saints of the Class according to the rule given in Chapter XXVII., as will be laid down more at length in the chapter on Verses and Responsories. In the case of a Saint's Day, it will be observed that only two Responsories are said, the third Lesson being followed by the Hymn "We praise Thee, O God." The same is the case in Easter-time. In both these cases therefore the second Responsory, being the last, is said with the "Glory be to the Father, &c.," and the partial repetition of the Responsory itself.

Chapter XIV. Lauds.

When the Hymn "We praise Thee, O God," or the ninth Responsory, as the case may be, has been said, the Officiant makes the sign of the Cross, saying, "Make haste, O God, to deliver me," to which is answered, "Make haste to help me, O Lord," and so on, as at Mattins. But instead of the Invitatory there follow at once the Psalms, with the Canticle, (which is on Sundays the Song of the Three Children in the burning fiery furnace, "O all ye works of the Lord,") all as contained in the Psalter, with the Antiphons proper to the Office of the day. The same Psalms and Canticle are said upon every Sunday in the year, on every day in Easter-time, and upon every Feast whatsoever, even Simples, except only the Sundays from Septuagesima to Palm Sunday inclusively. Upon the Sundays from Septuagesima to Palm Sunday inclusively the Office is said as marked in its proper place. The Office on Week-days not in Easter-time is said as given in the Psalter.

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[1] These invitatories vary with the Office, but are invariably divided into two portions by an asterisk (*). The entire invitatory is repeated twice before the Psalm, and once after the first, third, and fifth of the five sections (each consisting of two verses) into which the Psalm is divided. After the second and fourth sections, is repeated only that part of the Invitatory which follows the asterisk, and which usually, though not always, consists of the words, "O come, let us worship Him." The Psalm finished and the entire Invitatory repeated, the doxology of two verses is said as another section, and then is repeated first the second portion of the Invitatory, and then the whole of it once more.

2. If no proper Antiphons are assigned, if the Office be of the Sunday, those are said which are given in the Psalter; if the Office be of a Feast, Double or Simple, they are taken from the Common of Saints of that Class. After the Psalms follow the Chapter, the Hymn, the Verse and Response, the Antiphon for the Canticle "Blessed be the Lord God of Israel," the said Canticle itself, and the Prayer; all taken from the Office of the day.

3. When the short Responsory prayers called the "Preces" are to be said, they are said before the Prayer; and when the Antiphons, Verses, Responses and Prayers in memory of the Cross, of the Blessed Virgin Mary, of St Joseph, of the Apostles, of the Patron of the Church, Country, Diocese or Place, and for Peace are to be said, they are said after the Prayer of the day. If a Prayer is likewise to be said in memory of some Saint with a Simple Feast, such Prayer is to be said, with its proper Antiphon, Verse and Response, before the Commemoration of the Cross; for which fuller directions are given in the special chapter on the subject.

4. Before the Prayer the Officiant always says, "Hear my prayer, O Lord," to which is answered, "And let my cry come unto Thee."[1] Then he says, "Let us pray," and proceeds. After the last Prayer is again said, "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee."[1] Then, "Bless we the Lord," Answer, "Thanks be to God." "May the souls of the faithful, through the mercy of God, rest in peace," Answer, "Amen." If the Office is not to be at once continued, the "Our Father" is then recited inaudibly; after which the Officiant says, "The Lord give us His peace," Answer, "And life eternal. Amen." After this, one of the Antiphons of the Blessed Virgin Mary, from the end of Compline, is said, unless Mass, the Office of the Dead, the Penitential Psalms, or the Litany are to follow at once. If the Office is to be continued, the Antiphon of the Blessed Virgin is said when it is over. Respecting the Office of the Dead, the Penitential Psalms and the Litany, directions are given in their proper place.

CHAPTER XV. PRIME.

At the beginning of Prime the "Our Father," the "Hail, Mary," and the "I believe in God" are said inaudibly. Then follows, "Make haste, O God, to deliver me," and the rest precisely as at Lauds. But after the "Alleluia," or, "Ceaseless praise, &c.," is said the Hymn, "The Star of morn, &c." Then follow the Psalms, as appointed in the Psalter, according to the day of the week, except on Feasts and in Easter-time, when the Psalms said are the three (1) Ps. liii. "Save me, O God, by Thy Name," (2) Ps. cxviii. 1-16, "Blessed are the undefiled—I will not forget Thy word," and (3) Ps. cxviii. 17-32, "Deal bountifully with Thy servant—Thou hast enlarged my heart." Only one Antiphon is said after all the Psalms, which Antiphon is the same as the first Antiphon at Lauds.

Here it is to be observed that only one Antiphon is said at Prime, Terce, Sext, and None, one to each, which Antiphon on Feasts is the same as the first, second, third, and fifth at Lauds, respectively; but this matter is treated of more fully further on in the chapter on Antiphons.

2. Immediately after the Antiphon on every Sunday in the year, on every day in Easter-time, and on every Feast whatsoever, even Simples, is read the Chapter from 1 Tim. i. 17, "Unto the King Eternal." When the Office is said of a Week-day not in Easter-time, the Chapter is the one from Zacharias viii. 19, "Love peace." Then follows the short Responsory: "Christ, Thou Son of the Living God, have mercy on us." After the short Responsory, if the Office be not of a Double or within an Octave, follow the short Responsory prayers called the "Preces," which begin, "Lord, have mercy upon us," as given in the Psalter. When the Officiant says the words, "Our help is in the Name of the Lord," he makes the sign of the Cross from his forehead to his breast. Then follows the "I confess to God Almighty," "Almighty God, have mercy on us," "May the Almighty and Merciful Lord."[2] When the Office is of a Week-day and Preces have been said at Lauds, other Preces are added, as may be found in the Psalter in the Office of Prime on Week-days. But if the Office of the day be Double or within an Octave, the Preces are entirely omitted, with the Confession, and the Officiant, immediately after the short Responsory, says, "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee," "Let us pray," and he says the Prayer, "O Lord God Almighty."

3. Then, if the Little Office of the Blessed Virgin is said, it is done at once; otherwise after the Prayer "O Lord God Almighty," is repeated "Hear my prayer, O Lord," Answer, "And let my cry come unto Thee," then, "Bless we the Lord," Answer, "Thanks be to God," and in choir the Martyrology for the day is read at once. All that follows, beginning with "Precious in the sight of the Lord," is to be said by all in or out of choir, whether they have read the Martyrology or not. At the end is read one of the short Lessons, varying with the Season, which are to be found in the Psalter at the end of Prime. But on Feasts and some other days, instead of one of these short Lessons is read the Chapter appointed for None; which days are marked in their place.

CHAPTER XVI. TERCE, SEXT, AND NONE.

Terce, Sext, and None are all similar to one another. At the beginning the "Our Father" and the "Hail, Mary" are said inaudibly. Then follows, "Make haste, O God, to deliver me," and the rest as at Mattins, Lauds, and Prime. After the "Alleluia" or "Ceaseless praise, &c.," follow the Hymn and the Psalms, as given in the Psalter. One Antiphon is said at each Hour, taken on Feasts and some other occasions from Lauds, viz., at Terce the second, at Sext the third, and at None the fifth, as described above. After the Psalms and Antiphons are said the Chapter and the short Responsory, according to the Office of the day; on Sundays and Week-days they are either specially assigned in the Proper Office of the Season, or are read as in the Psalter; on Feasts they are either special, or taken from the Common of Saints of that Class. After the short Responsory the Officiant says, "Hear my prayer, O LORD," Answer, "And let my cry come unto Thee," "Let us pray," and he says the proper Prayer of the day.

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[1] Instead of this a person in or above Deacon's orders says, "The Lord be with you," and is answered, "And with thy spirit."

[2] Here follow in the original some directions for the saying of the Confession by clergymen, before others, and alone.

2. After the Prayer is repeated "Hear my prayer, O LORD," Answer, "And let my cry come unto Thee." Then, "Bless we the Lord," Answer, "Thanks be to God," "May the souls of the faithful, through the mercy of God, rest in peace," Answer, "Amen." The "Our Father" is then recited inaudibly; as will be more fully explained hereafter in the chapter on the Lord's Prayer and the Angelic Salutation.

CHAPTER XVII. VESPERS.

Vespers begin the same as Terce, Sext, and None; but immediately after the "Alleluia" or "Ceaseless praise, &c.," there are said five Psalms, with the same number of Antiphons, taken from the Office of the day; but it is to be observed that the Antiphons on Sundays and Week-days observed as such, are almost invariably those in the Psalter.

2. After the Psalms and Antiphons follow the Chapter, the Hymn, the Verse and Response, the Antiphon for the Canticle "My soul doth magnify the Lord," the said Canticle itself, and the Prayer; all taken from the Office of the day.

3. When the Preces are to be said, they are said before the Prayer; and when the Commemorations of the Cross, of the Blessed Virgin Mary, of St Joseph, the Apostles, and of the Patron of the Church, Country, Diocese, or Place, and the Prayer for Peace, are to be said, they are said after the Prayer of the day. Vespers conclude in the same way as Terce, Sext, and None.

CHAPTER XVIII. COMPLINE.

The Blessing having been asked and pronounced, Compline begins at once with the short Lesson, as given in the Psalter. Then follow, "Our help is in the Name of the LORD," Answer, "Who hath made heaven and earth." Then the "Our Father" inaudibly, the "I confess to God Almighty," "Almighty God, have mercy on us," "May the Almighty and merciful Lord," then "Turn us, O God of our salvation," Answer, "And cause Thine anger toward us to cease," "Make haste, O God, to deliver me," and so on, followed by the Psalms, (which are always the same) under one Antiphon, the Hymn, the Chapter, the short Responsory, and the Canticle, "Lord, now lettest Thou Thy servant," with its own Antiphon, all as is to be found at the end of the Psalter. After the Antiphon "Save us," if the Office is not Double or within an Octave are said the Preces, which begin "Lord, have mercy upon us;" but if the Office be Double or within an Octave, the Officiant says at once, "Hear my prayer, O LORD," Answer, "And let my cry come unto Thee," "Let us pray," and he proceeds with the Prayer, "Visit, O Lord, we beseech Thee," and the rest, exactly as in the Psalter.

2. After the Verse, "May Almighty God," follows one of the Antiphons of the Blessed Virgin Mary, with its Verse and Response, and Prayer, according to the Season, as is to be found at the end of the Psalter, after Compline. And after the Verse, "God's most mighty," the "Our Father," the "Hail, Mary," and the "I believe in God," are said inaudibly.

CHAPTER XIX. THE INVITATORY.

In every Office an Invitatory is said at Mattins, with the Psalm, "O come, let us sing unto the LORD," in the manner in which it will be found given for ordinary Sundays, at the beginning of the Psalter. The Invitatory varies with the Office, with which it will be found either in the Psalter or the Office proper to the particular Season, or in the Proper, or Common Office of Saints.

2. The only exception is on Twelfth-Day, and on Maundy Thursday, Good Friday, and Holy Saturday, when Mattins begin immediately after the "I believe in God" with the Antiphon for the first Psalm of the Nocturns. Likewise no Invitatory is said at the beginning of a dirge, except on All Souls' Day, the day of death or burial, and when the whole three Nocturns of the Dirge are to be said.

CHAPTER XX. THE HYMNS.

A Hymn is said at each of the Canonical Hours, except in the Office of the Dead, and from Maundy Thursday inclusively to the Vespers of Saturday before Low Sunday exclusively.

2. At Mattins the Hymn is said immediately after the last repetition of the Invitatory, except on Twelfth-Day, when the Office begins as mentioned in the last chapter; at Lauds and Vespers it is said after the Chapter; at Prime, Terce, Sext, and None it is said before the Psalms; and at Compline after the Psalms.

3. The Hymns in the Psalter are said if the Office is of a Sunday or a Week-day, when no special Hymns are appointed in the Proper Office of the Season, that is, from the Octave of Whitsun Day to Advent (excepting only the Sunday within the Octave of Corpus Christi) and from the Octave of Twelfth-Day to the first Sunday in Lent, exclusively. If the Office is of a Feast, the Hymns are either special, or taken from the Office common to all Saints of the particular Class. When a Feast has three special historic Hymns, and the special Hymn cannot be said in First Vespers, then this Hymn is said at Mattins, the Hymn for Mattins at Lauds, and the Hymn for Lauds at Second Vespers; but if the Second Vespers are not of such Feast, the Hymn for Vespers is joined to the Hymn for Mattins, with one common concluding Verse.

4. From Christmas to Twelfth-Day, on Corpus Christi and throughout the Octave, and whenever the Office is said of the Blessed Virgin Mary, even in Easter-time, and whether with nine or three Lessons, the last verse of the Hymns [at Prime, Terce, Sext, None, and Compline] is altered in honour of the Incarnation.[1]

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[1] The divergence of this translation from the original in the matter of these alterations is explained in the Translator's Preface.

5. Likewise on Twelfth-Day and throughout the Octave the last verse of these Hymns is altered in honour of the Revelation of our Lord to the Gentiles.

6. From Low Sunday to Ascension Day, on Whitsun Day and throughout the Octave, the last verse of these Hymns is altered in honour of the Resurrection of our Lord from the dead.

7. On Ascension Day and until Whitsun Day the last verse of these Hymns is altered in honour of the Ascension of our Lord into Heaven.

8. On the Feast of the Transfiguration of our Lord the last verse of these Hymns is altered in honour of that Mystery. These are the only changes which the Hymns ever undergo.

CHAPTER XXI. THE ANTIPHONS.

Throughout the whole of the Divine Office the Psalms are never said without Antiphons, either for each Psalm or each group of Psalms; which Antiphons vary with the Office of the day.

2. Except in Advent and Easter-time, if the Office be of a Sunday or Week-day, at Mattins, Vespers, and Compline, those Antiphons are said which are to be found in the Psalter, even when the day is a Simple Feast. In Advent special Antiphons are given in the Office proper to that Season, and in Easter-time only one Antiphon is said, that is, "Alleluia." At Lauds, Prime, Terce, Sext, and None those Antiphons are said which are appointed in the Proper Office of the Season, and if none are so appointed, those are said which are given in the Psalter.

3. When the first Sunday of any particular month is mentioned, that Sunday is meant which is on or nearest to, either before or after, the first day of the month named. And at Vespers on the Saturday the Antiphon for the Canticle, "My soul doth magnify the Lord," is to be taken from the Sunday, and will be found with the Sunday in its proper place. This Saturday Antiphon is always taken from that book of Scripture which is to be read at Mattins on the Sunday.

4. On all days when nine Lessons are read the Antiphons at Vespers are the same as those at Lauds, unless special ones are appointed. And likewise at Prime, Terce, Sext, and None, if special Antiphons are not appointed, when Lauds has had proper Antiphons, these are taken in turn, one to each Hour, omitting the fourth; so that the first Antiphon is said at Prime, the second at Terce, the third at Sext, and the fifth at None. All which has been explained before in Chapter XVI.

5. On Week-days in Advent, if there are no proper Antiphons at Lauds, the Antiphons for the four short Hours are taken from the Lauds of the Sunday before.

6. In Easter-time, whether the Office for the day has nine Lessons or three, there is only one Antiphon to each Nocturn, which Antiphon is to be found in the Psalter, or in its proper place. Likewise in Easter-time the word "Alleluia" is added to every Antiphon said, if it be not there already. On the contrary, from Septuagesima to Easter, if the word "Alleluia" occur it is omitted, and nothing is said in its place.

7. Upon Double Feasts at Mattins, Lauds, and Vespers (but not at Prime, Terce, Sext, None, and Compline,) the Antiphons are said from beginning to end before, as well as after, the Psalms and Canticles. And this is one of the reasons why these Feasts get the name of Doubles. At the short Hours on these days and throughout the whole Office on Semi-doubles, Simples, and Week-days, the first words only of the Antiphon are said before the Psalm, but it is said entire at the end. Should the Antiphon happen to consist of the opening words of the Psalm or Canticle to which it belongs, the beginning of such Psalm or Canticle is not repeated. Such Psalm or Canticle in that case begins with the next words after those which form the Antiphon. This does not cause any difference in the rule as to whether the Antiphon is to be said before the Psalm entire or not. As, for instance, the first Psalm at Vespers on Sunday is Psalm cix., which begins, "The LORD said unto my Lord, Sit Thou at My right hand, Until I make Thine enemies Thy footstool," to which the Antiphon is, "The LORD said unto my Lord, Sit Thou at My right hand." As it is a Semi-double, the first words only of the Antiphon are said before the Psalm, "The LORD said." Then the Psalm begins with the words, "Unto my Lord, Sit Thou at My right hand, Until I make Thine enemies Thy footstool." But if "Alleluia" occur at the end of the Antiphon or of the portion said the Psalm begins as usual.

8. Whenever proper Antiphons are given in the Office of the day, these Antiphons are invariably to be substituted for those in the Psalter, or the Common Office of each Class of Saints.

9. When a Commemoration is to be made at Lauds or Vespers, it is done by reciting once the Antiphon which would be said at Lauds at the Canticle "Blessed be the Lord God of Israel," and at Vespers at the Canticle "My soul doth magnify the Lord," with the Verse and Response which would follow the Hymn, and the Prayer which would be said, were the Office of that of which the Commemoration is made.

10. The Antiphons of the Blessed Virgin Mary, with their Verses and Responses and Prayers, which are to be found after Compline, are said as directed further on in Chapter XXXVI.

CHAPTER XXII. THE PSALMS.

Upon Sundays and Week-days the Psalms are said as they are arranged in the Psalter, unless some special direction to the contrary is given in the Office for the Season. On Feasts the Psalms are said as directed in the Proper Office, or in the Common of the Saints of each Class.

2. The Psalms appointed for Lauds on Sunday, with the Canticle "O all ye Works of the Lord," are said also on every Feast in the year, and on every day whatsoever in Easter-time.

3. At Prime the Psalm "O give thanks unto the LORD," and the others there given are said on every Sunday when the Office is of the Sunday, even if it be within an Octave, from the third Sunday after Whitsun Day inclusively till Christmas exclusively, and likewise from the second Sunday after Twelfth-Day inclusively till Septuagesima exclusively. From Septuagesima till Easter is said instead Psalm xcii.,

"The Lord reigneth," because the Psalm "O give thanks unto the Lord" is at that time said at Lauds after Psalm l., "Have mercy upon me, O God," as will be found directed in the proper place. Upon the Sundays from Low Sunday inclusively to Ascension Day exclusively are said the three Psalms, "Save me, O God, by Thy Name," "Blessed are the undefiled," and "Deal bountifully with Thy servant," as on Feasts, but with the addition of the Creed of St Athanasius. Outside Easter-time when the Office is of a Week-day, there is substituted for the Psalm "O give thanks unto the Lord" one of those which are given in the Psalter for that purpose, under the heading of the Office for Prime on Week-days. But on every day in Easter-time, upon every Feast-day in the year, and on every Saturday, whether the Office be of the Blessed Virgin or of the Saturday, even if a Double Feast is to be kept on the Sunday, the Psalms said are the three, "Save me, O God, by Thy Name," "Blessed are the undefiled," and "Deal bountifully with Thy servant."

4. On every Sunday in the year if the Office is of the Sunday, the Creed of St Athanasius, "Whosoever will be saved," is added to the Psalms at Prime, as is directed in Chapter XXXIII.

5. At Terce, Sext, None, and Compline the Psalms are the same on every day in the year.

6. It is to be remarked that the first four Psalms at Vespers on Sundays are likewise said on nearly every Feast in the year. The fifth changes much oftener. But these changes, whether of the fifth or of any of the first four, are all marked in their proper place. If a Feast has an Octave, the same Psalms are said every day at Vespers during the Octave as have been said at the Second Vespers of the Feast, except on the evening of the seventh day, being the First Vespers of the Octave-day, when the Vespers are the same as the First Vespers of the Feast.

7. At the end of every Psalm is said this Hymn:

"Glory be to the Father, and to the Son, * and to the Holy Ghost.

"As it was in the beginning, is now, and ever shall be, world without end. Amen."

Except at the end of Psalms lxii., "O God, Thou art my God: early will I seek Thee," and cxlviii., "Praise ye the Lord from the heavens," which are severally united in groups with others, in which case the "Glory be to the Father" and the Antiphon are said after the group, as if that were only one Psalm. Moreover, the "Glory be to the Father" is not said at the end of the Psalms on Maundy Thursday, Good Friday, and Holy Saturday, nor in the Office for the Dead. In the latter case there is said instead:

"O Lord, give them eternal rest,
"And let the everlasting light shine upon them."

Which words are said in the plural even though the Office is being recited for one dead person.

8. For the sake of uniformity an asterisk (*) is put in the middle of every verse where the pause is to be made in saying or singing.

Chapter XXIII. The Canticles.

Canticles are said every day at Lauds, Vespers, and Compline. When the Office is of a Sunday or Week-day these are as given in the Psalter.

2. On all Feasts whatsoever, and every day in Easter-time, the first Canticle at Lauds is the same as on Sundays, that is, "O all ye Works of the Lord," at the end of which the "Glory be to the Father" is not said as it is at the end of the other Canticles, nor is "Amen" answered. The other Canticles which are appointed in the Psalter for Lauds on Week-days are said only when the Office is of the Week-day out of Easter-time.

3. The three Canticles, "Blessed be the Lord God of Israel," "My soul doth magnify the Lord," and "Lord, now lettest Thou Thy servant," are always said every day at Lauds, Vespers, and Compline respectively.

Chapter XXIV. The Verses and Responses.

A Verse and Response are always said at Mattins after the last Psalm and Antiphon of each Nocturn, whether there be one or three. At Lauds and Vespers they are said immediately after the Hymn. At Prime, Terce, Sext, None, and Compline they are said together with the short Responsory, at the end, after the "Glory be to the Father, and to the Son, and to the Holy Ghost," and the repetition.

2. On Easter Sunday and till the Vespers of the Saturday before Low Sunday, the Verse and Response are said only at Mattins.

3. In Commemorations a Verse and Response are said as prescribed in Chapter XXI. 9, "On Antiphons."

4. In Easter-time the word "Alleluia" is added to every Verse and every Response, except those which form part of Preces, those at Prime, "*V*. Precious in the sight of the Lord. *R*. Is the death of His Saints," and those which form part of the Responsories at Mattins.

5. In the Office of a Simple Feast, when there is only one Nocturn, the Verse and Response which follow it are taken from the Office Common to Saints of that Class. On Mondays and Thursdays they are taken from the First Nocturn of the Common Office; on Tuesdays and Fridays from the Second; on Wednesdays from the Third.

6. If special Verses and Responses are not assigned for Lauds and Vespers, those are said which are given in the Psalter.

Chapter XXV. The Absolutions and Blessings before the Lessons.

At Mattins when nine Lessons are read they are preceded by Absolutions and Blessings as given in the Psalter; the only exception being the Dirge, and the Mattins of Maundy Thursday, Good Friday, and Holy Saturday, called the Office of the Darkness, in which cases they are altogether omitted.

2. When only three Lessons are read, if they are all from Scripture, the Absolution and Blessings will be, on Monday and Thursday, "Graciously hear," "May the Eternal Father," "May the Son," and "May the grace;" on Tuesday and Friday, "May His loving-kindness and mercy," "God the Father," "May Christ to all His people give," and "May the Spirit's fire;" and on Wednesday and Saturday, "May the Almighty and merciful Lord," "May the Gospel's," "God's most mighty," and "May He That is the Angels' King."

3. But if only three Lessons are read, and they are all

from a Homily upon the Gospel for the day, the Absolution is taken as above, according to the day of the week, but the Blessings are, "May the Gospel's holy Lection," "God's most mighty," and "May He That is the Angels' King." If the Office be of a Saint, the Absolution is likewise taken according to the day of the week, but the Blessings are "May His blessing," "He whose birth-day we are keeping," and "May He That is the Angels' King."

4. When the Office on Saturday is said of the Blessed Virgin Mary, the Absolution and Blessings are those which belong to her Little Office, which will be found near the end of the Breviary, namely, "By the Prayers," "Bless us, Mary," "With the Lord," and "He to Whom."

Chapter XXVI. The Lessons.

Three Lessons are read at the end of each Nocturn of Mattins, after the Psalms and Antiphons, with a Verse and Response, Absolution, and Blessings, all as above. On Doubles and Semi-doubles there are three Nocturns, and consequently nine Lessons; on Week-days and Simples one Nocturn and three Lessons.

2. When nine Lessons are read, the first three are always out of Holy Scripture, and if no special ones are assigned, those are read which are given for that day in the Proper Office of the Season. If the Office be of a Saint, the fourth, fifth, and sixth Lesson, viz., those of the Second Nocturn, are either taken from his Life, or from some appropriate Sermon or Treatise; if no special ones are assigned, they are taken from the Office common to all Saints of that Class. If only one or two special Lessons are given, then the three are made up out of the Common, in which case it is optional to read the whole, namely, if two Lessons are to be read from the Common, to read the second and third as one, or if one, to read all three as one. If the Office be of a Sunday, or of any other day in the year having nine Lessons, or within an Octave, three proper Lessons are always assigned from some appropriate Sermon or Treatise. In the Third Nocturn are always read three Lessons from some Homily in Exposition of the Gospel for the day, which Lessons are, like the Gospel itself, either special, or, if the Office be of a Saint, most frequently from the Common of Saints. Before the first of these is always read the beginning of the Gospel which forms the subject of the Homily, even within Octaves. The only exceptions to these rules are the Dirge and the Office of the Darkness on the three nights before Easter.

3. If the Office be one of Nine Lessons, in which the Hymn "We praise Thee, O God" is to be said instead of a ninth Responsory, and some Saint who has a proper Lesson is to be commemorated, then the ninth Lesson is the Lesson of the Saint. If the Saint have two Lessons, they are read together as one in the ninth place.[1] In either case the ninth Lesson belonging to the Office of the day is either omitted, or read as one Lesson joined on to the eighth. If the day happen to be a Sunday, or a Week-day which has three Lessons on a special Gospel, then no Lesson of the Saint is read, but the ninth Lesson will be that of the Homily; and it is optional to read the three joined together as one, or the first only.

4. On a day when there are only three Lessons, if the Office be of the Week-day, they are all from the Scripture, unless special Lessons are appointed from an Homily on the Gospel, in which case these latter are read, and the Lessons from Scripture altogether omitted. If, however, the Office be of a Saint, if he has two proper Lessons they are read in the second and third places, and in the first is read the first Lesson from Scripture, or the whole three together as one. If the Saint have only one proper Lesson, that is read in the third place; the first Lesson is the first from Scripture, and the second either the second, or the second and third together. Which rule is likewise to be observed in the Office of the Blessed Virgin Mary on Saturdays.

5. Lessons from Scripture are given for nearly every day in the year, and they are always read in order, whatever the Office is, unless other Lessons be specially appointed on certain days.

6. The different books of Scripture are nearly always appointed to be begun on a Sunday. Should it happen that that day is occupied by a Feast with special Lessons, the book so prevented from being begun must be begun on the next day which is free. In this case, that the whole book may not get behind-hand, the Lessons proper to the day to which the commencement of the new book is transferred are to be read joined to them in the form of three Lessons, or else entirely omitted. If it possibly happened that even more was to be read, the total number of Lessons would be simply divided into groups in the above manner.

7. Should it happen in Easter-time that one of the Catholic Epistles, or in November, one of the Minor Prophets is prevented from being begun upon the proper day by some Feast occurring with special Lessons, it is to be begun upon the next free day, in the manner described above. Should however another book be to be begun upon the next free day, the displaced book may be begun on some day previous to its normal one. But if this is impossible, it must at any rate be read, even if another book be begun immediately. It may be remarked that in either of the latter cases the whole book may be read through at once. If two books be begun on the same day, the beginning must be the beginning of a Lesson—as, for instance, if Book A., divided into three Lessons, be transferred to the day when Book B. is begun, the Lessons will be, First, A. 1, Second, A. 2 and 3, Third, B. 1, 2, and 3.

8. Lessons from Scripture are given for as many weeks as there can be under any circumstances between Twelfth-Day and Septuagesima, and between Whitsun Day and Advent. If owing to Septuagesima falling earlier there are fewer weeks between Twelfth-Day and Septuagesima, the Lessons appointed for the superfluous weeks are simply never read at all, even though by this arrangement a certain amount of St Paul's Epistles is not read in that year at all. The same is to be done with the Lessons from the Books of Kings appointed for weeks which may not occur between the Octave of Whitsun Day and the first week in August. If, moreover, the Office for one of the Sundays after Twelfth-Day be read not on the proper Sunday but by anticipation on some other day, the Lessons read will be those of the Sunday so anticipated, and those on the following days be those for the days which follow the anticipated Sunday, the Lessons belonging to the actual days on which the anticipated Office is

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[1] For reduced Feasts see c. ix. n. 10 of this Pie.

read being altogether omitted. And in the same manner if Lessons are appointed for five weeks in a particular month and that month happen that year to have only four, the omission must be made as directed in the special rubrics to be found in the proper place.

9. If a Feast have special Lessons from Scripture, these are always read in place of the ordinary Lessons for the day, which are not read at all, unless they are the commencement of a new book, when they are transferred, as given in sections 6 and 7. Likewise if a Feast with Nine Lessons is kept in Lent, on the Ember Days, on Rogation Monday, or on Ascension Eve, the Lessons from Scripture, that is, the first, second, and third Lessons, are taken from the Office common to Saints of the Class, because, although the Feast have not proper Lessons, there are no Lessons from Scripture belonging to the day. However if one of these days is an Octave-day, the three first Lessons will be the same as those read on the Feast of which it is the Octave. If it be a day within an Octave, the three first Lessons are those in the Common Office. And the same rule is to be observed regarding the Lessons in the other Nocturns, when they are specially arranged for the Feast, or when a Feast of Nine Lessons is being kept which has not got approved proper Lessons.

10. Unless special directions are given to the contrary, before the Lessons of the First Nocturn is given out the place from which they are taken; likewise in the Second Nocturn if the Lessons are from a Sermon or Treatise, the name of the author is announced, but not otherwise; and likewise also before the Lessons in the Third Nocturn the title of the Homily, naming the author, is given.

11. At the end of every Lesson he who has read it says, "But Thou, O Lord, have mercy upon us," to which is answered, "Thanks be to God." And the same is done after the short Lessons at the beginning of Compline, and the end of Prime (after the Verse "Precious.") The only exceptions are the Dirge, and the three nights before Easter, where special directions are given.

CHAPTER XXVII. THE RESPONSORIES AFTER THE LESSONS.

At Mattins a Responsory is said after every Lesson.

2. But on every Feast of Nine Lessons, (except that of the Holy Innocents if it falls on a Week-day,) and on every Sunday from Low Sunday inclusively to Advent Sunday exclusively, and from the Sunday after Christmas inclusively to Septuagesima exclusively, only eight regular Responsories are said, and, instead, after the ninth Lesson is said the Hymn "We praise Thee, O God." At the end of the third, sixth, and last Responsory, whether it be eighth or ninth, is said "Glory be to the Father, and to the Son, and to the Holy Ghost," (but not "As it was in the beginning, &c.,") followed by the repetition of part of the Responsory. The only exceptions are the Dirge, and Passion-tide, which are given in their place. The words "Glory be to the Father, and to the Son, and to the Holy Ghost" will sometimes be found given in the first Responsory also.

3. Nine Responsories are said on the Sundays in Advent, and between Septuagesima and Palm Sunday inclusively, and likewise on the three nights before Easter, for then the Hymn "We praise Thee, O God" is not said.

4. When three Lessons only are read, if the Office is of a Feast, and also every day in Easter-tide, namely, between Low Sunday and Ascension Day, except Rogation Monday, which has three Responsories, only two Responsories are said, because after the third Lesson is said the Hymn "We praise Thee, O God." These Responsories on Feasts are taken from the Common Office of Saints of the Class, and in Easter-time from the preceding Sunday, thus, unless proper ones be appointed—On Monday and Thursday the first and second Responsories of the First Nocturn, on Tuesday and Friday of the Second, and on Wednesday of the Third.

5. On plain Week-days out of Easter-time three Responsories are said, (because the Hymn "We praise Thee, O God" is not then said,) which are taken from the Sunday before, on Monday and Thursday from the First Nocturn, on Tuesday and Friday from the Second, and on Wednesday and Saturday (if the Office is of the Saturday) from the Third. In the Third Nocturn of the Sundays between the Third Sunday after Whitsun Day inclusively and Advent Sunday exclusively, there is only one Responsory, namely, the seventh, which can be said on a Week-day, because there is no ninth, and the Responsory "One Seraph cried unto another," which is the eighth, is only said on Sundays. In this case therefore on Wednesday and Saturday the first Responsory is the seventh of the Sunday, and the second and third are those which are to be said as the second and third of the Monday, or if none be assigned, the second and third of the First Nocturn of the Sunday. From the Octave of Twelfth-Day to Septuagesima, proper Responsories are given for every day, except the Saturdays, in which are said the Responsories of the Wednesday preceding.

6. When no special Responsories are given, they are taken from the first Sunday of the month, or the beginning of the Book of Scripture which is then being read. When proper Responsories are given for every day in the first week of the month, they are to be repeated on the same days of each succeeding week until further notice. Where proper Responsories are not given for the Week-days, they are taken from the Sunday in the order explained above.

7. If a Double Feast falls on a Sunday, and so prevents the Responsories of the First Nocturn of the Sunday being said, they are transferred to the first free day in the week, to the total omission of any proper Responsories which that Week-day may happen to have. If there is no Week-day free, they are carried on to the next Sunday, if it has none of its own; if it has, to a free day in that week. If there is no free day, they are entirely omitted. If a Week-day have proper Responsories, and they are not said by reason of a Feast, they are not carried on at all, but simply omitted.

8. In Easter-time, in the Responsory, the word "Alleluia" is inserted before the Verse.

CHAPTER XXVIII. THE SHORT RESPONSORIES IN THE HOURS.

A short Responsory is said after the Chapter at Prime, Terce, Sext, None, and Compline, except from Maundy Thursday till None on Saturday before Low Sunday inclusively, during which time it is omitted. At Prime and Compline it is always as given in the Psalter. In the other Hours it varies with the Office, and is to be found either in the Psalter or the Proper Office of the Season or Feast, or the Common of Saints.

2. At the end of the short Responsory is said "Glory be to the Father, and to the Son, and to the Holy Ghost," (but not "As it was in the beginning, &c.,") followed by the repetition of part of the Responsory. In Passion-tide this is not done, but instead the whole Responsory is repeated.

3. In the short Responsory at Prime the following changes are made—Instead of the words "Thou That sittest at the right hand of the Father," in Advent, except only the Feast of the Immaculate Conception of the Blessed Virgin Mary and its Octave, is said "Thou That art to come into the world," from Christmas to Twelfth-Day, at Corpus Christi and throughout its Octave, and in all Offices whatsoever of the Blessed Virgin Mary, and within their Octaves, if they have any, even though the Office be not of the Octave, "Thou That wast born of the Virgin Mary." On Twelfth-Day and throughout its Octave, and on the Feast of the Transfiguration, "Thou That art manifested unto us this day." From Low Sunday inclusively to Ascension Day exclusively, except in Offices of the Blessed Virgin Mary, "Thou That hast arisen from the dead." From Ascension Day inclusively to Whitsun Day exclusively, "Thou That art gone up above the stars." At Whitsun-tide and all the rest of the year, "Thou That sittest at the right hand of the Father."

4. The short Responsories for the other Hours which are given for Advent Sunday are used throughout Advent, whenever the Office is of the Season. Likewise those given on the first Sunday in Lent are used till Passion Sunday exclusively. Those given on Passion Sunday are used till Maundy Thursday exclusively. Those given on Low Sunday are used till Ascension Day exclusively. Those given on any Feast having an Octave are used every day during the Octave, when the Office is of the Octave. In all Offices whatsoever of the Blessed Virgin Mary, except only the Assumption, the short Responsories are taken from the Common Office of Virgins.

5. In Easter-time, from Low Sunday to the Saturday after Whitsun Day inclusively, whatsoever the Office be, the word "Alleluia" is repeated twice after the short Responsory, and twice again after the Verse, as the repetition of the latter part of the Responsory, and once also after the Verse and the Answer. Thus it is said ten times, twice after the Responsory both times it is said, twice after the Verse, twice after the Responsory again, once after the Verse, and once after the Answer. Out of Easter-time, although the word "Alleluia" is sometimes introduced into the short Responsories at Terce, Sext, and None, it does not thereby affect Prime and Compline.

CHAPTER XXIX. THE CHAPTERS.

A Chapter is always said at Vespers, Lauds, and the other Hours, after the Psalms and Antiphons, and at Compline after the Hymn, except from Maundy Thursday to the Saturday before Low Sunday, and in the Office of the Dead.

2. The Chapters at Prime and Compline are always the same, being those given in the Psalter. The Chapters given in the Psalter for First and Second Vespers, Lauds, and the Hours on Sundays, are said from the third Sunday after Whitsun Day till Advent Sunday, and from the second after Twelfth-Day till Septuagesima. The Chapters for the Week-days are said after the Octave of Twelfth-Day till the First Sunday in Lent, and after the Octave of Whitsun Day till Advent Sunday. The Chapters for the other Seasons and for Feasts are given in the Offices to which they belong.

3. On all the Sundays from Advent till the Octave of Twelfth-Day, and from Septuagesima till the third Sunday after Whitsun Day, and on every day in Easter-time, and upon all Feasts, the Chapter given at the First Vespers is also said at Lauds, at Terce, and at the Second Vespers. There are a few exceptions, which are marked in their place.

4. On Week-days in Easter-time the Chapter at Prime is that from 1 Tim. i. 17, "Unto the King eternal," as on Sundays and Feasts. After the Chapter is always answered, "Thanks be to God."

CHAPTER XXX. THE PRAYER OR COLLECT.

The Prayer is said at Vespers and Lauds immediately after the Antiphon at the Canticles "My soul doth magnify the Lord" and "Blessed be the Lord God of Israel" respectively, unless the short Responsory prayers called the "Preces" are to be said, in which case it is said after the Preces. At Compline the Prayer is said after the Antiphon "O Lord, save us waking," unless Preces are to be said, when it is said after them.

2. The Prayers for Prime and Compline, given in the Psalter, are said every day in the year, except the three days before Easter, when the Service is as it is given in its proper place. The same Prayer which is said at First Vespers is likewise said at every other Hour, except Prime and Compline. But in Lent, and on the Ember Days, Eves, and Rogation Monday, the Prayer which has been said at Lauds is said only at Terce, Sext, and None. In the Vespers, if they are of the Week-day, the Collect said is either a special one, as in Lent, or that of the preceding Sunday, as on ordinary Week-days. When the Office is of a Week-day and no special Prayer is given, that of the preceding Sunday is used. In the same way in Octaves the Prayer of the Feast is used up to the Octave-day, inclusively, unless a special one be assigned.

3. Before the Prayer the Officiant always says,[1] "Hear my prayer, O LORD," to which is answered, "And let my cry come unto Thee;" then he says, "Let us pray," and proceeds with the Prayer. After the Prayers is answered "Amen," then, if it is the last or only Prayer, the Officiant says again, "Hear my prayer, O LORD," Answer, "And let my cry come unto Thee." Then "Bless we the Lord," Answer, "Thanks be to God," "May the souls of the faithful, through the mercy of God, rest in peace," Answer, "Amen." Then if the Antiphon of the Blessed Virgin Mary is to be said, there follows the "Our Father" inaudibly, "The Lord give us His peace," Answer, "And life eternal, Amen," and the Antiphon. But the Office stops short after "Thanks be to God" before the "Precious" at Prime, and the Blessing at Compline, or when the Little Office of the Blessed Virgin Mary, or the Office of the Dead, or the Penitential Psalms, or the Litany is immediately

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[1] Here in the original are directions for clergymen.

to follow. If there are more prayers than one, they are said after the Prayer for the day, each preceded by its own Antiphon, Verse and Response, and the words "Let us pray."

4. If the Prayer is addressed to God the Father, it ends "through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. Amen." If the Prayer is addressed to God the Son, it ends, "Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. Amen." If the Prayer be addressed to God the Father, and God the Son be mentioned in it, it ends "through the Same our Lord, &c.," and if God the Holy Ghost be mentioned, instead of "in the unity of the Holy Ghost" there is said "in the unity of the Same Holy Spirit, &c."

5. If more than one Prayer be said, the ending "through our Lord, &c.," is only said with the first and last. The others are said without any ending, but "Let us pray" is said before each. The only exceptions are the Office of the Dead, where will be found in its proper place what is to be done, and the Litany, where the Prayers are all joined on one to the other.

Chapter XXXI. The Hymn, "We praise Thee, O God."

The Hymn "We praise Thee, O God," is said on every Feast whatsoever, and throughout all Octaves, except only the Feast of the Holy Innocents if it falls on a Week-day, though it is said on the Octave. It is said likewise on all Sundays from Easter inclusively to Advent exclusively, and from Christmas inclusively to Septuagesima exclusively, and every day from Low Sunday to Ascension Day, except Rogation Monday.

2. It is not said on the Sundays in Advent and from Septuagesima to Palm Sunday, both inclusively, nor on plain Week-days out of Easter-time.

3. Whenever it is said, the ninth or third Responsory is omitted.

4. Whenever it is not said, there is said a ninth or third Responsory, and as soon as the Hymn or the Responsory is over, Lauds begin, except on Christmas night, when particular directions are given.

Chapter XXXII. The Lord's Prayer and the Angelic Salutation.

The Lord's Prayer, which begins "Our Father," and the Angelic Salutation, which begins "Hail, Mary," are said inaudibly before every Hour, except Compline. At Compline, after the Blessing has been asked and given, comes the Lesson from 1 Peter v. 8, "Brethren, be sober," then "Our help is in the Name of the Lord," Answer, "Who hath made heaven and earth," and then the "Our Father" alone is said inaudibly. Moreover at the very end of Compline the "Our Father," the "Hail, Mary," and the "I believe in God" are said inaudibly. At the end of every Hour the "Our Father" is said inaudibly, unless the Little Office of the Blessed Virgin Mary follow at once, or another of the Canonical Hours, in which case the "Our Father" is said after that. If Compline immediately follows Vespers, as soon as "Amen" has been answered to "May the souls, &c.," is said "Command Thy Blessing, O Lord."

2. Whenever the words "And lead us not into temptation" are said aloud at the end of the Lord's Prayer, the two first words "Our Father" are also said aloud. In any other case it is all said inaudibly, except when Preces are said at Lauds and Vespers on Week-days, in which case the Officiant says the whole of the Lord's Prayer aloud.

3. The Angelic Salutation is said before each of the Hours in the Little Office of the Blessed Virgin Mary, unless they be added on to the Canonical Office, in which case it is omitted, as having been already said, at the beginning of the whole.

Chapter XXXIII. The Apostles' Creed and the Creed of St Athanasius.

The Apostles' Creed is always said before Mattins and Prime, and at the end of Compline altogether inaudibly. If it is to be said in the Preces at Prime and Compline the words "I believe in God" are said aloud, and likewise those at the end, "the Resurrection of the body," to which is answered "and the life everlasting. Amen."

2. The Creed of St Athanasius is said at Prime, after the Psalm "Deal bountifully with Thy servant," on all Sundays, when the Office is of the Sunday, except the Sundays after Christmas, Twelfth-Day, Ascension Day, and Corpus Christi Day, and Easter and Whitsun Day, when only the three usual Psalms are said, as on Feasts. It is said on the Sundays within other Octaves, and on Trinity Sunday, but otherwise never. The Hymn "Glory be to the Father, &c.," is added to it, as to the Psalms.

Chapter XXXIV. The Preces.

The Preces are certain Verses and Responses which are sometimes said before the Prayer. They begin either with "Lord, have mercy upon us" or the Lord's Prayer.

2. The Preces for Prime and Compline on Sundays, given in the Psalter, are not said on Doubles, nor within Octaves, nor on the Eve of Twelfth-Day, nor on the Friday and Saturday after the Octave of the Ascension.

3. The Preces for Lauds and the other Hours on Week-days, given in the Psalter, are said only on Week-days in Advent, Lent, the Ember Days, and Eves which are fasts, but not on Christmas Eve, nor the Ember Days at Whitsuntide. They are said kneeling. In the rest of the year only the Sunday Preces are said, and that standing.

4. On the Week-days in Advent, and Lent, and the Ember Days, Preces are said at Vespers, if they are of the day. And at Compline the same as on Sundays, but kneeling. The Preces are said kneeling till the words "Bless we the Lord" after the Prayer.

5. On Eves the Week-day Preces are not said at Vespers or Compline, because the Vespers are part of the Feast. But if the Eve of St Matthias fall on Shrove Tuesday, the Week-day Preces are said at Vespers, though the Prayer is not that of the Eve, but of the preceding Sunday. The same is the case when the Week-day Office is said on Ember Friday or Ember Saturday in September, when no Feast of

Nine Lessons falls on them; Preces are said on the Friday, although the Prayer to be said is not that of the Ember Day but of the preceding Sunday.

6. The Psalm "Have mercy upon me, O God," is said with the Preces at Vespers only, and "Out of the depths" at Lauds. In the Office of the Dead those Psalms are said which are there appointed.

CHAPTER XXXV. THE COMMON COMMEMORATIONS, OR SUFFRAGES OF THE SAINTS.

The Common Commemorations, or Suffrages of the Saints, which are given in the Psalter, are said at the end of Vespers and Lauds from the Octave of Twelfth-Day till Passion Sunday exclusively, and from the Octave of Whitsun Day till Advent exclusively, on Sundays, Week-days, and Feasts, whenever the Office is not Double nor the day within an Octave. After the Commemoration of the Apostles is made a Commemoration of St George, Patron of England, except in the diocese of Hexham, where there is made instead a Commemoration of St Cuthbert, and before the Commemoration of St George there is made in the diocese of Northampton a Commemoration of St Thomas of Canterbury, and in that of Plymouth of St Boniface of Maintz, and after it in the diocese of Portsmouth a Commemoration of St Edmund of Canterbury.[1] The last is always the Suffrage for Peace. On Week-days there is prefixed that Commemoration of the Cross which is given in the Psalter after Lauds for Monday.

2. In Easter-time the only Suffrage said is the Commemoration of the Cross for that Season. It is not said on Doubles, nor within Octaves, nor in the Votive Offices of the Blessed Sacrament and the Passion.

3. If a Commemoration of a Feast is made, it is always put before the Suffrages, even that of the Cross.

4. The Commemoration of the Blessed Virgin Mary is omitted if her Little Office is said, or the Office of the day is of her.

CHAPTER XXXVI. THE ANTIPHONS OF THE BLESSED VIRGIN MARY AT THE END OF THE OFFICE.

The Antiphons of the Blessed Virgin Mary which are given in the Psalter at the end of Compline are said according to the season of the year, as there prescribed, except on the three days before Easter.

2. They are said only at the end of Compline, and at the end of Lauds, or that aggregation of Offices into which Lauds enters. (However in Choir they are said every time the Choir is to be left.) They are said kneeling, except from Saturday evening to Sunday evening both inclusive, and throughout the whole of Easter-time. They are not said in the morning if the Office is to be immediately followed by the Dirge, the Penitential Psalms, or the Litany, or Mass.

CHAPTER XXXVII. THE LITTLE OFFICE, &c.

There are proper Rubrics at the end of the Breviary with directions about the Little Office of the Blessed Virgin Mary, the Office of the Dead, the Penitential Psalms, the Litany, and the Gradual Psalms.

2. In Easter-time if the Little Office of the Blessed Virgin Mary be joined to the Church Office, the word "Alleluia" is added neither to the Antiphons, Verses and Answers, nor Responsories.

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[1] This custom is peculiar to England, and is contrary to the general rule; the original rubric reads, "There is added [to the other Common Commemorations] a Commemoration of the Patron or Titular of the Church [in which the service is read, or to which the person saying the Office is attached, but only if such Church have been consecrated or solemnly blessed], which is inserted either before or after the Commemorations of St Joseph and of the Apostles according to his rank." But there is a privilege in the Province of Westminster according to which it is permitted: "That in the suffrages of the Saints and in the Prayer *A cunctis*, a Commemoration shall be made of St George only, and the Commemoration of any other Saint shall be omitted, except in the case of the Regular Orders as to the Commemoration of their own founders, and any particular cases exempted by grace of the Holy See." A grace of this sort has been granted, as stated above, with regard to the Dioceses of Hexham, Northampton, Plymouth, and Portsmouth.

TWO EASY TABLES,

COMPILED FROM THE PIE.

And in which it can be seen at a glance what is to be done
(1) *When the Second Vespers of one Office fall on the same evening with the First Vespers of another Office.*
(2) *When two Offices fall on the same day.*

To use these Tables, find the little square in which lines drawn from the designations of the two Offices meet at right angles, and then look what direction is given underneath the Table, with the number inscribed in the square.

For instance, in Table A a Double of the Second Class meets a Semi-double in a square containing the numeral 4. And 4 gives the Rule "all of the former, with a Commemoration of the latter," but if the case be reversed they meet in 1, and the Service is "all of the latter, nothing of the former." And so in Table B, the case of a Double of the Second Class and a Semi-double falling on the same day is provided for in 4 and 3, and it is ordered that the Semi-double be commemorated and the Double of the Second Class observed. 0 indicates a case which either cannot occur, or which is the subject of special directions in its own place. However, it is first needful to know the rank of the different Offices.

LIST OF FEASTS ACCORDING TO THEIR CLASS.

Doubles of the First Class.

Christmas Day. Dec. 25.
Twelfth-Day. Jan. 6.
Maundy Thursday.
Good Friday.
Holy Saturday.
Easter Day.
Easter Monday.
Easter Tuesday.
Ascension Day.
Whitsun Day.
Whitsun Monday.
Whitsun Tuesday.
Corpus Christi.
The Sacred Heart.
The Immaculate Conception. Dec. 8.
Lady Day. March 25.
The Assumption. Aug. 15.
The Birthday of St John the Baptist. June 24.
St Joseph. March 19.
SS. Peter and Paul. June 29.
All Saints. Nov. 1.
St Thomas of Canterbury.[1] Dec. 29.
St George. April 23.
St Augustine of Canterbury. May 26.
The Dedication of the Particular Church.
The Feast of the Patron, or Titular of the Particular Church.
The Feast of the Chief Patron or Patrons of the diocese.

Doubles of the Second Class.

The Circumcision. Jan. 1.
The Holy Name.
The Most Holy Trinity.
The Most Precious Blood.
The Finding of the Cross. May 3.
Candlemas Day. Feb. 2.
The Visitation. July 2.
The Birth of the Blessed Virgin. Sept. 8.
The Solemnity of the Most Holy Rosary.
Michaelmas Day. Sept. 29.
The Patronage of St Joseph.
The Feasts of the Eleven Apostles, and of the Evangelists.
St Stephen. Dec. 26.
The Holy Innocents. Dec. 28.
St Lawrence. Aug. 10.
St Anne. July 26.
St Joachim.
St Gregory the Great. March 12.
St Edward. Oct. 13.

Greater Doubles.

The Commemorations—
  Of the Prayer of our Lord,
  Of His Sufferings,
  Of His Coronation,
  Of His Piercing,
  Of His Enshroudment,
  Of His Five Wounds,
  Of His Precious Blood.

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[1] Regarding the rank of this Feast, see note under his day.

The Transfiguration. Aug. 6.
The Most Holy Redeemer. Oct. 23.
The Exaltation of the Cross. Sept. 14.
Dedication of the Church of St Saviour. Nov. 9.
The Expectation of the Blessed Virgin. Dec. 18.
Her Espousal. Jan. 23.
Her Sorrows (the two Feasts.)
The Blessed Virgin styled Help of Christians. May 24.
The Blessed Virgin styled of Mount Carmel. July 16.
Dedication of St Mary's of the Snows. Aug. 5.
The Name of Mary.
The Blessed Virgin styled of Ransom. Sept. 24.
The Presentation of the Blessed Virgin.
Her Motherhood.
Her Purity.
Her Patronage.
Manifestation of St Michael. May 8.
St Gabriel. March 18.
St Raphael. Oct. 24.
The Guardian Angels. Oct. 2.
The Beheading of the Baptist. Aug. 29.
St Peter's Chair at Rome. Jan. 18.
St Peter's Chair at Antioch. Feb. 22.
St Peter's Chains. Aug. 1.
The Conversion of St Paul. January 25.
Commemoration of St Paul. June 30.
Dedication of the Churches of SS. Peter and Paul. Nov. 18.
St John before the Latin Gate. May 6.
St Barnabas. June 11.
B. John and his companions. May 4.
St Bede the Venerable. May 27.
St Alban. June 22.
Translation of St Thomas of Canterbury. July 7.
The Holy Relics (second Sunday in July).
St Ursula. Oct. 21.
St Edmund the Martyr. Nov. 20.
St Benedict. March 21.
St Dominic. Aug. 4.
St Francis. Oct. 4.
St Patrick. March 17.
St Francis Xavier. Dec. 3.[1]

Sundays of the First Class.

The First Sunday of Advent.
The First Sunday of Lent.
Passion Sunday.
Palm Sunday.
Easter Sunday.
Low Sunday.
Whitsunday.
Trinity Sunday.

Sundays of the Second Class.

The Second, Third, and Fourth Sundays in Advent.
Septuagesima Sunday.
Sexagesima Sunday.
Quinquagesima Sunday.
The Second, Third, and Fourth Sundays of Lent.

Greater Week-days.

Those of Advent.
Those of Lent.
The Ember Days.
Rogation Monday.

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[1] The Feast was an Ordinary Double when the Office given in this Breviary was printed.

In the General Appendix will be found the following Greater Doubles.

Translation of the Holy House of Loreto.
The Finding of the Child Jesus in the Temple.
The Holy Home.
B. Thomas Plumtree and his Companions.
The Flight of our Lord Jesus Christ into Egypt.
The Blessed Virgin Mary, styled of Good Counsel.
The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.
Lowliness of the Blessed Virgin Mary.
The Blessed Virgin Mary, styled Mother of Grace.
Translation of St Edmund.
The Blessed Virgin Mary, styled of Perpetual Succour.
The Blessed John Fisher.
The Blessed Thomas More.
Translation of St Cuthbert.
The B. Thomas Percy.

LIST OF PRIMARY FEASTS.

I. *Doubles of the First Class.*

Christmas.
Twelfth Day.
Easter Day.
The Ascension.
Whitsun Day.
Corpus Christi.
The Immaculate Conception.
Lady Day.
The Assumption.
The Birthday of St John the Baptist.
St Joseph.
SS. Peter and Paul.
All Saints.

St Thomas of Canterbury.
St George.
St Augustine of Canterbury.
The Dedication of the Particular Church.
The Patron or Titular.
The principal Patron or Patrons of the district or diocese.

II. *Doubles of the Second Class.*

The Circumcision.
The Most Holy Trinity.
Candlemas Day.
The Visitation.
The Nativity of the Blessed Virgin.
Michaelmas Day.
The Feasts of the Eleven Apostles, and of the Evangelists.
St Stephen. Dec. 26.
The Holy Innocents.
St Lawrence.
St Anne.
St Joachim.
St Gregory the Great.
St Edward.

III. *Greater Doubles.*

The Transfiguration.
The Dedication of St Saviour's.
Dedication of St Mary's of the Snows.
The Angels Guardian.
The Dedication of the Basilicas of SS. Peter and Paul.
St Barnabas.
St Benedict.
St Dominic.
St Francis.
St Gabriel.
St Raphael.
B. John and his Companions.
St Bede the Venerable.
St Alban.
The Holy Relics.
St Ursula.
St Edmund the Martyr.
St Patrick.
St Francis Xavier.

IV. *Doubles.*

The Birthday (or day kept as such) of each Saint.

LIST OF SECONDARY FEASTS.

I. *Doubles of the First Class.*

The Most Sacred Heart of Jesus.

II. *Doubles of the Second Class.*

The Most Holy Name of Jesus.
The Finding of the Holy Cross.
The Feast of the Most Precious Blood.
The Solemnity of the Most Holy Rosary.
The Patronage of St Joseph.

III. *Greater Doubles.*

The Exaltation of the Holy Cross.
The Sorrows of the Blessed Virgin (the two Feasts).
The Blessed Virgin styled of Mount Carmel.
Her Holy Name.
The Blessed Virgin styled of Ransom.
Her Presentation.
The Manifestation of St Michael.
The Beheading of St John the Baptist.
St Peter's Chair at Rome.
St Peter's Chair at Antioch.
St Peter's Chains.
The Conversion of St Paul.
The Commemoration of St Paul.
St John before the Latin Gate.
The Commemorations—
  Of the Prayer of our Lord,
  Of His Sufferings,
  Of His Coronation,
  Of His Piercing,
  Of His Enshroudment,
  Of His Five Wounds,
  Of His Precious Blood.
Feast of the Most Holy Redeemer.
The Espousal of the Blessed Virgin.
Her Motherhood.
Her Purity.
Her Patronage.
The Expectation of the Blessed Virgin.
The Blessed Virgin styled Help of Christians.
Translation of St Thomas of Canterbury.
All other Feasts of our Lord, the Blessed Virgin Mary, and the Saints not provided for in these lists.

[Table A.

TABLE A.

If the Second Vespers of	fall on the same evening with the First Vespers of									
	A Day within an Octave.	An Octave-day.	A Simple.	A Semi-double.	A Double.	A Greater Double.	A Patron or Titular.	A Double of the Second Class.	A Double of the First Class.	A Sunday.
An Higher Sunday (*i.e.*, of the First or Second Class)	4	3	4	4	3	3	3	3	3	0
An Ordinary Sunday	4	3	4	4	3	3	1	1	1	0
A Double of the First Class	2	4	2	4	4	4	6	4	6	4
A Double of the Second Class	4	4	4	4	4	4	3	6	3	4
A Patron or Titular	2	4	2	4	4	4	0	4	6	4
A Greater Double	4	4	4	4	4	6	1	3	1	4
A Double	4	5	4	4	5	3	1	3	1	4
A Semi-double	4	3	4	5	3	3	1	1	1	5
An Octave-day	4	5	4	4	5	3	1	3	1	4
A Day within an Octave	0	3	4	3	3	3	1	1	1	5

1. All of the latter, nothing of the former.
2. All of the former, nothing of the latter.
3. All of the latter, but with a Commemoration of the former.
4. All of the former, but with a Commemoration of the latter.
5. All of the former till the Chapter, exclusive; then of the latter, from the Chapter, inclusive, but with a Commemoration of the former.
6. All of the more important, but with a Commemoration of the less important; if equal, Vespers of the latter from the Chapter inclusive.

Note.

At the First Vespers of the Octave-days of the Ascension and of Corpus Christi and of other Primary Feasts of our Lord, the whole Service is of the Octave. If a Double Feast have occupied the day, it is only commemorated, unless it be of the First or Second Class, in which case the Service is of it, with a Commemoration of the First Vespers of the Octave.

If the Second Vespers of the Octave-days of the Feasts of our Lord which are Primary and more solemn, such as those of Twelfth-Day, Easter, the Ascension, and the others, clash with the First Vespers of a Double (including the Octave-day of St John the Baptist), the Double is only commemorated, unless it be of the First or Second Class, the Patron, Titular, or Dedication Feast of the particular Church, in which cases the Service is of the Double, with a Commemoration of the Second Vespers of the Octave.

On the Octave-days of Primary Feasts of the Blessed Virgin, the Angels, St John the Baptist, St Joseph, and the Holy Apostles, there is only a Commemoration made of an Ordinary or Lesser Double that precedes or follows.

If a Double or Semi-double Feast have been reduced to the condition of a Simple according to the Pie, Chap. x., and a Double of the First Class fall upon the day before, the reduced Feast is commemorated at the Second Vespers of the Double of the First Class only if it is to be commemorated at the Lauds of the succeeding day, that is to say of its own day; but upon Doubles of the Second Class such a reduced Feast is commemorated at both Vespers in the same way as an Octave-day or a Sunday would be; but a day within an Octave is not commemorated unless the next day's Office be of the same.

When several Commemorations are to be made, they are arranged in the order of 1, Privileged Sunday; 2, Octave-Day; 3, Greater Double; 4, Reduced Double; 5, Ordinary Sunday; 6, Day within the Octave of Corpus Christi; 7, Semi-double; 8, Day within an Octave, reduced to the form of Simple; 9, Greater Week-day or Eve; 10, Simple.

TABLE B.

If	fall on the same day with													
	An Eve.	A Greater Week-day.	A Simple.	A Semi-double.	An Octave-day.	A Day within an Octave.	A Double.	A Double of a Doctor.	A Greater Double.	A Double of the Second Class.	A Double of the First Class.	An Ordinary Sunday.	A Sunday of the Second Class.	A Sunday of the First Class.
A Double of the First Class	6	4	6	6	4	6	6	2	2	2	8	4	4	1
A Double of the Second Class	4	4	4	4	4	6	4	2	2	8	1	4	1	1
A Greater Double	4	4	4	4	1	4	4	2	8	1	1	4	1	1
A Double of a Doctor	4	4	4	4	1	4	0	0	1	1	1	4	1	1
A Double	4	4	4	4	3	4	7	0	3	3	5	4	3	3
A Day within an Octave	4	4	4	3	3	7	3	3	3	5	5	3	3	3
An Octave-day	4	4	4	4	7	4	4	2	2	3	3	4	3	3
A Semi-double	4	4	4	7	3	4	3	3	3	3	5	3	3	3
A Simple	3	3	0	3	3	3	3	3	3	3	5	3	3	3
A Greater Week-day	6	0	4	3	3	3	3	3	3	3	3	0	0	0
An Eve	0	5	4	3	3	3	3	3	3	3	5	0	0	0

1. The former is transferred, and the latter observed.
2. The former is observed, and the latter transferred.
3. The latter is observed, and the former commemorated.
4. The former is observed, and the latter commemorated.
5. The former is altogether omitted, and the latter observed.
6. The former is observed, and the latter altogether omitted.
7. The more important is observed, and the less important commemorated.
8. The more important is observed, and the less important transferred.

Note.

A Double of any sort, even the Patron, Titular, or Dedication Feast of the particular Church, if it fall on Dec. 24, Whitsun Eve, Jan. 1 or 13, Ash Wednesday, Holy, Easter, or Whitsun Weeks, Ascension Day, Corpus Christi Day, March 25, Aug. 15, Dec. 8, Midsummer Day, March 19, June 29, or Nov. 1, is transferred, if it can be transferred, but if not, it is simply commemorated upon its own day, or totally omitted, as may be directed in the Pie.

Within the Octave of the Epiphany no Feast can be kept except Double Feasts of the First Class, and that with Commemoration of the Octave. Other Feasts of Nine Lessons are permanently fixed on the first free day after the Octave; Simples are commemorated only. Within the Octave of Corpus Christi, Semi-doubles are reduced to the rank of Simples and commemorated, neither can Doubles be transferred thither unless they be of the First or Second Class, and a Commemoration is always made of the Octave. Within those Octaves, in which the observance of Feasts is allowed, a Semi-double, if it fall on a Sunday, is commemorated as prescribed by the Pie.

The Octaves of Christmas, Twelfth-Day, and Corpus Christi, are commemorated at every Vespers and Lauds, whatever be the Office.

Other Octaves, which are not in the Kalendar,[1] are not observed from Ash Wednesday to Low Sunday, or Whitsun Eve to Trinity Sunday, both inclusive, or from Dec. 17 to Jan. 6.

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[1] But in the diocese of Hexham there is a special privilege permitting the observance of an Octave in honour of St Cuthbert.

An Octave-day can never be transferred. Therefore, if Corpus Christi fall on Midsummer Day, and the Feast of St John were consequently kept on June 25, July 1 would be kept as the Octave of Corpus Christi, with a Commemoration of the Octave of St John at both Vespers and at Lauds.

If some other Saints be mentioned in the Kalendar on the same day with the Patron or Titular, the Feast of the Patron or Titular alone is observed. If the other Feast be a Double or Semi-double, it is permanently fixed on the first free day and kept as a Semi-double. If it is a Double of the First or Second Class, it is similarly transferred and kept as on its own day.[1]

The Week-days of Advent and Lent, if not kept as such, are always commemorated at both Vespers and Lauds, whatever be the Office; Ember Days, Eves, and Rogation Monday, at Lauds only. But if an Eve fall in Advent or Lent, on an Ember Day, a Double of the First Class, or the Patronal, Titular, or Dedication Feast of the particular Church, no notice is taken of it, even in Lauds.

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[1] *I.e.*, in that particular Church, it has a *day fixed* other than elsewhere.

KALENDAR.

JANUARY.

1. *Circumcision of our Lord.* Double of the Second Class.
2. Octave of St Stephen. *Double.* Commemoration of the Octaves of St Thomas of Canterbury, of St John, and of the Holy Innocents.
3. Octave of St John, Apostle and Evangelist. *Double.* Commemoration of St Thomas of Canterbury, and of the Octave of the Holy Innocents.
4. Octave of the Holy Innocents, Martyrs. *Double.* Commemoration of St Thomas of Canterbury.
5. Octave of St Thomas of Canterbury, Martyr. *Double.* Commemoration of the Eve of the Epiphany and of St Telesphorus, Pope of Rome, Martyr.
6. EPIPHANY OF OUR LORD. Double of the First Class.
7. Within the Octave of the Epiphany.
8. Within the Octave.
9. Within the Octave.
10. Within the Octave.
11. Within the Octave. Commemoration of St Hyginus, Pope of Rome, and Martyr.
12. Within the Octave.
    * Lord's Day within the Octave of the Epiphany. [*The Finding of the Child JESUS in the Temple.* Greater Double. General Appendix.]
13. Octave of the Epiphany. *Double.*
    * Second Lord's Day after the Epiphany. *Feast of the Most Holy Name of JESUS.* Double of the Second Class. Commemoration of the Sunday.
14. Hilary, Bishop [of Poitiers,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Felix, Priest and Martyr.
15. Paul, the First Hermit. *Double.* Commemoration of St Maurus, Abbat.
16. Marcellus, Pope and Martyr. *Semi-double.*
17. Antony, Abbat. *Double.*
18. The Chair of St Peter at Rome. *Greater Double.* Commemoration of St Paul and of St Prisca, Virgin and Martyr.
19. Wolstan, Bishop [of Worcester,] Confessor. *Double.* Commemoration of SS. Maris, Audifax, Abachum, and Martha, Martyrs.
    * Third Lord's Day after the Epiphany. [*The Feast of the Holy Home, Jesus, Mary, and Joseph.* Greater Double. Gen. App.]
20. Fabian and Sebastian, Martyrs. *Double.*
21. Agnes, Virgin and Martyr. *Double.*
22. Vincent and Anastasius. *Semi-double.*
23. Espousal of the Blessed Virgin Mary to St Joseph. *Greater Double.* Commemoration of St Joseph and of Emerentiana, Virgin and Martyr.
24. Timothy, Bishop [of Ephesus,] Martyr. *Double.*
25. Conversion of St Paul. *Greater Double.* Commemoration of St Peter.
26. Polycarp, Bishop [of Smyrna,] Martyr. *Double.*
27. John Chrysostom, Patriarch [of Constantinople,] Confessor and Doctor of the Church. *Double.*
28. Raymond of Peñafuerte, Confessor. *Semi-Double.*[1] Commemoration of St Agnes for the second time.
29. Francis de Sales, Bishop [of Geneva,] Confessor, and Doctor of the Church. *Double.*
30. Martina, Virgin and Martyr. *Semi-Double.* [*Double* in the Province of Westminster.]
31. Peter Nolasco, Confessor. *Double.*
    * Friday after Septuagesima Sunday, *Prayer of our Lord in the Garden of Gethsemane.* Greater Double.
    * Friday after Sexagesima Sunday, *Sufferings of our Lord.* Greater Double.

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[1] *See* p. 727.

FEBRUARY.

1. Ignatius, Bishop [of Antioch,] Martyr. *Double.*
2. *Purification of the Blessed Virgin Mary.* Double of the Second Class.
3. Laurence, Archbishop of Canterbury, Confessor. *Double.* Commemoration of Blase, Bishop of Sebaste in Armenia, Martyr.
4. Andrew Corsini, Bishop [of Fiesole,] Confessor. *Double.*
5. Agatha, Virgin and Martyr. *Double.*
6. Titus, Archbishop [of Gortyna in Crete,] Confessor. *Double.* Commemoration of St Dorothy, Virgin and Martyr.
7. Romuald, Abbat. *Double.*
8. John de la Mata, Confessor. *Double.*
9. Cyril, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.* Commemoration of St Apollonia, Virgin and Martyr.
   [The Twenty-six Holy Martyrs who suffered in Japan. *Double.* Gen. App.]
10. Scholastica, Virgin. *Double.*
11. Gilbert [of Sempringham,] Confessor. *Semi-double.*
12. Benedict Biscop, Abbat, Confessor. *Double.*
13. The Seven Founders of the Servite Order, Confessors. *Double.*
    [Kentigern, Bishop [of Glasgow,] Confessor. *Double.* Gen. App.]
14. Valentine, Priest and Martyr.
    [Thomas Plumtree and his Companions, Martyrs. *Greater Double.* Gen. App.]
15. Faustinus and Jovita, Martyrs.
16.
17. [The Flight of our Lord Jesus Christ into Egypt. *Greater Double.* Gen. App.]
18. Simeon, Bishop [of Jerusalem,] Martyr.
19.
20.
21.
22. The Chair of St Peter at Antioch. *Greater Double.* Commemoration of St Paul.
23. Peter Damian, [Cardinal] Bishop [of Ostia,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Eve.
24. *Matthias, Apostle.* Double of the Second Class.
25.
26. Ethelbert, King of Kent, Confessor. *Double.*
27. [Margaret of Cortona, Penitent. *Semi-double.* Gen. App.]
28.

In Leap-Year February has 29 days, the additional day is inserted after the 23rd, the 24th is then the Eve of St Matthias, and the following days are each counted one later, the Feast of St Matthias being the 25th, &c.

* First Friday in Lent, *Coronation of our Lord with Thorns.* Greater Double.

Second Friday in Lent, *Piercing of Our Lord with Spear and Nails.* Greater Double.

Third Friday in Lent, *Enshroudment of our Lord.* Greater Double.

Fourth Friday in Lent, *The Five Most Holy Wounds of our Lord.* Greater Double.

MARCH.

1. David, Archbishop [of Caerleon,] Confessor. *Double.*
2. Chad, Bishop [of Lichfield,] Confessor. *Double.*
3. Aelred, Abbat, Confessor. *Semi-double.*
4. Casimir, Confessor. *Semi-double.* Commemoration of St Lucius, Pope of Rome, and Martyr.
5.
6.
7. Thomas of Aquino, Confessor, and Doctor of the Church. *Double.* Commemoration of SS. Perpetua and Felicitas, Martyrs.
8. Felix, Bishop [of Dunwich,] Confessor. *Double.*
9. Frances of Rome, Widow. *Double.*
10. The Forty Martyrs. *Semi-double.*
11. John of God, Confessor. *Double.*
12. *Gregory [the Great,] Pope of Rome, Doctor of the Church, and Apostle of England.* Double of the Second Class.
13.
14.
15.
16.
17. Patrick, Archbishop [of Armagh,] Confessor. *Greater Double.*
18. The Archangel Gabriel. *Greater Double.*
19. JOSEPH, HUSBAND OF THE BLESSED VIRGIN MARY. Double of the First Class.
20. Cuthbert, Bishop [of Lindisfarne,] Confessor. *Double.*
    [In the diocese of Hexham and Newcastle this Feast has an Octave. See Gen. App.]
21. Benedict, Abbat and Confessor. *Greater Double.*
22. Cyril, Bishop [of Jerusalem,] Confessor, and Doctor of the Church. *Double.*
    [Edward, King of England, Martyr. *Double.* Gen. App.]
23.
24.
25. ANNUNCIATION OF THE BLESSED VIRGIN MARY. Double of the First Class.
26. [The Penitent Thief. *Double.* Gen. App.]
27. John of Damascus, Confessor, and Doctor of the Church. *Double.*
28. John of Capistrano, Confessor. *Semi-double.*
29.
30.
31.

* Friday in Passion Week, *Sorrows of the Blessed Virgin Mary.* Greater Double.

APRIL.

1.
2. Francis of Paola, Confessor. *Double.*
3. Richard, Bishop [of Chichester,] Confessor. *Double.*
4. Isidore, Archbishop [of Seville,] Confessor, and Doctor of the Church. *Double.*
5. Vincent Ferrer, Confessor. *Double.*
6.
7.
8.
9.
10.
11. Leo the Great, Pope of Rome, Confessor, and Doctor of the Church. *Double.*
12.
13. Hermenegild, Martyr. *Semi-double.*
14. Justin, Martyr. *Double.* Commemoration of SS. Tiburtius, Valerian, and Maximus, Martyrs.
15.
16.
17. Stephen Harding, Abbat, Confessor. *Semi-double.* Commemoration of St Anicete, Pope of Rome, and Martyr.
18.
19. Ælphege, Archbishop of Canterbury, Martyr. *Double.*
20.
21. Anselm, Archbishop [of Canterbury,] Confessor, and Doctor of the Church. *Double.*
22. Soter and Caius, Popes of Rome, and Martyrs. *Semi-double.*
23. George, Martyr, Patron of England. Double of the First Class.
24. Faithful of Sigmaringen, Martyr. *Double.* Commemoration of the Octave of St George and of St Mellitus, Archbishop of Canterbury.
25. *Mark, Evangelist.* Double of the Second Class.
26. Cletus and Marcellinus, Popes of Rome, and Martyrs. *Semi-double.* Commemoration of the Octave of St George.
    [The Blessed Virgin Mary, styled of Good Counsel. *Greater Double.* Gen. App.]
27. Egbert, Confessor. *Semi-double.* Commemoration of the Octave of St George.
28. Paul of the Cross, Confessor. *Double.* Commemoration of the Octave of St George and of St Vitalis, Martyr.
29. Peter, Martyr. *Double.* Commemoration of the Octave of St George.
30. Octave of St George, Martyr. *Double.*
    * Third Lord's Day after Easter, *Patronage of St Joseph.* Double of the Second Class. Commemoration of the Sunday.
    [In some dioceses this Feast has an Octave. See Gen. App.]

MAY.

1. *Philip and James, Apostles.* Double of the Second Class. Commemoration of St Asaph, Bishop of St Asaph.
    [* First Lord's Day in May, *The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.* Greater Double. Gen. App.]
2. Athanasius, Pope of Alexandria, Confessor, and Doctor of the Church. *Double.*
3. *Finding of the Holy Cross.* Double of the Second Class. Commemoration of SS. Alexander, Eventius, and Theodulus, Martyrs, and Juvenal, Bishop of Narni, Confessor.
4. John, Cardinal Bishop of Rochester, Thomas More, and their companions, Martyrs. *Greater Double.*
5. Katharine of Sienna, Virgin. *Double.*
6. John, Apostle and Evangelist, before the Latin Gate. *Greater Double.*
7. Stanislaw, Bishop [of Crakow,] Martyr. *Double.*
8. Manifestation of the Archangel St Michael. *Greater Double.*
9. Gregory of Nazianzus, Patriarch [of Constantinople,] Confessor, and Doctor of the Church. *Double.*
10. Antonine, Archbishop [of Florence,] Confessor. *Double.* Commemoration of SS. Gordian and Epimachus, Martyrs.
11. Pius V., Pope of Rome, Confessor. *Double.*
    [John Rochester and James Walworth and their Companions, Martyrs. *Double.* Gen. App.]
12. Nereus, Achilles, the Virgin Domitilla, and Pancras, Martyrs. *Semi-double.*
    [Lowliness of the Blessed Virgin Mary. *Greater Double.* Gen. App.]
13. Walburg, Virgin. *Double.*
14. Monica, Widow. *Double.* Commemoration of St Boniface, Martyr.
15. [Jean Baptiste de la Salle, Confessor. *Double.* Gen. App.]
    [The Blessed Virgin Mary, styled Mother of Grace. *Greater Double.* Gen. App.]
16. Simon Stock, Confessor. *Double.*
17. Paschal Baylon, Confessor. *Double.*
18. Venantius, Martyr. *Double.*
19. Dunstan, Archbishop [of Canterbury,] Confessor. *Double.* Commemoration of St Pudentiana, Virgin.
20. Bernardine of Sienna. *Semi-double.*
21. Peter Celestine, Pope of Rome, Confessor. *Double.*
22. Ubald, Bishop [of Gubbio,] Confessor. *Semi-double.*
23. John Baptist de' Rossi, Confessor. *Double.*

24. The Blessed Virgin Mary, styled "Help of Christians." *Greater Double.*
[In the dioceses of Shrewsbury and Westminster, *Double of the First Class, with an Octave.* Gen. App.]
25. Aldhelm, Bishop [of Sherborne,] Confessor. *Double.* Commemoration of St Urban, Pope of Rome, and Martyr.
26. AUGUSTINE, ARCHBISHOP OF CANTERBURY, CONFESSOR, APOSTLE OF ENGLAND. Double of the First Class.
27. Bede the Venerable, Confessor, and Doctor of the Church. *Greater Double.* Commemoration of the Octave of St Augustine and of St John I., Pope of Rome, and Martyr.
28. Gregory VII., Pope of Rome, Confessor. *Double.* Commemoration of the Octave of St Augustine.
[The Blessed Margaret Pole, Countess [of Salisbury,] Martyr. *Double.* Gen. App.]
29. Eleutherius, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Augustine.
30. John of Nepomuc, Martyr. *Double.* Commemoration of the Octave of St Augustine and of St Felix, Pope of Rome, and Martyr.
31. Angela Merici, Virgin. *Double.* Commemorations of the Octave of St Augustine and of St Petronilla, Virgin.
* Third Lord's Day after Pentecost, *the Most Sacred Heart of JESUS.* Double of the First Class. Commemoration of the Sunday.

JUNE.

1. Within the Octave of St Augustine of Canterbury.
2. Octave of St Augustine of Canterbury. *Double.* Commemoration of SS. Marcellinus, Peter, and Elmo, Martyrs.
3. Mary Magdalen de' Pazzi, Virgin. *Double.*
4. Francis Caracciolo, Confessor. *Double.*
5. Boniface, Archbishop [of Maintz,] Martyr. *Double.*
[In the diocese of Plymouth, a *Double of the First Class, with an Octave.* Gen. App.]
6. Norbert, Archbishop [of Magdeburg,] Confessor. *Double.*
7.
8. William, Archbishop of York, Confessor. *Double.*
9. Primus and Felician, Martyrs.
[*In the diocese of Portsmouth,* Translation of St Edmund, Archbishop of Canterbury, Confessor. *Greater Double.* Gen. App.]
10. Margaret, Queen of Scots, Widow. *Double.*
11. Barnabas, Apostle. *Greater Double.*
12. John of San Fagondez. *Double.* Commemoration of SS. Basilides, Cyrinus, Nabor, and Nazarius, Martyrs.
13. Anthony of Padua, Confessor. *Double.*
14. Basil the Great, Archbishop [of Cæsarea-in-Pontus,] Confessor and Doctor of the Church. *Double.*
15. Philip Neri, Confessor. *Double.* Commemoration of SS. Vitus, Modestus, and Crescentia, Martyrs.
16.
17. Botolph, Abbat, Confessor. *Semi-double.*
[Lord's Day before the birth of St John the Baptist, *the Blessed Virgin Mary, styled of Perpetual Succour.* Greater Double. Gen. App.]
18. Mark and Marcellian, Martyrs.
19. Juliana de' Falconieri, Virgin. *Double.* Commemoration of SS. Gervase and Protase, Martyrs.
20. Silverius, Pope of Rome, and Martyr.
21. Aloysius Gonzaga, Confessor. *Double.*
22. Alban, Proto-Martyr of Britain. *Greater Double.* Commemoration of Paulinus, Bishop of Nola, Confessor.
[First Free Day after June 22, the Blessed John Fisher, Cardinal Bishop of Rochester, Martyr. *Greater Double.* Gen. App.]
23. Etheldreda, Virgin. *Double.* Commemoration of Midsummer Eve.
24. BIRTH OF ST JOHN THE BAPTIST. Double of the First Class.
25. William, Abbat, Confessor. *Double.* Commemoration of the Octave of St John.
26. John and Paul, Martyrs. *Double.* Commemoration of the Octave of St John.
27. Within the Octave of the Birth of St John.
28. Leo II., Pope of Rome, and Confessor. *Semi-double.* Commemoration of the Octave of St John, and of the Eve of the Apostles.
29. PETER AND PAUL, APOSTLES. Double of the First Class.
[Commemoration of all the Holy Apostles. Gen. App.]
30. Commemoration of St Paul. *Greater Double.* Commemoration of St Peter, and of the Octave of St John.

JULY.

* First Lord's Day in July, *the Most Precious Blood of our Lord JESUS Christ.* Double of the Second Class. Commemoration of the Sunday.
1. Octave of the Birth of St John the Baptist. *Double.* Commemoration of the Octave of SS. Peter and Paul.
2. *Visitation of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of SS. Processus and Martinian, Martyrs.
3. Within the Octave of the Apostles.
4. Within the Octave of the Apostles.

5. Anthony Mary Zaccaria, Confessor. *Double.* Commemoration of the Octave of the Apostles.
6. Octave of the Holy Apostles Peter and Paul. *Double.*
[First Free Day after July 6, the Blessed Thomas More, Martyr. *Greater Double.* Gen. App.]
7. Translation of Thomas, Archbishop [of Canterbury], Martyr. *Greater Double.*
* Second Lord's Day in July, *the Holy Relics.* Greater Double. Commemoration of the Sunday.
8. Isabel, Queen of Portugal, Widow. *Semi-double.*
9. Willibald, Bishop of Eichstad, Confessor. *Double.*
10. The Seven Brethren and the Holy Virgins Rufina and Secunda, all Martyrs. *Semi-double.*
11. Cyril, Bishop of Moravia, and Methodius, Bishop of Kieff, Confessors. *Double.* Commemoration of St Pius I., Pope and Martyr.
12. John Gualberto, Abbat [of Passignano,] *Double.* Commemoration of SS. Nabor and Felix, Martyrs.
13. Anaclete, Pope of Rome, and Martyr. *Semi-double.*
14. "Buona-ventura," [Cardinal] Bishop [of Albano,] Confessor, and Doctor of the Church. *Double.*
15. Swithun, Bishop [of Winchester,] Confessor. *Double.*
[The Division of the Apostles. *Double.* Gen. App.]
[Third Sunday in July, Commemoration of All the Holy Bishops of Rome. *Double.* Gen. App.]
16. The Blessed Virgin Mary, styled of Mount Carmel. *Greater Double.*
[In the diocese of Salford, *Double of the First Class.* Gen. App.]
17. Osmund, Bishop [of Salisbury,] Confessor. *Double.*
18. Camillus de' Lelli, Confessor. *Double.* Commemoration of St Symphorosa and her Seven Sons, Martyrs.
19. Vincent de Paul, Confessor. *Double.*
20. Jerome Miani, Confessor. *Double.* Commemoration of St Margaret, Virgin and Martyr.
21. Henry II., Emperor of the Romans, Confessor. *Semi-double.* Commemoration of St Praxedes, Virgin.
22. Mary Magdalen. *Double.*
23. Apollinaris, Bishop [of Ravenna,] Martyr. *Double.* Commemoration of St Liborius, Bishop of Mans, Confessor.
24. Alexis, Confessor. *Semi-double.* Commemoration of the Eve of St James, and of St Christina, Virgin and Martyr.
25. *James, Apostle.* Double of the Second Class. Commemoration of St Christopher, Martyr.
26. *Anne, Mother of the Blessed Virgin Mary.* Double of the Second Class.
[*In the diocese of Leeds*, Double of the First Class. Gen. App.]
27. Pantaleon, Martyr.
28. Nazarius, Celsus, and Victor, Martyrs, and Innocent, Pope of Rome, and Confessor. *Semi-double.*
29. Martha, Virgin. *Semi-double.* Commemoration of SS. Felix, Simplicius, Faustinus, and Beatrix, Martyrs.
30. Germanus, Bishop of Auxerre, Confessor. *Double.* Commemoration of SS. Abdon and Sennen, Martyrs.
31. Ignatius, Confessor. *Double.*

AUGUST.

1. The Chains of St Peter. *Greater Double.* Commemoration of the Holy Machabees, Martyrs.
2. Alphonsus Mary de' Liguori, Bishop [of Santa-Agata-de'-Goti,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Stephen, Pope of Rome, and Martyr.
3. Finding of the body of St Stephen, the First Martyr. *Semi-double.*
4. Dominick, Confessor. *Greater Double.*
5. Dedication of St Mary's of the Snows. *Greater Double.*
6. Transfiguration of our Lord. *Greater Double.* Commemoration of St Xystus, Pope of Rome, and SS. Felicissimus and Agapitus, Martyrs.
7. Gaëtan, Confessor. *Double.* Commemoration of St Donatus, Bishop of Arezzo, Martyr.
8. Cyriacus, Largus, and Smaragdus, Martyrs. *Semi-double.*
9. Oswald, King of the Northumbrians, Martyr. *Double.* Commemoration of the Eve of St Lawrence; and of St Romanus, Martyr.
10. *Lawrence, Martyr.* Double of the Second Class.
11. Within the Octave of St Lawrence. Commemoration of SS. Tiburtius and Susanna.
12. Clare, Virgin. *Double.* Commemoration of the Octave of St Lawrence.
13. Within the Octave of St Lawrence. Commemoration of SS. Hippolytus and Cassian, Martyrs.
14. Within the Octave of St Lawrence. Commemoration of the Eve of the Assumption, and of St Eusebius, Confessor.
15. ASSUMPTION OF THE BLESSED VIRGIN MARY. Double of the First Class.
* The Lord's Day within the Octave of the Assumption, *St Joachim, Confessor, Father of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.
16. Hyacinth, Confessor. *Double.* Commemoration of the two Octaves.
17. Octave of St Lawrence. *Double.* Commemoration of the Octave of the Assumption.
18. Helen, Empress of the Romans, Widow. *Double.* Commemoration of the Octave of the Assumption, and of St Agapitus, Martyr.
19. Within the Octave of the Assumption.
20. Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church. *Double.* Commemoration of the Octave of the Assumption.
21. Jeanne Frances Frémiot de Chantal, Widow. *Double.* Commemoration of the Octave of the Assumption.

22. Octave of the Assumption of the Blessed Virgin Mary. *Double.* Commemoration of SS. Timothy, Hippolytus, and Symphorian, Martyrs.
    * The Lord's Day after the Assumption of the Blessed Virgin Mary. [*Office of the Most Pure Heart of the Blessed Virgin.* Greater Double. Gen. App., p. 1327.]
23. Philip Benizzi, Confessor. *Double.* Commemoration of the Eve of St Bartholomew.
24. *Bartholomew, Apostle.* Double of the Second Class.
25. Louis IX., King of France, Confessor. *Semi-double.*
26. Zephyrinus, Pope of Rome, and Martyr.
27. Joseph Casalanz, Confessor. *Double.*
28. Austin, Bishop [of Hippo,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Hermes, Martyr.
29. Beheading of St John the Baptist. *Greater Double.* Commemoration of St Sabina, Martyr.
30. Rose of Lima, Virgin. *Double.* Commemoration of SS. Felix and him that joined him, Martyrs.
31. Aidan, Bishop [of Lindisfarne,] Confessor. *Double.*

SEPTEMBER.

1. Raymond the Unborn, Confessor. *Double.* Commemoration of St Giles, Abbat, and of the Twelve Holy Brethren, Martyrs.
2. Stephen, King of Hungary, Confessor. *Semi-double.*
3.
4. [Translation of St Cuthbert, Bishop [of Lindisfarne] and Confessor. *Greater Double in the diocese of Hexham.* Gen. App.]
5. Lawrence de' Giustiniani, Patriarch of Venice, Confessor. *Semi-double.*
6.
7.
8. *Birth of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of St Adrian, Martyr.
    * The Lord's Day within the Octave, *The Holy Name of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
9. Within the Octave of the Birth of the Blessed Virgin. Commemoration of St Gorgonius, Martyr.
10. Nicolas of Tolentino. *Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
11. Within the Octave of the Birth of the Blessed Virgin. Commemoration of SS. Protus and Hyacinth, Martyrs.
12. Within the Octave of the Birth of the Blessed Virgin.
13. Within the Octave of the Birth of the Blessed Virgin.
14. Uplifting of the Holy Cross. *Greater Double.* Commemoration of the Octave of the Birth of the Blessed Virgin.
15. Octave of the Birth of the Blessed Virgin. *Double.* Commemoration of St Nicomede, Martyr.
    * Third Lord's Day in this Month, *The Seven Sorrows of the Blessed Virgin Mary.* Greater Double. Commemoration of the Sunday.
16. Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage, Martyrs. *Semi-double.* Commemoration of SS. Euphemia, Lucy, and Geminian, Martyrs.
17. Marking of the Body of St Francis with the marks of Our Lord. *Double.*
18. Joseph of Cupertino, Confessor. *Double.*
19. Januarius, Bishop [of Benevento,] and his Companions, Martyrs. *Double.*
20. Eustace, Agapitus, Theopistus, and Theopista, Martyrs. *Double.* Commemoration of the Eve of St Matthew.
21. *Matthew, Apostle and Evangelist.* Double of the Second Class.
22. Thomas of Villanueva, Archbishop [of Valençia,] Confessor. *Double.* Commemoration of St Maurice and his Companions, Martyrs.
23. Linus, Pope of Rome, and Martyr. *Semi-double.* Commemoration of St Thecla, Virgin and Martyr.
24. The Blessed Virgin Mary, styled "of Ransom." *Greater Double.*
25. Ninian, Bishop [of Galloway,] Confessor. *Double.*
26. Theodore, Archbishop of Canterbury, Confessor. *Double.* Commemoration of SS. Cyprian and Justina, Martyrs.
27. Cosmas and Damian, Martyrs. *Semi-double.*
28. Wenceslaus, Duke [of Bohemia,] Martyr. *Semi-double.*
29. *Dedication of the Church of St Michael, the Archangel.* Double of the Second Class.
    [In the dioceses of Menevia and Newport, St Michael and All Angels. Double of the First Class. Gen. App.]
30. Jerome, Priest, Confessor, and Doctor of the Church. *Double.* Commemoration of St Honorius, Archbishop of Canterbury.

OCTOBER.

* First Lord's Day in the Month, *The Holy Rosary of the Blessed Virgin Mary.* Double of the Second Class. Commemoration of the Sunday.

1. Remy, Bishop of Rheims, Confessor. *Simple or Semi-double at will.*
2. The Guardian Angels. *Greater Double.*
3. Thomas, Bishop of Hereford, Confessor. *Double.*
4. Francis, Confessor. *Greater Double.*
5. Placidus and his Companions, Martyrs.
6. Bruno, Confessor. *Double.*
7. Mark, Pope of Rome, Confessor. Commemoration of SS. Sergius and his Companions, Martyrs.

* Second Lord's Day in the Month, *Motherhood of the Blessed Virgin Mary*. Greater Double. Commemoration of the Sunday.

8. Bridget, Princess of Nericia, Widow. *Double.*
9. Denys, Bishop of Paris, Rusticus, and Eleutherius, Martyrs. *Semi-double.*
10. Paulinus, Archbishop of York, Confessor. *Double.*
11. Francis Borgia, Confessor. *Semi-double.*
12. Wilfred, Archbishop [of York,] Confessor. *Double.*
13. *Edward, King of England, Confessor.* Double of the Second Class.
14. Kallistus, Pope of Rome, Martyr. *Double.* Commemoration of the Octave of St Edward.

* Third Lord's Day in the Month, *Purity of the Blessed Virgin Mary*. Greater Double. Commemoration of the Sunday.

15. Theresa, Virgin. *Double.* Commemoration of the Octave of St Edward.
16. Within the Octave of St Edward.
17. Iadwiga, Widow. *Semi-double.* Commemoration of the Octave of St Edward.
18. *Luke, Evangelist.* Double of the Second Class.
19. Peter of Alcántara, Confessor. *Double.* Commemoration of the Octave of St Edward.

[In the diocese of Shrewsbury, *Double of the First Class.* Gen. App.]

20. Octave of St Edward. *Double.*
21. Ursula and her Companions, Virgins and Martyrs. *Greater Double.* Commemoration of St Hilarion, Abbat.

* Fourth Lord's Day in the Month, *Patronage of the Blessed Virgin Mary*. Greater Double. Commemoration of the Sunday.

22. John of Kenty, Confessor. *Double.*
23. Feast of the Most Holy Redeemer. *Greater Double.*
24. The Archangel Raphael. *Greater Double.*
25. John of Beverley, Archbishop [of York,] Confessor. *Double.* Commemoration of SS. Chrysanthus and Daria, Martyrs.
26. Evaristus, Pope of Rome, Martyr.
27. Eve of SS. Simon and Jude.
28. *Simon and Jude, Apostles.* Double of the Second Class.
29.
30.
31. Eve of All Saints.

NOVEMBER.

1. FEAST OF ALL THE SAINTS. Double of the First Class.
2. Within the Octave of All Saints. Commemoration of all the Faithful Departed.
3. Winefrid, Virgin and Martyr. *Double.* Commemoration of the Octave of All Saints.
4. Charles, [Cardinal] Archbishop [of Milan,] Confessor. *Double.* Commemoration of the Octave of All Saints, and of Saints Vitalis and Agricola, Martyrs.
5. Within the Octave of All Saints.
6. Within the Octave of All Saints.
7. Within the Octave of All Saints.
8. Octave of All Saints. *Double.* Commemoration of the Four Crowned Martyrs.
9. Dedication of the Cathedral Church of Our Most Holy Saviour. *Greater Double.* Commemoration of St Theodore, Martyr.
10. Andrew Avellino, Confessor. *Double.* Commemoration of SS. Tryphon, Respicius, and the Virgin Nympha, Martyrs, and of St Justus, Bishop of Rochester, Confessor.
11. Martin, Bishop [of Tours,] Confessor. *Double.* Commemoration of St Mennas, Martyr.
12. Martin, Pope of Rome, Martyr. *Semi-double.*
13. Diego, Confessor. *Semi-double.*
14. Erconwald, Bishop of London, Confessor. *Double.*

[Thomas Percy, Earl of Northumberland, Martyr. *Greater Double.* Gen. App.]

15. Gertrude, Virgin. *Double.*
16. Edmund Rich, Archbishop of Canterbury, Confessor. *Double.*

[In the diocese of Portsmouth, EDMUND OF CANTERBURY. Double of the First Class. Gen. App.]

17. Hew, Bishop of Lincoln, Confessor. *Double.*
18. Dedication of the Churches of SS. Peter and Paul. *Greater Double.*
19. Elizabeth, Widow. *Double.* Commemoration of St Pontian, Pope of Rome, and Martyr.
20. Edmund, King of the East Angles, Martyr. *Greater Double.*
21. Presentation of the Blessed Virgin Mary. *Greater Double.*
22. Cecily, Virgin and Martyr. *Double.*
23. Clement, Pope of Rome, Martyr. *Double.* Commemoration of St Felicity, Martyr.
24. John of the Cross, Confessor. *Double.* Commemoration of St Chrysogonus, Martyr.
25. Katharine, Virgin and Martyr. *Double.*
26. Sylvester, Abbat, Confessor. *Double.* Commemoration of St Peter, Pope of Alexandria, Martyr.
27. Gregory, the Wonder-worker, Bishop [of Neo-Cæsarea in Pontus,] Confessor. *Double.*
28. Jehoshaphat, Archbishop of Polotsk, Martyr. *Double.*
29. Willibrord, Archbishop of Utrecht, Confessor. *Double.* Commemoration of the Eve of St Andrew, if out of Advent, and of St Saturninus, Martyr.

[Cuthbert Maine, Martyr. *Double.* Gen. App.]

30. *Andrew, Apostle.* Double of the Second Class.

DECEMBER.

1. Felix de Valois, Confessor. *Double.*
   [Edmund Campion and his Companions, Martyrs. *Double.* Gen. App.]
2. Bibiana, Virgin and Martyr. *Semi-double.*
3. Francis Xavier, Confessor. *Double.*[1]
4. Peter Chrysologus, Archbishop [of Ravenna,] Confessor, and Doctor of the Church. *Double.* Commemoration of St Barbara, Virgin and Martyr.
5. Brian, Bishop [of Dorchester,] Confessor. *Double.* Commemoration of St Saba, Abbat.
6. Nicolas, Archbishop [of Myra,] Confessor. *Double.*
   [In diocese of Liverpool, Double of the First Class. Gen. App.]
7. Ambrose, Bishop [of Milan,] Confessor, and Doctor of the Church. *Double.*
8. IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Double of the First Class.
9. Within the Octave of the Conception.
10. Within the Octave of the Conception. Commemoration of St Melchiades, Pope of Rome, Martyr.
    [Translation of the Holy House of Loreto. *Greater Double.* Gen. App.]
11. Damasus, Pope of Rome, Confessor. *Semi-double.* Commemoration of the Octave of the Conception.
12. Within the Octave of the Conception.
13. Lucy, Virgin and Martyr. *Double.* Commemoration of the Octave of the Conception.
14. Within the Octave of the Conception.
15. Octave of the Immaculate Conception of the Blessed Virgin. *Double.*
16. Eusebius, Bishop [of Vercelli,] Martyr. *Semi-double.*
17.
18. The Blessed Virgin Mary looking shortly to be delivered. *Greater Double.*
19.
20. Eve of St Thomas.
21. *Thomas, Apostle.* Double of the Second Class.
22.
23.
24. Christmas Eve.
25. BIRTHDAY OF OUR LORD JESUS CHRIST. Double of the First Class.
26. *Stephen, the First Martyr.* Double of the Second Class. Commemoration of the Octave of Christmas.
27. *John, Apostle and Evangelist.* Double of the Second Class. Commemoration of the Octaves of Christmas and of St Stephen.
28. *The Holy Innocents.* Double of the Second Class. Commemoration of the Octaves of Christmas, of St Stephen, and of St John.
29. THOMAS, ARCHBISHOP OF CANTERBURY, MARTYR. Double of the First Class.[2] Commemoration of the Octaves of Christmas, [of St Stephen, of St John, and of the Innocents.]
30. Office of the Sunday within the Octave of Christmas, or of the Octave. Commemorations of the Octaves of [Christmas,] of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.
31. Silvester, Pope of Rome, Confessor. *Double.* Commemoration of the Octaves of Christmas, of St Thomas of Canterbury, of St Stephen, of St John, and of the Innocents.

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[1] Since raised to the rank of a *Greater Double.*

[2] See the note to the Office in the Breviary.

PRAYERS. ABSOLUTIONS AND BLESSINGS.

A PRAYER BEFORE A SERVICE.

O Lord, open Thou my mouth that I may bless Thy Holy Name. Cleanse my heart from all vain, evil, and wandering thoughts; enlighten my understanding; kindle my affections, that I may pray to, and praise Thee with attention and devotion; and may worthily be heard before the presence of Thy Divine Majesty. Through Christ our Lord. Amen.

Lord, in union with that Divine Intention wherewith Thou didst Thyself praise God, while as Thou wast on earth, I offer these Hours unto Thee.

A PRAYER AFTER A SERVICE.

In respect of which Pope Leo X. has granted to all persons who after saying the Divine Office shall devoutly recite it on their knees, condonation of the shortcomings and faults committed by them from human frailty in saying the Office.

To the Most Holy and undivided Trinity, to the Manhood of our Lord JESUS Christ Crucified, to the fruitful Virginity of the most blessed and most glorious Mary, always a Virgin, and to the holiness of all the Saints be ascribed everlasting praise, honour, and glory, by all creatures, and to us be granted the forgiveness of all our sins, world without end. *Amen.*

Verse. Blessed be the womb of the Virgin Mary which bore the Son of the Eternal Father.

Answer. And blessed be the paps which gave suck to Christ our Lord.

Then are said the Lord's Prayer and the Angelic Salutation.

Summary of the Absolutions and Blessings pronounced at Mattins.

In the First Nocturn, and on Monday and Thursday.

Absolution.

Graciously hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father, and the Holy Ghost, world without end. *Amen.*

First Blessing.

May the Eternal Father bless us
With an eternal blessing. *Amen.*

Second Blessing.

May the Son, the Sole-begotten,
Mercifully bless and keep us. *Amen.*

Third Blessing.

May the grace of God the Spirit
All our heart and mind enlighten. *Amen.*

In the Second Nocturn, and on Tuesday and Friday.

Absolution.

May His loving-kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end. *Amen.*

Fourth Blessing.

God the Father Omnipotent,
Be to us merciful and clement. *Amen.*

Fifth Blessing.

May Christ to all His people give,
For ever in His sight to live. *Amen.*

Sixth Blessing.

May the Spirit's fire Divine
In our hearts enkindled shine. *Amen.*

In the Third Nocturn, and on Wednesday and Saturday.

Absolution.

May the Almighty and merciful Lord loose us from the bonds of our sins. *Amen.*

Seventh Blessing.

May the Gospel's holy lection
Be our safety and protection. *Amen.*

Eighth Blessing.

God's most mighty strength alway
Be His people's staff and stay. *Amen.*

For Feasts of Saints.

He (*or* she *or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

For Feasts of the Blessed Virgin.

She whose feast-day we are keeping—
Mary, blessed Maid of Maidens,
Be our Advocate with God.

Ninth Blessing.

May He that is the Angels' King
To that high realm His people bring. *Amen.*

Or, if another Gospel and Homily are to be begun,

May the Gospel's glorious word
Cleansing to our souls afford.

On days of Three Lessons the Absolution and Blessings are as above, according to the Week-day, with the following exceptions: First Blessing on Wednesday or Saturday, (not the Simple Office of the Blessed Virgin,) if the First Lesson be not Gospel with Homily,

May His blessing be upon us
Who doth live and reign for ever.

Whenever the First Lesson is Gospel with Homily, the Blessings are from the Third Nocturn.

If the Office be of a Saint or Saints, the Blessings are:

First Blessing.

May His blessing be upon us
Who doth live and reign for ever.

Second Blessing.

He (*or* she *or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Third Blessing.

May He that is the Angels' King
To that high realm His people bring. *Amen.*

The Absolution and Blessings in the Simple Office of the Blessed Virgin for Saturdays are peculiar to that Office, and are given in their own place.

The Psalter,

OR,

BOOK OF PSALMS,

DIVIDED ACCORDING TO THE DAYS OF THE WEEK, TOGETHER WITH THE
ORDINARY OFFICE FOR THE DIFFERENT SEASONS.

MATTINS,[1] OR MORNING PRAYER.

FOR THE LORD'S DAY, SUNDAY.

Before Mattins, and every other Hour, except Lauds and Compline, there is said inaudibly,[2]

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

At the beginning of Mattins and Prime, and at the end of Compline, is then said inaudibly the Apostles' Creed.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Then is said aloud:

Verse.[3] ✠ O LORD, open Thou my lips.

Answer. And my mouth shall show forth Thy praise.

Verse.[4] ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

[5] As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.[6]

From Septuagesima Sunday to Maundy Thursday instead of Alleluia *is said:*

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[1] The proper hour for Mattins is midnight, at which time it is said in many Convents. In others it is said at 2 or 5 A.M. In the Cathedral of Rome (St John Lateran's) and other Churches of the same country, the hour is about 7 A.M. It is allowable to say it at any hour after the sun has begun to decline, and an ordinary practice is to do so late in the afternoon.

[2] The reason why the Lord's Prayer and the Apostles' Creed are recited inaudibly during the Office seems to be, that in the early Church these formulæ were concealed from the unbaptized until very shortly before their baptism. Now, all were allowed to be present at the Office, of which these formulæ are a part, and therefore they were then so said that the unbaptized could not hear them. The "Hail, Mary," having been added as a sort of appendix to the Lord's Prayer, follows the same rule with it. The Lord's Prayer is said aloud during the Canon of the Mass, because only the faithful were then present.

[3] Ps. l. 17.

[4] Ps. lxix. 2.

[5] The Greek original of this Doxology does not contain the words, "As it was in the beginning" (inserted against the Arians), but runs thus: "Glory be to the Father, and to the Son, and to the Holy Ghost, both now, and ever, and to the ages of ages. Amen."

[6] Or rather, "Hal'lu-YAH," "Praise-ye-the-Eternal," a Hebrew phrase which occurs repeatedly in the Bible. The sound of these words causes the Church such joy that she denies herself their use during her penitential season. But in order not to remit the praise of God, she substitutes for the Hebrew phrase a short rhyming Latin one, of similar meaning.

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said Psalm xciv. *with the Invitatory. The Invitatory here given is said from the Octave of the Epiphany to Septuagesima Sunday, and from the Octave of Pentecost to Advent Sunday.*

Invitatory. Let us worship the Lord, for * He is our Maker.

Repetition. Let us worship the Lord, for * He is our Maker.

Psalm XCIV.[1]

[Vulgate and LXX., "A song of praise by David."]

O COME, let us sing unto the LORD, let us make a joyful noise to the God of our Salvation: let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

Let us worship the Lord, for He is our Maker.

For the LORD is a great God, and a great King above all gods: for the Lord will not cast off His people: for in His hand are all the ends of the earth; and the heights of the hills are His also.

He is our Maker.

For the sea is His, and He made it: and His hands formed the dry land: [2] O come, let us worship and fall down; let us cry unto the LORD our Maker. * For He is the Lord our God; and we are His people, and the sheep of His pasture.

Let us worship the Lord, for He is our Maker.

To-day if ye will hear His voice, harden not your heart; as in "the Provocation," and as in the day of "Temptation" in the wilderness: when your fathers tempted Me, proved Me, and saw My works.[3] He is our Maker.

Forty years long was I grieved with that generation[4] and said, It is a people that do alway err in their heart, and they have not known My ways: unto whom I sware in My wrath that they should not enter into My rest.

Let us worship the Lord, for He is our Maker.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

He is our Maker.

Let us worship the Lord, for He is our Maker.

The following Hymn is then said, from the Octave of the Epiphany to the First Sunday in Lent, and from the first Sunday of October to Advent.

HYMN.[5]

TO-DAY the Blessed Three in One
Began the earth and skies;
To-day a Conqueror, God the Son,
Did from the grave arise;
We too will wake, and, in despite
Of sloth and languor, all unite,
As Psalmists bid, through the dim night
Waiting with wistful eyes.

So may He hear, and heed each vow,
And prayer to Him addrest;
And grant an instant cleansing now,
A future glorious rest.
So may He plentifully shower,
On all who hymn His love and power,
In this most still and sacred hour,
His sweetest gifts and best.

Father of purity and light!
Thy presence if we win,
'Twill shield us from the deeds of night,
The burning darts of sin;
Lest aught defiled or dissolute
Relax our bodies or imbrute,
And fires eternal be the fruit
Of fire now lit within.

Fix in our hearts, Redeemer dear,
The ever-gushing spring
Of grace to cleanse, of life to cheer
Souls sick and sorrowing.
Thee, bounteous Father, we entreat,
And only Son, awful and sweet,
And life-creating Paraclete,
The Everlasting King.
Amen.

Instead of the foregoing the following Hymn is said from the Octave of Pentecost to the first Sunday of October.

HYMN.[6]

LET us arise and watch by night,
And meditate always;
And chant as in our Maker's sight
United hymns of praise.

So singing with the saints in bliss,
With them we may attain
Life everlasting after this,
And heaven for earthly pain.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

When the Invitatories, Hymns, &c., are different from the above they are given in the Office to which they belong.

First Nocturn, or Watch of the Night.

Antiphon for Advent. Behold, there cometh the King.

Antiphon for the rest of the year. Serve the LORD.

Antiphon for Paschal time. Alleluia.

Psalm I.

BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, * nor sitteth in the seat of the scoffers:

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[1] This Psalm is not given in the original from the Vulgate, but from some other Latin translation.

[2] Here it is usual to kneel till the *.

[3] The occasion here referred to is that described in Exodus xvii. 1-7. The children of Israël while travelling through the desert became rebellious from want of water. It was given them from the smitten rock. Then is added: "And he [Moses] called the name of the place Temptation" (Hebrew and LXX. add "and Provocation"), "because of the chiding of the children of Israël, and because they tempted the LORD, saying: Is the LORD among us, or not?"

[4] Namely, that particular generation which had come out of Egypt. The next clauses relate to that which is written in Numbers xiv. 22: "Because all these men which have seen My glory, and My miracles, which I did in Egypt, and in the wilderness, have tempted Me now these ten times, and have not hearkened to My voice, surely they shall not see the land which I sware unto their fathers, neither shall any of them that provoked Me see it." And this is confirmed with an oath, in verse 28: "As truly as I live, saith the LORD, as ye have spoken in Mine ears, so will I do to you: your carcases shall fall in this wilderness."

[5] Ascribed to Pope St Gregory the Great, but altered, one verse omitted, and the last verse added. Translation by the late Card. Newman.

[6] Also ascribed to Pope St Gregory the Great, although somewhat altered. Translation by the late Card. Newman.

But his delight is in the Law of the LORD; * and in His Law doth he meditate day and night.

And he shall be like a tree planted by the rivers of water, * that bringeth forth his fruit in his season:

His leaf also shall not wither: * and whatsoever he doeth shall prosper.

Not so are the ungodly, not so: * but are like the chaff which the wind driveth away from the face of the earth.

Therefore the ungodly shall not stand in the judgment: * nor sinners in the congregation of the righteous.

For the LORD knoweth the way of the righteous: * but the way of the ungodly shall perish.

Glory be to the Father, and to the Son, * and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, * world without end. Amen.

This Doxology is said at the end of every Psalm unless special directions are given to the contrary.

Psalm II.

[In Acts iv. 25, 26, the authorship of this Psalm is attributed to David.]

WHY do the heathen rage, * and the peoples devise a vain thing?

The kings of the earth set themselves, and the rulers take counsel together * against the LORD, and against His Anointed.

Let us break their bands asunder: * and cast away their yoke from us.

He That sitteth in the heavens shall laugh them to scorn: * and the Lord shall have them in derision.

Then shall He speak unto them in His wrath: * and plague them in His sore displeasure.

Yet hath He set me for King upon His holy hill of Zion * to declare His decree.

The LORD hath said unto me: * Thou art My Son, this day have I begotten thee.

Ask of Me, and I shall give thee the heathen for thine inheritance, * and the uttermost parts of the earth for thy possession.

Thou shalt rule them with a rod of iron, * and shalt dash them in pieces like a potter's vessel.

Be wise now, therefore, O ye kings; * be instructed, ye judges of the earth.

Serve the LORD with fear: * and rejoice with trembling before Him.

Lay hold of instruction, lest the Lord be angry, * and ye perish from the righteous way.

When His wrath is kindled suddenly, * blessed are all they that put their trust in Him.

Psalm III.

[Intituled "A Psalm of David, when he fled from Absalom his son." See the history in 2 Kings (Sam.) xv., xvi., xviii.]

LORD, how are they increased that trouble me? * many are they that rise up against me.

Many there be that say of my soul: * There is no help for him in his God.[1]

But Thou, O LORD, art a shield for me, * my glory, and the Lifter up of mine head.

I cried unto the LORD with my voice: * and He heard me out of His holy hill.[2]

I laid me down and slept; * I awaked, for the LORD sustained me.

I will not be afraid of thousands of people that have set themselves against me round about: * arise, O LORD, save me, O my God.

For Thou hast smitten all them that fought against me without a cause[3]: * Thou hast broken the teeth of the ungodly.

Salvation belongeth unto the LORD: * and Thy blessing is upon Thy people.[2]

Psalm VI.

[Intituled "A Psalm of David." The title also contains directions, probably musical, the meaning of which is now uncertain.]

O LORD, rebuke me not in Thine anger: * neither chasten me in Thine hot displeasure.

Have mercy upon me, O LORD, for I am weak: * O LORD, heal me, for my bones are shaken.

My soul also is sore vexed: * but Thou, O LORD, how long?

Return, O LORD, deliver my soul: * O save me for Thy mercy's sake.

For in death there is no one that remembereth Thee: * and in the grave who shall give Thee thanks?

I am weary with my groaning, every night I wash my bed: * I water my couch with my tears.

Mine eye is grown dim because of grief: * I am waxen old because of all mine enemies.

Depart from me, all ye workers of iniquity: * for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: * the LORD hath received my prayer.

Let all mine enemies be ashamed and sore vexed: * let them return and be ashamed suddenly.

Antiphon for Advent. Behold, there cometh the King, even the Most High, with great power, to save the nations. Alleluia.

Antiphon for the rest of the year. [4] Serve the LORD with fear, and rejoice with trembling before Him.

In Paschal time there is only one Antiphon to the whole Nocturn.

Second Antiphon for Advent. Strengthen ye.

Second Antiphon for the rest of the year. God is a righteous judge.

Psalm VII.

[Intituled "An Hymn of David, which he sang unto the LORD concerning the words of Cush the Benjamite." This Cush is supposed to be the same as Shimei, whose cursing of David is narrated in 2 Kings (Sam.) xvi. 7, 8, or else a nickname for Saul.]

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[1] Here occur in the Hebrew the letters SLH, or "Selah." The meaning of this is uncertain. Gesenius thinks "it seems to have been used to mark a short pause in singing the words of the Psalm, so that the singer would be silent, while the instrumental music continued."

[2] SLH, again.

[3] But the Hebrew reads, not, "without a cause," but, "on the jaw-bone."

[4] Ps. ii. 11.

O LORD my God, in Thee do I take refuge : * save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, * while there is none to deliver, or to save.

O Lord my God, if I have done this, * if there be iniquity in mine hands;

If I have requited with evil them that requited me [with good], * may I then flee empty before mine enemies.

Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, * and lay mine honour in the dust.[1]

Arise, O Lord, in Thine anger : * and lift up Thyself against the borders of mine enemies.

And awake for me, O Lord my God, according to the decree that Thou hast made : * so shall the congregation of the people compass Thee about.

For their sakes, therefore, return Thou on high : * the Lord judgeth the peoples.

Judge me, O Lord, according to my righteousness, * and according to mine integrity that is in me.

O let the wickedness of the wicked come to an end, and establish the just; * God trieth the hearts and reins.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

God is a righteous judge, strong and patient : * is He not provoked every day?

If ye turn not, He will whet His sword : * He hath bent His bow and made it ready.

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

Behold, he travaileth with iniquity : * he hath conceived mischief, and brought forth falsehood.

He made a pit and digged it : * and is fallen into the ditch which he made.

His mischief shall return upon his own head : * and his iniquity shall come down upon his own pate.

I will praise the Lord according to His righteousness : * and will sing praise to the name of the Lord Most High.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[2] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers : * the moon and the stars which Thou hast ordained :

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O Lord, our Lord, * how excellent is Thy Name in all the earth!

Psalm IX.

[Intituled "A Psalm of David." It has also a superscription the meaning of which is not now certain. The Targum connects it with the slaying of Goliath.]

I WILL praise Thee, O Lord, with mine whole heart : * I will show forth all Thy marvellous works.

I will be glad and rejoice in Thee : * I will sing praise to Thy Name, O Thou Most High.

When mine enemies are turned back, * they shall fall and perish at Thy presence.

For Thou hast maintained my right and my cause : * Thou satest in the throne judging right.

Thou hast rebuked the heathen, and the wicked are perished : * Thou hast put out their name for ever, even for ever and ever.

The swords of the enemy have failed utterly : * and their cities Thou hast destroyed.

Their memorial is perished with a crash : * and the Lord endureth for ever.

He hath prepared His throne for judgment : * and He shall judge the world in righteousness, He shall minister judgment to the people in uprightness.

The Lord also is a refuge for the poor : * a refuge in times of trouble.

And let them that know Thy name put their trust in Thee : * for Thou, Lord, hast not forsaken them that seek Thee.

Sing praises to the Lord, Who dwelleth in Zion : * declare among the people His doings.

For when He maketh inquisition for blood He remembereth them : * He forgetteth not the cry of the afflicted.

Have mercy upon me, O Lord : * consider my trouble [which I suffer] of them that hate me.

Thou That liftest me up from the gates of death : * that I may show forth all Thy praises in the gates of the daughter of Zion!

I will rejoice in Thy salvation : * the heathen are sunk down in the pit that they made.

In the net which they hid, * is their own foot taken.

The Lord is known when He executeth judgment : * the wicked is snared in the work of his own hands.[3]

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[1] SLH.

[2] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

[3] Here occurs :—"Instrumental music—SLH." This is a strong argument in favour of Gesenius' opinion, see p. 3, note 1.

The wicked shall be turned into hell: * all the nations that forget God.

For the needy shall not alway be forgotten: * the expectation of the poor shall not perish for ever.

Arise, O Lord, let not man prevail: * let the heathen be judged in Thy sight.

Put Thou a master over them, O Lord: * let the nations know themselves to be but men.[1]

Why standest Thou afar off, O Lord, * why hidest Thou Thyself in times of trouble?

The wicked in his pride doth persecute the poor: * they are taken in the devices that they have imagined.

For the wicked is praised according to his soul's desire: * and the unrighteous is deemed blessed.

The wicked provoketh the Lord: * in the greatness of his scornful indignation he doth not care.

God is not before his eyes: * his ways are always grievous.

Thy judgments are far out of his sight: * he hath dominion over his enemies.

He hath said in his heart: * I shall not be moved unto generation and generation, yea, I shall never be in adversity.

His mouth is full of cursing, and bitterness, and fraud: * under his tongue is mischief and sorrow.

He sitteth in the lurking-places with the rich: in the secret places * doth he murder the innocent.

His eyes are privily set against the poor: * he lieth in wait secretly, as a lion in his den.

He lieth in wait to catch the poor: * to catch the poor when he draweth him [after him].

In his snare doth he bring him down: * yet shall he himself totter and fall down, when he hath mastered the poor.

He hath said in his heart: God hath forgotten: * He turneth away His face so that He shall never see it.

Arise, O Lord, O God, lift up Thine hand: * forget not the afflicted.

Wherefore doth the wicked provoke God? * for he hath said in his heart: He will not require it.

Thou seest it, for Thou beholdest labour and sorrow: * to deliver them into Thine own hand.

The poor leaveth himself unto Thee: * Thou wilt be the helper of the fatherless.

Break Thou the arm of the wicked and the evil man: * his wickedness shall be sought after and shall not be found.

The Lord shall be King for ever and ever: * the heathen shall perish out of His land.

The Lord hath heard the petition of the poor: * Thine ear hath heard the desire of his heart.

To judge the fatherless and the oppressed, * that man may magnify himself no more upon earth.

Psalm X.

[Intituled "Of David." There is also a superscription perhaps musical, but now of uncertain meaning.]

IN the Lord put I my trust; how say ye to my soul, * Flee as a bird to the mountain?

For lo, the wicked bend their bow, they make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

For they have destroyed that which Thou hast established: * and what hath the righteous done?

The Lord is in His holy temple: * the Lord's throne is in heaven.

His eyes behold the poor: * His eyelids try the children of men.

The Lord trieth the righteous and the wicked: * but he that loveth iniquity hateth his own soul.

Upon the wicked He shall rain snares: * fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

For the righteous Lord loveth righteousness: * His countenance doth behold uprightness.

Antiphon for Advent. [2] Strengthen ye the weak hands: be strong; say: Behold, our God will come, and save us, Alleluia.

Antiphon for the rest of the year. [3] God is a righteous judge, strong, and patient: is He not provoked every day?

Third Antiphon for Advent. Rejoice, all ye.

Third Antiphon for the rest of the year. Thou shalt keep us.

Psalm XI.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as before.]

HELP, Lord, for the godly man ceaseth: * for the truth faileth from among the children of men.

They speak vanity every one with his neighbour: * with flattering lips, with a double heart, do they speak.

The Lord shall cut off all flattering lips, * and the tongue that speaketh proud things.

Who have said: With our tongue will we prevail, our lips are our own: * who is lord over us?

For the oppression of the poor, and the sighing of the needy, * now will I arise, saith the Lord.

I will set him in safety: * I will deal faithfully with him.

The words of the Lord are pure words: * silver tried in a furnace, purged of dross, purified seven times.

Thou shalt keep us, O Lord, and preserve us * from this generation for ever.

The wicked walk on every side: * the increase of men is according to Thy secret counsel.

Psalm XII.

[This Psalm has the same title as the last.]

HOW long wilt Thou forget me, O Lord? for ever? * How long hidest Thou Thy face from me?

How long shall I take counsel

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[1] SLH. Here, according to the present Hebrew text, ends Ps. ix.

[2] Isa. xxxv. 3, 4.

[3] Ps. vii. 12.

in my soul, * having sorrow in mine heart daily?

How long shall mine enemy be exalted over me? * Consider, and hear me, O LORD my God.

Lighten mine eyes, lest I sleep the sleep of death: * lest mine enemy say: I have prevailed against him.

Those that trouble me will rejoice if I am moved: * but I have trusted in Thy mercy.

Mine heart shall rejoice in Thy salvation; I will sing unto the LORD because He hath dealt bountifully with me: * and I will sing praise to the name of the Lord Most High.

Psalm XIII.

[Same title as Psalm x.]

THE fool hath said in his heart: * There is no God.

They are corrupt, and have become abominable in their works: * there is none that doeth good, no, not one.

The LORD looked down from heaven upon the children of men: * to see if there were any that did understand, or seek God.

They are all gone aside, they are altogether become unprofitable: * there is none that doeth good, no, not one.

[1] Their throat is an open sepulchre: with their tongues they have used deceit: * the poison of asps is under their lips.

Their mouth is full of cursing and bitterness: * their feet are swift to shed blood.

Destruction and misery are in their ways, and the way of peace they have not known: * there is no fear of God before their eyes.

Have all the workers of iniquity no knowledge, * who eat up my people as they would eat bread?

They call not upon the LORD: * there were they in great fear, where no fear was;

For the Lord is in the generation of the righteous: ye have shamed the counsel of the poor: * because the LORD is his hope.

O that the salvation of Israël were come out of Zion! * when the LORD bringeth back the captivity of His people, Jacob shall rejoice and Israël shall be glad.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Antiphon for Advent. [2] Rejoice, all ye, and be glad: for, behold, the Lord will come with vengeance, He will bring a recompense: He will come and save us.

Antiphon for the rest of the year. [3] Thou shalt keep us, O LORD, and preserve us.

Antiphon for Paschal time. Alleluia. [4] The stone was rolled away, Alleluia, from the door of the sepulchre. Alleluia, alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [5] Out of Zion, the Perfection of beauty.

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [6] I have remembered Thy name, O LORD, in the night.

Answer. And have kept Thy law.

In Lent.

Verse. [7] He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. [8] O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution.

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father and the Holy Ghost, world without end.

Answer. Amen.

Then the reader says:

[9] Sir, be pleased to give the blessing.

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[1] The next three verses are not in the Hebrew, although found in the Vulgate and the LXX., which are supported by Rom. iii. 13-18.

[2] Isa. xxxv. 4.
[3] Ps. xi. 8.
[4] Mark xvi. 3.
[5] Ps. xlix. 2.

[6] Ps. cxviii. 55.
[7] Ps. xc. 3.
[8] Ps. xxi. 20.

[9] Some persons bound to say the Office, when reciting alone, are accustomed to substitute for this the words, "Command Thy blessing, O Lord!"

First Blessing.

May the Eternal Father bless us
With an everlasting blessing.
Answer. Amen.

Then is read the First Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Then is said the First Responsory, after which the reader says :

Sir, be pleased to give the blessing.

Second Blessing.

May the Son the Sole-begotten
In His mercy bless and help us.
Answer. Amen.

Then is read the Second Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Then is said the Second Responsory, after which the reader says :

Sir, be pleased to give the blessing.

Third Blessing.

May the grace of God the Spirit
All our heart and mind enlighten.
Answer. Amen.

Then is read the Third Lesson, and at the end the reader says :

But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.

Then is said the Third Responsory.

SECOND NOCTURN, OR WATCH OF THE NIGHT.

Antiphon for Advent. Rejoice greatly.
Antiphon for the rest of the year. Thou hast no need.
Antiphon for Paschal time. Alleluia.

Psalm XV.

[Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.]

PRESERVE me, O Lord, for in Thee do I put my trust : * I have said unto the LORD : Thou art my God, for Thou hast no need of my goods.

To the Saints that are in His land, * He hath made all my will admirable.

Their sorrows are multiplied, * that hasten after [a strange god].

In their assemblies for bloodshedding will I have no part : * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup : * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places : * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel : * my reins also instruct me in the night seasons.

I have set the LORD always before my face : * because He is at my right hand, I shall never be moved.

Therefore mine heart is glad, and my tongue rejoiceth : * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell : * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence : * at Thy right hand there are pleasures for evermore.

Antiphon for Advent. [1] Rejoice greatly, O daughter of Jerusalem : behold, thy King cometh into thee, O Zion ; fear not, for thy salvation cometh quickly.

Antiphon for the rest of the year. [2] Thou hast no need of my goods, in Thee do I put my trust, preserve me, O Lord.

In Paschal time there is only one Antiphon to the whole Nocturn.

Second Antiphon for Advent. Christ our King.
Second Antiphon for the rest of the year. By the words.

Psalm XVI.

[Intituled "A Prayer of David."]

HEAR my right, O LORD, * attend unto my cry.

Give ear unto my prayer, * that goeth not out of feigned lips.

Let my sentence come forth from Thy presence : * let Thine eyes behold the things that are equal.

Thou hast proved mine heart, and visited it by night : * Thou hast tried me with fire, and found no wickedness in me.

That my mouth may not speak concerning the works of men : * by the words of Thy lips I have kept me to strait paths.

Hold up my goings in Thy paths, * that my footsteps slip not.

I have called upon Thee, for Thou hast heard me, O God ; * incline Thine ear unto me, and hear my speech.

Show Thy marvellous loving-kindness, * O Thou That savest them which put their trust in Thee !

From those that rise up against Thy right hand keep me, * as the apple of the eye.

Hide me under the shadow of Thy wings, * from the face of the wicked that oppress me.

Mine enemies compass my soul round about, they are inclosed in their own fat : * with their mouth they speak proudly.

They that drave me out have now compassed me : * they have set their eyes bowing down to the earth.

They have lain in wait for me, as a lion that is ready for his prey : * and as it were a young lion lurking in secret places.

Arise, O LORD, disappoint him, and cast him down : * deliver my soul from the wicked, Thy sword from them that hate Thine hand.

O LORD, part them in their life from the precious things of the earth: * their belly is filled with Thine hidden treasure.

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[1] Zech. ix. 9.

[2] Ps. xv. 1, 2.

They have children to the full: * and leave the rest of their substance to their babes.

As for me, I will behold Thy face in righteousness: * I shall be satisfied when Thy glory shall appear.

Antiphon for Advent. Christ our King cometh, [1] Whom John preached, saying; Behold the Lamb That should come!

Antiphon for the rest of the year. [2] By the words of Thy lips I have kept me to strait paths.

Third Antiphon for Advent. Behold, I come.

Third Antiphon for the rest of the year. I will love Thee.

When this Antiphon is used the Psalm begins with the words, "O Lord, my strength."

Psalm XVII.

[After a superscription, of meaning now uncertain, the title of this Psalm proceeds, "Of David, the servant of the Lord, who spake unto the Lord the words of this song, in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul: and he said:—" It is found also, with a few slight differences, in 2 Kings (Sam.) xxii.]

I WILL love Thee, O Lord, my strength: * the Lord is my rock, and my fortress, and my Deliverer.

My God, mine Helper, * in Whom I trust.

My buckler, and the horn of my salvation, * and my refuge.

I called upon the Lord with praises, * and am saved from mine enemies.

The sorrows of death compassed me: * and the floods of wickedness made me afraid.

The sorrows of hell compassed me about: * the snares of death came upon me.

In my distress I called upon the Lord, * and cried unto my God.

And He heard my voice out of His holy temple: * and my cry came before Him, even into His ears.

The earth shook and trembled: * the foundations of the hills moved and quaked, because He was wroth.

There went up a smoke in His wrath, and fire burst forth before His presence: * coals were kindled by it.

He bowed the heavens also, and came down: * and darkness was under His feet.

And He rode upon the Cherubim [3] and did fly: * yea, He did fly upon the wings of the wind.

And He made darkness His secret place, His pavilion round about Him: * dark waters, thick clouds of the skies.

At the brightness that was before Him, the thick clouds passed, * hailstones and coals of fire.

The Lord also thundered in the heavens, and the Highest uttered His voice: * hailstones and coals of fire.

Yea, He sent out His arrows and scattered them: * He shot out many lightnings and discomfited them.

And the fountains of waters were seen, * and the foundations of the world were discovered.

At Thy rebuke, O Lord, * at the blast of the breath of Thy wrath!

He sent from above, and took me; * and drew me out of many waters.

He delivered me from the strongest of mine enemies, and from them which hated me: * for they were too strong for me.

They came upon me in the day of my calamity, * but the Lord was my stay.

He brought me forth also into a large place: * He delivered me because He delighted in me.

And the Lord shall reward me according to my righteousness, * and according to the cleanness of mine hands shall He recompense me.

For I have kept the ways of the Lord, * and have not wickedly departed from my God.

For all His judgments were before me: * and I did not put away His statutes from me.

I shall also be upright with Him, * and keep myself from mine iniquity.

And the Lord shall reward me according to my righteousness, * and according to the cleanness of mine hands in His eye-sight.

With the holy Thou shalt be holy, * and with the innocent Thou shalt be innocent.

And with the pure Thou shalt be pure, * and with the contentious Thou shalt be contentious.

For Thou wilt save the afflicted people, * and bring down high looks.

For Thou lightest my lamp, O Lord: * my God, enlighten my darkness!

For by Thee shall I be delivered from temptation, * and by my God shall I leap over a wall.

As for my God, His way is perfect; the word of the Lord is tried in the fire: * He is a buckler to all those that trust in Him.

For who is God save the Lord? * or who is God save our God?

It is God that girdeth me with strength, * and maketh my way perfect.

He maketh my feet like hinds' feet, * and setteth me upon mine high places.

He teacheth my hands to war, * and maketh mine arms like a bow of brass.

Thou hast also given me the shield of Thy salvation: * and Thy right hand hath holden me up.

Thy correction also hath made me great: * and Thy chastening it is that shall teach me.

Thou hast enlarged my steps under me, * and my feet have not slipped.

I will pursue mine enemies and overtake them: * neither will I turn again till they be consumed.

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[1] John i. 36.

[2] Ps. xvi. 4.

[3] Of these creatures, frequently mentioned in connection with the Divine manifestation, an elaborate account will be found in Ezekiel i. (First Sunday of November), and more shortly in Apoc. iv. (Tuesday in Third Week after Easter).

I will wound them that they shall not be able to rise: * they shall fall under my feet.

Thou hast girded me also with strength unto the battle, * and hast subdued under me those that rose up against me.

And hast made mine enemies to turn their back toward me, * and hast destroyed them that hate me.

They cried, but there was none to save them, even unto the LORD, * but He answered them not.

And I will beat them small, as the dust before the wind: * I will cast them out as the dirt in the streets.

Thou shalt deliver me from the gainsayings of the people: * Thou shalt make me the head of the heathen.

A people whom I knew not have served me: * as soon as they heard of me they obeyed me.

The strangers feigned obedience unto me: * the strangers were wearied out, and stumbled in their paths.

The LORD liveth, and blessed be my God: * and let the God of my salvation be exalted!

It is Thou, O God, That avengest me, and subduest the people under me. * Thou art my deliverer from my wrathful adversaries.

And Thou shalt lift me up above those that rise up against me: * Thou shalt deliver me from the wicked man.

Therefore will I give thanks unto Thee, O LORD, among the heathen, * and sing praises unto Thy name.

Great deliverance giveth He to His king, and showeth mercy to His Anointed, to David, * and to his seed for evermore.

Antiphon for Advent. [1] Behold, I come quickly, saith the Lord, and My reward is with Me, to give every man according as his work shall be.

Antiphon for the rest of the year. [2] I will love Thee, O LORD, my strength.

Antiphon for Paschal time. Alleluia. [3] Woman, whom seekest thou? Alleluia. The Living among the dead? Alleluia. Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [4] Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [5] For Thou lightest my candle, O LORD.

Answer. My God, enlighten my darkness.

In Lent.

Verse. [6] He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. [7] O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. [8] The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution.

MAY His loving-kindness and His mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the reader says:

Sir, be pleased to give the blessing.

Fourth Blessing.

God the Father the Almighty,
Show on us His grace and mercy.
Answer. Amen.

Then is read the Fourth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Fourth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Fifth Blessing.

May Christ to all His people give,
For ever in His sight to live.
Answer. Amen.

Then is read the Fifth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Fifth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Sixth Blessing.

May the Spirit's fire Divine
In our inmost being shine.
Answer. Amen.

Then is read the Sixth Lesson, ana at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Sixth Responsory.

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[1] Apoc. xxii. 12.

[2] Ps. xvii. 2.

[3] John xx. 15.

[4] Isa. xvi. 1. The "Rock" is the town of Petra in the wilderness.

[5] Ps. xvii. 29.

[6] Ps. xc. 3.

[7] Ps. xxi. 22.

[8] Luke xxiv. 34.

THIRD NOCTURN, OR WATCH OF THE NIGHT.

Antiphon for Advent. The Angel Gabriel.

Antiphon for the rest of the year. There is no speech.

Antiphon for Paschal time. Alleluia.

Psalm XVIII.

[Intituled "A Psalm of David," with the same farther obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the sun:[1] * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them: * in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Antiphon for Advent. [2] The Angel Gabriel spake unto Mary, saying: Hail, thou that art full of grace, the Lord is with thee: blessed art thou among women.

Antiphon for the rest of the year. [3] There is no speech nor language where their voice is not heard.

In Paschal time only one Antiphon is said to the whole Nocturn.

Second Antiphon for Advent. Mary said.

Second Antiphon for the rest of the year. The LORD.

When this Antiphon is used the Psalm begins with the words "Hear thee."

Psalm XIX.

[This Psalm has the same title as the last.]

THE LORD hear thee in the day of trouble: * the Name of the God of Jacob defend thee.

Send thee help from the sanctuary, * and strengthen thee out of Zion.

Remember all thine offerings, * and accept thy burnt sacrifice.[4]

Grant thee according to thine own heart, * and fulfil all thy counsel.

We will rejoice in Thy salvation: * and in the name of our God will we exult.

The LORD fulfil all thy petitions: * now know I that the LORD saveth His Anointed.

He will hear him from His holy heaven, * strong is the salvation of His right hand.

Some trust in chariots and some in horses: * but we will call upon the name of the LORD our God.

They are brought down and fallen: * but we are risen, and stand upright.

O LORD, save the king: * and hear us in the day when we call upon Thee.

Antiphon for Advent. [5] Mary said: What manner of salutation is this? My soul is troubled. Shall I bear the King? And will He not break the seal of my virginity?

Antiphon for the rest of the year. [6] The LORD hear thee in the day of trouble.

Third Antiphon for Advent. The King.

Third Antiphon for the rest of the year. The king.

When this Antiphon is used the Psalm begins with the words "Shall joy."

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[7]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

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[1] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

[2] Luke i. 28.

[3] Ps. xviii. 4.

[4] SLH.

[5] Luke i. 29.

[6] Ps. xix. 2.

[7] SLH.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Antiphon for Advent. The King, even the Most High, cometh; therefore let the hearts of men be purified to go forth to meet Him, for, behold, [1] He will come and will not tarry.

Antiphon for the rest of the year. [2] The king shall joy in Thy strength, O LORD.

Antiphon for Paschal time. Alleluia, Weep not, Mary, Alleluia: the Lord is risen, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [3] The Lord cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. [4] Be Thou exalted, O LORD, in Thine own strength.

Answer. We will sing and praise Thy power.

In Lent.

Verse. [5] His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. [6] Take not away my soul with sinners, O God!

Answer. Nor my life with bloody men.

In Paschal time.

Verse. [7] The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

Then is said the Lord's Prayer.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then the Absolution.

MAY the Almighty and merciful Lord loose us from the bonds of our sins.

Answer. Amen.

Then the reader says:

Sir, be pleased to give the blessing.

Seventh Blessing.

May the Gospel's saving Lord
Bless the reading of His word.

Answer. Amen.

Then is read the Seventh Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Seventh Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Eighth Blessing.

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Then is read the Eighth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said the Eighth Responsory, after which the reader says:

Sir, be pleased to give the blessing.

Ninth Blessing.

May He That is the Angels' King
To that high realm His people bring.

Answer. Amen.

Or, if another Gospel and Homily are to be read:

May the Gospel's glorious word
Cleansing to our souls afford.

Then is read the Ninth Lesson, and at the end the reader says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Then is said a Ninth Responsory, unless this Hymn, "We praise Thee, O God," *be substituted for it. The Hymn* "We praise Thee, O God," *is said in this place on every Sunday and Feast-day in the year (except the Feast of the Holy Innocents if it fall on a Week-day) from Easter to Advent and from Christmas to Septuagesima. In Advent and from Septuagesima to Easter it is not said on Sunday, but only on Feast-days. From Easter to Pentecost it is said on every day whatsoever, except only Rogation Monday.*

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[1] Heb. x. 37.
[2] Ps. xx 2.
[3] Isa. xxxv. 4; Micah i. 3.
[4] Ps. xx. 14.
[5] Ps. xc. 5.
[6] Ps. xxv. 9.
[7] John xx. 20.

[1] WE praise Thee, O God: we acknowledge Thee to be the Lord.

All the earth doth worship Thee, the Father everlasting.

To Thee all Angels cry aloud, the heavens, and all the Powers therein.

To Thee Cherubim[2] and Seraphim[3] continually do cry:

Holy, Holy, Holy Lord God of Sabaoth.[4]

Heaven and earth are full of the majesty of Thy glory.

The glorious company of the Apostles praise Thee:

The goodly fellowship of the Prophets praise Thee:

The white-robed army of Martyrs praise Thee:

The holy Church throughout all the world doth acknowledge Thee:

The Father of an infinite Majesty:

Thine honourable, true and only Son:

Also the Holy Ghost, the Comforter.

Thou art the King of glory, O Christ!

Thou art the everlasting Son of the Father.

When Thou tookest upon Thee to deliver man, Thou didst not abhor the Virgin's womb:

When Thou hadst overcome the sharpness of death, Thou didst open the kingdom of heaven to all believers:

Thou sittest at the right hand of God, in the glory of the Father:

We believe that Thou shalt come to be our Judge:

[5] We therefore pray Thee, help Thy servants, whom Thou hast redeemed with Thy precious Blood.

Make them to be numbered with Thy Saints in glory everlasting.[6]

[7] O Lord, save Thy people, and bless Thine inheritance.

Govern them, and lift them up for ever.

Day by day we magnify Thee;

And we worship Thy name, ever world without end.

Vouchsafe, O Lord, this day, to keep us without sin.

[8] Have mercy upon us, O Lord, have mercy upon us.

[9] O Lord, let Thy mercy lighten upon us, as our trust is in Thee.

[10] O Lord, in Thee have I trusted: let me never be confounded.

If Lauds be not immediately to follow, Mattins end thus:

Verse. Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.

Let us pray.

Then the Prayer for the day; then

Verse. Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord.
Answer. Thanks be to God.
Verse. May the souls of the faithful, through the mercy of God, rest in peace.
Answer. Amen.

Then the Lord's Prayer.

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[1] The authorship of this Hymn, which is prescribed in the Rule of St Benedict (born A.D. 480, died 543), is uncertain.

[2] See Ezek. i.

[3] See Isaiah vi. 2.

[4] Hebrew feminine Plural, meaning "hosts," "armies."

[5] During this verse it is usual to kneel.

[6] Here ends the original Hymn.

[7] Ps. xxvii. 9.

[8] Ps. cxxii. 3.

[9] Ps. xxxii. 22.

[10] Ps. xxx. 2.

LAUDS, OR THE MORNING PRAISES OF GOD.[1]

Sunday.

The Lord's Day.

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen, Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia," *is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

Then follow at once the Psalms and Antiphons. From the First Sunday in Advent till the Sunday after the Octave of the Epiphany and from Septuagesima Sunday till the Octave of Pentecost (*and also on all Feasts*), *Five Antiphons are given, which are then said in the places here marked. During the rest of the year only Three Antiphons are said, which are given here.*

Antiphon. Alleluia.

Psalm XCII.

[The Hebrew and the Targum give no superscription; but the LXX. and the Vulgate have "A Song of Praise by David for the eve of the Sabbath when the earth was established"—*i.e.*, A Song of Praise proper for the close of Friday before the setting-in of the Sabbath; the time of which it is said (Gen. i. 31, ii. 1): "And God saw every thing that He had made, and, behold, it was very good. And the evening and the morning were the sixth day. Thus the heavens and the earth were finished, and all the host of them."]

THE Lord reigneth, He is clothed with majesty: * the Lord is clothed with strength, wherewith He hath girded Himself.

He hath established the world also, * that it cannot be moved.

Thy throne is established of old: * Thou art from everlasting.

The floods have lifted up, O Lord, * the floods have lifted up their voice—

The floods lift up their waves. * —But Mightier than the noise of many waters—

Than the mighty breakers of the sea—* is the Lord on high!

Thy testimonies are very sure: * holiness becometh Thine house, O Lord, for ever!

When there are Five Antiphons the First is repeated, and the Second begun or said through the first time here.

Psalm XCIX.

[Intituled in the Vulgate and the LXX., "A Psalm of Thanksgiving."]

MAKE a joyful noise unto God, all ye lands: * serve the Lord with gladness.

Come before His presence, * with singing.

Know ye that the Lord, He is God: * it is He That hath made us, and not[2] we ourselves:

We are His people, and the sheep of His pasture. * Enter into His gates with thanksgiving, and into His courts with praise: give thanks unto Him,

Praise His Name. For the Lord is good, His mercy is everlasting: * and His truth endureth to all generations.

When there are Five Antiphons the Second is repeated, and the Third begun or said through the first time here.

Psalm LXII.

[Intituled "A Psalm of David, when he was in the wilderness of Judah." This was one of the most perilous periods of David's life, when he was flying from the pursuit of Saul, and hiding in different forests and wildernesses in the south of Palestine. He was betrayed again and again, and had the most hairbreadth escapes. The history will be found in 1 Kings (Sam.) xxii. and xxiii.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

In a dry and desert land, without water. * So have I appeared before Thee in the Sanctuary, to see Thy power and Thy glory.

Because Thy loving-kindness is better than life, * my lips shall praise Thee.

Thus will I bless Thee while I live: * and will lift up mine hands in Thy name.

My soul shall be satisfied as with marrow and fatness; * and my mouth shall praise Thee with joyful lips.

When I remember Thee upon my bed, I meditate upon Thee in the night watches: * because Thou hast been mine help:

And in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: * Thy right hand upholdeth me.

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[1] The proper hour for Lauds is the dawn of day. This is reckoned to be about 3 A.M., at which time this Office is said in many Convents. For this purpose it is, in choirs, invariably (except where it forms part of the same service with the Midnight Mass at Christmas) said immediately after and as one service with Mattins. Hence it follows 1st, that it is said late in the afternoon, when Mattins are said at that time, and 2ndly, that the Lord's Prayer and Angelic Salutation are not said at the beginning. This service is constructed on the same general principle as Vespers, and answers to that Office as Prime does to Compline.

[2] The Hebrew tradition attributes the negative to an eccentric spelling, and translates "and His we are."

But those that seek my soul to destroy it, shall go into the lower parts of the earth: * they shall fall by the sword, they shall be a portion for foxes.

But the King shall rejoice in God: every one that sweareth by him shall glory: * for the mouth of them that speak lies shall be stopped.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm LXVI.

[Besides a musical superscription, the Hebrew and the Targum give no title except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face to shine upon us, and be merciful unto us.[1]

That Thy way may be known upon earth: * Thy saving health among all nations.

Let the people praise Thee, O God: * let all the people praise Thee.

O let the nations be glad and sing for joy: * for Thou judgest the people righteously, and governest the nations upon earth.[2]

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase;

Let God, even our own God, bless us; let God bless us: * and let all the ends of the earth fear Him.

When there are Five Antiphons, the Third is repeated, and the Fourth begun or said through the first time here.

Ordinary Antiphon throughout the year. Alleluia, Alleluia.

Second Ordinary Antiphon. The king commanded.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia; Alleluia, Alleluia, Alleluia; Alleluia, Alleluia, Alleluia.

Second Antiphon for Paschal time. He That delivered.

THE SONG OF THE THREE HOLY CHILDREN. (Daniel iii. 57.)

[It is well known how the three young comrades of Daniel, Hananiah, Mishaël, and Azariah, called by the heathen, Shadrach, Meshach, and Abednego, were thrown into a furnace for refusing to worship an idol, and remained unhurt amid the flames. In this strange position Azariah offered a long prayer. "And the king's servants, that put them in, ceased not to make the oven hot with resin, pitch, tow, and small wood, so that the flame streamed forth above the furnace forty and nine cubits. But the Angel of the Lord came down into the oven together with Azariah and his fellows, and smote the flame of the fire out of the oven, and made the midst of the furnace as it had been a moist whistling wind, so that the fire touched them not at all, neither hurt nor troubled them. Then the three, as out of one mouth, praised, glorified, and blessed God in the furnace, saying" the Hymn, of which that in the text is a cento. The first five verses are omitted.]

O ALL ye works of the Lord, bless ye the Lord: * praise Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord: * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord: * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord: * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord: * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord: * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord: * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord: * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord: * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord: * let her praise and exalt Him above all for ever!

O ye mountains and hills, bless ye the Lord: * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord: * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord: * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord: * O ye children of men, bless ye the Lord.

O let Israël bless the Lord: * let him praise and exalt Him above all for ever!

O ye Priests of the Lord, bless ye the Lord: * O ye servants of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord: * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord: * praise and exalt Him above all for ever.

[3] Bless we the Father, and the Son, and the Holy Ghost: * let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

Here the Doxology, "Glory be to the Father, &c.," *is not said, nor* "Amen" *answered. But the other Canticles are treated like ordinary Psalms.*

When there are Five Antiphons, the Fourth is repeated, and the Fifth begun or said through the first time here.

Ordinary Antiphon throughout the year. The king commanded, and the Three Children were cast into the furnace, fearing not the flame of the fire, but saying: Blessed be God!

Antiphon for Paschal time. He

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[1] SLH. The repetition of the words "be merciful unto us" is peculiar to the Latin.

[2] SLH.

[3] This verse is, of course, a later addition; more than two verses are omitted, and the last given is one of those omitted at the beginning.

That delivered the Three Children from the burning fiery furnace, even Christ, is risen from the grave. Alleluia.

Third Antiphon. Alleluia.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connect it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the Lord from the heavens: * praise Him in the heights.

Praise ye Him, all His Angels: * praise ye Him, all His hosts.

Praise ye Him, sun and moon: * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens: * and all the waters that be above the heavens. Let them praise the Name of the Lord!

For He spake, and they were made[1]: * He commanded, and they were created.

He hath established them for ever and ever: * He hath made a decree which shall not pass.

Praise the Lord from the earth, * ye dragons, and all deeps:—

Fire, hail, snow, ice, stormy wind, * fulfilling His word:—

Mountains, and all hills, * fruitful trees, and all cedars:—

Beasts, and all cattle, * creeping things, and flying fowl:—

Kings of the earth, and all people; * princes, and all judges of the earth:—

Young men, and maidens, old men, and children: let them praise the Name of the Lord—* for His Name alone is exalted!

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm CXLIX.

[Here "Alleluia."]

SING unto the Lord a new song: * His praise in the congregation of Saints.

Let Israël rejoice in Him That made him: * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance: * let them sing praises unto Him with the timbrel and harp.

For the Lord taketh pleasure in His people: * He also will exalt the meek unto salvation.

Let the Saints be joyful in glory: * let them sing aloud upon their beds:

Let the high praises of God be in their mouth: * and a two-edged sword in their hands;

To execute vengeance upon the heathen, * and punishments upon the people;

To bind their kings with chains, * and their nobles with fetters of iron;

To execute upon them the judgment written: * this honour have all His Saints.

[Here "Alleluia."]

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

Psalm CL.

[Here "Alleluia."]

PRAISE the Lord in His sanctuary! * praise Him in the firmament of His power!

Praise Him in His mighty acts! * praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the Lord!

[Here "Alleluia."]

Antiphon. Alleluia, Alleluia, Alleluia.

(*The last of Five Antiphons is, of course, repeated here.*)

Then follows the Chapter. From the First Sunday in Advent to the Second Sunday after the Epiphany, and from Septuagesima Sunday to the Third Sunday after Pentecost, as also on all Feasts, a special Chapter is given. On the remaining Sundays the Chapter is that given here.

CHAPTER. (Apoc. vii. 12.)

BLESSING, and glory, and wisdom, and thanksgiving, and honour, and power, and might be unto our God for ever and ever. Amen.

Answer. Thanks be to God.

This answer is always made after the Chapter.

Then follows the Hymn. From the First Sunday in Advent till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost, as also on all Feasts, a special Hymn is given. On the remaining Sundays the Hymn given here is said, except between the Octave of Pentecost and the first Sunday of October.

HYMN.[2]

FRAMER of the earth and sky,
Ruler of the day and night,
With a glad variety,
Tempering all, and making light;

Gleams upon our dark path flinging,
Cutting short each night begun,
Hark! for chanticleer is singing,
Hark! he chides the lingering sun.

And the morning star replies,
And lets loose the imprison'd day;
And the godless bandit flies
From his haunt, and from his prey.

Shrill it sounds, the storm relenting
Soothes the weary seamen's ears;
Once it wrought a great repenting,
In that flood of Peter's tears.

Rouse we; let the blithesome cry
Of that bird our hearts awaken;
Chide the slumberers as they lie,
And arrest the sin-o'ertaken.

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[1] Taken from Ps. xxxii. 9.

[2] By St Ambrose, or at least of the Ambrosian school, except the last verse. Translation by the late Card. Newman.

Hope and health are in his strain,
To the fearful and the ailing;
Murder sheathes his blade profane,
Faith revives when faith was failing.

Jesu, Master! when we sin,
Turn on us Thy healing Face;
It will melt the offence within
Into penitential grace:

Beam on our bewildered mind,
Till its dreamy shadows flee;
Stones cry out where Thou hast shined,
Jesu! musical with Thee.

To the Father and the Son,
And the Spirit, Who in heaven
Ever witness, Three and One,
Praise on earth be ever given.
Amen.

The following Hymn is said from the Fourth Sunday after Pentecost till the first Sunday of October.

Hymn.[1]

Paler have grown the shades of night,
And nearer draws the day,
Checkering the sky with streaks of light,
Since we began to pray:

To pray for mercy when we sin,
For cleansing and release,
For ghostly safety, and within
For everlasting peace.

Praise to the Father, as is meet,
Praise to the Only Son,
Praise to the Holy Paraclete,
While endless ages run.
Amen.

Then is said a Verse and Answer. In Advent and from Septuagesima Sunday till the end of Paschal time, as also on all Feasts, a special Verse and Answer are given.

Verse. [2] The Lord reigneth, He is clothed with majesty.

Answer. The Lord is clothed with strength, and hath girded Himself with power.

Then is said the following Song from the Gospel. It has an Antiphon, which is always special, and which is either begun or said through the first time before it, according as the Office is Double or not.

The Song of Zacharias.

[On the occasion of the circumcision of St John the Baptist.—Luke i. 68-79.]

Blessed be the Lord God of Israël, * for He hath visited and redeemed His people.

And hath raised up an horn of salvation for us, * in the house of His servant David:

As He spake by the mouth of His holy Prophets, * which have been since the world began:

That we should be saved from our enemies, * and from the hand of all that hate us:

To perform the mercy promised to our fathers, * and to remember His holy covenant:

The oath which He sware to our father Abraham, * that He would grant unto us,

That we, being delivered out of the hand of our enemies, * might serve Him without fear,

In holiness and righteousness before Him * all the days of our life.

And thou, child, shalt be called the Prophet of the Highest: * for thou shalt go before the face of the Lord to prepare His ways:

To give knowledge of salvation unto His people, * by the remission of their sins;

Through the tender mercy of our God, * whereby the dayspring from on high hath visited us,

To give light to them that sit in darkness, and in the shadow of death, * to guide our feet into the way of peace.

The Doxology, "Glory be to the Father, &c.," *is said, and then the Antiphon repeated.*

Then is said:

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer for the day, at the end of which is answered:

Answer. Amen.

Afterwards are made any Commemorations necessary, by the Antiphon for the Song of Zacharias, the Verse and Answer after the Hymn, and the Prayer (preceded by "Let us pray"*) from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter* xxxv. *of the General Rubrics.*

When more than two Prayers are to be said, the last clause of each (beginning "Through our Lord, &c.," *or* "Who livest, &c.,"*) is omitted in all except the first and the last, nor is* "Amen" *answered except after these two.*

(*Note that if these Commemorations be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.*)

I. *Commemoration of the Blessed Virgin Mary.*

(*Omitted if the Office of the day is of the Blessed Virgin, or if her Little Office is to be said.*)

Antiphon. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance, feel the might of thine assistance.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

Grant, we beseech Thee, O Lord God, unto all Thy servants, that they may continually enjoy soundness both of mind and of body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness.

From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

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[1] By Pope St Gregory the Great, but a good deal altered. Translation by the late Card. Newman.

[2] Ps. xcii. 1.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.

II. *Commemoration of St Joseph, Patron of the Universal Church.*

(*Omitted in his Votive Office.*)

Antiphon. [1] JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph.

Verse. [2] The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

(*Omitted in the Votive Office of the Apostles.*)

Antiphon. [3] These are glorious princes over all the earth, they loved one another in their lives, and in their death they were not divided.

Verse. [4] Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink,[5] and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck;[6] graciously hear us, and grant, for the sake of them both, that we also may attain unto everlasting glory.

Note [7].

For Peace.

Antiphon. Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O our God.

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[1] Luke iii. 23.

[2] Ps. xxxvi. 30.

[3] 2 Kings (Sam.) i. 23.

[4] Ps. xviii. 5.

[5] Matth. xiv. 31.

[6] 2 Cor. xi. 25.

[7] In England in this case, by a special rule, is made

Commemoration of St George, Patron of England.

Antiphon. * The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.

Verse. † O LORD, Thou hast compassed him.

Answer. With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they that seek Thy favour through him, may effectually obtain the gift of Thy grace.

And thus it is said within the Octave.

In the Diocese of Hexham St George is not commemorated, but instead, the following commemoration is made of St Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St Thomas of Canterbury is made before that of St George:

Antiphon. * I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.

Verse. * In your patience

Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

In the Diocese of Plymouth the following commemoration of St Boniface of Maintz is made before that of St George:

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ, and forasmuch as he made himself like unto an Apostle, he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

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* Heb. xi. 33.

† Ps. v. 13.

* John x. 14, 15.

* Luke xxi. 19.

Verse. [1] Peace be within thy walls.

Answer. And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

From the Monday after Low Sunday till the Eve of the Ascension, instead of the preceding Commemorations, is said the following:

Paschal Commemoration of the Cross.

(*Omitted in the Votive Offices of the Blessed Sacrament and of the Passion.*)

Antiphon. He That was crucified is risen from the dead, and hath redeemed us. Alleluia, Alleluia.

Verse. [2] Say among the heathen—Alleluia.

Answer. That the Lord reigneth from the tree—Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

After the last Prayer is said:

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Office of the Dead or the Litany (with or without the Penitential Psalms) is to follow immediately, it is begun here. Otherwise

There is said in rather a low voice:

May the souls of the Faithful through the mercy of God rest in peace.

Answer. Amen.

If Prime is to follow immediately, it is begun here, and what follows is not said till the end of the whole service. Otherwise the Office ends thus:

The Lord's Prayer is said inaudibly:

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Then aloud:

Verse. The Lord give us His peace.

Answer. And life everlasting. Amen.

Then follows one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.

I. *From the First Sunday in Advent to Candlemas, both inclusive.*

Antiphon. [3] Maiden, Mother of Him that redeemed us, thou that abidest

Heaven's open gate, and the Star of the Sea, come, succour the fallen!

Fallen indeed we are, but fain would rise by thy succour.

Thou that beyond nature's course, hast borne in time the Eternal;

Thou that a Virgin before and after that childbirth remainest,

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Let us pray.

O GOD, Who wast pleased to make the zeal of Thy Blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who honour his memory to be feelingly holpen by the succour of his protection.

(*And so it is said within the Octave.*)

In the Diocese of Portsmouth the following commemoration of St Edmund of Canterbury is made after that of St George:

Antiphon. He loved righteousness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.
Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants that they may be bettered in following after his ensample, and shielded by his protection from all things that may rise up against them.

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[1] Ps. cxxi. 7.

[2] Ps. xcv. 10, old version.

[3] *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Advent Sunday, and it is still similarly said after Vespers on February 2, but not after Compline on that day. It is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. This translation is in the same rhymeless measure as the original.

From the Archangel's lips the quickening message receiving,
Mother of JESUS and us, turn thine eyes of mercy on sinners.

Verse. The Angel of the Lord announced unto Mary.

Answer. And she conceived by the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of the Resurrection. Through the same Christ our Lord.

Answer. Amen.

In and after the First Vespers of Christmas Day the Verse and Answer and Prayer are as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, even our Lord JESUS Christ Thy Son.

Answer. Amen.

II. *From Candlemas to Maundy Thursday, both exclusive.*[1]

Antiphon. Hail, O Mary, Queen of Heaven,
Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,
Hail, O Lady, bright and glorious,
Clad in beauty pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Let us pray.

GRANT, we beseech Thee, O most merciful God, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.

Answer. Amen.

III. *From Easter Sunday*[2] *till the Saturday after Pentecost, both inclusive.*

Antiphon. Rejoice! rejoice! thou Queen of Heaven, Alleluia,
For He That thee for Son was given, Alleluia,
As He promised is arisen. Alleluia.
Mother, pray to Him for us. Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,

Answer. For the Lord is risen indeed, Alleluia.

Let us pray.

O GOD, Who art pleased to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.

Answer. Amen.

IV. *From Trinity Sunday*[3] *till the Saturday before Advent Sunday, both inclusive.*

Antiphon. Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope! To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy womb. O merciful, O gracious, O sweet Virgin Mary!

Verse. Pray for us, O holy Mother of God,

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

Answer. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Feasts. The above Office, appointed for Sunday, is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

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[1] *i.e.*, it is said for the first time after Compline on Feb. 2 (even if the Feast of the Purification be transferred), and for the last time after Compline on Wednesday in Holy Week. The authorship is unknown; it seems to date from about the eleventh century.

[2] *i.e.*, it is said for the first time after Compline on Easter Eve. The date and authorship are unknown; but a legend has become attached to it to the effect that St Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion from which was instituted the procession upon St Mark's Day.

[3] *i.e.*, it is said for the first time after Vespers, if the Antiphon of the B.V. be to be said, and in any case after Compline, on the Saturday evening before Trinity Sunday. The last clause is usually admitted to be an exclamation uttered by St Bernard of Clairvaux in the Cathedral of Spires; but the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, Bishop of Compostella, others to one Adhemar, Bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

PRIME, OR THE FIRST HOUR.[1]

Sunday.

THE LORD'S DAY.

Before Prime is said inaudibly the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now and at the hour of our death. Amen.

I BELIEVE in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord; Who was conceived by the Holy Ghost, Born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the Life everlasting. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said the following:

HYMN.[2]

THE star of morn to night succeeds,
We therefore meekly pray,
May God, in all our words and deeds,
Keep us from harm this day.

May He in love restrain us still
From tones of strife and words of ill,
And wrap around and close our eyes
To earth's absorbing vanities.

May wrath and thoughts that gender shame
Ne'er in our breasts abide,
And painful abstinences tame
Of wanton flesh the pride;

So when the weary day is o'er
And night and stillness come once more,
Blameless and clean from spot of earth
We may repeat with reverent mirth—

To God the Father glory be,
And to His Only Son,
And to the Spirit, One and Three,
While endless ages run.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow the Psalms. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the First of these Five is the Antiphon at Prime, otherwise that given here is used.

Antiphon. Alleluia.

Psalm LIII.

[The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19-29, xxvi.]

SAVE me, O God, in Thy Name, * and judge me in Thy power.

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[1] Prime is the first service of the Church for the day-time, Mattins and Lauds being for the middle and close of night. Its proper hour is when the sun has fairly risen, and day begun, which is reckoned to be about 6 A.M., about which time it is generally said in choirs. Sometimes Mattins, Lauds, and Prime are said together early in the morning, forming the complete morning service of the Church. It is from this aggregation that the "Morning Prayer" of the Anglican Prayer Book is derived.

[2] Another Ambrosian hymn. Translation by the late Card. Newman.

Hear my prayer, O God: * give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: * and have not set God before them.[1]

Behold God is mine Helper: * and the Lord upholdeth my soul.

Reward Thou evil unto mine enemies: * and cut them off in Thy truth.

I will freely sacrifice unto Thee: * and praise Thy Name, O Lord, for it is good.

For Thou hast delivered me out of all trouble: * and mine eye hath seen [my desire] upon mine enemies.

The following Psalm, "O give thanks unto the Lord," *is said only on Sundays, when the Office is of the Sunday, nor is it said from Easter to Pentecost, both inclusive. Moreover it is not said on or after Septuagesima Sunday till Easter, but then is substituted for it Psalm* xcii., "The Lord reigneth" (*given at the beginning of Lauds*).

Psalm CXVII.

[From some verses it seems as though this Psalm was written for the Feast of Tabernacles, and perhaps as a processional at the entry of the King (David?) into the place of worship. The Vulgate and the LXX. prefix the word Alleluia.]

O GIVE thanks unto the Lord, for He is good: * for His mercy endureth for ever.

Let Israël now say that He is good: * for His mercy endureth for ever.

Let the house of Aaron now say, * that His mercy endureth for ever.

Let them now that fear the Lord say, * that His mercy endureth for ever.

I called upon the Lord in distress: * and the Lord heard me [and set me] at large.

The Lord is on my side: * I will not fear what man can do unto me.

The Lord is on my side: * and I shall see [my desire upon] them that hate me.

It is better to put confidence in the Lord, * than to put confidence in man.

It is better to trust in the Lord, * than to trust in princes.

All nations compassed me about: * but in the Name of the Lord![2] I was avenged on them.

They compassed me about, yea, they compassed me about: * but in the Name of the Lord! I was avenged on them.

They compassed me about like bees; they burnt out as the fire of thorns: * but in the Name of the Lord! I was avenged on them.

They thrust sore at me, that I might fall: * but the Lord helped me.

The Lord is my strength and my song, * and is become my salvation.

The voice of rejoicing and salvation * is in the tabernacles[3] of the righteous.

The right hand of the Lord hath done valiantly. The right hand of the Lord hath exalted me: * the right hand of the Lord hath done valiantly.

I shall not die, but live, * and declare the works of the Lord.

The Lord hath chastened me sore: * but He hath not given me over unto death.

Open to me the gates of righteousness; I will go into them and praise the Lord. * This is the gate of the Lord, into which the righteous shall enter.

I will praise Thee, for Thou hast heard me, * and art become my salvation.

[4] The stone which the builders refused * is become the head-stone of the corner.

This is the Lord's doing: * and it is marvellous in our eyes.

This is the day which the Lord hath made: * let us rejoice and be glad in it.

Save me now, O Lord! O Lord, send Thou prosperity. * Blessed be he that cometh in the Name of the Lord![5]

We have blessed you out of the house of the Lord. * God is the Lord and hath showed us light:

Keep the solemn feast-day with leafy boughs, * even unto the horns of the Altar.[6]

Thou art my God, and I will praise Thee: * Thou art my God, and I will exalt Thee.

I will give thanks unto Thee, for Thou hast heard me, * and art become my salvation.

O give thanks unto the Lord, for He is good: * for His mercy endureth for ever.

Psalm CXVIII.[7]

א

BLESSED are the undefiled in the way, * who walk in the law of the Lord.

Blessed are they that keep His testimonies: * that seek Him with the whole heart.

For they that work iniquity, * walk not in His ways.

Thou hast commanded us * to keep Thy precepts diligently.

O that my ways were directed * to keep Thy statutes.

Then shall I not be ashamed, * when I have respect unto all Thy commandments.

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[1] SLH.

[2] Probably a war cry.

[3] The allusion is to the ceremonial of the Feast of Tabernacles, Lev. xxiii. 42, "Ye shall dwell in booths seven days."

[4] These two verses were quoted by our Lord. Matth. xxi. 42; Mark xii. 10.

[5] Notice that this is the very verse which was sung during the Palm Sunday procession. The word Hosanna is a corruption of its third and fourth words—viz., "Hoshy'ah na."

[6] Lev. xxiii. 40. "And ye shall take you on the first day the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." As to the Feast of Tabernacles, the Jewish tradition understands by "goodly trees" the citron, and by "thick trees" the myrtle. Branches of willow were fastened to the corners of the altar.

[7] This long poem in praise of the Divine Law, which the Church recites every day and all day, is A B C Darian. Its 176 verses are divided into twenty-two sections, of eight verses each, in each of which sections all the verses begin with the same letter of the Hebrew alphabet. The first eight, therefore, begin with Aleph, which somewhat corresponds to A.

I will praise Thee with uprightness of heart, * when I shall have learned Thy righteous judgments.

I will keep Thy statutes: * O forsake me not utterly.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ב[1]

WHEREWITHAL shall a young man keep his way? * By taking heed unto Thy word.

With my whole heart have I sought Thee: * O let me not wander from Thy commandments!

Thy word have I hid in mine heart, * that I might not sin against Thee.

Blessed art Thou, O LORD: * teach me Thy statutes!

With my lips * have I declared all the judgments of Thy mouth.

I have rejoiced in the way of Thy testimonies, * as much as in all riches.

I will meditate on Thy precepts, * and have respect unto Thy ways.

I will delight myself in Thy statutes: * I will not forget Thy word.

Continuation of the same Psalm.

ג[2]

DEAL bountifully with Thy servant, quicken me, * and I will keep Thy word.

Open Thou mine eyes, * that I may behold wondrous things out of Thy law.

I am a stranger in the earth: * hide not Thy commandments from me.

My soul is an-hungered for the longing that it hath unto Thy judgments * at all times.

Thou hast rebuked the proud: * they are cursed that do err from Thy commandments.

Remove from me reproach and contempt: * for I have kept Thy testimonies.

Princes also did sit and speak against me: * but Thy servant did meditate on Thy statutes.

Thy testimonies also are my delight, * and Thy precepts my counsellors.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ד[3]

MY soul cleaveth unto the ground: * quicken Thou me according to Thy word.

I have declared my ways and Thou heardest me: * teach me Thy statutes.

Make me to understand the way of Thy precepts: * so shall I talk of Thy wondrous works.

My soul sleepeth for heaviness: * strengthen Thou me according unto Thy word.

Remove from me the way of lying: * and grant me Thy law graciously.

I have chosen the way of truth: * Thy judgments have I not forgotten.

I cleave unto Thy testimonies, O LORD: * put me not to shame!

I have run the way of Thy commandments, * since Thou hast enlarged mine heart.

The following Creed is only said on Sundays when the Office is of the Sunday, and on Trinity Sunday. The exceptions are Easter and Pentecost Sundays, when it is not said, because they are treated as Festivals.

THE CREED OF ST ATHANASIUS.[4]

WHOSOEVER willeth to be safe, * before all things it is necessary that he hold the Catholic Faith.

Which faith except every one do keep whole and undefiled, * without doubt he shall perish eternally.

Now the Catholic Faith is this, * that we worship One God in Trinity, and Trinity in Unity.

Neither confounding the Persons, * nor dividing the Substance.

For there is one Person of the Father, another of the Son, * and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost is One, * the Glory Equal, the Majesty Co-Eternal.

Such as the Father is, such is the Son, * and such is the Holy Ghost.

The Father Uncreated, the Son Uncreated, * and the Holy Ghost Uncreated.

The Father Infinite, the Son Infinite, * and the Holy Ghost Infinite.

The Father Eternal, the Son Eternal, * and the Holy Ghost Eternal.

And yet They are not Three Eternals, * but One Eternal.

As also They are not Three Uncreated, nor Three Infinites, * but One Uncreated, and One Infinite.

So likewise the Father is Almighty, the Son Almighty, * and the Holy Ghost Almighty.

And yet They are not Three Almighties, * but One Almighty.

So the Father is God, the Son God, * and the Holy Ghost God.

And yet They are not Three Gods, * but One God.

So the Father is Lord, the Son Lord, * and the Holy Ghost Lord.

And yet They are not Three Lords, * but One Lord.

For, like as we are compelled by Christian truth to acknowledge every Person by Himself to be God and Lord, * so are we forbidden by the Catholic Religion to say, there be Three Gods or Three Lords.

The Father is made of none, * neither created, nor begotten.

The Son is of the Father alone: * not made, nor created, but Begotten.

The Holy Ghost is of the Father, and the Son: * not made, nor created, nor begotten, but Proceeding.

---

[1] Here begins the letter Beth, somewhat represented by B.

[2] Here begins the letter Ghimel, answering partly to our G.

[3] Here begins the letter Daleth, answering partly to our D.

[4] The translation largely follows that in the Rev. A. E. Burn's 'Introduction to the Creeds.' The origin and date of this hymn have been the subject of much discussion. "It is agreed that it was not written by St Athanasius, and that it was written in Latin." In the opinion of Mr Burn the indications point to the South of Gaul as its place of origin, and to the decade A.D. 420-430 as the period of its composition.

So there is One Father, not Three Fathers; One Son, not Three Sons; * One Holy Ghost, not Three Holy Ghosts.

And in this Trinity is nothing afore or after, nothing is greater or less; * but the whole Three Persons are Co-Eternal together, and Co-Equal.

So that in all things, as is aforesaid, * the Unity in Trinity, and the Trinity in Unity is to be worshipped.

He therefore that willeth to be safe, * let him thus think of the Trinity.

But it is necessary to eternal salvation, * that he also believe faithfully the Incarnation of our Lord Jesus Christ.

The right Faith therefore is, that we believe and confess, * that our Lord Jesus Christ, the Son of God, is God and Man.

God, of the Substance of the Father, Begotten before the worlds: * and Man, of the substance of His mother, born in the world.

Perfect God, Perfect Man, * of a reasoning Soul and human Flesh subsisting.

Equal to the Father as touching His Godhead, * inferior to the Father as touching His Manhood.

Who, although He be God and Man, * yet He is not Two, but One Christ.

One, however, not by conversion of the Godhead into Flesh, * but by taking of the Manhood into God.

One altogether, not by confusion of Substance, * but by Unity of Person.

For as the reasoning soul and flesh is one man, * so God and Man is One Christ.

Who suffered for our salvation, descended into hell, * rose again the third day from the dead.

He ascended into heaven, He sitteth on the right hand of the Father, God Almighty, * from whence He shall come to judge the quick and the dead.

At Whose coming all men shall rise again with their bodies, * and shall give account for their own works.

And they that have done good shall go into life eternal, * but they that have done evil into eternal fire.

This is the Catholic Faith, * which except a man believe faithfully and firmly, he cannot be safe.

Here is said the Doxology, "Glory be to the Father, &c."

Antiphon. Alleluia, Alleluia, Alleluia.

In Paschal time is said a fourth time, Alleluia.

Then is said the Chapter.

CHAPTER. (1 Tim. i. 17.)

UNTO the King Eternal, Immortal and Invisible, the only God, be honour and glory for ever and ever. Amen.

Answer. Thanks be to God.

Then follows the Short Responsory.

Christ, Thou Son of the Living God, have mercy on us.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. Thou That sittest at the right hand of the Father.

Answer. Have mercy on us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. [1] Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

This Responsory is occasionally altered, which alterations are given in their proper places. From Low Sunday inclusive till Ascension Day exclusive it is said thus:

Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Answer. Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Verse. Thou That art arisen from the dead.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ, Thou Son of the Living God, have mercy on us. Alleluia, Alleluia.

Verse. Arise, O Christ, and help us. Alleluia.

Answer. And deliver us for Thy Name's sake. Alleluia.

From Ascension Day inclusive till Pentecost exclusive it is the same, except that instead of "Thou That art arisen from the dead" *is said:*

Verse. Thou That art gone up above the stars.

During the Octave of Pentecost it is still the same except that this Verse is said thus:

Verse. Thou That sittest at the right hand of the Father.

*After the Short Responsory follow these prayers called the Preces, except on Doubles and within Octaves, when they are omitted down to the mark *.*

[2] Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in Jesus Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins. (*Aloud.*)

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[1] Ps. xliii. 26.

[2] Greek Litany, signifying "Lord, have mercy—Christ, have mercy—Lord, have mercy."

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. [1] And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. [2] Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. [3] O Lord, hide Thy face from my sins.

Answer. And blot out all mine iniquities.

Verse. Create in me a clean heart, O God.

Answer. And renew a right spirit within me.

Verse. Cast me not away from Thy presence.

Answer. And take not Thine holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. [4] ✠ Our help is in the name of the LORD.

Answer. Who made heaven and earth.

The General Confession.

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

The Absolution.

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.

Answer. Amen.

✠ MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.

Answer. Amen.

Then the Office continues as follows:

Verse. Vouchsafe, O Lord, this day.

Answer. To keep us without sin.

Verse. Have mercy upon us, O LORD.

Answer. Have mercy upon us.

Verse. O LORD, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Here the Office is resumed when the Preces have been omitted.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O LORD God Almighty, Who hast safely brought us to the beginning of this day, defend us in the same with Thy mighty power: and grant that this day we fall into no sin, but that all our thoughts, words, and works may be ordered by Thy governance to do always that is righteous in Thy sight. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Prime of the Little Office of the Blessed Virgin Mary is to be said, it is said now. Then is read the Martyrology of the morrow, if it be to be read, the reader concluding with the words:

And in other places many other holy Martyrs and Confessors and holy Virgins.

Answer. Thanks be to God.

After which the Office proceeds thus: [5]

Verse. [6] Precious in the sight of the LORD.

Answer. Is the death of His Saints.

MAY Holy Mary and all the Saints plead for us with the Lord, that we may worthily be holpen and delivered by Him Who liveth and reigneth for ever and ever.

Answer. Amen.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

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[1] Ps. lxxxvii. 14.
[2] Ps. lxx. 8.
[3] Ps. l. 11-14.
[4] Ps. cxxiii. 8.

[5] Whether the Martyrology has been read or not. The Martyrology is never binding out of Choir.

[6] Ps. cxv. 6.

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. [1] Look upon Thy servants, O Lord, and upon the works of Thine hands, and order the goings of their children.

Answer. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, yea, the work of our hands, establish Thou it.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Let us pray.

O LORD God, King of heaven and earth, may it please Thee this day to order and to hallow, to rule and to govern our hearts and our bodies, our thoughts, our words, and our works, according to Thy law and in the doing of Thy commandments, that we, being holpen of Thee, may here, and for ever and ever, worthily be saved and delivered by Thee, O Saviour of the world, Who livest and reignest for ever and ever.

Answer. Amen.

Sir, be pleased to give the blessing.

The Blessing.

The Lord Almighty order our days and deeds in His peace.

Answer. Amen.

Then is read the Short Lesson. On all Feasts, even Simples, and some other days, this is the same as the Chapter which is to be read at None, which will be found in its proper place. On other days one of the following is read, according to the Season of the year.

1. *From the Octave of the Epiphany till the First Sunday in Lent, and from the Octave of Pentecost till Advent Sunday, all exclusive.*

2 Thess. iii. 5.

And the Lord direct your hearts into the love of God, and into the patience of Christ.

2. *From Advent Sunday inclusive till Christmas Eve exclusive.*

Isa. xxxiii. 2.

O Lord, be gracious unto us for we have waited for Thee: be Thou our arm every morning, our salvation also in the time of trouble.

3. *From the First Sunday in Lent inclusive till Passion Sunday exclusive.*

Isa. lv. 6.

Seek ye the Lord, while He may be found: call ye upon Him while He is near.

4. *From Passion Sunday inclusive till Maundy Thursday exclusive.*

Isa. l. 6.

I hid not my face from shame and spitting. The Lord God [2] will help me, therefore also shall I not be confounded.

5. *From Easter Sunday inclusive till Ascension Day exclusive.*

Col. iii. 1.

If ye be risen with Christ, seek those things which are above, where Christ sitteth at the right hand of God: set your affections on things above, not on things on the earth.

When the Reader has finished the Short Lesson, he says:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. Our help is in the name of the Lord.

Answer. Who made heaven and earth.

Verse. Bless ye.

Answer. May God [bless us].

The Blessing.

✠ The Lord bless us, and keep us from all evil, and bring us to life everlasting; and may the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless some other Hour is to follow immediately, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office appointed for Sundays is also said on all Feasts whatsoever, even Simples, and every day in Paschal time.

PRIME ON WEEK-DAYS.

All the same as on Sunday, except as otherwise given here.

Ordinary Antiphon during the year. Blessed are they that walk.

In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. As I live.

Antiphon for Passiontide. Deliver me, O Lord.

Psalm cxvii., "O give thanks unto the Lord," *is not said. On Saturday it is simply omitted, and only the three Feast-Day Psalms* (*viz.* liii. *and the two first sections of* cxviii.) *are said, but on the other days of the week one of the Psalms following is put in its place.*

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[1] Ps. lxxxix. 16, 17.

[2] The Divine Name.

Monday.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[2]

Tuesday.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

Let them be ashamed that transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners in the way.

The meek will He guide in judgment: * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity; * for it is great.

What man is he that feareth the LORD? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease: * and his seed shall inherit the earth.

The LORD is a strong rock unto them that fear Him; * and His covenant shall be made known to them.

Mine eyes are ever toward the LORD: * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of mine heart are enlarged: * O bring me out of my distresses.

Look upon mine affliction and my pain: * and forgive all my sins.

Consider mine enemies, for they are many: * and they hate me with cruel hatred.

O keep my soul, and deliver me: * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me: * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles!

Wednesday.

Psalm XXV.

[Intituled "Of David."]

JUDGE me, O LORD, for I have walked in mine innocence: * I have trusted also in the LORD; I shall not slide.

Examine me, O LORD, and prove me: * try as by fire my reins and mine heart.

For Thy loving-kindness is before mine eyes: * and I have walked in Thy truth.

I have not sat with vain persons, * neither will I go in with wrong-doers.

I hate the congregation of evil doers: * and will not sit with the wicked.

I will wash mine hands in innocency, * and I will compass Thine Altar, O LORD.

That I may hear the voice of thanksgiving, * and tell of all Thy wondrous works.

LORD, I have loved the beauty of Thine house, * and the place where Thy glory dwelleth.

Make not my soul to perish with sinners, O God, * nor my life with bloody men:

In whose hands is mischief, * and their right hand is full of bribes.

But as for me, I will walk in mine innocence: * redeem me, and be merciful unto me.

My foot standeth in uprightness: * in the congregations will I bless Thee, O LORD.

Thursday.

Psalm XXII.

[Intituled "A Psalm of David."]

THE LORD is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

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[1] SLH.

[2] SLH.

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me, * in the presence of mine enemies:

Thou anointest mine head with oil: * and mine overflowing cup, O how goodly is it!

Surely Thy mercy shall follow me * all the days of my life:

And I will dwell in the house of the LORD * for ever.

Friday.

Psalm XXI.

[Intituled "A Psalm of David." It has a musical (?) superscription, from part of which it appears that it was written for a tune called "The hind of the morning."]

MY God, my God, look upon me[1]: why hast Thou forsaken me? * the voice of mine offences keepeth Thy deliverance far from me.

O my God, I cry in the day-time, and Thou hearest not: * and in the night season—and still it is not foolishness in me.

But Thou dwellest in holiness, * O Thou Praise of Israël!

Our fathers trusted in Thee: * they trusted, and Thou didst deliver them.

They cried unto Thee, and were delivered: * they trusted in Thee, and were not confounded.

But I am a worm and no man: * a reproach of men, and despised of the people.

[2] All they that see me laugh me to scorn: * they shoot out the lip, and shake their head:

He trusted in the LORD, let Him rescue him: * let Him deliver him, seeing He delighteth in him.

But Thou art He That took me out of the womb: * Thou art mine hope from my mother's breasts. I was cast upon Thee from the womb:

Thou art my God from my mother's belly. * Be not far from me:

For trouble is near: * for there is none to help.

Many bulls have compassed me: * strong bulls have beset me round.

They gaped upon me with their mouths, * as a ravening and a roaring lion.

I am poured out like water, * and all my bones are out of joint;

Mine heart is like melting wax * in the midst of my bowels.

My strength is dried up like a potsherd, and my tongue cleaveth to my jaws: * and Thou hast brought me into the dust of death.

For many dogs have compassed me: * the assembly of the wicked have inclosed me.

They pierced mine hands and my feet: * they have told all my bones:

They look and stare upon me. * They part my garments among them, and upon my vesture do they cast lots.

But let not Thine help be far from me; O LORD, * haste Thee to save me.

O God, deliver my soul from the sword: * my darling from the power of the dog!

Save me from the lion's mouth; * and mine affliction from the horns of the unicorns.

I will declare Thy name unto my brethren: * in the midst of the congregation will I praise Thee.

Ye that fear the LORD, praise Him: * all ye seed of Jacob, glorify Him;

Let all the seed of Israël fear Him. * For He hath not despised nor abhorred the prayer of the poor;

Neither hath He hid His face from me: * but when I cried unto Him, He heard me.

My praise shall be of Thee in the great congregation: * I will pay my vows before them that fear Him.

The poor shall eat and be satisfied, and they shall praise the LORD that seek Him: * their heart shall live for ever.

All the ends of the earth * shall remember and turn unto the LORD.

And all the kindreds of the nations * shall worship before Him.

For the kingdom is the LORD'S: * and He hath dominion among the nations.

All they that be fat upon earth shall eat and worship: * all they that go down to the dust shall fall down before Him:

My soul also shall live unto Him; * and my seed shall serve Him:

The generation to come shall tell it unto the Lord: * and the heavens shall declare His righteousness unto a people that shall be born, whom the Lord hath made.

Saturday.

Psalm CXVII. *is simply omitted and no other is substituted for it.*

Ordinary Antiphon during the year. Blessed are they that walk in Thy law, O Lord.

In Advent the Antiphon is the First Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. [3] As I live, saith the LORD, I have no pleasure in the death of the wicked, but rather that he turn from his way and live.

Antiphon for Passiontide. [4] Deliver me, O Lord, and set me beside Thee: and any man's hand may fight against me.

CHAPTER. (Zech. viii. 19.)

LOVE peace and truth, saith the Lord Almighty.

If the Preces have not been said at Lauds, then the Preces are now said, as on Sunday; but if the Lauds Preces have been said, the following longer form is used, all kneeling:

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

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[1] The words "My God, My God, why hast Thou forsaken Me?" were quoted by our Lord upon the Cross (Matth. xxvii. 46; Mark xv. 34).

[2] Read Matth. xxvii. 39-44.

[3] Ezek. xxxiii. 11.

[4] Job xvii. 3.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord: Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth on the right hand of God the Father Almighty: from thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins. (*Aloud.*)

Verse. The Resurrection of the body.

Answer. And the Life everlasting. Amen.

Verse. And unto Thee have I cried, O LORD.

Answer. And in the morning shall my prayer come betimes before Thee.

Verse. Let my mouth be filled with Thy praise.

Answer. That I may sing of Thy glory, all the day long of Thy greatness.

Verse. O Lord, hide Thy face from my sins.

Answer. And blot out all mine iniquities.

Verse. Create in me a clean heart, O God.

Answer. And renew a right spirit within me.

Verse. Cast me not away from Thy presence.

Answer. And take not Thine Holy Spirit from me.

Verse. Restore unto me the joy of Thy salvation.

Answer. And uphold me with Thy free spirit.

Verse. [1] Deliver me, O LORD, from the evil man.

Answer. And preserve me from the wicked man.

Verse. [2] Deliver me from mine enemies, O my God.

Answer. And defend me from them that rise up against me.

Verse. Deliver me from the workers of iniquity.

Answer. And save me from bloody men.

Verse. [3] So will I sing unto Thy Name for ever.

Answer. That I may daily perform my vows.

Verse. [4] Answer us, O God of our salvation.

Answer. Who art the confidence of all the ends of the earth, and of them that are afar off upon the sea.

Verse. Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Verse. [5] Holy God, Holy Mighty, Holy Immortal.

Answer. Have mercy on us.

Verse. [6] Bless the LORD, O my soul.

Answer. And all that is within me, bless His holy Name.

Verse. Bless the LORD, O my soul.

Answer. And forget not all his benefits.

Verse. Who forgiveth all thine iniquities.

Answer. Who healeth all thy diseases.

Verse. Who redeemeth thy life from destruction.

Answer. Who crowneth thee with loving-kindness and tender mercies.

Verse. Who satisfieth thy desire with good things.

Answer. Thy youth is renewed like the eagle's.

Verse. ✠ Our help is in the name of the LORD.

Answer. Who made heaven and earth.

Then is made the General Confession, and all proceeds as on Sunday.

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[1] Ps. cxxxix. 2.

[2] Ps. lviii. 2, 3.

[3] Ps. lx. 9.

[4] Ps. lxiv. 6.

[5] Called the "Trisagion" in the Eastern Church. Its legendary origin is that it was learnt from angels by a boy who was carried up into the air during a tempest at Constantinople in the time of St Proclus (A.D. 434). It is probably much older than his time. Photius thought it was adapted from Ps. xli. 2.

[6] Ps. cii. 1-5.

TERCE, OR THE THIRD HOUR.[1]

Office for every day in the Week.

At the beginning of Terce the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then is said the following:

HYMN.[2]

COME, Holy Ghost, Who ever One,
Reignest with Father and with Son,
[3] It is the hour, our souls possess
With Thy full flood of holiness.

Let flesh, and heart, and lips, and mind,
Sound forth our witness to mankind;
And love light up our mortal frame
Till others catch the living flame.

Now to the Father, to the Son,
And to the Spirit, Three in One,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

JESU, our Risen Lord, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Second of these Five is the Antiphon at Terce. Otherwise those given here are used.

Ordinary Antiphon for Sundays; and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Lead me.

In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Behold now is the day.

Antiphon in Passiontide. O Lord, Thou hast judged.

Continuation of Psalm CXVIII.

ה[4]

TEACH me, O LORD, the way of Thy statutes: * and I shall keep it unto the end.

Give me understanding, and I shall keep Thy law: * yea, I shall observe it with my whole heart.

Lead me in the path of Thy commandments: * for therein do I delight.

Incline mine heart unto Thy testimonies, * and not to covetousness.

Turn away mine eyes from beholding vanity: * quicken Thou me in Thy way.

Stablish Thy word unto Thy servant, * that he may fear Thee.

Turn away my reproach, which I dread: * for Thy judgments are good.

Behold, I have longed after Thy precepts: * quicken me in Thy righteousness.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

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[1] The proper hour of Terce is 9 A.M., about which time it is generally said in communities before the Community Mass.

[2] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

[3] It was at this the third hour that the Holy Ghost descended on the day of Pentecost.—Acts ii. 15.

[4] Here begins the letter He, an aspirate, nearly represented by our H.

ו[1]

LET Thy mercy come also unto me, O LORD: * even Thy salvation, according to Thy word.

So shall I have wherewith to answer him that reproacheth me: * for I trust in Thy word.

And take not the word of truth utterly out of my mouth: * for I have hoped in Thy judgments.

So shall I keep Thy law continually, * for ever and ever.

And I will walk at liberty: * for I seek Thy precepts.

I will speak of Thy testimonies also before kings: * and will not be ashamed.

And I will delight myself in Thy commandments, * which I have loved.

Mine hands also will I lift up unto Thy commandments, which I have loved: * and I will meditate in Thy statutes.

Continuation of the same Psalm.

ז[2]

REMEMBER Thy word unto Thy servant, * upon which Thou hast caused me to hope.

This is my comfort in mine affliction, * that Thy word hath quickened me.

The proud have behaved themselves very wickedly: * yet have I not turned aside from Thy law.

I remembered Thy judgments of old, O LORD: * and have comforted myself.

Horror hath taken hold upon me, * because of the wicked that forsake Thy law.

Thy statutes have been my songs * in the house of my pilgrimage.

I have remembered Thy Name, O LORD, in the night, * and have kept Thy law.

This I had, * because I kept Thy precepts.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ח[3]

THOU art my portion, O LORD, * I have said that I would keep Thy law.

I entreated Thy favour with my whole heart: * be merciful unto me according to Thy word.

I thought on my ways, * and turned my feet unto Thy testimonies.

I made haste, and delayed not * to keep Thy commandments.

The bands of the wicked have compassed me about: * yet have I not forgotten Thy law.

At midnight I will rise to give thanks unto Thee, * because of Thy righteous judgments.

I am the companion of all them that fear Thee, * and of them that keep Thy precepts.

The earth, O LORD, is full of Thy mercy: * teach me Thy statutes.

Continuation of the same Psalm.

ט[4]

THOU hast dealt well with Thy servant, O LORD, * according to Thy word.

Teach me goodness, and judgment, and knowledge: * for I have believed Thy commandments.

Before I was afflicted, I went astray: * therefore now I have kept Thy word.

Thou art good, * and in Thy goodness teach me Thy statutes.

The proud have dealt very wickedly with me: * but I will keep Thy precepts with my whole heart.

Their heart is curdled as milk:[5] * but I delight in Thy law.

It is good for me that Thou hast afflicted me: * that I might learn Thy statutes.

The law of Thy mouth is better unto me, * than thousands of gold and silver.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

י[6]

THINE hands have made me and fashioned me: * give me understanding, that I may learn Thy commandments.

They that fear Thee will be glad when they see me: * because I have hoped in Thy word.

I know, O LORD, that Thy judgments are right, * and that Thou in faithfulness hast afflicted me.

Let Thy merciful kindness be for my comfort, * according to Thy word unto Thy servant.

Let Thy tender mercies come unto me, that I may live: * for Thy law is my delight.

Let the proud be ashamed, for they dealt wrongfully with me without a cause: * but I will meditate in Thy precepts.

Let those that fear Thee turn unto me, * and those that know Thy testimonies.

Let mine heart be undefiled in Thy statutes, * that I be not ashamed.

Ordinary Antiphon for Sundays. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Weekdays. [7] Lead me in the path of Thy commandments, O Lord.

In Advent the Antiphon is the Second Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Behold now is the day of repentance, to redeem sin, and save the soul.

Antiphon in Passiontide. [8] O Lord, Thou hast judged the cause of my soul. Thou hast redeemed my life, O Lord my God.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered, "Thanks be to God."

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[1] Here begins the letter Vau, variously attempted to be represented by V, W, U, O, Oo.

[2] Here begins the letter Zain, answering to Z.

[3] Here begins the letter Kheth, a strong guttural, variously represented by Kh and Hh.

[4] Here begins the letter Teth, represented by T.

[5] "Gross as fat is their heart" (Leeser). The idea conveyed is that of stupidity.

[6] Here begins the letter Jod, variously represented by J, Y, I, Ee.

[7] Ps. cxviii. 35.

[8] Lam. iii. 58.

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive until Advent Sunday exclusive are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.

CHAPTER. (1 John iv. 16.)

GOD is love: and he that dwelleth in love dwelleth in God, and God in him.

Answer. Thanks be to God.

Short Responsory.

[1] Incline mine heart unto Thy testimonies, O God.

Answer. Incline mine heart unto Thy testimonies, O God.

Verse. Turn away mine eyes from beholding vanity: quicken Thou me in Thy way.

Answer. Unto Thy testimonies, O God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Incline mine heart unto Thy testimonies, O God.

Verse. [2] I said, LORD, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (Jer. xvii. 14.)

HEAL me, O LORD, and I shall be healed: save me, and I shall be saved: for Thou art my praise.

Answer. Thanks be to God.

Short Responsory.

Heal my soul, for I have sinned against Thee.

Answer. Heal my soul, for I have sinned against Thee.

Verse. I said, LORD, be merciful unto me.

Answer. For I have sinned against Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Heal my soul, for I have sinned against Thee.

Verse. [3] Be Thou mine Helper, neither leave me

Answer. Nor forsake me, O God of my salvation.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xxiii. 5.)

BEHOLD, the days come, saith the LORD, that I will raise unto David a righteous branch: and a King shall reign in wisdom, and shall execute judgment and justice in the earth.

Answer. Thanks be to God.

Short Responsory.

Come and save us, O Lord God of hosts.

Answer. Come and save us, O Lord God of hosts.

Verse. [4] Cause Thy face to shine, and we shall be saved.

Answer. O Lord God of hosts.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Come and save us, O Lord God of hosts.

Verse. [5] The heathen shall fear Thy Name, O LORD.

Answer. And all the kings of the earth Thy glory.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Joel ii. 12, 13.)

TURN ye to Me with all your heart, with fasting, and with weeping, and with mourning. And rend your heart and not your garments, saith the Lord Almighty.

Answer. Thanks be to God.

Short Responsory.

[6] He hath delivered me from the snare of the fowler.

Answer. He hath delivered me from the snare of the fowler.

Verse. And from the noisome pestilence.

Answer. From the snare of the fowler.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He hath delivered me from the snare of the fowler.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xvii. 13.)

O LORD, all that forsake Thee shall be ashamed: they that depart from Thee shall be written in the earth: because they have forsaken the LORD, the fountain of living waters.

Answer. Thanks be to God.

Short Responsory.

[7] O God, deliver my soul from the sword.

Answer. O God, deliver my soul from the sword.

Verse. And my darling from the power of the dog.

Answer. My soul from the sword. O God, deliver my soul from the sword.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (Rom. vi. 9.)

CHRIST, being raised from the dead, dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once; but in that He liveth, He liveth unto God.

Answer. Thanks be to God.

Short Responsory.

The Lord is risen from the grave, Alleluia, Alleluia.

Answer. The Lord is risen from the grave, Alleluia, Alleluia.

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[1] Ps. cxviii. 36, 37.

[2] Ps. xl. 5.

[3] Ps. xxvi. 9.

[4] Ps. lxxix. 4.

[5] Ps. ci. 16.

[6] Ps. xc. 3.

[7] Ps. xxi. 21.

Verse. Who hung for us upon the tree.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is risen from the grave, Alleluia, Alleluia.

Verse. [1] The Lord is risen indeed, Alleluia.

Answer. And hath appeared to Simon, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down and the following are said; but if the Preces have been omitted at Lauds, then these are also omitted down to the mark *.*

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. [2] Turn us again, O Lord God of hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (*said in a somewhat lower voice*). May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless Sext follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

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[1] Luke xxiv. 34.

[2] Ps. lxxix. 8.

SEXT, OR THE SIXTH HOUR.[1]

Office for every day in the Week.

At the beginning of Sext, the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday, instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

Then is said the following:

HYMN.[2]

O GOD, Who canst not change nor fail,
Guiding the hours, as they roll by,
Brightening with beams the morning pale,
And burning in the mid-day sky;

Quench Thou the fires of hate and strife,
The wasting fever of the heart;
From perils guard our feeble life,
And to our souls Thy peace impart.

Grant this, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

Hear, JESU, Virgin-born, our cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Thee, our Risen Lord, we cry,
With Father and with Holy Ghost,
To Whom be praise, here as on high,
On earth as 'mid the Angelic Host.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds the third of these Five is the Antiphon at Sext. Otherwise those given here are used.

Ordinary Antiphon for Sundays and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Hold Thou me up.

In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Let us approve ourselves.

Antiphon in Passiontide. O My people.

Continuation of Psalm CXVIII.

כ[3]

MY soul fainteth for Thy salvation: * but I hope in Thy word.

Mine eyes fail for Thy word, * saying: When wilt Thou comfort me?

For I am become like a wine-skin in time of frost: * yet do I not forget Thy statutes.

How many are the days of Thy servant? * when wilt Thou execute judgment on them that persecute me?

The wicked have spoken lies unto me, * which are not after Thy law.

All Thy commandments are faithful: * they persecute me wrongfully, help Thou me.

They had almost consumed me upon earth: * but I forsook not Thy precepts.

Quicken me after Thy loving-kindness: * so shall I keep the testimony of Thy mouth.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

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[1] The proper hour for Sext is 12 noon. In Choirs it is generally said after the Community Mass.

[2] Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

[3] Here begins the letter Caph, a guttural variously represented by C, Q, Ch, &c.

ל [1]

FOR ever, O Lord, * Thy word is settled in heaven.

Thy faithfulness is unto all generations: * Thou hast established the earth, and it abideth.

The day continueth by Thine ordinance: * for all things serve Thee.

Unless Thy law had been my delight, * then perchance I should have perished in mine affliction.

I will never forget Thy precepts: * for with them Thou hast quickened me.

I am Thine, save me: * for I have sought Thy precepts.

The wicked have waited for me, to destroy me: * but I considered Thy testimonies.

I have seen an end of all perfection: * but Thy commandment is exceeding broad.

Continuation of the same Psalm.

מ [2]

O HOW I love Thy law, O Lord! * it is my meditation all the day.

Thou, through Thy commandments, hast made me wiser than mine enemies: * for they are ever with me.

I have more understanding than all my teachers: * for Thy testimonies are my meditation.

I understand more than the ancients, * because I keep Thy precepts.

I have refrained my feet from every evil way; * that I might keep Thy word.

I have not departed from Thy judgments: * for Thou hast taught me.

How sweet are Thy words unto my taste! * yea, sweeter than honey to my mouth.

Through Thy precepts I get understanding: * therefore I hate every false way.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

נ [3]

THY word is a lamp unto my feet, * and a light unto my path.

I have sworn, and am stedfastly purposed, * to keep Thy righteous judgments.

I am afflicted very much, O Lord: * quicken me according to Thy word.

Accept, I beseech Thee, the free-will offerings of my mouth, O Lord: * and teach me Thy judgments.

My soul is continually in mine hand: * yet do I not forget Thy law.

The wicked have laid a snare for me: * yet I erred not from Thy precepts.

Thy testimonies have I taken as an heritage for ever: * for they are the rejoicing of mine heart.

I have inclined mine heart to perform Thy statutes always, * because of the reward.

Continuation of the same Psalm.

ס [4]

I HATE the unrighteous: * but Thy law do I love.

Thou art mine Helper and my Protector: * and in Thy word do I hope.

Depart from me, ye evil-doers: * for I will keep the commandments of my God.

Uphold me according to Thy word, and I shall live: * and let me not be ashamed of mine hope.

Hold Thou me up and I shall be safe: * and I will have respect unto Thy statutes continually.

Thou hast trodden down all them that err from Thy statutes: * for their thought is falsehood.

I hold all the wicked of the earth as liars: * therefore I love Thy testimonies.

Make Thou my flesh to tremble for fear of Thee: * for I am afraid of Thy judgments.

Here the Doxology, "Glory be to the Father, &c.," *is not said.*

ע [5]

I HAVE done judgment and justice: * leave me not to mine oppressors.

Be surety for Thy servant for good: * let not the proud oppress me.

Mine eyes fail for Thy salvation, * and for the word of Thy righteousness.

Deal with Thy servant according unto Thy mercy: * and teach me Thy statutes.

I am Thy servant: * give me understanding, that I may know Thy testimonies.

It is time for Thee, Lord, to work: * they have made void Thy law.

Therefore I love Thy commandments * above gold and the topaz stone.

Therefore did I turn to all Thy commandments: * I hate every false way.

Ordinary Antiphon for Sunday. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days. [6] Hold Thou me up, O Lord, and I shall be safe.

In Advent the Antiphon is the Third Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon in Lent. Let us approve ourselves in much patience, in much fasting, by the armour of righteousness.

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[1] Here begins the letter Lamed, answering to L.

[2] Here begins the letter Mem, answering to M.

[3] Here begins the letter Nun, answering to N.

[4] Here begins the letter Samech, somewhat represented by S.

[5] Here begins the letter Ayin, or Ghain, as to the sound of which the learned are not agreed.

[6] Ps. cxviii. 117.

Antiphon in Passiontide. [1] O My people, what have I done unto thee, and wherein have I wearied thee? Testify against Me.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered, "Thanks be to God."

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Fourth Sunday after Pentecost inclusive until Advent Sunday exclusive, are said the following, and the Responsory is used moreover until the First Sunday in Lent, exclusive.

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

Answer. Thanks be to God.

Short Responsory.

[2] For ever, O LORD, Thy word is settled [in heaven].

Answer. For ever, O LORD, Thy word is settled [in heaven].

Verse. Thy faithfulness is unto all generations.

Answer. Thy word is settled [in heaven].

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For ever, O LORD, Thy word is settled [in heaven].

Verse. [3] The LORD is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (Gal. vi. 2.)

BEAR ye one another's burdens, and so shall ye fulfil the law of Christ.

Answer. Thanks be to God.

Short Responsory.

[4] I will bless the LORD at all times.

Answer. I will bless the LORD at all times.

Verse. His praise shall continually be in my mouth.

Answer. At all times.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will bless the LORD at all times.

Verse. The LORD is my Shepherd, I shall not want.

Answer. He maketh me to lie down in green pastures.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Jerem. xxxiii. 16.)

IN those days shall Judah be saved, and Israël shall dwell safely: and this is the name whereby she shall be called, The LORD our Righteousness.

Answer. Thanks be to God.

Short Responsory.

[5] Show us Thy mercy, O LORD.

Answer. Show us Thy mercy, O LORD.

Verse. And grant us Thy salvation.

Answer. Thy mercy, O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Show us Thy mercy, O LORD.

Verse. [6] Remember us, O LORD, with the favour that Thou bearest unto Thy people.

Answer. O visit us with Thy salvation.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. lv. 7.)

LET the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him; and to our God, for He will abundantly pardon.

Answer. Thanks be to God.

Short Responsory.

[7] He shall cover thee with His wings.

Answer. He shall cover thee with His wings.

Verse. And under His feathers shalt thou trust.

Answer. With His wings.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He shall cover thee with His wings.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jerem. xvii. 18.)

LET them be confounded that persecute me, but let not me be confounded; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and destroy them with double destruction, O Lord our God.

Answer. Thanks be to God.

Short Responsory.

[8] O Lord, save me from the lion's mouth.

Answer. O Lord, save me from the lion's mouth.

Verse. And mine affliction from the horns of the unicorns.

Answer. From the lion's mouth, O Lord, save me from the lion's mouth.

Verse. [9] Make not my soul to perish with sinners, O God.

Answer. Nor my life with bloody men.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (1 Cor. xv. 20.)

NOW is Christ risen from the dead, the first-fruits of them that sleep; for since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive.

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[1] Micah vi. 3.
[2] Ps. cxviii. 89.
[3] Ps. xxii. 1, 2.
[4] Ps. xxxiii. 2.
[5] Ps. lxxxiv. 8.
[6] Ps. cv. 4.
[7] Ps. xc. 4.
[8] Ps. xxi. 22.
[9] Ps. xxv. 9.

Answer. Thanks be to God.

Short Responsory.

The Lord is risen indeed, Alleluia, Alleluia.

Answer. The Lord is risen indeed, Alleluia.

Verse. And hath appeared to Simon.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord is risen indeed, Alleluia, Alleluia.

Verse. [1] The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds all kneel down and the following are said, but if the Preces have been omitted at Lauds then these are also omitted, down to the mark *.*

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. Turn us again, O Lord God of hosts!

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Verse.* Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (*said in a somewhat lower tone*). May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless None follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir the Service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, at the end of Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

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[1] John xx. 20.

NONE, OR THE NINTH HOUR.[1]

Office for every day in the Week.

At the beginning of None the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O LORD.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" is said:

Ceaseless praise to Thee be given,
O Eternal King of heaven.

HYMN.[2]

O GOD, Unchangeable and True,
Of all the Light and Power,
Dispensing light in silence through
Every successive hour;

Lord, brighten our declining day,
That it may never wane,
Till death, when all things round decay,
Brings back the morn again.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follow six sections of Psalm CXVIII. They are all said under one Antiphon, and when Five Antiphons have been said at Lauds, the Fifth of these Five is the Antiphon at None. Otherwise those given here are used.

Ordinary Antiphon for Sundays and for every day in Paschal time. Alleluia.

Ordinary Antiphon for Week-days. Look Thou upon me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent. Let us approve ourselves.

Antiphon for Week-days in Passiontide. Did not they reward me evil for good?

Continuation of Psalm CXVIII.

פ[3]

THY testimonies are wonderful: * therefore doth my soul keep them.

The unfolding of Thy words giveth light: * yea, it giveth understanding unto the simple.

I opened my mouth and panted: * for I longed for Thy commandments.

Look Thou upon me, and be merciful unto me, * as Thou usest to do unto those that love Thy Name.

Order my steps in Thy word: * and let not any iniquity have dominion over me.

Deliver me from the oppression of man: * and I will keep Thy precepts.

Make Thy face to shine upon Thy servant: * and teach me Thy statutes.

Rivers of water run down mine eyes: * because they keep not Thy law.

The Doxology, "Glory be to the Father, &c.," is not said.

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[1] The proper hour for None is 3 P.M., but in Choirs it varies.

[2] Another hymn of the Ambrosian school, with one word altered. Translation by the late Card. Newman.

[3] Here begins the letter Pe, represented by P, Ph, F.

צ[1]

RIGHTEOUS art Thou, O Lord: * and upright are Thy judgments.

Thy testimonies that Thou hast commanded are righteous, * and very faithful.

My zeal hath consumed me, * because mine enemies have forgotten Thy words.

Thy word is tried to the uttermost: * and Thy servant loveth it.

I am small and despised: * yet do I not forget Thy precepts.

Thy righteousness is an everlasting righteousness: * and Thy law is the truth.

Trouble and anguish have taken hold upon me: * Thy commandments are my delight.

The righteousness of Thy testimonies is everlasting: * give me understanding, and I shall live.

Continuation of the same Psalm.

ק[2]

I CRIED with my whole heart, hear me, O Lord: * I will keep Thy statutes.

I cried unto Thee, save me: * and I will keep Thy commandments.

Before the dawning of the morning, I cried: * for I hoped in Thy word.

Mine eyes look up to Thee early: * that I may meditate in Thy word.

Hear my voice according unto Thy loving-kindness, O Lord: * and quicken me according to Thy judgment.

They that persecute me draw nigh to sin: * but are far from Thy law.

Thou art near, O Lord: * and all Thy ways are truth.

Concerning Thy testimonies I have known of old: * that Thou hast founded them for ever.

The Doxology, "Glory be to the Father, &c.," *is not said.*

ר[3]

CONSIDER mine affliction, and deliver me: * for I do not forget Thy law.

Give judgment concerning me, and deliver me: * quicken me for the sake of Thy word.

Salvation is far from the wicked: * for they seek not Thy statutes.

Great are Thy tender mercies, O Lord: * quicken me according to Thy judgments.

Many are my persecutors, and mine enemies: * yet do I not turn aside from Thy testimonies.

I beheld the transgressors, and was grieved: * because they kept not Thy word.

Consider how I love Thy precepts, O Lord: * quicken me according to Thy loving-kindness.

Thy word is true from the beginning: * and every one of Thy righteous judgments endureth for ever.

Continuation of the same Psalm.

ש[4]

PRINCES have persecuted me without a cause: * but mine heart standeth in awe of Thy word.

I will rejoice at Thy word, * as one that findeth great spoil.

I hate and abhor wickedness: * but Thy law do I love.

Seven times a day do I praise Thee, * because of Thy righteous judgments.

Great peace have they that love Thy law: * and for them there are no stumbling-blocks.

Lord, I hope for Thy salvation: * and I love Thy commandments.

My soul hath kept Thy testimonies, * and loved them exceedingly.

I have kept Thy precepts and Thy testimonies; * for all my ways are before Thee.

The Doxology, "Glory be to the Father, &c.," *is not said.*

ת[5]

LET my cry come near before Thee, O Lord: * give me understanding according to Thy word.

Let my supplication come before Thee: * deliver me according to Thy word.

My lips shall utter praise, * when Thou hast taught me Thy statutes.

My tongue shall speak of Thy word: * for all Thy commandments are righteousness.

Let Thine hand help me: * for I have chosen Thy precepts.

I have longed for Thy salvation, O Lord: * and Thy law is my delight.

My soul shall live, and it shall praise Thee: * and Thy judgments shall help me.

I have gone astray like a lost sheep: * seek Thy servant: for I do not forget Thy commandments.

Ordinary Antiphon for Sundays. Alleluia, Alleluia, Alleluia.

Antiphon for every day in Paschal time. Alleluia, Alleluia, Alleluia, Alleluia.

Ordinary Antiphon for Week-days. [6] Look Thou upon me, O Lord, and be merciful unto me.

In Advent the Antiphon is the Fifth Antiphon which has been said at Lauds on Sunday, unless the day have a set of its own.

Antiphon for Week-days in Lent. [7] Let us approve ourselves in much patience, by the armour of righteousness, by the power of God.

Antiphon for Week-days in Passiontide. [8] Did not they reward me evil for good? for they digged a pit for my soul.

Then follows the Chapter and the Short Responsory. When they are not given specially, one of the following is used. After the Chapter is always answered: "Thanks be to God."

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[1] Here begins the letter Tzade, represented by Tz or Ts.

[2] Here begins the letter Koph, generally represented by Ch or Q.

[3] Here begins the letter Resh, analogous to R, but concerning the precise sound of which the learned are not agreed.

[4] Here begins the letter Shin, somewhat represented by S and Sh.

[5] Here begins the letter Tau, corresponding somewhat to T or Th.

[6] Ps. cxviii. 132. [7] 2 Cor. vi. 4, 7.

[8] Jer. xviii. 20.

On Sundays, from the Third Sunday after the Epiphany inclusive until Septuagesima Sunday exclusive, and from the Third Sunday after Pentecost inclusive till Advent Sunday exclusive, are said the following, and the Responsory is used moreover till the First Sunday in Lent exclusive.

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

Answer. Thanks be to God.

Short Responsory.

[1] I cried with my whole heart, hear me, O LORD.

Answer. I cried with my whole heart, hear me, O LORD.

Verse. I will keep Thy statutes.

Answer. Hear me, O LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I cried with my whole heart, hear me, O LORD.

Verse. [2] Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

On ordinary Week-days throughout the year are said the following:

CHAPTER. (1 Cor. vi. 20.)

FOR ye are bought with a great price. Glorify God, and bear Him in your body.

Answer. Thanks be to God.

Short Responsory.

[3] Redeem me, O Lord, and be merciful unto me.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. For my foot standeth in uprightness.

Answer. And be merciful unto me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Redeem me, O Lord, and be merciful unto me.

Verse. Cleanse Thou me from secret faults, O Lord.

Answer. Preserve Thy servant also from the sins of others.

In Advent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. xiv. 1.)

HER time is near to come, and her days shall not be prolonged. For the LORD will have mercy on Jacob, and Israël shall be saved.

Answer. Thanks be to God.

Short Responsory.

[4] The LORD shall arise upon thee, O Jerusalem.

Answer. The LORD shall arise upon thee, O Jerusalem.

Verse. And His glory shall be seen upon thee.

Answer. Upon thee, O Jerusalem.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The LORD shall arise upon thee, O Jerusalem.

Verse. Come, O Lord, and make no tarrying.

Answer. Pardon the sins of Thy people.

In Lent are said the following (but the Chapter on Week-days only):

CHAPTER. (Isa. lviii. 7.)

DEAL thy bread to the hungry, and bring the poor that are cast out to thine house: when thou seest the naked, cover him, and hide not thyself from thine own flesh.

Answer. Thanks be to God.

Short Responsory.

His truth shall be thy shield.

Answer. His truth shall be thy shield.

Verse. Thou shalt not be afraid for the terror by night.

Answer. Thy shield.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His truth shall be thy shield.

Verse. [5] God hath given His angels charge over thee.

Answer. To keep thee in all thy ways.

In Passiontide are said the following (but the Chapter on Week-days only):

CHAPTER. (Jer. xviii. 20.)

REMEMBER that I stood before Thee, to speak good for them, and to turn away Thy wrath from them.

Answer. Thanks be to God.

Short Responsory.

[6] Make not my soul to perish with sinners, O God.

Answer. Make not my soul to perish with sinners, O God.

Verse. Nor my life with bloody men.

Answer. With sinners, O God. Make not my soul to perish with sinners, O God.

Verse. [7] Deliver me, O LORD, from the evil man.

Answer. Preserve me from the wicked man.

In Paschal time are said the following (but the Chapter on Week-days only):

CHAPTER. (1 Pet. iii. 18.)

CHRIST hath once suffered for our sins, the Just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit.

Answer. Thanks be to God.

Short Responsory.

[8] The disciples were glad. Alleluia, Alleluia.

Answer. The disciples were glad. Alleluia, Alleluia.

Verse. When they saw the Lord.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] Ps. cxviii. 145.

[2] Ps. xviii. 13, 14.

[3] Ps. xxv. 11, 12.

[4] Isa. lx. 2.

[5] Ps. xc. 11.

[6] Ps. xxv. 9.

[7] Ps. cxxxix. 2.

[8] John xv. 20.

Answer. The disciples were glad. Alleluia, Alleluia.

Verse. [1] Abide with us, Lord. Alleluia.

Answer. For it is toward evening. Alleluia.

*After the Short Responsory, if the Preces have been said at Lauds, all kneel down, and the following are said. But if the Preces have been omitted at Lauds, then these are also omitted down to the mark *.*

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. Turn us again, O Lord God of hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Here the Office is continued when the above has been omitted.

* *Verse.* Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Here is said the Prayer for the day, after which:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

If the Little Office of the Blessed Virgin Mary is to follow immediately, it is begun here, and what follows is not said. Otherwise the Office ends thus:

Verse (*said in a somewhat lower voice*). May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Lastly, unless Vespers follow, the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds (or the aggregation of which Lauds forms a part) and Compline.

Feasts. The above Office, appointed for all Sundays and Week-days throughout the year, is likewise said on all Feasts.

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[1] Luke xxiv. 29.

Monday at Mattins.

THE SECOND DAY OF THE WEEK.

All as on Sundays, except as otherwise given here.

Invitatory. O come, * let us sing unto the Lord.

When this Invitatory is used the Psalm begins with the words, "Let us make a joyful noise."

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Monday in Lent, and from the Octave of Pentecost to Advent. The Hymns for the other seasons are given in the proper office of the Seasons.

Hymn.[1]

SLEEP has refreshed our limbs, we spring
From off our bed, and rise;
Lord, on Thy suppliants while they sing,
Look with a Father's eyes.

Be Thou the first on every tongue,
The first in every heart;
That all our doings all day long,
Holiest! from Thee may start.

Cleanse Thou the gloom, and bid the light
Its healing beams renew;
The sins, which have crept in with night,
With night shall vanish too.

Our bosoms, Lord, unburthen Thou,
Let nothing there offend;
That those who hymn Thy praises now
May hymn them to the end.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. The Lord is the defence.

In Paschal time there is only one Antiphon to the whole Nocturn, Alleluia.

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

THE Lord is my light and my salvation; * whom shall I fear?

The Lord is the defence of my life: * of whom shall I be afraid?

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * mine heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the Lord, that will I seek after, * that I may dwell in the house of the Lord all the days of my life,

To behold the beauty of the Lord, * and to visit His temple.

For He hath hidden me in His pavilion: * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock: * and now hath He lifted up mine head above mine enemies.

I will offer in His tabernacle the sacrifice of joy: * I will sing, yea, I will sing praises unto the Lord.

Hear, O Lord, when I cry with my voice: * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee: * Thy face, Lord, will I seek.

Hide not Thy face far from me: * turn not away in anger from Thy servant.

Be Thou mine Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the Lord taketh me up.

Teach me Thy way, O Lord: * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: * for false witnesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the Lord * in the land of the living.

Wait on the Lord, be of good courage: * and thine heart shall be strengthened, wait, I say, on the Lord.

Psalm XXVII.

[Also intituled "Of David."]

UNTO Thee will I cry, O Lord; my God, be not silent to me: * lest, if Thou be silent to me, I become like them that go down into the pit.

Hear the voice of my supplication, O Lord, when I cry unto Thee, * when I lift up mine hands toward Thine holy temple.

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[1] Another hymn of the Ambrosian school, with two words altered. Translation by the late Card. Newman.

Draw me not away with the wicked: * and destroy me not with the workers of iniquity.

Who speak peace with their neighbour: * but mischief is in their hearts.

Give them according to their deeds, * and according to the wickedness of their inventions.

Give them after the works of their hands: * render to them their desert.

Because they regard not the works of the LORD, or the operation of His hands, * Thou shalt destroy them, and not build them up.

Blessed be the LORD: * because He hath heard the voice of my supplication.

The LORD is my strength and my shield: * mine heart trusted in Him and I am holpen.

And my flesh greatly rejoiceth: * and with my whole heart I will praise Him.

The LORD is the strength of His people: * and He is the saving strength of His Anointed.

O Lord, save Thy people, and bless Thine inheritance: * and govern them, and lift them up for ever.

Antiphon. [1] The LORD is the defence of my life.

Second Antiphon. Worship.

Psalm XXVIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the going forth from the tabernacle, or ending of the tabernacle," apparently meaning the conclusion of the Feast of Tabernacles.]

GIVE unto the LORD, O ye sons of God: * give unto the Lord young rams.

Give unto the LORD glory and honour, give unto the LORD the glory due unto His Name: * worship the LORD in His holy courts.

The voice of the LORD is upon the waters, the God of glory thundereth: * the LORD is upon many waters.

The voice of the LORD is powerful: * the voice of the LORD is full of majesty.

The voice of the LORD breaketh the cedars: * yea, the LORD breaketh the cedars of Lebanon.

He smiteth them down as though it were a calf in Lebanon, * and the beloved [forest is felled] like a young wild bull.[2]

The voice of the LORD forketh the flames of fire: * the voice of the LORD shaketh the wilderness, yea, the LORD also shaketh the [3] wilderness of Kadesh.

The voice of the LORD maketh the hinds to calve, and discovereth the thickets: * and in His temple, every one uttereth His glory.

The LORD fixeth the flood: * yea, the LORD sitteth King for ever.

The LORD will give strength unto His people: * the LORD will bless His people with peace.

Psalm XXIX.

[Intituled "A song of rejoicing at the opening of the house of David." The palace, for the inauguration of which this song was written, is thus mentioned in 2 Kings (Sam.) v. 9-11. "So David dwelt in the fort" (on Sion) "and called it the city of David. And David built round about from Millo and inward. And David went on, and grew great; and the LORD God of Hosts was with him. And Hiram, King of Tyre, sent messengers to David, and cedar-trees, and carpenters, and masons; and they built David an house."]

I WILL extol Thee, O LORD, for Thou hast lifted me up, * and hast not made my foes to rejoice over me.

O LORD my God, I cried unto Thee, * and Thou hast healed me.

O LORD, Thou hast brought up my soul from the grave: * Thou hast saved me from being one of them that go down into the pit.

Sing unto the LORD, O ye Saints of His! * and give thanks to the memorial of His holiness.

For there is terror in His anger: * and in His favour is life.

Weeping may endure for a night: * but joy cometh in the morning.

And I, in my prosperity I said: I shall never be moved.

LORD, in Thy favour, * Thou hast made my glory to stand so fast.

Thou didst hide Thy face from me, * and I was troubled.

I cried unto Thee, O LORD: * and unto my God I made supplication:

What profit is there in my blood, * when I go down to corruption?

Shall the dust praise Thee, * or shall it declare Thy truth?

The LORD heard me, and had mercy upon me: * the LORD became mine Helper.

Thou hast turned for me my mourning into rejoicing: * Thou hast put off my sackcloth, and girded me with gladness.

To the end that my glory may sing praise unto Thee, and may not be silent: * O LORD my God, I will give thanks unto Thee for ever.

Antiphon. [4] Worship the LORD in His holy courts.

Third Antiphon. Deliver me.

Psalm XXX.

[Intituled "A Psalm of David" with the same farther superscription as Pss. xii. xiii. The Vulgate and the LXX. add "of haste" or "distraction," meaning apparently that David wrote it, on recovering from the mental condition in which he had exclaimed (v. 23), "I am cut off from before Thine eyes."]

IN Thee, O LORD, do I put my trust, let me never be ashamed: * deliver me in Thy righteousness.

Bow down Thine ear unto me: * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge: * and for Thy Name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me: * for Thou art my Preserver.

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[1] Ps. xxvi. 1.

[2] The Hebrew is, "He also maketh them to skip like a calf, Lebanon and Shiryon" (oftener called Hermon) "like young wild cattle."

[3] That is, the deserts to the south of Palestine, amid which is found the town of Kadesh-Barnea.

[4] Ps. xxviii. 2.

[1] Into Thine hands I commend my spirit: * Thou hast redeemed me, O Lord God of truth!

I have hated them that regard * lying vanities.

But I trust in the Lord: * I will be glad and rejoice in Thy mercy.

For Thou hast considered my trouble: * Thou hast saved my soul in adversity;

And hast not shut me up into the hand of the enemy: * Thou hast set my feet in a wide place.

Have mercy upon me, O Lord, for I am in trouble: * mine eye is consumed with grief, my soul, and my belly.

For my life is spent with grief, * and my years with sighing.

My strength faileth because of mine affliction, * and my bones are consumed.

I was a reproach among all mine enemies, and among my neighbours specially, * and a fear to mine acquaintance.

They that did see me without fled from me: * I am forgotten as a dead man out of mind.

I am like a broken vessel: * for I have heard the slander of many on every side:

When they took counsel together against me, * they devised to take away my life.

But I trusted in Thee, O Lord: * I said: Thou art my God, my lot is in Thine hand.

Deliver me from the hand of mine enemies, * and from them that persecute me.

Make Thy face to shine upon Thy servant, save me in Thy mercy: * let me not be ashamed, O Lord, for I have called upon Thee.

Let the wicked be ashamed and let them go down into the grave: * let the lying lips be put to silence;

Which speak grievous things proudly and contemptuously * against the righteous.

O how great is Thy goodness, O Lord, * which Thou hast laid up for them that fear Thee!

Which Thou hast wrought for them that trust in Thee, * before the sons of men!

Thou shalt hide them in the covert of Thy presence * from the troubling of men.

Thou shalt keep them secretly in Thy pavilion * from the strife of tongues.

Blessed be the Lord: * for He hath showed me His marvellous kindness in a strong city.

For I said in mine haste: * I am cut off from before Thine eyes.

Nevertheless Thou heardest the voice of my supplication, * when I cried unto Thee.

O love the Lord, all ye His Saints: * for the Lord loveth truthfulness, and will plentifully reward the proud doers.

Be of good courage and let your heart be strengthened, * all ye that hope in the Lord.

Psalm XXXI.

[Intituled "A didactic (?) poem of David."]

BLESSED are they whose transgressions are forgiven, * and whose sins are covered.

Blessed is the man unto whom the Lord imputeth not iniquity, * and in whose spirit there is no guile.

Because I kept silence, my bones waxed old, * while I groaned all the day long.

For day and night Thine hand was heavy upon me: * I turned in mine anguish while the thorn was fastened in me.[2]

I acknowledged my sin unto Thee: * and mine iniquity I hid not.

I said: I will confess against myself my transgression, unto the Lord: * and Thou forgavest the iniquity of my sin.[3]

For this shall every one that is godly pray unto Thee, * in a seasonable time.

Surely in the floods of great waters, * they shall not come nigh unto him.

Thou art mine hiding-place from the trouble that compasseth me: * O Thou That art my joy! deliver me from them that compass me round about.[3]

I will give thee understanding, and teach thee in the way which thou shalt go: * I will keep Mine eyes upon thee.

Be ye not as the horse and as the mule, * which have no understanding.

Whose mouths thou holdest fast with bit and bridle, * else they will not come unto thee.

Many sorrows shall be to the wicked: * but he that trusteth in the Lord, mercy shall compass him about.

Be glad in the Lord, and rejoice, ye righteous, * and shout for joy, all ye that are upright in heart.

Antiphon. [4] Deliver me in Thy righteousness.

Fourth Antiphon. Praise is comely.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

REJOICE in the Lord, O ye righteous: * praise is comely for the upright.

Praise the Lord with harp: * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song: * play skilfully unto Him with a loud noise.

For the word of the Lord is right: * and all His works are done in truth.

He loveth mercy and judgment: * the earth is full of the goodness of the Lord.

By the word of the Lord were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: * He layeth up the depths in storehouses.

Let all the earth fear the Lord: * let all the inhabitants of the world stand in awe of Him.

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[1] This verse was quoted by our Lord on the Cross, Luke xxiii. 46.

[2] SLH.

[3] SLH.

[4] Ps. xxx. 2.

For He spake, and it was done: * He commanded, and it was made.

The Lord bringeth the counsel of the heathen to nought: * He maketh the devices of the people of none effect, and setteth aside the counsel of princes.

But the counsel of the Lord standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the Lord, * the people He hath chosen for His own inheritance.

The Lord looketh from heaven: * He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them: * He considereth all their works.

There is no king saved by the multitude of an host: * a mighty man is not delivered by much strength.

An horse is a vain thing for safety: * by his great strength he shall not escape.

Behold, the eyes of the Lord are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the Lord: * for He is our help and our shield.

For our heart shall rejoice in Him: * because we have trusted in His holy Name.

Let Thy mercy, O Lord, be upon us, * according as we hope in Thee.

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the Lord at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the Lord: * the humble shall hear thereof, and be glad.

O magnify the Lord with me: * and let us exalt His Name together.

I sought the Lord, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear Him, * and delivereth them.

O taste and see that the Lord is good: * blessed is the man that trusteth in Him.

O fear the Lord, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the Lord.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the Lord are upon the righteous: * and His ears are open unto their cry.

But the face of the Lord is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the Lord heareth, * and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the Lord will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The Lord redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Antiphon. [1] Praise is comely for the upright.

Fifth Antiphon. Fight against them.

Psalm XXXIV.

[Intituled "Of David."]

DO me right, O Lord, against them that strive with me: * fight against them that fight against me.

Take hold of arms and buckler: * and stand up for mine help.

Draw out also the spear, and stop the way against them that persecute me: * say unto my soul: I am thy salvation.

Let them be confounded and put to shame, * that seek after my soul.

Let them be turned backward and brought to confusion, * that devise mine hurt.

Let them be as dust before the wind: * and let the Angel of the Lord drive them.

Let their way be dark and slippery: * and let the Angel of the Lord chase them.

For without cause have they hidden for me the deadly trap of their net: * without cause have they digged a pit for my soul.

Let the snare come upon him at unawares, and let his net, that he hath hid, catch himself: * and into that very snare let him fall.

And my soul shall be joyful in the Lord: * it shall rejoice in His salvation.

All my bones shall say: * Lord, who is like unto Thee?

Who deliverest the poor from them that are too strong for him, * the poor and the needy from them that spoil him?

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[1] Ps. xxxii. 1.

False witnesses did rise up, * they laid to my charge things that I knew not.

They rewarded me evil for good, * to put all men far off from me.

But as for me, when they were sick, * my clothing was sackcloth.

I humbled my soul with fasting: * and my prayer shall return into mine own bosom.

I behaved myself as though he had been my friend or brother: * I bowed down as one that mourneth and is heavy.

But against me they rejoiced and gathered themselves together: * slanders were collected against me, and I knew it not.

They disappeared, yet they ceased not; they assailed me, they laughed me bitterly to scorn: * they gnashed upon me with their teeth.

Lord, how long wilt Thou look on? * Rescue my soul from their destruction, my darling[1] from the lions.

I will give Thee thanks in the great congregation: * I will praise Thee among much people.

Let not them that are mine enemies wrongfully rejoice over me, * they that hate me without a cause and wink with the eye.

For they spoke to me peaceably: * but by their leasing they stirred up the land to anger against me, yea, they plotted against me.

Yea, they opened their mouth wide against me: * they said, Aha, Aha, our eyes have seen it.

This Thou hast seen, O Lord, keep not silence: * O Lord, be not far from me.

Stir up Thyself, and awake to my judgment, * unto my cause, my God and my Lord.

Judge me, O Lord my God, according to Thy righteousness, * and let them not rejoice over me.

Let them not say in their hearts: Aha, Aha, so would we have it; * neither let them say: We have swallowed him up.

Let them be ashamed and brought to confusion together, * that rejoice at mine hurt.

Let them be clothed with shame and dishonour, * that magnify themselves against me.

Let them shout for joy and be glad, that favour my righteous cause: * and let them that have pleasure in the prosperity of His servant say continually, Let the Lord be magnified.

And my tongue shall speak of Thy righteousness; * of Thy praise, all the day long.

Psalm XXXV.

[Intituled "Of David, the servant of the Lord,"—and a farther superscription not now understood.]

THE wicked saith plainly in his own heart, that he will go on still in sin: * there is no fear of God before his eyes.

For he flattereth himself in his own eyes, * until his iniquity be found hateful.

The words of his mouth are iniquity and deceit: * he willeth not to understand, that he may do good.

He deviseth mischief upon his bed: * he setteth himself in every way that is not good, but he abhorreth not evil.

Thy mercy, O Lord, is in the heavens: * and Thy faithfulness reacheth unto the clouds.

Thy righteousness is like the mountains of God: * Thy judgments are a great deep.

O Lord, Thou preservest man and beast: * How excellent is Thy loving-kindness, O God!

And the children of men * shall put their trust under the shadow of Thy wings.

They shall be abundantly satisfied with the fatness of Thine house, * and Thou shalt make them drink of the river of Thy pleasures.

For with Thee is the fountain of life: * and in Thy light shall we see light.

O continue Thy loving-kindness unto them that know Thee, * and Thy righteousness to the upright in heart.

Let not the foot of pride come against me: * and let not the hand of the wicked remove me.

There are the workers of iniquity fallen: * they are cast out, neither are they able to stand.

Antiphon. [2] Fight against them that fight against me.

Sixth Antiphon. Show.

Psalm XXXVI.

[Intituled "Of David." It is A B C Darian; the first, third, and fifth verses, and so on, begin with the corresponding letters of the alphabet.]

FRET not thyself because of the evil-doers: * neither be thou envious against the workers of iniquity.

For they shall soon dry up like the grass, * and wither quickly as the green herb.

Trust in the Lord, and do good: * and dwell in the land, and thou shalt be fed with the riches thereof.

Delight thyself in the Lord: * and He shall give thee the desires of thine heart.

Show thy way unto the Lord, trust also in Him: * and He shall bring it to pass.

And He shall bring forth thy righteousness as the light, and thy judgment as the noon-day: * rest in the Lord, and make thy prayer unto Him.

Fret not thyself because of him that prospereth in his way, * because of the man that bringeth wicked devices to pass.

Cease from anger and forsake wrath: * fret not thyself to do evil.

For evil-doers shall be cut off: * but those that wait upon the Lord, they shall inherit the earth.

For yet a little while, and the wicked shall not be: * yea, thou shalt search for his place, and thou shalt not find it.

[3] But the meek shall inherit the

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[1] (Literally,) "mine only one."

[2] Ps. xxxiv. 1.

[3] Matth. v. 4 seems to be quoted from this.

earth : * and shall delight themselves in the abundance of peace.

The wicked plotteth against the just, * and gnasheth upon him with his teeth.

But the Lord shall laugh at him : * for He seeth that his day is coming.

The wicked have drawn out the sword, * they have bent their bow,

To cast down the poor and the needy, * to slay such as be upright of heart.

Their sword shall enter into their own hearts : * and their bow shall be broken.

A little that a righteous man hath * is better than great riches of the wicked.

For the arms of the wicked shall be broken ; * but the LORD upholdeth the righteous.

The LORD knoweth the days of the undefiled : * and their inheritance shall be for ever.

They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied : * for the wicked shall perish.

Yea, the enemies of the LORD, no sooner than they be honourable and exalted, * shall pass away, yea, pass away like smoke.

The wicked borroweth and payeth not again : * but the righteous showeth mercy and giveth.

For such as bless him shall inherit the earth : * but they that curse him shall be cut off.

The steps of a [good] man are ordered by the LORD : * and He delighteth in his way.

Though he fall, he shall not be utterly cast down : * for the LORD upholdeth him with His hand.

I have been young, and now am old : * yet have I not seen the righteous forsaken, nor his seed begging bread.

He is ever merciful and lendeth : * and his seed shall be blessed.

Depart from evil and do good : * and dwell for evermore.

For the LORD loveth judgment, and forsaketh not His saints : * they shall be preserved for ever.

The unrighteous shall be punished : * and the seed of the wicked shall be cut off.

But the righteous shall inherit the land : * and dwell therein for ever.

The mouth of the righteous speaketh wisdom, * and his tongue talketh judgment.

The law of his God is in his heart, * none of his steps shall slide.

The wicked watcheth the righteous, * and seeketh to slay him.

But the LORD will not leave him in his hands, * nor condemn him when he is judged.

Wait on the LORD and keep His way, and He shall exalt thee, to inherit the land : * when the wicked are cut off thou shalt see it.

I have seen the wicked in great power, * and exalted like a cedar in Lebanon.

And I passed by, and, lo, he was not : * and I sought him, and his place was not found.

Keep innocency, and look to the thing that is right : * for the peacemaker shall have a reward hereafter.

But the transgressors shall be cut off together : * the end of the wicked is destruction.

But the salvation of the righteous is of the LORD : * and He is their strength in the time of trouble.

And the LORD shall help them, and deliver them : * He shall deliver them from the wicked, and save them, because they trust in Him.

Psalm XXXVII.

[Intituled "A Psalm of David." It has a further superscription of (now) unknown meaning. The Vulgate and the LXX. connect it with the Sabbath.]

O LORD, rebuke me not in Thy wrath, * neither chasten me in Thine hot displeasure.

For Thine arrows stick fast in me : * and Thou hast laid Thine hand heavily upon me.

There is no soundness in my flesh, because of Thine anger : * neither is there any rest in my bones because of my sins.

For mine iniquities are gone over mine head : * and as an heavy burthen they are too heavy for me.

My wounds stink and are corrupt, * because of my foolishness.

I am troubled and bowed down exceedingly : * I go mourning all the day long.

For my loins are filled with a loathsome disease : * and there is no soundness in my flesh.

I am feeble and sore broken : * I groan aloud by reason of the disquietness of mine heart.

Lord, all my desire is before Thee : * and my groaning is not hid from Thee.

Mine heart panteth, my strength faileth me : * as for the light of mine eyes, it also is gone from me.

My friends and my neighbours * draw near, and stand over against me.

And they that are nearest to me stand afar off : * they also that sought after my life have used violence against me.

And they that seek mine hurt have spoken mischievous things, * and imagined falsehoods all the day long.

But I, as a deaf man, hear not, * and as a dumb man that openeth not his mouth.

Thus I was as a man that heareth not, * and in whose mouth are no reproofs.

For in Thee, O LORD, do I hope : * Thou wilt hear me, O Lord my God !

For I said : Let not mine enemies rejoice over me : * when my feet slip they magnify themselves against me.

For I am ready for the scourges : * and my sorrow is continually before me.

For I will declare mine iniquity, * and think upon my sin.

But mine enemies are lively, and they are strengthened against me : * and they that hate me wrongfully are many.

They that render evil for good speak against me, * because I have followed goodness.

Forsake me not, O Lord my God: * be not far from me.

Make haste to help me, * O Lord God of my salvation!

Antiphon. [1] Show thy way unto the Lord.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. [2] Out of Zion, the Perfection of beauty,

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [3] Thy mercy, O Lord, is in the heavens.

Answer. And thy faithfulness reacheth unto the clouds.

In Lent.

Verse. [4] He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. [5] O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

The rest is the same as the First Nocturn of the preceding Sunday, only the Lessons and sometimes the Responsories are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Monday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follow:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. O ye saints and righteous, rejoice in the Lord, Alleluia.

Answer. [6] God hath chosen you for His own inheritance. Alleluia.

In the Simple Office for one Martyr (out of Paschal time).

Verse. [7] Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thine hands.

In the Simple Office for many Martyrs (out of Paschal time).

Verse. [8] Be glad in the Lord, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

In the Simple Office for Confessors (whether Bishops or not).

Verse. [9] The Lord loved him and beautified him.

[*In Paschal time, add* Alleluia.]

Answer. And clothed him with a robe of glory.

[*In Paschal time, add* Alleluia.]

In the Simple Office for one Holy Woman, of any class.

Verse. [10] In thy comeliness and thy beauty.

[*In Paschal time, add* Alleluia.]

Answer. Go forward, fare prosperously and reign.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the service, are taken from the First Nocturn of the Office Common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4, *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4, *of the general Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

GRACIOUSLY hear, O Lord Jesus Christ, the prayers of Thy servants, and have mercy upon us: Who livest and reignest with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

May the Eternal Father bless us
With an everlasting blessing.

Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.

Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.

Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the first Responsory in the Common Office for the class to which the Saint belongs.

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[1] Ps. xxxvi. 5.
[2] Ps. xlix. 2, 3.
[3] Ps. xxxv. 6.
[4] Ps. xc. 3.
[5] Ps. xxi. 21.
[6] Ps. xxxii. 12.
[7] Ps. viii. 6, 7.
[8] Ps. xxxi. 11.
[9] Ecclus. xlv. 9.
[10] Ps. xliv. 5.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May the Son the Solebegotten
In His mercy bless and help us.
Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* she *or* they) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the grace of God the Spirit
All our heart and mind enlighten.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He That is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Monday at Lauds.

THE SECOND DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Have mercy.

If this Antiphon be used, the Psalm begins with the words, "Upon me, O God."

Psalm L.

[This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bath-sheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

HAVE mercy upon me, O God, * after Thy great mercy:

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity: * and cleanse me from my sin.

For I acknowledge my transgression: * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight: * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

For behold, I was shapen in iniquity: * and in sin did my mother conceive me.

For behold Thou desirest truth: * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean: * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins: * and blot out all mine iniquities.

Create in me a clean heart, O God: * and renew a right spirit within me.

Cast me not away from Thy presence: * and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation: * and uphold me with Thy free Spirit.

Then will I teach transgressors Thy ways: * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: * and my tongue shall sing aloud[1] of Thy righteousness.

O LORD, open Thou my lips, * and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

Antiphon. Have mercy upon me, O God.

Second Antiphon. Consider.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

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[1] So the Hebrew, the LXX., and all the versions, including Doway, but the Latin text has the curious mistake of *exultabit* for *exaltabit*.

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O Lord, Thou hast compassed us * with Thy favour as with a shield.

Antiphon. Consider my supplication, O Lord.

Third Antiphon. O God, Thou art my God.

If this Antiphon is used, the Psalm begins with the words, "Early will I seek Thee."

Psalms LXII., LXVI.

O God, Thou art my God, &c. (*pp.* 13, 14).

Antiphon. O God, Thou art my God, early will I seek Thee.

Fourth Antiphon. Thine anger is turned away.

THE SONG OF ISAIAH THE PROPHET.

[Isa. xii. 1. The description of the restoration of Israël in Isa. xi. (Second Sunday in Advent) is continued to the end of that Chapter, and this Song is then introduced by the words, "And in that day thou shalt say:—"]

O LORD, I will praise Thee, though Thou wast angry with me, * Thine anger is turned away, and Thou comfortest me.

Behold, God is my salvation: * I will trust and not be afraid:

For the Lord is my strength and my song: * He also is become my salvation.

Therefore with joy shall ye draw water out of the wells of the Saviour: * and in that day shall ye say: Praise the Lord and call upon His Name!

Declare His doings among the people, * tell them that His Name is exalted.

Sing unto the Lord, for He hath done glorious things: * make ye this known in all the earth.

Cry aloud and shout, thou inhabitant of Zion: * for great is the Holy One of Israël in the midst of thee!

Antiphon. Thine anger is turned away, and Thou comfortest me.

Fifth Antiphon. Praise ye.

If this Antiphon be used, the Psalm begins with the words "the Lord from the heavens."

Psalms CXLVIII., CXLIX., CL.

Praise ye the Lord from the heavens, &c. (*p.* 15).

Antiphon. Praise ye the Lord from the heavens.

From Advent Sunday till the Octave of the Epiphany and from the First Sunday in Lent till the Octave of Pentecost special Chapters are given. At other times the following is said on all week-days observed as such.

CHAPTER. (Rom. xiii. 12.)

THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light: let us walk honestly as in the day.

HYMN.[1]

OF the Father Effluence bright,
Out of Light evolving light,
Light from Light, unfailing Ray,
Day creative of the day.

Truest Sun, upon us stream
With Thy calm perpetual beam,
In the Spirit's still sunshine
Making sense and thought divine.

Seek we too the Father's face,
Father of almighty grace,
And of majesty excelling,
Who can purge our tainted dwelling;

Who can aid us, who can break
Teeth of envious foes, and make
Hours of loss and pain succeed,
Guiding safe each duteous deed.

And, infusing self-control,
Fragrant chastity of soul,
Faith's keen flame to soar on high,
Incorrupt simplicity.

Christ Himself for food be given,
Faith become the cup of heaven,
Out of which the joy is quaff'd
Of the Spirit's sobering draught.

With that joy replenishèd
Morn shall glow with modest red,
Noon with beaming face be bright,
Eve be soft without twilight.

It has dawned:—upon our way,
Father, in Thy Word, this day,
In Thy Father, Word Divine,
From Thy cloudy pillar shine.

To the Father and the Son,
And the Spirit, Three and One,
As of old, and as in heaven,
Now and here be glory given.
Amen.

Verse. [2] Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Blessed * be the Lord God of Israël.

After the repetition of the Antiphon after the Song of Zacharias, on the week-days of Advent and Lent, the Ember Days, and all Vigils which are fasts except Christmas Eve and the Eve and Ember Days of Pentecost, all kneel down, and the following prayers called the Preces are said,

Kyrie eléison.

Answer. Christe eléison.

Kyrie eléison.

Then the Lord's Prayer is said aloud.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation;

Answer. But deliver us from evil.

Verse. [3] I said: Lord, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. [4] Return, O Lord, how long?

Answer. And let it repent Thee concerning Thy servants.

Verse. [5] Let Thy mercy, O Lord, be upon us.

Answer. According as we hope in Thee.

Verse. [6] Let Thy priests be clothed with righteousness.

Answer. And let Thy saints shout for joy.

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[1] Another hymn of the Ambrosian school, slightly altered. Translation by the late Card. Newman.

[2] Ps. lxxxix. 14.
[3] Ps. xl. 5.
[4] Ps. lxxxix. 13.
[5] Ps. xxxii. 22.
[6] Ps. cxxxi. 9.

Verse. [1] O LORD, save the King.

Answer. And hear us in the day when we call upon Thee.

Verse. [2] O LORD, save Thy people, and bless Thine inheritance.

Answer. And govern them, and lift them up for ever.

Verse. [3] Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Verse. [4] Peace be within thy walls.

Answer. And prosperity within thy palaces.

Verse. Let us pray for the faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. [5] O Thou my God, save Thy servants that trust in Thee.

Verse. Let us pray for the sorrowful and the captives.

Answer. [6] Redeem them, O God of Israël, out of all their troubles.

Verse. [7] O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Verse. [8] Turn us again, O LORD God of hosts!

Answer. And cause Thy face to shine, and we shall be saved.

Verse. [9] Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer of the Day.

All proceeds to the end of the service as on Sunday, except that when Suffrages are said, the following is said before the Commemoration of the Blessed Virgin Mary.

Commemoration of the Cross.

Antiphon. Through Thy Cross's holy sign, JESUS, guard this soul of mine, from my ghostly enemy.

Verse. [10] Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises unto Thy Name, O Lord!

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom it hath pleased Thee to redeem by the tree of the Holy Cross.

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[1] Ps. xix. 10. This verse never varies, whatever the form of government.

[2] Ps. xxvii. 9.

[3] Ps. lxxiii. 2.

[4] Ps. cxxi. 7.

[5] Ps. lxxxv. 2.

[6] Ps. xxiv. 22.

[7] Ps. xix. 3.

[8] Ps. lxxix. 20.

[9] Ps. xliii. 26.

[10] Ps. lxv. 4.

Tuesday at Mattins.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. Let us make a joyful noise to * the God of our salvation.

Invitatory in Paschal time. Alleluia, Alleluia, * Alleluia.

On Simple Feasts the Invitatory is special.

On Simple Feasts the Hymn is special, but on Week-days kept as such the following is said from the Octave of the Epiphany till the first Tuesday in Lent, and from the Octave of Pentecost till Advent. The Hymns for the other Seasons are given in the proper Office of the Seasons.

HYMN.[1]

O GOD from God, and Light from Light,
Who art Thyself the Day,
Our chants shall break the clouds of night;
Be with us while we pray.

Chase Thou the gloom that haunts the mind,
The thronging shades of hell,
The sloth and drowsiness that bind
The senses with a spell.

Lord, to their sins indulgent be,
Who, in this hour forlorn,
By faith in what they do not see,
With songs prevent the morn.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. That I sin not.

In Paschal time there is only one Antiphon to the whole Nocturn, Alleluia.

Psalm XXXVIII.

[Intituled "A Psalm of David," with a farther notice of meaning now uncertain. It is addressed to Jeduthun, concerning whom it is said, in 1 Par. (Chron.) xvi. 42, that David appointed, along with the Priests who officiated before the Ark, "Heman and Jeduthun, and the rest that were chosen, who are expressed by name, to give thanks to the LORD, because His mercy endureth for ever. And with them Heman and Jeduthun, with trumpets and cymbals, for those that should make a sound, and with musical instruments of God." The Targum says that it was to be used by Jeduthun for his watch in the Sanctuary.]

I SAID: I will take heed unto my ways, * that I sin not with my tongue.

I kept a watch upon my mouth, * while the wicked stood up against me.

I was dumb, and humbled myself, I held my peace even from good: * and my sorrow was stirred up afresh.

Mine heart was hot within me: * and while I was musing the fire kindled.

I spake with my tongue: * LORD, make me to know mine end;

And the measure of my days what it is; * that I may know how frail I am.

Behold, Thou hast made my days as a span: * and mine age is as nothing before Thee.

Verily every man living * is altogether vanity.[2]

Surely every man flitteth by like a shade: * he is disquieted also in vain.

He heapeth up riches, * and knoweth not who shall gather them.

And now for what wait I? Is it not for the Lord? * and mine hope is with Thee.

Deliver me from all my transgressions: * Thou hast given me for a reproach unto the foolish.

I was dumb and opened not my mouth, because Thou didst it: * remove Thy strokes away from me.

I am consumed by the blow of Thine hand: * Thou, with rebukes dost correct man for iniquity.

And Thou makest his beauty to consume away like a spider's web: * surely every man is disquieted in vain.[3]

Hear my prayer, O LORD, and my cry: * give ear unto my tears.

Hold not Thy peace: for I am a stranger with Thee, and a sojourner, * as all my fathers were.

O spare me, that I may recover strength, before I go hence, * and be no more.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

I WAITED patiently for the LORD, * and He inclined unto me,

And heard my cry: * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust

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[1] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

[2] SLH.

[3] SLH.

is the Name of the LORD: * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done: * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required: * then said I: Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will: * O my God, I delight to do it, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

I have not hidden Thy righteousness within mine heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

Thou art mine Helper and my Deliverer: * make no tarrying, O God.

Antiphon. [1] That I sin not with my tongue.

Second Antiphon. Heal.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth: * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me: * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me: * When shall he die, and his name perish?

If he came to see me he spake vanity: * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me: * against me did they devise mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he shall rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.[2]

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest me, because of mine innocence: * and settest me before Thy face for ever.

Blessed be the LORD God of Israël from everlasting, and to everlasting. * Amen, Amen.[3]

Psalm XLI.

[This Psalm has a superscription, the meaning of which is not now certain, but which seems in part to imply that it was a didactic poem written to be sung by the choir of the Korahites, a family of Levites and singers in the time of David.]

AS the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, for the living God: * when shall I come and appear before God?

My tears have been my meat day and night, * while they daily say unto me: Where is thy God?

When I remember these things, I pour out my soul in me: * for I will go unto the place of the wondrous Tabernacle, even unto the house of God.

With the voice of joy and praise, * the noise of a multitude that keep holiday.

Why art thou cast down, O my soul, * and why art thou disquieted in me?

Hope thou in God, for I shall yet praise Him, * the Health of my countenance and my God.

My soul is cast down within me: * therefore will I remember Thee from the land of Jordan, and from the mountains of Hermon,[4] from the Little Hill.[5]

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[1] Ps. xxxviii. 2.

[2] Quoted by our Lord. John xiii. 18.

[3] With this Psalm ends the first of the five books into which the Psalter is divided.

[4] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[5] Or rather, the hill Mizar (viz. the Little), proper name of a mountain on the eastern ridge of Lebanon. May it not be that the Korahites were among the Levitical families which had cities in the north and north-east districts?

Deep calleth unto deep, * at the noise of Thy waterspouts.

All Thy waves and Thy billows * are gone over me.

The Lord hath commanded [the praise of] His loving-kindness in the day-time, * and in the night His song.

Mine shall it be to pray unto the God of my life. * I will say unto God: Thou art my refuge.

Why hast Thou forgotten me? * and why go I mourning, while the enemy oppresseth me?

While my bones are broken, * they that trouble me, even mine enemies, reproach me;

While they say daily unto me: Where is thy God? * Why art thou cast down, O my soul, and why art thou disquieted within me?

Hope thou in God, for I shall yet praise Him: * the Health of my countenance and my God.

Antiphon. [1] Heal my soul, O Lord, for I have sinned against Thee.

Third Antiphon. Mine heart.

Psalm XLIII.

[This Psalm has the same uncertain [? musical] superscription as some others, and the Targum farther ascribes its authorship to David.]

WE have heard with our ears, O God: * our fathers have told us,

What work Thou didst in their days, * and in the times of old.

Thine hand scattered the heathen, and planted them: * Thou didst afflict the people and cast them out.

For they got not the land in possession by their own sword: * neither did their own arm save them.

But Thy right hand, and Thine arm, and the light of Thy countenance: * because Thou hadst a favour unto them.

Thou art my King and my God: * Who commandest victories for Jacob!

Through Thee shall our horn toss our enemies: * through Thy Name will we tread them under that rise up against us.

For I will not trust in my bow: * neither shall my sword save me.

For Thou hast saved us from them that afflicted us, * and hast put to shame them that hated us.

In God will we glory all the day long, * and will praise Thy Name for ever.[2]

But now Thou hast cast off and put us to shame: * and Thou, O God, wilt not go forth with our armies.

Thou hast turned us back behind our enemies: * and they that hate us take spoil for themselves.

Thou hast given us like sheep appointed for meat, * and hast scattered us among the heathen.

Thou hast sold Thy people for nought, * and hast not increased Thy wealth by their price.

Thou makest us a reproach to our neighbours, * a scorn and a derision to them that are round about us.

Thou makest us a by-word among the heathen, * a shaking of the head among the peoples.

My confusion is all day long before me, * and the shame of my face hath covered me,

For the voice of him that reproacheth and blasphemeth, * by reason of the enemy and avenger.

All this is come upon us, yet have we not forgotten Thee: * neither have we dealt falsely in Thy covenant.

Our heart also is not turned back: * neither have our steps strayed from Thy way;

Though Thou hast sore broken us in the place of affliction, * and the shadow of death hath covered us.

If we have forgotten the Name of our God, * or stretched out our hands to a strange god;

Shall not God search this out? * for He knoweth the secrets of the heart.

Yea, for Thy sake are we killed all the day long: * we are counted as sheep for the slaughter.

Awake, why sleepest Thou, O Lord? * arise, and cast us not off for ever.

Wherefore hidest Thou Thy face, * and forgettest our affliction and our oppression?

For our soul is bowed down to the dust: * our belly cleaveth unto the earth.

Arise, O Lord, help us: * and redeem us for Thy Name's sake.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp — (the people shall fall under thee)— * into the heart of the King's enemies.

[3] Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand

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[1] Ps. xl. 5.

[2] SLH.

[3] So are these words translated in Heb. i. 8, 9.

the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house:

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[1] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the king: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Antiphon. [2] Mine heart is overflowing with a good matter.

Fourth Antiphon. Our help.

Psalm XLV.

[This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled; * though the mountains shake with the swelling thereof.[3]

[There is] a river, the streams whereof make glad the city of God: * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved: * God shall help her right early.

The heathen raged, and the kingdoms were moved: * He uttered His voice, the earth melted.

The Lord of hosts is with us: * the God of Jacob is our refuge.[3]

Come and behold the works of the Lord, what wonders He hath wrought in the earth; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder: * and burneth the shields in the fire.

Be still, and know that I am God: * I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us: * the God of Jacob is our refuge.[3]

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

O CLAP your hands, all ye people: * shout unto God with the voice of triumph.

For the Lord Most High is terrible: * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

He hath chosen His own inheritance for us, * the excellency of Jacob, whom He loved.[3]

God is gone up with a shout, * and the Lord with the sound of a trumpet.

Sing praises to our God, sing praises: * sing praises unto our King, sing praises.

For God is the King of all the earth: * sing ye praises with understanding.

God reigneth over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

Antiphon. [4] Our help in trouble.

Fifth Antiphon. Great is the Lord.

If this Antiphon be used the Psalm begins with the words, "And greatly to be praised."

Psalm XLVII.

[Intituled "A Song. A Psalm of the sons of Korah." The Vulgate and the LXX. assign it to the second day of the week.]

GREAT is the Lord, and greatly to be praised * in the city of our God, in the mountain of His holiness.

Beautiful for situation, the joy of the whole earth, is mount Zion, * on the sides of the north, the city of the great King.

God is known in her palaces * for a refuge.

For, lo, the kings were assembled: * they passed by together.

They saw, and so they marvelled; they were troubled, they hasted away: * fear took hold upon them

There, pain, as of a woman in travail. * Thou shalt break the ships of Tarshish[5] with a mighty wind.

As we have heard, so have we seen in the city of the Lord of hosts, in the city of our God: * God hath established her for ever.[6]

We have received Thy loving-kindness, O God, * in the midst of Thy temple.

According to Thy Name, O God, so is Thy praise unto the ends of the earth: * Thy right hand is full of righteousness.

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[1] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

[2] Ps. xliv. 2.

[3] SLH.

[4] Ps. xlv. 2.

[5] A very flourishing colony and emporium of the Phœnicians in Spain.

[6] SLH.

Let mount Zion rejoice, and let the daughters of Judah be glad, * because of Thy judgments, O Lord.

Walk about Zion, and go round about her: * tell the towers thereof.

Mark ye well her bulwarks: * and consider her palaces; that ye may tell it to the generation following.

For this God is our God for ever and ever: * He shall be our guide for ever.

Psalm XLVIII.

[This Psalm has the same title as Ps. xlvi.]

HEAR this, all ye people: * give ear, all ye inhabitants of the world;

Both low and high: * rich and poor together.

My mouth shall speak of wisdom: * and the meditation of my heart shall be of understanding.

I will incline mine ear to a parable: * I will open my saying upon the harp.

Wherefore should I fear in the day of evil? * The iniquity of them that dog mine heels shall compass me about,—

They that trust in their own strength, * and boast themselves in the multitude of their riches.

Can a man redeem, redeem his brother? * He cannot give to God a ransom for himself—

Nor yet a redemption for his own soul, * if he should work for ever, and live even unto the end.

Nay, though he should not see destruction, when he beholdeth wise men die—* likewise the fool and the brutish person perish,

And leave their wealth to others: * and their grave shall be their house for ever—

Even their dwelling-place to all generations: * they called their lands after their own names.

For man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

This their way is a stumbling-block for themselves: * yet their posterity will approve their sayings.[1]

Like sheep they are laid in the grave: * death will pasture them.

And the upright shall have dominion over them in the morning: * and the beauty of their strength shall waste away in the grave.

But God will redeem my soul from the power of the grave, * when He shall receive me.[1]

Be not thou afraid when one is made rich, * and when the glory of his house is increased.

For when he dieth he shall carry nothing away, * his glory shall not descend with him.

Though while he lived he blessed his soul; * and praised thee when thou didst well to him.

He shall go to the generation of his fathers: * and shall never see light.

Man, having been created in honour, hath had no understanding: * he hath made himself like unto the beasts that understand not, and is become like unto them.

Antiphon. [2]Great is the Lord, and greatly to be praised.

Sixth Antiphon. The God of gods.

If this Antiphon be used, the Psalm begins with the words, "Even the Lord."

Psalm XLIX.

[Intituled "A Psalm of Asaph." This Asaph was a Levite, chief of the singers appointed by David. 1 Par. (Chron.) xvi. 4. "And he (David) appointed certain of the Levites to minister before the Ark of the Lord, and to record, and to thank and praise the Lord God of Israël. Asaph the chief, and next to him Zachariah, Jeiel, Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom; and Jeiel with psalteries and with harps; but Asaph made a sound with cymbals."]

THE God of gods, even the Lord, hath spoken, * and called the earth,

From the rising of the sun unto the going down thereof. * Out of Zion, the Perfection of beauty, God shall come manifestly, * even our God, and shall not keep silence.

A fire shall devour before Him: * and it shall be very tempestuous round about Him.

He shall call to the heavens from above, * and to the earth, that He may judge His people.

Gather His saints together unto Him, * those that have made a covenant with Him by sacrifice.

And the heavens shall declare His righteousness: * for God is Judge Himself.[3]

Hear, O My people, and I will speak; O Israël, and I will testify against thee; * I am God, even thy God.

I will not reprove thee for thy sacrifices: * for thy burnt-offerings are continually before Me.

I will take no bullock out of thine house, * nor he-goats out of thy folds.

For every beast of the forest is Mine, * the cattle and the bulls upon the mountains.

I know all the birds of the sky: * and the beauty of the field is Mine.

If I were hungry, I would not tell thee: * for the earth is Mine, and the fulness thereof.

Will I eat the flesh of bulls, * or drink the blood of goats?

Offer unto God the sacrifice of praise: * and pay thy vows unto the Most High:

And call upon Me in the day of trouble: * I will deliver thee, and thou shalt glorify Me.

But unto the wicked, God saith: * What hast thou to do to declare My statutes, that thou shouldest take My covenant in thy mouth?

Seeing thou hatest instruction, * and castest My words behind thee?

When thou sawest a thief then thou tookest pleasure in him: * and hast been partaker with adulterers.

Thy mouth aboundeth with evil: * and thy tongue frameth deceit.

Thou satest and spakest against thy brother, and slanderedst thine own mother's son: * these things hast thou done, and I kept silence.

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[1] SLH.

[2] Ps. xlvii. 2.

[3] SLH.

Thou thoughtest wickedly that I was such an one as thyself: * I will reprove thee, and set them in order before thine eyes.

Consider ye this, ye that forget God: * lest He tear you in pieces, and there be none to deliver.

The sacrifice of praise shall honour Me: * and there is the path wherein I will show unto him the salvation of God.

Psalm LI.

[After another uncertain superscription, the title of this Psalm proceeds:—"[A Psalm] of David, when Doeg the Edomite came and told Saul, and said unto him: David is come to the house of Ahimelech." The circumstances may be read in 1 Kings (Sam.) xxii. (Saturday, fourth week after Pentecost). After Doeg told Saul, the latter sent for Ahimelech and the other Priests, and ordered them to execution. "But the servants of the king would not put forth their hand to fall upon the Priests of the LORD. And the king said to Doeg: Turn thou, and fall upon the Priests. And Doeg the Edomite turned and fell upon the Priests, and slew on that day four-score and five persons that did wear a linen ephod." The inhabitants of the Priestly city of Nob were also brutally massacred. One of the sons of Ahimelech escaped and told David.]

WHY boastest thou thyself in mischief, * O thou that art mighty in iniquity?

Thy tongue deviseth unrighteousness all the day long: * like a sharp razor hast thou wrought treachery.

Thou lovest evil more than good; * iniquity rather than to speak of uprightness.[1]

Thou lovest all deadly words, * O thou deceitful tongue!

Therefore God shall destroy thee for ever: * He shall take thee away, and pluck thee out of thy dwelling-place, and root thee out of the land of the living.[1]

The righteous shall see it, and fear, and shall laugh at him, and say: * Lo, this is the man that made not God his strength;

But trusted in the abundance of his riches: * and hardened himself in his wickedness.

But I am like a fruitful olive-tree in the house of God, * I trust in the mercy of God for ever and ever.

I will praise Thee for ever, because Thou hast done it: * and I will wait on Thy name, for it is good before Thy saints.

Antiphon. [2]The God of gods, even the LORD, hath spoken.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [3]Offer unto God the sacrifice of praise.

Answer. And pay thy vows unto the Most High.

In Lent.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Tuesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.

Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.

Answer. Even unto everlasting. Alleluia.

In the Simple Office for one Martyr (out of Paschal time).

Verse. [4]Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs (out of Paschal time).

Verse. [5]Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. [6]The Lord chose him for a priest unto Himself.

[*In Paschal time, add* Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[*In Paschal time, add* Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. [7]The mouth of the righteous shall speak wisdom.

[*In Paschal time, add* Alleluia.]

Answer. And his tongue talk of judgment.

[*In Paschal time, add* Alleluia.]

For one Holy Woman, of whatever kind.

Verse. [8]God shall give her the help of His countenance.

[*In Paschal time, add* Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Second Nocturn of the Office common

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[1] SLH.

[2] Ps. xlix. 1.

[3] Ps. xlix. 14.

[4] Ps. xx. 4.

[5] Ps. lxvii. 4.

[6] Cf. Ecclus. xlv. 16, 27.

[7] Ps. xxxvi. 30.

[8] Ps. xlv. 6 (Alexandrian version).

to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4 *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4 *of the general Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

MAY His loving kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

God the Father the Almighty
Show on us His grace and mercy.
Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.
Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.
Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the Second Nocturn of the preceding Sunday. On a Simple Feast, it is the first Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May Christ to all His people give
For ever in His sight to live.
Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He that is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time save Rogation Monday is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Tuesday at Lauds.

THE THIRD DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. O Lord.

Psalm L.

Have mercy upon me, &c. (*p.* 49).

Antiphon. O Lord, blot out my transgressions.

Second Antiphon. The health.

Psalm XLII.

[The Vulgate and the LXX. ascribe this Psalm "to David."]

JUDGE me, O God, and plead my cause against an ungodly nation: * O deliver me from the unjust and deceitful man.

For Thou, O God, art my strength: * why dost Thou cast me off? and why go I mourning, because of the oppression of the enemy?

O send out Thy light and Thy truth: * let them lead me and bring me unto Thine holy hill, and unto Thy tabernacles!

Then will I go unto the Altar of God, * unto God, the Gladdener of my youth!

Upon the harp will I praise Thee, O God, my God! * why art thou cast down, O my soul? and why dost thou disquiet me?

Hope thou in God: for I will still praise Him, * Who is the health of my countenance, and my God.

Antiphon. The health of my countenance, and my God.

Third Antiphon. Early.

Psalms LXII., LXVI.

O God, Thou art my God, &c. (*pp.* 13, 14).

Antiphon. Early will I seek Thee, O God.

Fourth Antiphon. Save us.

THE SONG OF HEZEKIAH, KING OF JUDAH. (Isa. xxxviii. 10.)

[Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx. (11th Sunday after Pentecost).]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. * I said, I shall not see the LORD my God[1] in the land of the living:

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent:

My life is cut off as by a weaver: my web was scarce begun when He cut me off: * from day even to night wilt Thou make an end of me.

I thought I might live till morning: * as a lion, so doth He break all my bones:

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling so did I twitter, I did coo as a dove:

Mine eyes fail, * with looking upward.

O LORD, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing that He Himself hath done it?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so mayest Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace:

But Thou hast delivered my soul from destruction: * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee: * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day: * the father to the children shall make known Thy truth.

O LORD, save me: * and we will sing our songs all the days of our life in the house of the LORD.

Antiphon. Save us all the days of our life, O Lord.

Fifth Antiphon. Praise ye the LORD.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c. (*p.* 15).

Antiphon. Praise ye the LORD from the heavens, all His Angels.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c. (*as on Monday, p.* 50).

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[1] "My God" is not in the Hebrew, but the Divine Name is repeated.

HYMN.[1]

DAY'S herald bird
At length is heard,
Telling its morning torch is lit,
And small and still
Christ's accents thrill
Within the heart, rekindling it.

Away, He cries,
With languid eyes,
And sickly slumbers profitless!
I am at hand,
As watchers stand,
In awe, and truth, and holiness.

He will appear,
The hearts to cheer
Of suppliants pale and abstinent;
Who cannot sleep
Because they weep
With holy grief and violent.

Keep us awake,
The fetters break,
JESU! which night has forged for us;
Yea, melt the night
To sinless light,
Till all is bright and glorious.

To Father, Son,
And Spirit, one,
To the Most Holy Trinity,
All praise be given
In earth and heaven,
Now, as of old, and endlessly. Amen.

Verse. [2] Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. The Lord hath raised up * an horn of salvation for us, in the house of His servant David.

Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

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[1] Author of original, Aurelius Prudentius Clemens: *b.* 348 A.D., *d.* after 405 A.D. Translation by the late Card. Newman.

[2] Ps. lxxxix. 14.

Wednesday at Mattins.

THE FOURTH DAY OF THE WEEK.

All as on Sunday except as otherwise given here.

Invitatory. In Thy hand, O Lord, * are the inmost depths of the earth.

HYMN.[1]

WHO madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

Look down, Eternal Holiness,
And wash the sins away
Of those, who, rising to confess,
Outstrip the lingering day.

Our hearts and hands by night, O Lord,
We lift them in our need ;
As holy Psalmists give the word,
And holy Paul the deed.

Each sin to Thee of years gone by,
Each hidden stain lies bare ;
We shrink not from Thine awful eye,
But pray that Thou wouldst spare.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place. Amen.

Only one Nocturn is said.

Antiphon. God bringeth back.

In Paschal time only one Antiphon is said to the whole Nocturn. Alleluia.

Psalm LII.

[Intituled "of David," with a further superscription, perhaps musical, but of a (now) uncertain meaning. The Targum gives it the additional superscription, "to render praise, for the reward of the impious who blasphemed the Name of the Lord." It is a repetition of Ps. xiii.]

THE fool hath said in his heart : * There is no God.

Corrupt are they and have done abominable iniquity : * there is none that doeth good.

God looketh down from heaven upon the children of men, * to see if there be any that will understand, or that will seek God.

Every one of them is gone back, they are altogether become unprofitable : * there is none that doeth good, no, not one.

Have the workers of iniquity no knowledge, * who eat up my people as they eat bread ?

They have not called upon God : * there were they in great fear, where no fear was.

For God hath scattered the bones of them that work that which is pleasing in the sight of men : * they are put to shame, because God hath despised them.

O that the salvation of Israel were come out of Zion ! * when God bringeth back the captivity of His people, Jacob shall rejoice, and Israël shall be glad.

Psalm LIV.

[This Psalm has a superscription of which nothing can now be certainly interpreted, except the ascription of authorship "To David."]

GIVE ear to my prayer, O God, and despise not my supplication : * attend unto me and hear me.

I mourn in my exercise ; * and am troubled, because of the voice of the enemy, and because of the oppression of the wicked.

For they cast iniquity upon me : * and in wrath they hate me.

My heart is sore pained within me : * and the terrors of death are fallen upon me.

Fearfulness and trembling are come upon me : * and darkness hath overwhelmed me.

And I said : O that I had wings like a dove, * for then would I fly away and be at rest !

Lo, then would I wander far off, * and remain in the wilderness.[2]

I waited for Him Who hath delivered me * from distress of spirit and from tempest.

Destroy, O Lord ! divide their tongues : * for I have seen iniquity and strife in the city.

Day and night iniquity goeth round about upon her walls : * trouble also and unrighteousness are in the midst of her.

Usury and guile * depart not from her streets.

For if mine enemy had reproached me, * then I could have borne it.

If he also that hated me had magnified himself against me, * then haply I would have hidden myself from him.

But it was thou, a man likeminded, * my guide and mine acquaintance :

We took pleasant meats together : * we walked unto the house of God in company.

Let death come upon them : * and let them go down quick into hell ;

For wickedness is in their dwellings, * among them.

But as for me I have called upon God : * and the LORD shall save me.

Evening, and morning, and at noon will I complain and cry aloud, * and He shall hear my voice.

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[1] Another hymn of the Ambrosian school. Translation by the late Card. Newman.

[2] SLH.

He shall deliver my soul in peace from them that draw nigh against me: * for there were many against me.

God shall hear and afflict them, * even He That abideth of old.[1]

Because they have no changes, therefore they fear not God. * He hath stretched forth His hand to requite them.

They have broken His covenant: the anger of His countenance hath put them to flight, * and His wrath pursueth them.

His words were softer than oil, * yet were they drawn swords.

Cast thy burden upon the LORD, and He shall sustain thee: * He shall never suffer the righteous to be moved.

But Thou, O God, shalt bring them down * into the pit of destruction.

Bloody and deceitful men shall not live out half their days: * but I will trust in Thee, O Lord.

Antiphon. [2] God bringeth back the captivity of His people.

Second Antiphon. For my soul.

Psalm LV.

[This Psalm has a long and very obscure superscription. From part of this it seems that it was written to be sung to a tune called "The dumb dove among foreigners." The authorship is ascribed "To David, when the Philistines took him in Gath." This may either be the occasion described in the note on Ps. xxxiii. (p. 44), or that narrated thus in 1 Kings (Sam.) xxvii. "And David said in his heart: I shall now perish one day by the hand of Saul; there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul shall despair of me, to seek me any more in any coast of Israël; so shall I escape out of his hand. And David arose, and he passed over, with the six hundred men that were with him, unto Achish, the son of Maoch, king of Gath. . . . And it was told Saul that David was fled to Gath, and he sought no more again for him."]

BE merciful unto me, O God, for man treadeth me down: * he fighteth all the day long, and oppresseth me.

Mine enemies tread me down all the day long: * for they be many that fight against me.

The height of the morning makes me afraid, * but I will trust in Thee.

In God I will praise His word, in God I have put my trust: * I will not fear what flesh can do unto me.

All the day long they wrest my words: * all their thoughts are against me for evil.

They gather themselves together and hide themselves: * they mark my steps.

When they wait for my soul, for nothing shalt Thou deliver them: * in Thine anger Thou shalt cast down the people.

O God, I have declared my life unto Thee, * Thou hast put my tears in Thy sight,

Even as Thou hast promised. * Then shall mine enemies turn back,

In whatsoever day I cry unto Thee: * behold, I know that Thou art my God.

In God will I praise His word, in the LORD will I praise His word: * in God have I put my trust, I will not be afraid what man can do unto me.

Thy vows are upon me, O God, * I will pay them, even praises unto Thee.

For Thou hast delivered my soul from death, and my feet from falling; * that I may walk before God in the light of the living.

Psalm LVI.

[Another long title of uncertain meaning. The Psalm seems to have been written for a tune called "Destroy not," "by David, when he fled from Saul in the cave"—1 Kings (Sam.) xxii. 1—"David therefore departed thence" (viz. from Gath) "and escaped to the cave Adullam." See the note on Ps. xxxiii., p. 44.]

BE merciful unto me, O God, be merciful unto me: * for my soul trusteth in Thee.

Yea, in the shadow of Thy wings will I make my refuge, * until this iniquity be overpast.

I will cry unto God Most High: * unto God, That performeth all things for me.

He hath sent from heaven, and saved me: * He hath given for a reproach them that trod me down.[3]

God hath sent forth His mercy and His truth; * and delivered my soul from among the lions' whelps; I was troubled in my sleep.

As for the sons of men, their teeth are spears and arrows, * and their tongue a sharp sword.

Be Thou exalted, O God, above the heavens: * and let Thy glory be over all the earth.

They prepared a net for my steps; * and bowed down my soul.

They digged a pit before me: * into the midst whereof they are fallen themselves.[3]

Mine heart is ready, O God, mine heart is ready: * I will sing, and give praise.

Awake up, my glory; awake, psaltery and harp: * I will awake early.

I will praise Thee, O Lord, among the people; * and sing unto Thee among the nations.

For Thy mercy is great unto the heavens, * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens: * and let Thy glory be above all the earth.

Antiphon. [4] For my soul trusteth in Thee.

Third Antiphon. Judge uprightly.

Psalm LVII.

[This Psalm has the same title as the last, except the historical reference.]

IF ye indeed speak righteousness, * judge uprightly, O ye sons of men.

Yea, in heart ye work wickedness: * your hands weigh out violence in the earth.

The wicked are estranged from

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[1] SLH.

[2] Ps. lii. 7.

[3] SLH.

[4] Ps. lvi. 2.

the womb, they go astray from the belly, * speaking lies.

Their poison is like the poison of a serpent: * they are like the deaf adder, that stoppeth her ears;

That will not hearken to the voice of charmers, * nor of the sorcerer charming never so wisely.

God shall break their teeth in their mouth: * the LORD shall break off the great teeth of the lions.

They shall melt away as waters which run down: * He bendeth His bow until they be shattered.

They shall melt away like melting wax: * fire taketh hold upon them and they see not the sun.

As thorns that are plucked up before ever they be grown into a bush: * so even in their greenness, shall He root them up in His anger.

The righteous shall rejoice when he seeth the vengeance: * he shall wash his hands in the blood of the wicked.

And man shall say: Verily, there is a reward for the righteous, * verily there is a God That judgeth the earth.

Psalm LVIII.

[This Psalm has the same title as the two last, with the addition :—"when Saul sent, and they watched the house, to kill him." The occasion is thus described in 1 Kings (Sam.) xix. 11. "Saul also sent messengers unto David's house, to watch him, to slay him in the morning; and Michal, David's wife, told him, saying: If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal let David down through a window, and he went, and fled, and escaped."]

DELIVER me from mine enemies, O my God: * and defend me from them that rise up against me.

Deliver me from the workers of iniquity: * and save me from bloody men.

For, lo, they lie in wait for my life: * the mighty have fallen upon me.

Not for my transgression, not for my sin, O LORD; * I ran and ordered myself without fault.

Awake to meet me, and behold: * O Thou, the LORD God of hosts, the God of Israël!

Awake to visit all the heathen: * be not merciful to any wicked transgressors.[1]

They come at evening and hunger like dogs; * and go round about the city.

Behold, they yelp with their mouth, and a sword is in their lips: * for who, say they, doth hear?

But Thou, O LORD, shalt laugh at them: * Thou shalt bring all the heathen to nought.

O my strength, I will wait upon Thee, for Thou, O God, art my defence: * the mercy of my God shall receive me.

God shall let me see all my desire upon mine enemies: slay them not; * lest my people forget.

Scatter them by Thy power: * and bring them down, O Lord our shield!

For the sin of their mouth, and the words of their lips: * let them even be taken in their pride;

And at the end they shall be spoken of for cursing and lying: * and in the wrath at the end they shall perish.

And they shall know that God ruleth in Jacob, * and unto the ends of the earth.[1]

They shall return at evening, and hunger like dogs: * and go round about the city.

They shall wander up and down for meat; * and grudge if they be not satisfied.

But I will sing of Thy power: * yea, I will sing aloud of Thy mercy in the morning.

For Thou hast been my defence, * and refuge in the day of my trouble.

Unto Thee, O my strength, will I sing, for God is my defence, * the God of my mercy.

Antiphon. [2]Judge uprightly, O ye sons of men.

Fourth Antiphon. Give us.

Psalm LIX.

[This Psalm has a superscription, probably musical, but the meaning of which is now uncertain. It then proceeds :—"Of David, when he strove with Mesopotamia, and with Western Syria, when Joab returned and smote of Edom in the valley of Salt" (viz. the Jordan valley near the Dead Sea) "twelve thousand." The occasion was some very successful wars which David carried on against several neighbouring kings, and which are described in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. The Psalm seems to have been written under some temporary reverses during the campaign.]

O GOD, Thou hast cast us off, and scattered us: * Thou hast been displeased, and hast had mercy upon us.

Thou hast made the earth to tremble, and hast broken it: * heal the breaches thereof, for it shaketh.

Thou hast showed Thy people hard things: * Thou hast made us to drink the wine of astonishment.

Thou hast given a warning to them that fear Thee, * that they may fly from before the bow.[3]

That Thy beloved may be delivered: * save with Thy right hand, and hear me.

God hath spoken in His holiness: * I will rejoice and divide Shechem, and mete out the valley of booths.[4]

Gilead is mine, and Manasseh is mine: * Ephraim also is the strength of mine head.[5]

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.[6]

Over Edom will I cast out my shoe: * over the "Strangers"[7] have I triumphed.

Who will bring me into the

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[1] SLH.

[2] Ps. lvii. 2.

[3] SLH.

[4] Shechem, now Nablûs, in the valley between Mounts Ebal and Gerizim, called the "valley of booths" from those which Jacob erected there for his cattle. Gen. xxxiii. 17.

[5] These three form the central district of the Land of Promise.

[6] The Hebrew is—"Moab is my wash-pot," that is, a receptacle for off-scourings. The comparison is with the Divinely appointed sovereignty of Judah, respecting whom see Gen. xlix. 10.

[7] That is, the Philistines.

strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who hast cast us off? * and wilt not Thou go out with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * for He it is That shall tread down our enemies.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.[1]

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

Antiphon. [2] Give us help from trouble, O Lord.

Fifth Antiphon. Doth not my soul.

If this Antiphon be used the Psalm commences with the words "Wait upon God."

Psalm LXI.

[This Psalm has exactly the same superscription as Ps. xxxviii.]

DOTH not my soul wait upon God? * for from Him cometh my salvation.

He only is my God and my salvation: * He is my defence, I shall not be greatly moved.

How long will ye run together against a man? * Do ye slay, all of you [one that is] as a bowing wall and as a tottering fence?

Truly they imagined to cast me down from mine honour, when I ran in my thirst: * they blessed with their mouth and cursed in their heart.[3]

But wait thou on God, O my soul: * for mine expectation is from Him.

For He only is my God and my salvation: * He is mine helper, I shall not be moved.

In God is my salvation and my glory: * He is the God of my strength, and my refuge is in God.

Trust in Him, ye congregation of the people, pour out your heart before him: * God is our help for ever.[3]

Surely the sons of men are vanity, the sons of men are a lie in the balance: * they are a deceit, altogether lighter than vanity.

Trust not in iniquity, and desire not robbery: * if riches increase, set not your heart upon them.

God hath spoken once, these two things have I heard; that power belongeth unto God: also unto Thee, O Lord, belongeth mercy: * for Thou shalt render to every man according to his works.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared,

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

Antiphon. [4] Doth not my soul wait upon God?

Sixth Antiphon. O bless our God.

Psalm LXV.

[Except the words "Psalm or Song" the title of this Psalm is not now certainly understood. The Vulgate and the LXX. add "for the uprising."]

MAKE a joyful noise unto God, all ye lands, sing forth the honour of His name: * make His praise glorious.

Say unto God: How terrible art Thou in Thy works, O Lord! * through the greatness of Thy power shall Thine enemies feign to submit themselves unto Thee.

Let all the earth worship Thee, and sing unto Thee: * let them sing praises to Thy Name.[5]

Come and see the works of God; * He is terrible in His counsels toward the children of men.

He turned the sea into dry land, they went through the flood on foot: * there did we rejoice in Him.

He ruleth by His power for ever, His eyes behold the nations: * let not the rebellious exalt themselves.[5]

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[1] SLH.

[2] Ps. lix. 13.

[3] SLH.

[4] Ps. lxi. 2.

[5] SLH.

O bless our God, ye people: * and make the voice of His praise to be heard.

Who holdeth my soul in life: * and suffereth not my feet to be moved.

For Thou, O God, hast proved us: * Thou hast tried us with fire, as silver is tried.

Thou broughtest us into the net, Thou laidst affliction upon our back: * Thou hast caused men to ride over our heads.

We went through fire and through water: * and Thou broughtest us out into a place of refreshment.

I will go into Thine house with burnt-offerings: * I will pay Thee my vows, which my lips have uttered,

And my mouth hath spoken, * when I was in trouble.

I will offer unto Thee burnt-sacrifices of fatlings, with the incense of rams: * I will offer unto Thee bullocks with goats.[1]

Come, hear, all ye that fear God, and I will declare * what He hath done for my soul.

I cried unto Him with my mouth, * and extolled Him with my tongue.

If I regard iniquity in mine heart, * the Lord will not hear me.

Therefore God hath heard me, * and attended to the voice of my prayer.

Blessed be God, * Who hath not turned away my prayer, nor His mercy from me.

Psalm LXVII.

[The meaning of the title of this Psalm, except the ascription of authorship "To David," is now uncertain.]

LET God arise, and let His enemies be scattered: * let them also that hate Him flee before Him.

As smoke is driven away, so let them be driven away: * as wax melteth before the fire, so let the wicked perish at the presence of God.

But let the righteous be glad, and rejoice before God: * yea, let them exceedingly rejoice.

Sing unto God, sing praises to His name: * spread a path before Him That rideth upon the heavens: The LORD[2] is His name.

Rejoice before Him: * fear shall go before the face of Him That is the Father of the fatherless, and the Judge of the widows:

Even God in His holy habitation: * God, That maketh men to be of one mind in an house.

He bringeth out those which are bound with chains, * but they that provoke Him dwell among the graves.

O God, when Thou wentest forth before Thy people, * when Thou didst march through the wilderness—[3]

The earth shook; the heavens also dropped at the presence of the God of Sinai, * at the presence of the God of Israël.

Thou, O God, didst send a plentiful rain[4] upon Thine inheritance: * Thou didst refresh Thine inheritance when it was weary.

Thy flock dwelt therein: * Thou, O God, didst provide in Thy goodness for the poor.

The Lord gave the word * to the great company that published it.

[5] The king of the hosts is [fallen into the hands] of the Well-beloved: * and the fair ones that tarried at home have divided the spoils.

Though ye have lien among the sheep-folds,[6] yet shall ye be as the wings of a dove, covered with silver, * and her tail-feathers with yellow gold.

When the [God] of heaven had scattered kings in it, then white as with snow was Salmon,[7] * that hill of God, that fruitful hill.

An hill of many peaks, a fruitful hill: * why look ye enviously upon the high hills?

This[8] is the hill which God desireth to dwell in: * yea, the LORD will dwell in it unto the end.

The chariots of God are many times ten thousand, even thousands of the blessed: * the Lord is among them; [as] in Sinai, [so] in the Holy place.

Thou hast ascended on high, Thou hast led captivity captive: * Thou hast received gifts among men,

Even them that believe not * that the LORD God dwelleth among them.

Blessed be the Lord daily: * the God of our salvation maketh our way prosperous.[9]

He That is our God is the God of salvation: * and unto the LORD, even the Lord, belong the issues from death.

But God shall wound the head of His enemies: * the hairy scalp of such an one as goeth on still in his trespasses.

The Lord said: I will bring them again from Bashan[10]: * I will bring them back from the depths of the sea.

That thy foot may be dipped in the blood of thine enemies, * the tongue of thy dogs in the same.

They have seen Thy goings, O

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[1] SLH.

[2] "The LORD" is here, as elsewhere, substituted out of profound reverence for the real name of God, the Unspeakable Word, called the "Tetragrammaton," from its four letters.

[3] SLH.

[4] Perhaps the manna is meant.

[5] It need not be remarked that the sense of this verse is very obscure. In the view of the Greek translators there seems to be a play upon the name of David, which signifies "Beloved."

[6] Perhaps an allusion to an army camping out in the fields.

[7] A mountain in Samaria, near Shechem, where David won great victories over some neighbouring kings. See Ps. lix., p. 63. Gesenius thinks that "white as with snow" is to be understood "white with the bleached bones of the slain." But a modern writer, describing a battle in the Soudan, and the defeat and flight of the Dervishes, says, "they broke, and fled, leaving the field white with jibbah-clad corpses, like a meadow dotted with snow-drifts."

[8] Namely, perhaps, the group of hills on which Jerusalem stands, as opposed to the higher and more picturesque mountains at Shechem.

[9] SLH.

[10] The campaign of David related in 2 Kings (Sam.) viii. and 1 Par. (Chron.) xviii. extended to this neighbourhood.

God, * even the goings of my God, my King, Which dwelleth in the sanctuary.

The singers went before, the players on instruments followed after, * among the damsels playing with timbrels.

Bless ye God in the congregations, even the Lord, * ye that are of the fountains of Israël!

There is little Benjamin, * in the joy of his heart,

The princes of Judah, their leaders, * the princes of Zabulon, the princes of Nephthali.

Command it, O God, in Thy strength: * strengthen, O God, that which Thou hast wrought for us.

Because of thy temple at Jerusalem, * shall kings bring presents unto Thee.

Rebuke the beasts of the reeds,[1] the multitude of the bulls with the cows of the people, * [who watch] that they may cut off them that are tried like silver.[2]

Scatter Thou the people that delight in war: ambassadors shall come out of Egypt: * Ethiopia shall soon stretch out her hands unto God.

Sing unto God, ye kingdoms of the earth: * O sing praises unto the Lord.[3]

O sing praises unto God, even unto Him that rideth upon the heaven of heavens * from the day-spring.

Lo, He shall send out His voice, and that a mighty voice. Ascribe ye strength unto God; * over Israël is His excellency, and His strength is in the clouds.

God is wonderful in His holy places: the God of Israël is He That shall give strength and power unto his people: * blessed be God.

Antiphon.[4] O bless our God, ye people.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The LORD cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. [5] O God, I have declared my life unto Thee.

Answer. Thou hast put my tears in Thy sight.

In Lent.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. Take not away my soul with sinners, O God.

Answer. Nor my life with bloody men.

In Paschal time.

Verse. The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

The rest is the same as the Third Nocturn of the preceding Sunday, except necessary differences. The Lessons are those of the day. The Responsories are arranged according to the rules in Chapter xxvii. 4, 5, *of the General Rubrics.*

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Wednesday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given. Then the Psalms and Antiphons of the week-day, as given above. Then is said a Verse and Answer as follows:

For one or many Martyrs in Paschal time.

Verse. [6] Everlasting joy upon their heads, Alleluia.

Answer. They shall obtain joy and gladness, Alleluia.

For one Martyr, (*out of Paschal time.*)

Verse. [7] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

For many Martyrs, (*out of Paschal time.*)

Verse. [8] The righteous shall live for evermore.

Answer. Their reward also is with the Lord.

For a Bishop and Confessor.

Verse. [9] Thou art a Priest for ever.

[*In Paschal time, add* Alleluia.]

Answer. After the order of Melchisedeck.

[*In Paschal time, add* Alleluia.]

For a Confessor not a Bishop.

Verse. [10] The law of his God is in his heart.

[*In Paschal time, add* Alleluia.]

Answer. And his steps shall not slide.

[*In Paschal time, add* Alleluia.]

For one Holy Woman of any kind.

Verse. God hath chosen her, and fore-chosen her.

[*In Paschal time, add* Alleluia.]

Answer. He hath made her to dwell in His tabernacle.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Third Nocturn of the Office Common to Saints of the class, unless something special be appointed, except necessary differences. The Lessons are arranged according to the rules in Chapter xxvi. 4, *of the general Rubrics. The Hymn* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the Rules in Chapter* xxvii. 4, 5, *of the General Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

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[1] Perhaps meaning wild buffaloes. As to the comparison of the enemy to wild cattle, compare Ps. xxi. 13, "Many bulls have compassed me, strong bulls have beset me round."

[2] If the words are to be taken thus, the reference is perhaps to David's veterans, but the meaning seems more likely to be "those that submissively offer in tribute pieces of silver."

[3] SLH.

[4] Ps. lxv. 8.

[5] Ps. lv. 9.

[6] Isa. xxxv. 10.

[7] Ps. xx. 6.

[8] Wisd. v. 16.

[9] Ps. cix. 4.

[10] Ps. xxxvi. 31.

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

MAY the Almighty and merciful Lord loose us from the bonds of our sins.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

May His blessing be upon us,
Who doth live and reign for ever.
Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.
Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us
Who doth live and reign for ever.
Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or on a Simple Feast either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three from Scripture read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture or from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from Scripture or from an Homily, or on a Simple Feast either the Second and Third Lessons from Scripture read together as one, or if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or on Simple Feasts the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

Wednesday at Lauds.

THE FOURTH DAY OF THE WEEK.

All as on Sundays, except as otherwise given here.

The Psalms are as follows:

Antiphon. Wash me.

Psalm L.

Have mercy upon me, &c., (*p.* 49).

Antiphon. Wash me throughly from mine iniquity, O Lord.

Second Antiphon. Praise becometh Thee.

If this Antiphon be used the Psalm begins with the words, "O God, in Zion."

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to come near unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou makest ready their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy goodness: * and Thy fields teem with fruitfulness.

The green places of the wilderness wax fruitful: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

Antiphon. Praise becometh Thee, O God, in Zion.

Third Antiphon. O my God.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14).

Antiphon. O my God, my lips shall praise Thee while I live.

Fourth Antiphon. The LORD shall judge.

THE SONG OF HANNAH. (1 Kings (Sam.) ii.)

[Composed by her when she brought her son Samuel and presented him to the LORD. See 1 Kings (Sam.) i. ii., (Monday and Tuesday after Trinity Sunday.)]

MINE heart rejoiceth in the LORD, * and mine horn is exalted in my GOD:[1]

My mouth is enlarged over mine enemies: * because I rejoice in Thy salvation.

There is none holy as the LORD; for there is none beside Thee: * neither is there any mighty like our God.

Talk no more * so exceeding proudly.

Let your old arrogancy depart out of your mouth: for the LORD is a God of knowledge, * and by Him thoughts are judged.

The bows of the mighty men are broken, * and they that stumbled are girded with strength.

They that were full have hired out themselves for bread: * and they that were hungry are filled.

So that the barren hath borne fruitfully: * and she that had many children is waxed feeble.

The LORD killeth, and maketh alive: * He bringeth down to the grave, and bringeth up.

The LORD maketh poor, and maketh rich: * He bringeth low, and lifteth up.

He raiseth up the poor out of the dust, * and lifteth up the beggar from the dunghill,

To set them among princes, * and to make them inherit the throne of glory:

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[1] The Divine Name.

For the pillars of the earth are the LORD's, * and He hath set the world upon them.

He will keep the feet of His saints, and the wicked shall be silent in darkness: * for by his strength shall no man prevail.

The adversaries of the LORD shall be made to fear Him: * out of heaven also shall He thunder upon them.

The LORD shall judge the ends of the earth: and He shall give strength unto His King, * and exalt the horn of His Anointed.

Antiphon. The LORD shall judge the ends of the earth.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*p.* 15).

Antiphon. Praise God, ye heavens of heavens.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 50).

HYMN.[1]

HAUNTING gloom and flitting shades,
Ghastly shapes, away!
Christ is rising, and pervades
Highest Heaven with day.

He with His bright spear the night
Dazzles and pursues;
Earth wakes up, and glows with light
Of a thousand hues.

Thee, O Christ, and Thee alone,
With a single mind,
We with chant and plaint would own;
To thy flock be kind.

Much it needs Thy light divine,
Spot and stain to clean;
Light of Angels, on us shine
With Thy face serene.

To the Father, and the Son,
And the Holy Ghost,
Here be glory, as is done
By the angelic host.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. O Lord, save us * from the hand of all that hate us.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, on the Ember Wednesdays (except that of Pentecost) and on Fast-days, as on Monday.

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[1] Hymn founded on hymn in the Cathemerinon of Prudentius; translation by the late Card. Newman.

Thursday at Mattins.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. It is the Lord That hath made us: * O come, let us worship Him.

HYMN.[1]

ALL tender lights, all hues divine,
The night has swept away;
Shine on us, Lord, and we shall shine
Bright in an inward day.

The spots of guilt, sin's wages base,
Searcher of hearts, we own;
Wash us and robe us in Thy grace,
Who didst for sins atone.

The sluggard soul, that bears their mark,
Shrinks in its silent lair,
Or gropes amid its chambers dark
For Thee, Who art not there.

Redeemer! send Thy piercing rays,
That we may bear to be
Set in the light of Thy pure gaze,
And yet rejoice in Thee.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. Make haste.

In Paschal time only one Antiphon is said to the whole Nocturn. Alleluia.

Psalm LXVIII.

[Intituled "Of David," with a (now uncertain) musical (?) direction.]

SAVE me, O God; * for the waters are come in unto my soul.

I sink in deep mire, * where there is no standing.

I am come into the depth of the sea, * and the flood overfloweth me.

I am weary of my crying, my throat is dried: * mine eyes fail, while I wait for my God.

They that hate me without a cause, * are more than the hairs of mine head.

They that would destroy me, being mine enemies wrongfully, are mighty: * then I restored that which I took not away.

O God, Thou knowest my foolishness: * and my faults are not hid from Thee.

Let not them that wait on Thee, O Lord, be ashamed for my sake, * Thou LORD of hosts.

Let not those that seek Thee * be confounded for my sake, O God of Israël.

Because for Thy sake I have borne reproach: * shame hath covered my face.

I am become a stranger unto my brethren, * and an alien unto my mother's children.

For the zeal of Thine house hath eaten me up: * and the reproaches of them that reproached Thee are fallen upon me.

And I chastened my soul with fasting: * and that was to my reproach.

I made sackcloth also my garment, * and I became a proverb to them.

They that sat in the gate spake against me, * and I was the song of the drunkards.

But as for me, my prayer is unto Thee, O LORD: * in an acceptable time, O God!

In the multitude of Thy mercy hear me, * in the truth of Thy salvation!

Deliver me out of the mire, that I sink not: * deliver me from them that hate me, and out of the deep waters.

Let not the waterflood overflow me, neither let the deep swallow me up, * and let not the pit shut her mouth upon me.

Hear me, O LORD, for Thy loving-kindness is good: * turn unto me according to the multitude of Thy tender mercies.

And hide not Thy face from Thy servant, * for I am in trouble; hear me speedily.

Draw nigh unto my soul, and redeem it: * deliver me because of mine enemies.

Thou knowest my reproach, and my shame, * and my dishonour.

Mine adversaries are all before Thee: * mine heart hath looked for reproach and bitterness.

And I looked for some to take pity on me, and there was none: * and for comforters, and I found none.

They gave me also gall for meat: * and in my thirst they gave me vinegar to drink.

Let their table be made a snare before them, * and a recompense, and a stumbling-block.

Let their eyes be darkened, that they see not: * and ever bow Thou down their back.

Pour out Thine indignation upon them, * and let Thy wrathful anger take hold of them.

Let their habitation be desolate: * and let none dwell in their tents.

For they persecute him whom

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[1] Ambrosian hymn; translation by the late Card. Newman.

Thou hast smitten: * and they embitter the pain of my wounds.

Add iniquity unto their iniquity: * and let them not come into Thy righteousness.

Let them be blotted out of the book of the living: * and not be written with the righteous.

But I am poor and sorrowful: * Thy salvation, O God, hath set me up on high.

I will praise the name of God with a psalm, * and will magnify Him with thanksgiving.

And it shall please God better than a young bullock, * that hath horns and hoofs.

Let the humble see this and be glad, * seek God, and your soul shall live.

For the Lord heareth the poor: * and despiseth not His prisoners.

Let the heaven and earth praise Him, * the sea, and everything that moveth therein.

For God will save Zion, * and the cities of Judah shall be built up.

And they shall dwell there, * and have it in possession.

The seed also of His servants shall inherit it, * and they that love His name shall dwell therein.

Psalm LXIX.

[Intituled "Of David, to bring to remembrance" with another (now uncertain) musical (?) superscription. The Vulgate and the LXX. add to remembrance "how the Lord had saved him"; the Targum associates the Psalm with the offering of the incense. This Psalm is a repetition of the last four verses of Ps. xxxix.]

MAKE haste, O God, to deliver me: * make haste to help me, O Lord.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire mine hurt.

Let them be turned back with shame, * that say unto me, Aha, Aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art mine help and my deliverer: * O Lord, make no tarrying.

Antiphon. [1] Make haste, O Lord God, to deliver me.

Second Antiphon. Be Thou my God.

Psalm LXX.

[The Vulgate and the LXX. give the heading, "A Psalm of David; of the Sons of Jonadab, and the first Captives." The sons of Jonadab are the descendants of Jonadab, the son of Rechab, of whose faithfulness to observe a nomadic life, and to abstain from wine, it is written in Jer. xxxv. 19: "Therefore thus saith the Lord of Hosts, the God of Israël: Jonadab, the son of Rechab, shall not want a man to stand before me for ever." They had taken refuge at Jerusalem to escape the incursions of Nebuchadnezzar, and the meaning seems to be that when they and others were carried away as captives, they made special use of this Psalm.]

IN Thee, O Lord, have I put my trust, let me never be put to confusion: * deliver me in Thy righteousness, and cause me to escape.

Incline Thine ear unto me, * and save me.

Be Thou my God, my Protector, and my strong habitation, * to save me.

For Thou art my rock, * and my fortress.

Deliver me, O my God, out of the hand of the wicked, * and out of the hand of the unrighteous and cruel man.

For Thou art mine hope, O Lord: * O Lord, Thou art my trust from my youth.

By Thee have I been holden up from the womb: * Thou art my defence from my mother's bowels.

My praise shall be continually of Thee: * I am a wonder unto many: but Thou art my strong refuge.

Let my mouth be filled with Thy praise, that I may sing of Thy glory, * all the day long of Thy greatness.

Cast me not off in the time of old age: * forsake me not when my strength faileth.

For mine enemies speak against me, * and they that lay wait for my soul take counsel together,

Saying: God hath forsaken him: persecute and take him, * for there is none to deliver him.

O God, be not far from me: * O my God, make haste for mine help.

Let them be confounded and consumed that are adversaries to my soul: * let them be covered with reproach and dishonour, that seek mine hurt.

But I will hope continually, * and will yet praise Thee more and more.

My mouth shall show forth Thy righteousness, * Thy salvation all the day.

And because I know not the tale thereof, I will go in the strength of the Lord: * O Lord, I will make mention of Thy righteousness, even of Thine only.

O God, Thou hast taught me from my youth: * and hitherto have I declared Thy wondrous works.

Now also when I am old and grey-headed, * O God, forsake me not,

Until I have showed Thy strength * unto all generations, that are to come.

Thy power and Thy righteousness, O God, are in the highest, Who hast done great things: * O God, who is like unto Thee?

Thou Who hast showed me great and sore troubles, shalt quicken me again: * and bring me up again from the depths of the earth.

Thou hast increased Thy greatness: * and again comforted me.

I will also praise Thee on the psaltery, even Thy truth: * O God, unto Thee will I sing with the harp, O Thou Holy One of Israël!

My lips shall be fain when I sing unto Thee, * and my soul which Thou hast redeemed.

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[1] Ps. lxix. 1.

My tongue also shall talk of Thy righteousness all the day long: * for they are confounded and brought unto shame that seek mine hurt.

PSALM LXXI.

[Intituled "Of Solomon," that is, written concerning him.]

GIVE the king Thy judgment, O God, * and Thy righteousness unto the king's son.

To judge Thy people with righteousness, * and Thy poor with judgment.

The mountains shall receive peace with the people, * and the little hills righteousness.

He shall judge the poor of the people, and save the children of the needy, * and shall break in pieces the false accuser.

And he shall endure with the sun, and before the moon, * throughout all generations.

He shall come down like rain upon a fleece, * and as showers that water the earth.

In his days shall righteousness flourish, and abundance of peace, * so long as the moon endureth.

He shall have dominion also from sea to sea: * and from the river unto the ends of the earth.

The Ethiopians shall fall before him: * and his enemies shall lick the dust.

The kings of Tarshish, and of the isles shall bring presents: * the kings of Arabia and Saba[1] shall offer gifts.

Yea, all the kings of the earth shall fall down before him: all nations shall serve him.

For he shall deliver the needy from the strong, * the poor also that hath no helper.

He shall spare the poor and needy, * and shall save the souls of the needy.

He shall redeem their soul from fraud and violence: * and precious shall their name be in his sight.

And he shall live, and to him shall be given of the gold of Arabia; prayer also shall be made for him continually; * all the day long shall he be blessed.

And there shall be a staff of bread in the land, upon the top of the mountains; the fruit thereof shall be higher than Lebanon: * and they of the city shall flourish like grass of the earth.

Blessed be his name for ever: * his name endureth as long as the sun.

And in him shall all the kindreds of the earth be blessed: * all nations shall call him blessed.

Blessed be the Lord God of Israël, * Who only doth wondrous things.

And blessed be His glorious Name for ever: * and let the whole earth be filled with his glory: Amen, Amen.[2]

Antiphon. [3] Be Thou my God, my protector.

Third Antiphon. Thou hast redeemed the rod.

Psalm LXXII.

[Intituled "A Psalm of Asaph."]

TRULY God is good to Israël, * to such as are upright in heart.

But as for me, my feet were almost gone: * my steps had well nigh slipped.

For I was envious at the unrighteous, * when I saw the prosperity of the wicked.

For they have no thought of death: * and they are unconcerned in trial.

They are not in trouble as other men, * neither are they plagued like other men.

Therefore pride compasseth them about, * violence and ungodliness cover them as a garment.

Their iniquity ariseth as it were from fatness: * they have more than heart could wish.

They think and speak wickedness: * they speak loftily concerning oppression.

They set their mouth against the heavens, * and their tongue walketh through the earth.

Therefore my people turn aside after them: * and the men of their day run after them.

And they say: How doth God know, * and is there knowledge in the Most High?

Behold, these are the ungodly, who prosper in the world, * they increase in riches.

And I said: Then I have cleansed mine heart in vain, * and washed mine hands in innocency.

For all the day long have I been plagued, * and chastened every morning.

If I say: I will speak thus: * behold, I should disown the generation of Thy children.

And I thought to know this, * it was too hard for me;

Until I went into the Sanctuary of God, * and understood their hereafter.

Surely Thou dost set them in slippery places: * Thou castest them down even in their prosperity.

How are they brought into desolation? In a moment are they perished, * they are utterly consumed because of their wickedness.

As a dream when one awaketh, O Lord, * Thou shalt bring their image to nought in Thy city.

For mine heart was on fire, and I was pricked in my reins; * and I was brought to nothing and knew not:

I became as a beast before Thee: * nevertheless I am continually with Thee:

Thou hast holden me by my right hand, and guided me according to Thy will, * and received me to glory.

For what have I in heaven, * and what is there upon earth that I desire beside Thee?

My flesh and mine heart faileth;

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[1] This seems to be Meroë, a province of Ethiopia.

[2] After this, there is the following notification, "The prayers of David, the son of Jesse, are ended," and this is the end of the second of the five books into which the Psalter is divided.

[3] Ps. lxx. 3.

* Thou art the God of mine heart, and God is my portion for ever.

For, lo, they that go far from Thee shall perish: * Thou hast destroyed all them that go a whoring from Thee.

But it is good for me to draw near to God: * to put my trust in the Lord God,

That I may declare all Thy praises, * in the gates of the daughter of Zion.

Psalm LXXIII.

[Intituled "A didactic (?) Psalm of Asaph."]

O GOD, why hast Thou cast us off for ever: * why doth Thine anger smoke against the sheep of Thy pasture?

Remember Thy congregation, * which Thou hast purchased of old.

Thou hast redeemed the rod of Thine inheritance: * Mount Zion wherein Thou hast dwelt.

Lift up Thine hands against their perpetual pride: * even all that the enemy hath done wickedly in the sanctuary!

They also that hate Thee roar, * in the midst of Thy solemn congregation.

They set up their ensigns for trophies * on the pinnacles [of Thy temple] as though it had been the gate [of their own city]; and considered not!

As the fellers in a wood of thick trees, so did they hew down the gates thereof: * they have broken it down with axes and hammers.

They have set on fire Thy Sanctuary: * they have defiled the dwelling-place of Thy name by casting it down to the ground.

The sort of them said in their hearts with one consent: * Let us put away the feast-days of God out of the land.

We see not our signs, there is no more any prophet: * and none knoweth us any more.

O God, how long shall the adversary reproach? * Shall the enemy blaspheme Thy name for ever?

Why withdrawest Thou Thine hand, even Thy right hand, * from Thy bosom for ever?

But God is our King of old, * working salvation in the midst of the earth.

Thou by Thy strength didst make the sea to stand on an heap: * Thou brakest the heads of the dragons in the waters.

Thou brakest the heads of leviathan in pieces: * Thou gavest him to be meat to the people[1] of Ethiopia.

Thou didst cleave the fountains and the floods: * Thou driedst up the rivers of Ethan.[2]

The day is Thine, the night also is Thine: * Thou hast created the light and the sun.

Thou hast set all the borders of the earth: * Thou hast made summer and spring.

Remember this, that the enemy hath reproached the LORD: * and that a foolish people have blasphemed Thy name.

O deliver not unto beasts the souls of them that praise Thee: * and forget not the souls of Thy poor for ever.

Have respect unto Thy covenant: * for the dark places of the earth are full of the habitations of cruelty.

O let not the oppressed return ashamed: * let the poor and needy praise Thy name.

Arise, O God, judge Thine own cause: * remember how the foolish man reproacheth Thee daily.

Forget not the voice of Thine enemies: * the pride of them that hate Thee ascendeth continually.

Antiphon. [3] Thou hast redeemed the rod of Thine inheritance.

Fourth Antiphon. And we will call.

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

UNTO Thee, O God, will we give thanks: * we will give thanks and call upon Thy name.

We will declare Thy wondrous works: * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: * I bear up the pillars of it.[4]

I said unto the wicked: Deal not wickedly: * and to the evil-doers: Lift not up your horn on high.

Lift not up your horn on high: * speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains: * for God is the judge:

He putteth down one, and setteth up another: * for in the hand of the LORD there is a cup of strong wine full of mixture.[5]

And he turneth it this way and that: surely the dregs thereof are not wrung out: * all the wicked of the earth shall drink them.

But I will declare for ever: * I will sing praises to the God of Jacob.

All the horns of the wicked also will I break: * and the horns of the righteous shall be exalted.

Psalm LXXV.

[Intituled "A Psalm—A Song of Asaph," with a farther superscription similar to the preceding. The Vulgate and the LXX. add "against the Assyrians"; the meaning probably is that it was found appropriate as a Psalm of thanksgiving after the destruction of the Assyrians (3 (2) Kings xix. 35).]

IN Judah is God known: * His name is great in Israël.

And His tabernacle is in "Peace,"[6] * and His dwelling-place in Zion.

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[1] People—probably referring to the wild beasts, (as in Proverbs xxx. 25, 26, "The ants are a people not strong—the conies are but a feeble folk") who ate the dead bodies of the Egyptians (whose power seems meant by the leviathan) washed upon the shores of the Red Sea.

[2] Ethan = continuity—"The continuously flowing streams."

[3] Ps. lxxiii. 2.

[4] SLH.

[5] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

[6] Peace—a translation of "Salem."

There brake He the arrows of the bow, * the shield, the sword, and the battle.[1]

When Thou didst make Thy light to shine forth right wondrously from the everlasting hills: * all they that were foolish of heart were troubled:

They have slept their sleep: * and all the men of riches have found nothing in their hands.

At Thy rebuke, O God of Jacob, * they that rode upon horses are cast into a dead sleep.

Thou art to be feared; and who shall withstand Thee, * when once Thou art angry?

Thou didst cause judgment to be heard from heaven: * the earth trembled and was still,

When God arose to judgment, * to save all the meek of the earth.[1]

For the thoughts of man shall praise Thee: * the remainder of his thoughts shall keep holy his days before Thee.

Vow, and pay unto the LORD your God: * all ye that are round about Him bring presents,

Even unto Him That ought to be feared, and that cutteth off the spirit of princes, * to Him That is terrible among the kings of the earth.

Antiphon. [2] And we will call upon Thy name, O Lord.

Fifth Antiphon. Thou art the God.

Psalm LXXVI.

[Intituled "A Psalm of Asaph," with a musical (?) direction, addressed to Jeduthun.]

I CRIED unto the Lord with my voice; * even unto God with my voice, and He gave ear unto me.

In the day of my trouble I sought the Lord; in the night with my hands I sought Him * and failed not.

My soul refused to be comforted: * I remembered God, and rejoiced, and pondered, and my spirit was overwhelmed.[3]

Mine eyes anticipated the night watches: * I was troubled, and spake not.

I have considered the days of old, * and had in mind the everlasting years.

In the night also I commune with mine own heart: * and I mused, and searched out mine own spirit.

Will God cast off for ever? * or will He be favourable no more?

Or will He put away His mercy for ever, * to generation and generation?

Or hath God forgotten to be gracious? * or will He in His anger shut up His tender mercies?[4]

And I said: Now have I begun: * the change cometh of the right hand of the Most High.

I remembered the works of the LORD: * surely I will remember Thy wonders of old.

I will meditate also of all Thy work: * and talk of Thy doings.

Thy way, O God, is in the sanctuary. Who is so great a God as our God? * Thou art the God That doest wonders.

Thou hast declared Thy strength among the people: * Thou hast with Thine arm redeemed Thy people, the sons of Jacob and Joseph.[4]

The waters saw Thee, O God, the waters saw Thee: * and they were afraid, the depths also were troubled.

There was a noise as of many waters, * the clouds sent out a sound.

Thine arrows also went abroad: * the voice of Thy thunder rolled.

Thy lightnings lightened the world: * the earth trembled and shook.

Thy way is in the sea, and Thy paths in the great waters: * and Thy footsteps are not known.

Thou leddest Thy people like a flock, * by the hand of Moses and Aaron.

Psalm LXXVII.

[Intituled "A didactic (?) poem of Asaph."]

GIVE ear, O my people, to my law: * incline your ears to the words of my mouth.

I will open my mouth in parables: * I will utter dark sayings of old.

Which we have heard and known, * and our fathers have told us.

They are not hidden from their children, * in the generation to come:

Showing the praises of the LORD, and His mighty acts, * and His wonderful works that He hath done.

He established also a testimony in Jacob, * and appointed a law in Israël.

Which He commanded our fathers that they should make known to their children: * that the generation to come may know them,

Even the children which shall be born and arise, * and declare them to their children;

That they may set their hope in God, and not forget the works of God, * but keep His commandments.

And may not be as their fathers, * a stubborn and rebellious generation,

A generation that set not their heart aright, * and whose spirit was not steadfast with God.

[5] The children of Ephraim bending and shooting with bows, * turned back in the day of battle.

They kept not the covenant of God, * and refused to walk in His law.

And forgot His works, * and His wonders that He had showed them.

Marvellous things did He in the sight of their fathers, in the land of Egypt, * in the plain of Tanis.[6]

He divided the sea, and caused them to pass through, * and He made the waters to stand as an heap.

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[1] SLH. [2] Ps. lxxiv. 2. [3] SLH.

[4] SLH.

[5] The next few verses perhaps relate to the refusal of the children of Israël to invade the Land of Promise when they first reached it, owing to fear of the inhabitants. Numb. xiv.

[6] An ancient city (mentioned here and subsequently) in Lower Egypt, called both by a Shemitic name, Zoan, as well as by its Egyptian name, surrounded by plains, and close to the natural and constant border of Palestine.

In the day-time also He led them with a cloud, * and all the night with a light of fire.

He clave the rock in the wilderness, * and gave them drink as out of the great depth.

He brought water also out of the rock, * and caused waters to run down like rivers.

And they sinned yet more against Him, * and provoked the Most High in the wilderness.

And they tempted God in their hearts, * to ask meat for their lust.

Yea, they spake against God: * they said: Can God furnish a table in the wilderness?

Behold, He smote the rock, and the waters gushed out, * and the streams overflowed.

Can He give bread also, * or furnish a table for His people?

Therefore the Lord heard this, and was wroth: * so a fire was kindled against Jacob, and anger came up against Israël.

Because they believed not in God, * and trusted not in His salvation.

And He commanded the clouds from above, * and opened the doors of heaven.

And rained down manna upon them to eat, * and gave them of the bread of heaven.

Man did eat Angels' bread: * He sent them meat to the full.

He caused an east wind to blow in the heaven: * and by His power He brought in the south wind.

He rained flesh also upon them as dust, * and feathered fowls like as the sand of the sea.

And it fell in the midst of their camp, * round about their habitations.

So they did eat, and were well filled, and He gave them their own desire: * they were not disappointed of their lust.

But while their meat was yet in their mouths: * the wrath of God came upon them,

And slew the fattest of them, * and smote down the chosen men of Israël.

For all this they sinned still, * and believed not in His wondrous works.

Therefore their days were consumed in vanity, * and their years in trouble.

When He slew them, they sought Him: * and they returned, and enquired early after God.

And they remembered that God was their strength, * and the High God their redeemer.

Yet they flattered Him with their mouth, * and lied unto Him with their tongue.

For their heart was not right with Him, * neither were they steadfast in His covenant.

But He being full of compassion, forgave their iniquity, * and destroyed them not.

Yea, many a time did He turn His anger away, * and did not stir up all His wrath.

He remembered also that they were but flesh; * a wind that passeth away and cometh not again.

How often did they provoke Him in the wilderness? * grieve Him to anger in the desert?

Yea, they turned again, and tempted God, * and provoked the Holy One of Israël.

They remembered not His hand, * in the day when He delivered them from the hand of the oppressor.

How He set His signs in Egypt, * and His wonders in the plain of Tanis.

And turned their rivers into blood: * and their floods, that they could not drink.

He sent divers sorts of flies among them, which devoured them: * and frogs, which destroyed them.

He gave also their increase unto the caterpillar, * and their labour unto the locust.

And He destroyed their vines with hail, * and their sycamore trees with frost.

He gave up their cattle also to the hail, * and their flocks to hot thunderbolts.

He cast upon them the fierceness of His anger, * indignation, and wrath, and trouble, by sending evil Angels among them.

He made a way to His anger; He spared not their soul from death, * and cut off their cattle in death with them.

He smote also every first-born in the land of Egypt: * the first-fruits of all their labour in the tabernacles of Ham.

And made His own people to go forth like sheep: * and guided them in the wilderness like a flock.

And He led them on in hope, and they feared not: * and He overwhelmed their enemies in the sea.

And He brought them to the mountain of His Sanctuary, * even the mountain, which His right hand hath purchased.

He cast out the heathen also before them, * and allotted the land among them by line,

And made the tribes of Israël to dwell * in their tents.

Yet they tempted and provoked the Most High God, * and kept not His testimonies.

And turned back, and observed not His covenant, * like their fathers; they were turned aside like a deceitful bow.

They provoked Him to anger with their high places, * and moved Him to jealousy with their graven images.

God heard it and cast them out: * and brought Israël utterly to nought.

He forsook also the tabernacle of Shiloh, * even His tabernacle, where He dwelt among men.

And He delivered their strength into captivity, * and their beauty into the enemy's hand.

He gave His people over also unto the sword: * and cast off His inheritance.

The fire consumed their young men: * and their maidens made no funeral song.

Their priests fell by the sword: * and their widows made no lamentation.

Then the Lord awaked as one out of sleep, * like a mighty man heated with wine.

And He smote His enemies in the hinder part: * He put them to a perpetual shame.

Moreover, He refused the tabernacle of Joseph, * and chose not the tribe of Ephraim.

But chose the tribe of Judah, * Mount Zion, which he loved.

And He built His sanctuary like the horn of an unicorn upon the earth, * which He hath established for ever.

He chose David also His servant, and took him from the sheepfolds: * from following the ewes great with young He brought him,

To feed Jacob His servant, * and Israël His inheritance.

So he fed them according to the integrity of his heart: * and guided them by the skilfulness of his hands.

Antiphon. [1] Thou art the God That dost wonders.

Sixth Antiphon. Be merciful.

Psalm LXXVIII.

[Intituled "A Psalm of Asaph."]

O GOD, the heathen are come into Thine inheritance, Thine holy temple have they defiled: * they have made Jerusalem like an heap of stones in an orchard.

The dead bodies of Thy servants have they given to be meat unto the fowls of the heaven, * the flesh of Thy saints unto the beasts of the earth.

Their blood have they shed like water round about Jerusalem: * and there was none to bury them.

We are become a reproach to our neighbours, * a scorn and derision to them that are round about us.

How long, Lord? wilt Thou be angry for ever? * shall Thy jealousy burn like fire?

Pour out Thy wrath upon the heathen, that have not known Thee, * and upon the kingdoms that have not called upon Thy name!

For they have devoured Jacob, * and laid waste His dwelling-place.

O remember not against us our former iniquities, let Thy tender mercies speedily overtake us: * for we are brought very low.

Help us, O God of our salvation, and for the glory of Thy name deliver us, O Lord: * and forgive our sins, for Thy name's sake.

Lest haply they should say among the heathen: Where is their God? * And make known among the nations in our sight

The vengeance of the blood of Thy servants, which is shed: * let the sighing of the prisoners come before Thee.

According to the greatness of Thine arm, * preserve Thou the children of the slain.

And render unto our neighbours sevenfold into their bosom: * their reproach wherewith they have reproached Thee, O Lord!

But we Thy people, and sheep of Thy pasture, * will give Thee thanks for ever:

We will show forth Thy praise * to all generations.

Psalm LXXIX.

[Intituled "A Psalm of Asaph," with a direction, perhaps musical, the meaning of which is not now certain. The LXX. adds "concerning the Assyrian," probably meaning that it was used as a prayer after the destruction of Jerusalem by Nebuchadnezzar.]

GIVE ear, O Shepherd of Israël, * Thou That leadest Joseph like a flock.

Thou That sittest upon the Cherubim, * shine forth before Ephraim, Benjamin, and Manasseh.

Stir up Thy strength, and come * and save us.

Turn us again, O God, * and cause Thy face to shine, and we shall be saved.

O Lord God of hosts, * how long wilt Thou be angry against the prayer of Thy servant?

Wilt Thou feed us with the bread of tears, * and give us tears to drink in great measure?

Thou makest us a strife unto our neighbours: * and our enemies jest upon us.

Turn us again, O God of hosts: * and cause Thy face to shine, and we shall be saved.

Thou has brought a vine out of Egypt: * Thou hast cast out the heathen and planted it.

Thou preparedst room before it: * Thou didst cause it to take deep root, and it filled the land.

The hills were covered with the shadow of it, * and the cedars of God with the boughs thereof.

She sent out her boughs unto the sea, * and her branches unto the river.[2]

Why hast Thou broken down her hedge? * so that all they which pass by the way do pluck her?

The boar out of the wood doth root it up, * and the wild beast of the field doth devour it.

Return, O God of hosts: * look down from heaven, and behold, and visit this vine;

And protect that Thy right hand hath planted, * and the son of man whom Thou madest strong for Thyself.

It is burnt with fire, and cut down: * they shall perish at the rebuke of Thy countenance.

Let Thine hand be upon the man of Thy right hand, * and upon the son of man whom Thou madest strong for Thyself.

So will we not go back from Thee; * quicken us, and we will call upon Thy name.

Turn us again, O Lord God of hosts: * and cause Thy face to shine, and we shall be saved.

Antiphon. [3] Be merciful unto our sins, O Lord.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Out of Zion, the Perfection of beauty,

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[1] Ps. lxxvi. 15.

[2] That is, the dominion of the Israëlites stretched from the Mediterranean to the Euphrates.

[3] Ps. lxxviii. 9.

Answer. Our God shall come manifestly.

During the rest of the year.

Verse. [1] My lips shall be fain when I sing unto Thee.

Answer. And my soul, which Thou hast redeemed.

In Lent.

Verse. He hath delivered me from the snare of the fowler.

Answer. And from the noisome pestilence.

In Passion time.

Verse. O God, deliver my soul from the sword.

Answer. And my darling from the power of the dog.

In Paschal time.

Verse. The Lord is risen from the grave, Alleluia.

Answer. Who hung for us upon the tree, Alleluia.

The rest is the same as the First Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

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[1] Ps. lxx. 23.

Thursday at Lauds.

THE FIFTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Against Thee, Thee only.

Psalm L.

Have mercy upon me, &c., (*p.* 49).

Antiphon. Against Thee, Thee only, have I sinned, have mercy upon me, O Lord!

Second Antiphon. Lord.

If this Antiphon be used, the Psalm begins with the words, "Thou hast been."

Psalm LXXXIX.

[Intituled "A Prayer of Moses the man of God."]

LORD, Thou hast been our refuge * in all generations.

Before the mountains were brought forth, or ever the earth and the world were formed, * even from everlasting to everlasting, Thou art God.

Turn not man to destruction; * for Thou sayest, Return, ye children of men.

For a thousand years in Thy sight * are but as yesterday when it is past,

And their years shall be reckoned as nothing, * even as a watch in the night.

In the morning they are like grass which soon fadeth away: in the morning it flourisheth, and then it fadeth away: * in the evening it is cut down, drieth up, and withereth.

For we are consumed by Thine anger: * and by Thy wrath are we troubled.

Thou hast set our iniquities before Thee, * our life in the light of Thy countenance.

For all our days are passed away, * and we are consumed by Thine anger.

The works whereon we toil all our years are but frail structures like a spider's web: * the days of our years are threescore years and ten:

And if by reason of strength they be fourscore years, * yet is their increase but labour and sorrow:

For weakness cometh, * and we are cut off.

Who knoweth the power of Thine anger, * or can measure Thy wrath, that he may fear Thee as Thou oughtest to be feared?

Show Thou the might of Thy right hand; * and apply our hearts to wisdom.

Return, O LORD, how long? * and let it intreat Thee concerning Thy servants.

Thou hast satisfied us early with Thy mercy, * and we rejoice and are glad all our days.

We are gladdened for the days wherein Thou hast afflicted us; * for the years wherein we have seen evil.

Look upon Thy servants, and upon Thy works, * and establish their children.

And let the beauty of the LORD our God be upon us; and establish Thou the work of our hands upon us: * yea, the work of our hands establish Thou it.

Antiphon. Lord, Thou hast been our refuge.

Third Antiphon. I meditate.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14).

Antiphon. I meditate upon Thee in the night watches.

Fourth Antiphon. Let us sing.

If this Antiphon be used the Canticle begins with the words, "Unto the LORD."

THE SONG OF MOSES (Exod. xv.)

[On the occasion of the successful escape of the Israëlites through the Red Sea.]

LET us sing unto the LORD, for He hath triumphed gloriously: * the horse and his rider hath He thrown into the sea.

The LORD is my strength and my song, * and He is become my salvation:

He is my God, and I will glorify Him: * my father's God, and I will exalt Him.

The LORD is like a man of war: "THE ALMIGHTY"[1] is His name. * Pharaoh's chariots and his host hath He cast into the sea.

His chosen captains are drowned in the Red Sea. * The depths have covered them: they sank into the bottom as a stone.

Thy right hand, O LORD, is become glorious in power: Thy right hand, O LORD, hath shattered the enemy. * And in the greatness of Thy majesty Thou hast overthrown them that rose up against Thee.

Thou sentest forth Thy wrath,

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[1] But in the present Hebrew text, here stands again the Divine name.

which consumed them as stubble. * And with the blast of Thy fury the waters were gathered together,

The floods stood upright, * and the depths were congealed in the heart of the sea.

The enemy said: I will pursue and overtake, * I will divide the spoil; my soul shall be sated upon them:

I will draw my sword, * mine hand shall destroy them.

Thy wind blew, and the sea covered them; * they sank as lead in the mighty waters.

Who is like unto Thee, O LORD, among the mighty? * who is like unto Thee, glorious in holiness, terrible, and worthy to be praised, doing wonders?

Thou stretchedst out Thy right hand, and the earth swallowed them. * Thou in Thy mercy hast led forth the people which Thou hast redeemed:

And hast borne them in Thy strength, * unto Thine holy habitation.

The people came up and were angry: * sorrow took hold on the inhabitants of Philistia.

Then the princes of Edom were amazed, the mighty men of Moab, trembling took hold upon them: * all the inhabitants of Chanaan melted away.

Let fear and dread fall upon them, * by the greatness of Thine arm:

Let them be as still as a stone: till Thy people pass over, O LORD, * till Thy people pass over, which Thou hast purchased.

Thou shalt bring them in and plant them in the mountain of Thine inheritance, * in Thy most sure dwelling, which Thou hast made, O LORD:

In the Sanctuary, O Lord, which Thine hands have established. * The LORD shall reign for ever and ever.

For the horse of Pharaoh went in with his chariots and with his horsemen into the sea, * and the LORD brought again the waters of the sea upon them:

But the children of Israël went on dry land * in the midst of the sea.

Antiphon. Let us sing gloriously unto the LORD.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*p.* 15).

Antiphon. Praise God in His Sanctuary.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 50).

HYMN.[1]

SEE, the golden dawn is glowing,
While the paly shades are going,
Which have led us far and long,
In a labyrinth of wrong.

May it bring us peace serene;
May it cleanse, as it is clean;
Plain and clear our words be spoke,
And our thoughts without a cloak;

So the day's account shall stand,
Guileless tongue and holy hand,
Steadfast eyes and unbeguiled,
"Flesh as of a little child."

There is One Who from above
Watches how the still hours move
Of our day of service done,
From the dawn to setting sun.

To the Father, and the Son,
And the Spirit, Three and One,
As of old, and as in Heaven,
Now and here be glory given.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Let us serve the Lord * in holiness, and He will deliver us from our enemies.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

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[1] Extracted from hymn by Prudentius; translation by the late Card. Newman.

Friday at Mattins.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

Invitatory. Let us worship the Lord, for * He is our Maker.

Hymn.[1]

MAY the dread Three in One, Who sways
All with His sovereign might,
Accept from us this hymn of praise,
His watchers in the night.

For in the night, when all is still,
We spurn our bed and rise,
To find the balm for ghostly ill,
His bounteous hand supplies.

If e'er by night our envious foe
With guilt our souls would stain,
May the deep streams of mercy flow,
And make us white again;

That so with bodies braced and bright,
And hearts awake within,
All fresh and keen may burn our light,
Undimmed, unsoiled by sin.

Shine on Thine own, Redeemer sweet!
Thy radiance increate
Through the long day shall keep our feet,
In their pure morning state.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. Sing aloud.

If this Antiphon be used the Psalm begins with the words, "Unto God our strength."

In Paschal time only one Antiphon is said for the whole Nocturn. Alleluia.

Psalm LXXX.

[Intituled "Of Asaph." It has a superscription of meaning now uncertain, but part of which perhaps means that it was a Hymn for the vintage.]

SING aloud unto God our strength: * make a joyful noise unto the God of Jacob.

Take a psalm, and bring hither the timbrel: * the pleasant harp with the psaltery.

Blow the trumpet in the new moon,[2] * in the time appointed, on our solemn feast-day.

For this is a statute for Israël: * and a law of the God of Jacob.

This He ordained in Joseph for a testimony, when he went out of the land of Egypt: * he heard a language that he understood not.

He removed his shoulder from the burden, * his hands were done with slaving over the baskets.

Thou calledst upon Me in trouble, and I delivered thee: * I answered thee in the secret place of thunder: I proved thee at the waters of strife.[3]

Hear, O My people, and I will testify unto thee: * O Israël, if thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god.

For I am the Lord thy God, Who brought thee out of the land of Egypt: * open thy mouth wide and I will fill it.

But My people would not hearken unto My voice: * and Israël would not obey Me:

So I gave them up unto their own hearts' lust: * they walked in their own counsels.

O that My people had hearkened unto Me, * that Israël had walked in My ways!

I should quickly have brought their enemies under them, * and turned Mine hand against their adversaries.

The haters of the Lord would have feigned submission unto Him: * but their time should have endured for ever.

He would have fed them also with the finest of the wheat: * and with honey out of the rock would He have satisfied them.

Psalm LXXXI.

[Intituled "A Psalm of Asaph."]

GOD standeth in the congregation of the mighty: * He judgeth among the judges.

How long do ye judge unjustly, * and accept the person of the wicked?[4]

Defend the poor and fatherless: * do justice to the afflicted and needy.

Deliver the poor, * and rid the needy out of the hand of the wicked.

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[1] From a hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

[2] The ordinance referred to in this and the next verses is found in Numb. x. "And the Lord spake unto Moses, saying: Make thee two trumpets of silver, of a whole piece shalt thou make them. . . . And in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before God. I am the Lord your God."

[3] SLH. For "the waters of Meribah" or "strife," see note on Ps. xciv., p. 2.

[4] SLH.

They know not, neither do they understand, they walk on in darkness: * all the foundations of the earth are out of course.

[1] I have said: Ye are gods, * and all of you are children of the Most High;

But ye shall die like men: * and fall like one of the princes.

Arise, O God, judge the earth: * for Thou shalt inherit all nations.

Antiphon. [2] Sing aloud unto God our strength.

Second Antiphon. Thou alone.

Psalm LXXXII.

[Intituled "A Song. A Psalm of Asaph."]

O GOD, who shall be likened unto Thee? * hold not Thy peace, and be not still, O God.

For, lo, Thine enemies make a tumult: * and they that hate Thee have lifted up the head.

They have taken crafty counsel against Thy people, * and consulted against Thine holy ones.

They have said: Come and let us cut them off from being a nation: * that the name of Israël may be no more in remembrance.

For they have consulted together with one consent: * they are confederate against Thee: the tabernacles of Edom,[3] and the Ishmaelites.

Of Moab, and the Hagarenes; Gebal, and Ammon, Amalek, * the "Strangers" with the inhabitants of Tyre.

Assur also is joined with them: * they have holpen the children of Lot.[4]

Do unto them as unto Midian,[5] and Sisera: * as unto Jabin, at the brook of Kishon.

They perished at Endor: * they became as dung for the earth.

Make their nobles like Oreb and like Zeeb; * as Zebah and Zalmunna,

All their princes: * who said: Let us take to ourselves the Sanctuary of God in possession.

O my God, make them like a wheel [of whirling dust]; * and as the stubble before the wind!

As the fire that burneth a wood, * and as the flame that setteth the mountains on fire.

So pursue them with Thy tempest, * and trouble them in Thine anger.

Fill their faces with shame: * and they will seek Thy Name, O LORD!

Let them be confounded and troubled for ever: * yea, let them be put to shame and perish.

And let men know that Thy name is the LORD: * Thou alone art the Most High over all the earth.

Psalm LXXXIII.

[Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over.]

HOW lovely are Thy tabernacles, O LORD of hosts! * my soul longeth and fainteth for the courts of the LORD:

Mine heart and my flesh * rejoice for the living God.

Yea, the sparrow hath found an house, * and the dove a nest for herself, where she may lay her young,

Even Thine altars, O LORD of hosts, * my King and my God!

Blessed are they that dwell in Thine house, O Lord; * they will be ever praising Thee.[6]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to thy Sanctuary,] through the vale of tears,[7] to the place which he hath appointed.

He That hath given the Law will give His blessing; they shall go from strength to strength: * they appear before the God of gods in Zion.

O LORD God of hosts, hear my prayer: * give ear, O God of Jacob![8]

Behold, O God, our shield: * and look upon the face of Thine Anointed.

For a day in Thy courts is better * than a thousand.

I had rather be a menial in the house of my God, * than to dwell in the tents of wickedness.

For God loveth mercy and truth: * the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly. * O LORD of hosts, blessed is the man that trusteth in Thee!

Antiphon. [9] Thou alone art the Most High over all the earth.

Third Antiphon. LORD.

If this Antiphon be used the Psalm begins with the words "Thou hast been favourable."

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

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[1] This verse was quoted by our Lord. John x. 34.

[2] Ps. lxxx. 2.

[3] Of the list of tribes in the next few verses, the Ishmaelites are the inhabitants of Edom; Moab, and the Hagarenes, Gebal, Ammon, Amalek, tribes to the south and south-east of Canaan; the "Strangers" are the Philistines; Assur is Assyria; the children of Lot are the Moabites and Ammonites.

[4] SLH.

[5] The Midianites invaded Israël during the Judgeship of Gideon, who defeated them. Barak had previously, by a great victory between the Kishon and Endor, delivered his people from the tyranny of Jabin king of the Canaanites, whose general, Sisera, lost his life on the occasion. Oreb and Zeeb were two princes, and Zebah and Zalmunna two kings of the Midianites, whom the Israëlites took prisoners and put to death on the second occasion. See Judges iv.–viii.

[6] SLH.

[7] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

[8] SLH.

[9] Ps. lxxxii. 19.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[1]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Psalm LXXXV.

[Intituled "A Prayer of David."]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O Lord: * and shall glorify Thy name.

For Thou art great and doest wondrous things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * longsuffering, and plenteous in mercy and truth.

O look upon me, and have mercy upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

Antiphon. [2] LORD, Thou hast been favourable unto Thy land.

Fourth Antiphon. Her foundation.

If this Antiphon be used the Psalm begins with the words, "Is in the holy mountains."

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

HER foundation is in the holy mountains: * the LORD loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God![3]

I will make mention of Rahab[4] and Babylon * that know me.

Behold the "Strangers,"[5] and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said: This and that man was born in her, * and the Highest Himself hath established her?[6]

The LORD shall make count, when He writeth up the people [and the princes,][7] * of all that are in her.[3]

All they that dwell in thee * are in gladness.

Psalm LXXXVII.

[This Psalm has a long superscription, in which its authorship is attributed to Heman the Ezrahite, one of five brothers, descendants of Zarah, the son of Judah. Four of them were celebrated for wisdom. 3 (1) Kings iv. 31. This Psalm was written for the sons of Korah, and intended to be sung with an accompaniment of pipes and flutes.]

O LORD God of my salvation, * I have cried day and night before Thee.

Let my prayer come before Thee; * incline Thine ear unto my cry.

For my soul is full of troubles: * and my life draweth nigh unto the grave.

I am counted with them that go

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[1] SLH.

[2] Ps. lxxxiv. 2.

[3] SLH.

[4] That is "the Insolent One," namely, Egypt.

[5] *I.e.*, the Philistines.

[6] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.

[7] Displaced from the beginning of the next verse.

down into the pit: * I am as a man that hath no strength, lying nerveless among the dead,

Like the pierced that lie in the grave, whom Thou rememberest no more: * and they are cast off from Thine hand.

They have laid me in the lowest pit, * in darkness and in the shadow of death.

Thy wrath lieth hard upon me, * and Thou hast afflicted me with all Thy waves.[1]

Thou hast put away mine acquaintance far from me: * they have made me an abomination unto them.

I am shut up, and cannot come forth: * mine eyes fail by reason of affliction.

Lord, I have called daily upon Thee: * I have stretched out my hands unto Thee!

Wilt Thou show wonders to the dead? * or can physicians quicken them, so that they may praise Thee?[1]

Shall Thy loving-kindness be declared in the grave, * and Thy faithfulness in destruction?

Shall Thy wonders be known in the dark, * and Thy righteousness in the land of forgetfulness?

But unto Thee have I cried, O Lord: * and in the morning shall my prayer come before Thee.

Lord, why castest Thou off my prayer, * why hidest Thou Thy face from me?

I am afflicted, and in toil from my youth up: * and when I was lifted up, then was I brought down and troubled:

Thy fierce wrath goeth over me, * and Thy terrors have troubled me.

They came round about me all the day like a flood: * they compassed me about together.

Friend and neighbour hast Thou put far from me, * mine acquaintance also, because of my misery.

Antiphon. [2] Her foundation is in the holy mountains.

Fifth Antiphon. Blessed.

Psalm LXXXVIII.

[Intituled "A didactic (?) Poem of Ethan the Ezrahite." This Ethan was a brother of the author of the last Psalm.]

I WILL sing of the mercies * of the Lord for ever.

With my mouth will I make known Thy faithfulness * to all generations.

For Thou hast said: Mercy shall be built up for ever in the heavens: * Thy faithfulness shall be established in them.

I have made a covenant with My chosen, I have sworn unto David My servant: * thy seed will I establish for ever.

And build up thy throne * to all generations.[3]

And the heavens shall praise Thy wonders, O Lord; * Thy faithfulness also in the congregation of the Saints—

For who in heaven can be compared unto the Lord? * Who among the sons of God can be likened unto God?

God, Which is glorious in the assembly of the saints, * great and terrible to all them that are about Him.

O Lord God of hosts, who is like unto Thee? * Thou art strong, O Lord, and Thy faithfulness is round about Thee!

Thou rulest the raging of the sea: * when the waves thereof arise Thou stillest them.

Thou hast broken the "Insolent" one,[4] as one that is slain: * Thou hast scattered Thine enemies with Thy strong arm.

The heavens are Thine, the earth also is Thine, as for the world and the fulness thereof Thou hast founded them: * the North and the South Thou hast created them:

[5] Tabor and Hermon shall rejoice in Thy name. * Thou hast a mighty arm.

Strong is Thine hand, and high Thy right hand: * justice and judgment are the foundations of Thy throne.

Mercy and truth shall go before Thy face. * Blessed is the people that know the joyful sound!

They shall walk, O Lord, in the light of Thy countenance, and in Thy name shall they rejoice all the day: * in Thy righteousness also shall they be exalted.

For thou art the glory of their strength: * and in Thy favour our horn shall be exalted.

For of the Lord is our defence, * and of the Holy One of Israël is our King.

Then Thou spakest in vision to Thine holy ones, and saidst: * I have laid help upon one that is mighty, and have exalted one chosen out of My people.

I have found David My servant: * with Mine holy oil have I anointed him.

For Mine hand shall help him: * Mine arm also shall strengthen him.

The enemy shall prevail nothing against him: * nor the son of wickedness afflict him.

And I will beat down his foes before his face, * and put them that hate him to flight.

And My truth and My mercy shall be with him: * and in My Name shall his horn be exalted.

I will set his hand also in the sea, * and his right hand in the rivers.[6]

He shall cry unto me: Thou art my Father, * my God, and the rock of my salvation.

[7] Also I will make him My first-born, * higher than the kings of the earth.

My mercy will I keep for him for evermore, * and My covenant shall stand fast with him.

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[1] SLH.

[2] Ps. lxxxvi. 1.

[3] SLH.

[4] Rahab—*i.e.*, Egypt.

[5] Two prominent mountains in the North of Syria.

[6] That is;—"I will make his power to be bounded on the West by the Mediterranean, and on the East by the Tigris and Euphrates."

[7] The next verses are a sort of quotation of the Divine message given by Nathan to David. 2 Kings (Sam.) vii. 14-16.

His seed also will I make to endure for ever, * and his throne as the days of heaven.

But if his children forsake My law, * and walk not in My judgments,—

If they break My statutes, * and keep not My commandments,

Then I will visit their transgressions with the rod, * and their iniquity with stripes.

Nevertheless My loving-kindness will I not utterly take from him, * nor fail in My truth.

My covenant also will I not break, * nor make void the thing that is gone out of My lips.

Once have I sworn by Mine holiness, that I will not lie unto David: * his seed shall endure for ever,

And his throne, as the sun before Me: * and as the full moon for ever, and as the faithful witness in heaven.[1]

But Thou hast cast off and despised, * Thou hast put away Thine Anointed.

Thou hast made void the covenant of Thy servant: * Thou hast profaned his crown [by casting] it to the ground.

Thou hast broken down all his hedges: * Thou hast brought his strongholds to ruin.

All that pass by the way spoil him: * he is a reproach to his neighbours.

Thou hast set up the right hand of his adversaries: * Thou hast made all his enemies to rejoice.

Thou hast turned the edge of his sword, * and hast not upholden him in battle.

Thou hast made his brightness to cease, * and cast his throne down to the ground.

The days of his youth hast Thou shortened: * Thou hast covered him with shame.[2]

How long, Lord, wilt Thou hide Thyself, for ever? * Shall Thy wrath burn like fire?

Remember how short my time is: * wherefore hast Thou made all the sons of men in vain?

What man is he that liveth, and shall not see death? * Shall he deliver his soul from the hand of the grave?[3]

Lord, where are Thy former loving-kindnesses, * which Thou swarest unto David in Thy truth?

Remember, Lord, the reproach of Thy servants, * (that I bear in my bosom) even the reproach of many people—

Wherewith Thine enemies have reproached, O Lord— * wherewith they have reproached the woes of Thine Anointed.

Blessed be the Lord for evermore! * Amen, Amen.[4]

Psalm XCIII.

[The Vulgate and the LXX. ascribe this Psalm to David, and assign it to the fourth day of the week.]

THE Lord God to Whom vengeance belongeth, * the God to Whom vengeance belongeth hath shown Himself.

Lift up Thyself, Thou judge of the earth: * render a reward to the proud.

Lord, how long shall the wicked, * how long shall the wicked triumph?

How long shall they utter and speak iniquity? * all the workers of wickedness boast themselves?

They crush Thy people, O Lord! * and afflict Thine heritage.

They slay the widow and the stranger, * and murder the fatherless.

Yet they say: The Lord shall not see, * neither shall the God of Jacob understand.

Understand, ye brutish among the people! * and ye fools, some time be wise!

He That planted the ear, shall He not hear? * or He That formed the eye, can He not see?

He That chastiseth the heathen, shall not He correct? * He That teacheth man knowledge?

The Lord knoweth the thoughts of men, * that they are vanity.

Blessed is the man whom Thou chastenest, O Lord, * and teachest out of Thy law.

That Thou mayest give him rest from the days of adversity, * until the pit be digged for the wicked.

For the Lord will not cast off His people, * neither will He forsake His inheritance.

Until righteousness return unto judgment, * and all the upright in heart follow it.

Who will rise up for me against the evil-doers? * or who will stand up with me against the workers of iniquity?

Unless the Lord had been mine help, * my soul had almost dwelt in the grave.

When I said: My foot slippeth — * Thy mercy, O Lord, held me up.

In the multitude of the sorrows within mine heart, * Thy comforts delight my soul.

[5] Hath the throne of iniquity fellowship with Thee? — * which frameth mischief by a law?

They that gather themselves together against the soul of the righteous, * and condemn the innocent blood—?

But the Lord is my refuge, * and my God is the stay of my trust.

And He shall bring upon them their own iniquity, and shall cut them off in their own wickedness: * the Lord our God shall cut them off.

Antiphon. [6] Blessed be the Lord for evermore.

Sixth Antiphon. Sing.

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[1] SLH. Is the "faithful witness" the rainbow? See Gen. ix. (Thursday after Sexagesima Sunday.)

[2] SLH.

[3] SLH.

[4] Here ends the third of the five books into which the Psalter is divided.

[5] This verse is translated according to the sense of the Hebrew, the LXX., Aquila, Symmachus, Theodotion, and St Jerome, but the Latin has the second, instead of the third, person singular in the last clause.

[6] Ps. lxxxviii. 53.

Psalm XCV.

[In I Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the LORD a new song: * sing unto the LORD, all the earth.

Sing unto the LORD, and bless His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.[1]

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established" — perhaps meaning after the usurpation of Absolom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O LORD!

For thou, LORD, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Antiphon. [2] Sing unto the LORD, and bless His name.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. Send forth the Lamb, O Lord, the ruler of the land.

Answer. From the "Rock" of the wilderness unto the mount of the daughter of Zion.

During the rest of the year.

Verse. [3] Let my prayer come before Thee, O Lord.

Answer. Incline Thine ear unto my cry.

In Lent.

Verse. He shall cover thee with His wings.

Answer. And under His feathers shalt thou trust.

In Passion time.

Verse. O Lord, save me from the lion's mouth.

Answer. And mine affliction from the horns of the unicorns.

In Paschal time.

Verse. The Lord is risen indeed, Alleluia.

Answer. And hath appeared unto Simon, Alleluia.

The rest is the same as the Second Nocturn on the preceding Sunday, only the Lessons, and sometimes the Responsories, are those of the day.

Simple Feasts. It is to be remembered that when a Simple Feast is kept on Friday, the Invitatory and Hymn are of the Feast, being taken from the Common of Saints of the class, unless specially given.

Then the Psalms and Antiphons of the Week-day, as given above. Then is said a Verse and Answer as follows:

In the Simple Office for one or many Martyrs in Paschal time.

Verse. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia.

Answer. Even unto everlasting. Alleluia.

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[1] In I Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israël for ever and ever. And all the people said: 'Amen' and praised the LORD"—possibly in Ps. cxxxv.

[2] Ps. xcv. 2.

[3] Ps. lxxxvii. 3.

In the Simple Office for one Martyr, (out of Paschal time).

Verse. [1] Thou hast set a crown, O Lord, of precious stones.

Answer. Upon his head.

In the Simple Office for many Martyrs, (out of Paschal time).

Verse. [2] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

In the Simple Office for a Bishop and Confessor.

Verse. [3] The Lord chose him for a priest unto Himself.

[*In Paschal time, add* Alleluia.]

Answer. To offer up unto Him the sacrifice of praise.

[*In Paschal time, add* Alleluia.]

In the Simple Office for a Confessor not a Bishop.

Verse. [4] The mouth of the righteous shall speak wisdom.

[*In Paschal time, add* Alleluia.]

Answer. And his tongue talk of judgment.

[*In Paschal time, add* Alleluia.]

For one Holy Woman, of whatever kind.

Verse. [5] God shall give her the help of His countenance.

[*In Paschal time, add* Alleluia.]

Answer. God is in the midst of her, she shall not be moved.

[*In Paschal time, add* Alleluia.]

The others, as well as what follows, to the end of the Service, are taken from the Second Nocturn of the Office common to Saints of the class, unless something special be appointed. The Lessons are arranged according to the rules in Chapter xxvi. 4 *of the general Rubrics. The Hymn,* "We praise Thee, O God," *is said at the end, instead of a Third Responsory. The Responsories are arranged according to the rules in Chapter* xxvii. 4 *of the General Rubrics. Thus:—*

The Lord's Prayer is said:

OUR Father (*inaudibly*), Who art in heaven, Hallowed be Thy Name. Thy Kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Then this Absolution:

MAY His loving kindness and mercy help us, Who liveth and reigneth with the Father, and the Holy Ghost, world without end.

Answer. Amen.

Then the Reader says:

Sir, be pleased to give the blessing.

First Blessing, if the Lesson be from Scripture.

God the Father, the Almighty,
Show on us His grace and mercy.
Answer. Amen.

First Blessing, if the Lesson be of an Homily.

May the Gospel's saving Lord
Bless the reading of His Word.
Answer. Amen.

First Blessing on a Simple Feast.

May His blessing be upon us,
Who doth live and reign for ever.
Answer. Amen.

Then is read the First Lesson from Scripture or from the Homily, or, on a Simple Feast, either the First from Scripture, or, if the Saint or Saints have two Lessons, the whole three Scripture Lessons read together as one.

Then the First Responsory, unless otherwise directed. On a week-day kept as such, this is the First Responsory of the preceding Sunday. On a Simple Feast, it is the First Responsory in the Common Office for the class to which the Saint belongs.

Then the Reader says:

Sir, be pleased to give the blessing.

Second Blessing, if the Lesson be of Scripture.

May Christ to all His people give
For ever in His sight to live.
Answer. Amen.

Second Blessing, if the Lesson be from an Homily.

God's most mighty strength alway
Be His people's staff and stay.
Answer. Amen.

Second Blessing, for a Simple Feast.

He (*or* She *or* They) whose feast-day we are keeping
Plead for us before the Lord.
Answer. Amen.

Then is read the Second Lesson, either from the Scripture or from an Homily, or, on a Simple Feast, either the Second and Third Lessons from Scripture read together as one, or, if the Saint or Saints have two Lessons, the first of these.

Then the Second Responsory, unless otherwise directed. On a week-day kept as such, this is the Second Responsory of the preceding Sunday, but in Paschal time there is added to it:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

And the Answer of the Responsory is repeated again.

On a Simple Feast the Second Responsory in the Common Office for the class to which the Saint belongs, with the addition of "Glory be to the Father," *&c., and the repetition of the Answer.*

Then the Reader says:

Sir, be pleased to give the blessing.

Third Blessing, if the Lesson be of Scripture.

May the Spirit's fire divine
In our inmost being shine.
Answer. Amen.

Third Blessing, for a Simple Feast, or if the Lesson be from an Homily.

May He that is the Angels' King
To that high realm His people bring.
Answer. Amen.

Then is read the Third Lesson either from Scripture, or of the Homily, or, on Simple Feasts, the Second or only Lesson of the Saint.

Then, on Simple Feasts and on any day in Paschal time is said the Hymn, "We praise Thee, O God." *But on week-days kept as such out of Paschal time the Third Responsory of the preceding Sunday.*

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[1] Ps. xx. 3.
[2] Ps. lxvii. 3.
[3] Ecclus. xlv. 16.
[4] Ps. xxxvi. 30.
[5] Ps. xlv. 5, (Alexandrian version).

Friday at Lauds.

THE SIXTH DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Uphold mine heart.

Psalm L.

Have mercy upon me, &c., (*p.* 49).

Antiphon. Uphold mine heart with Thy free spirit, O God.

Second Antiphon. In Thy faithfulness.

Psalm CXLII.

[Intituled "A Psalm of David," and the Vulgate and the LXX. add, "when he was being persecuted by Absolom his son."]

HEAR my prayer, O LORD, give ear to my supplication in Thy faithfulness: * answer me, in Thy righteousness.

And enter not into judgment with Thy servant: * for in Thy sight shall no man living be justified.

For the enemy hath persecuted my soul: * he hath smitten my life down to the ground:

He hath made me to dwell in darkness, as those that have been long dead. * Therefore is my spirit overwhelmed within me: mine heart within me is troubled.

I remember the days of old: I meditate on all thy works: * I muse on the works of Thine hands.

I stretch forth mine hands unto Thee: * my soul [thirsteth] after Thee, as a thirsty land.[1]

Hear me speedily, O LORD: * my spirit faileth:

Hide not Thy face from me, * lest I be like unto them that go down into the pit.

Cause me to hear Thy lovingkindness in the morning: * for in Thee do I trust:

Cause me to know the way wherein I should walk: * for I lift up my soul unto Thee.

Deliver me, O LORD, from mine enemies: I flee unto Thee to hide me. * Teach me to do Thy will: for Thou art my God.

Let Thy good Spirit lead me into the land of uprightness. * For Thy name's sake, O LORD, Thou shalt quicken me in Thy righteousness.

Thou shalt bring my soul out of trouble: * and of Thy mercy cut off mine enemies,

And destroy all them that afflict my soul: * for I am Thy servant.

Antiphon. In Thy faithfulness, answer me, O Lord.

Third Antiphon. O Lord.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14).

Antiphon. O Lord, cause Thy face to shine upon us.

Fourth Antiphon. O LORD, I have heard.

If this Antiphon be used the Canticle begins with the words, "Thy speech."

THE SONG OF HABAKKUK THE PROPHET. (Hab. iii.)

[Intituled "A prayer of Habakkuk the Prophet" with a direction, perhaps musical.]

O LORD, I have heard tell of Thee: * and was afraid:

O LORD, revive Thy work * in the midst of the years;

In the midst of the years shalt Thou make it known: * in wrath, Thou wilt remember mercy.

God shall come from "the South," * and the Holy One from Mount Paran.[2]

His glory covered the heavens, * and the earth was full of His praise.

His brightness was as the light: * He had horns[3] coming out of His hand:

There was the hiding of His power. * Before Him went death.

And the destroyer went forth at His feet. * He stood and measured the earth:

He beheld, and drove asunder the nations: * and the everlasting mountains were crushed:

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[1] SLH.

[2] SLH. "The South" is, in the original, "Teman," the name of a country and nation eastward of Idumea, but used for the south generally. Paran, or Pharan, is an uncultured and mountainous region, lying between Arabia Petræa, Palestine, and Idumea. The passage is an imitation of the words of Moses when blessing the tribes. Deut. xxxiii. 2. "The LORD came from Sinai, and rose up from Seir unto them; He stirred forth from Mount Paran, and He came with ten thousands of Saints: from His right hand went a fiery law for them."

[3] Gesenius says "'Horns' is here used of flashes of lightning, just as the Arabian poets compare the first beams of the rising sun to horns, and call the sun itself a gazelle."

The everlasting hills did bow: * because the Eternal passed by.[1]

I saw the tents of Ethiopia in affliction: * the curtains of the land of Midian did tremble.[2]

Wast Thou displeased against the rivers, O LORD? * was Thine anger against the rivers? Thy wrath against the sea?

That Thou didst ride upon Thine horses, * and Thy chariots were salvation?

Thou didst seize and draw Thy bow, * according to the oaths that Thou utteredst unto the tribes.[3]

Thou didst cleave the rivers of the earth: the mountains saw Thee and they trembled: * the overflowing of the water passed by:

The deep uttered his voice: * he lifted up his hands on high.

The sun and moon stood still in their habitation: * at the light of Thine arrows they went forth, at the shining of Thy glittering spear.

Thou didst tread down the land in indignation: * Thou didst thresh the heathen in anger.

Thou wentest forth for the salvation of Thy people, * even for salvation with Thine Anointed.[4]

Thou didst smite the head of the house of the wicked:[5] * Thou didst lay bare the foundation unto the neck.[6]

Thou didst curse his sceptre, even the head of his fighting men, * when they came out as a whirlwind to scatter me:

Their rejoicing was as the rejoicing of him * that devoureth the poor secretly.

Thou didst make a way in the sea for Thine horses, * through the mire of great waters.

I heard, and my belly trembled: * my lips quivered at the voice:

Let rottenness enter into my bones, * and corruption swarm under me:

That I may rest in the day of trouble: * that I may go up unto our people that are girded.[7]

Although the fig-tree shall not blossom, * neither shall fruit be in the vines:

The labour of the olive shall fail, * and the fields shall yield no meat:

The flock shall be cut off from the fold, * and there shall be no herd in the stalls:

Yet will I rejoice in the LORD: * I will joy in the God of my salvation.[8]

The LORD God is my strength: * and He will make my feet like hinds' feet:

And He will lead me forth, to make me to walk upon mine high places, * as a conqueror, to sing praises unto Him.[9]

Antiphon. O LORD, I have heard Thy speech, and was afraid.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, from the heavens, &c., (*p.* 15).

Antiphon. Praise God with the timbrel and dance.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 50).

HYMN.[10]

GLORY of the eternal Heaven,
  Blessed Hope to mortals given,
Of the Almighty Only Son,
And the Virgin's Holy One;
Raise us, Lord, and we shall rise
  In a sober mood,
And a zeal which glorifies
  Thee from gratitude.

Now the day-star keenly glancing,
Tells us of the sun's advancing;
While the unhealthy shades decline,
Rise within us, Light Divine!
Rise, and, risen, go not hence,
  Stay and make us bright,
Streaming through each cleansèd sense,
  On the outward night.

Then the root of faith shall spread
In the heart new fashionèd;
Gladsome hope shall spring above,
And shall bear the fruit of love.
To the Father, and the Son,
  And the Holy Ghost,
Here be glory, as is done,
  By the Angelic host.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Through the tender mercy of our God * the day-spring from on high hath visited us.

Commemoration of the Cross before the other Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

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[1] The present Hebrew simply is "*The* ways *are* everlasting to Him."

[2] Proper name of an Arabian nation whose territory lay from the eastern shore of the Ælanitic Gulf as far as the land of Moab.

[3] SLH. [4] Moses? [5] Pharaoh?

[6] SLH. Some critics read "of the rock" instead of "unto the neck."

[7] Accinctum. The Latin translator probably meant "girt," as the dead were girt, cf. John xi. 44.

[8] Jesu Meo. So the Hebrew.

[9] This last clause seems to be only a musical direction, which has got confounded with the text. Some translate it: "Given to the leader of the string band."

[10] Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

Saturday at Mattins.

THE SABBATH.

All as on Sunday, except as otherwise given here.

Invitatory. O come, let us worship * the Lord our God.

HYMN.[1]

FATHER of mercies infinite,
Ruling all things that be,
Who, shrouded in the depth and height,
Art One, and yet art Three;

Accept our chants, accept our tears,
A mingled stream we pour;
Such stream the laden bosom cheers,
To taste Thy sweetness more.

Purge Thou with fire the o'ercharged mind,
Its sores and wounds profound;
And with the watcher's girdle bind
The limbs which sloth has bound.

That they who with their chants by night
Before Thy presence come,
All may be fill'd with strength and light
From their eternal home.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done
In every time and place.
Amen.

Only one Nocturn is said.

Antiphon. For the Lord.

In Paschal time only one Antiphon is said for the whole Nocturn. Alleluia.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * have gotten Him the victory.

The LORD hath made known His salvation: * His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy, * and His truth towards the house of Israël.

All the ends of the earth have seen * the salvation of our God.

Make a joyful noise unto the LORD, all the earth, * make a loud noise and rejoice, and sing praise.

Sing unto the LORD with the harp, with the harp and the voice of a psalm. * With trumpets and sound of cornet,

Make a joyful noise before the LORD, the King. * Let the sea roar, and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the LORD. * For He cometh to judge the earth:

With righteousness shall He judge the world, * and the people with equity.

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

THE LORD reigneth, be the people never so impatient: * He sitteth upon the Cherubim, be the earth never so unquiet.

The LORD is great in Zion: * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy: * and the King's majesty loveth judgment.

Thou dost establish equity: * Thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at His footstool: * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the LORD, and He answered them. * He spake unto them in the cloudy pillar:

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O LORD our God! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the LORD our God and worship at His holy hill: * for the LORD our God is Holy.

Antiphon. [2] For the Lord hath done marvellous things.

When the following Psalm, "Make a joyful noise unto God, all ye lands," *is to be said at Lauds (as would be the case, for instance, if Christmas Eve fell on a Saturday) it is not said here, nor its Antiphon. But instead is said Psalm* xci., "It is a good thing to give thanks unto the LORD," *from the Saturday Lauds which are to be displaced, with the Antiphon,* "It is a good thing * to give thanks unto the LORD," *in which case the Psalm begins with the words* "To give thanks unto the LORD."

Second Antiphon. Make a joyful noise.

If this Antiphon be used, the Psalm begins with the words, "Unto GOD, all ye lands."

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[1] Another hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

[2] Ps. xcvii. 1.

Psalm XCIX.

[Intituled "A Psalm of thanksgiving." The Targum has "A Psalm for the Sacrifice of thanksgiving."]

MAKE a joyful noise unto God, all ye lands: * serve the Lord with gladness.

Come before His presence, * with singing.

Know ye that the Lord, He is God: * it is He That hath made us, and not we ourselves:

We are His people, and the sheep of his pasture. * Enter into His gates with thanksgiving, and into His courts with praise: give thanks unto Him,

Praise His Name. For the Lord is good, His mercy is everlasting: * and His truth endureth to all generations.

Psalm C.

[Intituled "A Psalm of David."]

I WILL sing of mercy and judgment, * unto Thee, O Lord!

I will sing and behave myself wisely in a perfect way. * O when wilt Thou come unto me?

I walked within mine house, * in the innocence of mine heart.

I set no wicked thing before mine eyes: * I hate the work of them that turn aside.

A froward heart cleaveth not unto me: * the wicked person that turned aside from me, I would not know.

Whoso privily slandered his neighbour, * him did I expose.

Him that had an high look and a proud heart: * with him I will not eat.

Mine eyes are upon the faithful of the land, that they may dwell with me: * he that walked in a perfect way, he ministered unto me.

He that doeth proud things shall not dwell within mine house: * he that speaketh wickedness was not upright in my sight.

I will early destroy all the wicked of the land: * that I may cut off all wicked doers from the city of the Lord.

Antiphon. [1] Make a joyful noise unto God, all ye lands.

Third Antiphon. O God.

Psalm CI.

[Intituled "A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before the Lord."]

HEAR my prayer, O Lord, * and let my cry come unto Thee.

Hide not Thy face from me: * in the day when I am in trouble incline Thine ear unto me.

In the day when I call upon Thee, * answer me speedily.

For my days are wasted away like smoke: * and my bones are consumed as a firebrand.

I am smitten like grass, and mine heart is withered: * for I have forgotten to eat my bread.

By reason of the voice of my groaning * my bones cleave to my flesh.

I am like a pelican of the wilderness: * I am like an owl in his hole.

I watch, * and am as a sparrow alone upon the house-top.

Mine enemies reproached me all the day: * and they that praised me are sworn together against me.

For I have eaten ashes like bread, * and mingled my drink with weeping:

Because of thine indignation and wrath: * for Thou hast lifted me up and cast me down.

My days are like a shadow that declineth: * and I am withered like grass.

But Thou, O Lord, endurest for ever, * and Thy remembrance unto all generations.

Thou shalt arise and have mercy upon Zion: * for the time to favour her, yea, the set time, is come.

For Thy servants take pleasure in her stones: * and have pity on her dust.

So the heathen shall fear Thy name, O Lord, * and all the kings of the earth Thy glory.

When the Lord shall build up Zion, * He shall appear in His glory.

He hath had regard unto the prayer of the destitute, * and hath not despised their supplication.

Let this be written for the generation to come: * and the people which shall be created shall praise the Lord.

For He hath looked down from the height of His sanctuary: * from heaven did the Lord behold the earth:

To hear the groaning of the prisoners, * to loose the children of the slain.

To declare the name of the Lord in Zion, * and His praise in Jerusalem.

When the people are gathered together, * and the kings, to serve the Lord.

[2] He answered him in the way of his strength: * Show me the shortness of my days.

Call me not away in the midst of my days: * Thy years are unto all generations.

Thou, Lord, in the beginning, hast laid the foundation of the earth: * and the heavens are the works of Thine hands.

They shall perish, but Thou remainest: * and they all shall wax old as doth a garment:

And as a vesture shalt Thou change them, and they shall be changed: * but Thou art the Same, and Thy years shall not fail.

The children of Thy servants shall continue: * and their seed shall be established for ever.

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[1] Ps. xcix. 1.

[2] "He" may be taken for the "afflicted man" who has just given utterance to his hopes of a brighter future. The Hebrew, (as now pointed,) reads: "He afflicted in the way his (my) strength, he cut short my days." The Alexandrian translators using an unpointed text, took the opening word of the clause to mean, "he answered" instead of "he afflicted" as they might easily do, the letters being the same for either word. The Hebrew text itself is not quite settled.

Psalm CII.

[Intituled "of David."]

BLESS the LORD, O my soul: * and all that is within me, bless His holy name.

Bless the LORD, O my soul, * and forget not all His benefits.

Who forgiveth all thine iniquities: * Who healeth all thy diseases.

Who redeemeth thy life from destruction: * Who crowneth thee with loving-kindness and tender mercies.

Who satisfieth thy desire with good things: * thy youth is renewed like the eagle's.

The LORD executeth mercy, * and judgment for all that are oppressed.

He made known His ways unto Moses, * His will unto the children of Israël.

The LORD is merciful and gracious: * slow to anger, and plenteous in mercy.

He will not always chide: * neither will He keep His anger for ever.

He hath not dealt with us after our sins: * nor rewarded us according to our iniquities.

For as the heaven is high above the earth, * so great is His mercy toward them that fear Him.

As far as the east is from the west, * so far hath He removed our transgressions from us.

Like as a father pitieth his children, so the LORD pitieth them that fear Him. * For He knoweth our frame;

He remembereth that we are dust: * as for man, his days are as grass, as a flower of the field so shall he flourish.

For the wind passeth over it, and it is gone, * and the place thereof shall know it no more.

But the mercy of the LORD is from everlasting * to everlasting upon them that fear Him,

And His righteousness unto children's children; * to such as keep His covenant,

And to those that remember His commandments, * to do them.

The LORD hath prepared His throne in heaven, * and His kingdom shall rule over all.

Bless the LORD, all ye His Angels, * that excel in strength, that do His commandments, to hearken unto the voice of His word.

Bless ye the LORD, all ye His hosts: * ye ministers of His that do His pleasure.

Bless the LORD, all His works: * in all places of His dominion; bless the LORD, O my soul!

Antiphon. [1] O God, let my cry come unto Thee.

Fourth Antiphon. Bless the LORD.

If this Antiphon be used the Psalm begins with the words, "O my soul."

Psalm CIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

BLESS the LORD, O my soul: * O LORD my God, Thou art very great!

Thou art clothed with honour and majesty, * covering Thyself with light as with a garment!

Who stretchest out the heavens like a curtain, * Who coverest their upper chambers with the waters!

Who makest the clouds Thy chariot, * Who walkest upon the wings of the wind!

Who makest Thine Angels spirits: * and Thy ministers a flame of fire![2]

Who layest the foundations of the earth; * it shall not be removed for ever!

Thou coveredst it with the deep as with a garment, * the waters stood above the mountains.

At Thy rebuke they fled: * at the voice of Thy thunder they hasted fearfully away.

The mountains go up, and the valleys go down, * into the place which Thou hast founded for them.

Thou hast set a bound, that they may not pass over: * that they turn not again to cover the earth.

Who sendeth springs into the valleys: * the waters run among the hills.

All the beasts of the field drink thereof: * the wild asses seek them in their thirst.

By them build the fowls of the heaven their habitation; * they sing among the rocks.

He watereth the hills from His upper chambers: * the earth is satisfied with the fruit of Thy works.

He causeth the grass to grow for the cattle, * and herb for the service of men:

That Thou mayest bring forth food out of the earth, * and wine that maketh glad the heart of man;

Oil to make his face to shine, * and bread to strengthen man's heart.

The trees of the field are filled [with sap], the cedars of Lebanon also, which He hath planted: * there the birds make their nests.

The stork's nest is the highest among them: * the high hills are a refuge for the wild goats, and the rocks for the conies.

He hath appointed the moon for seasons: * the sun knoweth his going down.

Thou makest darkness, and it is night: * wherein all the beasts of the forest do come forth.

The young lions roar after their prey, * and seek their meat from God.

The sun ariseth, and they gather themselves together: * and lay them down in their dens.

Man goeth forth unto his work, * and to his labour, until the evening.

O LORD, how manifold are Thy works! * in wisdom hast Thou made them all: the earth is full of Thy riches.

So is this great and wide sea: * wherein are things creeping innumerable.

Both small and great beasts: * there go the ships;

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[1] Ps. ci. 1.

[2] So is this passage translated, Heb. i. 7.

There is that Leviathan whom Thou hast made to play with him: * these all wait upon Thee, that Thou mayest give them their meat in due season.

That thou givest them, they gather: * when Thou openest Thine hand, they are all filled with good.

Thou hidest Thy face, they are troubled: * Thou takest away their breath, they die, and return to their dust.

Thou sendest forth Thy spirit, and they are created: * and Thou renewest the face of the earth.

Let the glory of the LORD endure for ever! * the LORD shall rejoice in His works.

He looketh on the earth and maketh it to tremble: * He toucheth the mountains and they smoke.

I will sing unto the LORD as long as I live: * I will sing praise to my God while I have my being.

My meditation of Him shall be sweet: * I will be glad in the LORD.

Let the sinners be consumed out of the earth, and let the wicked be no more: * bless thou the LORD, O my soul![1]

Psalm CIV.

[The first fifteen verses of this Psalm are found in a slightly different edition in I Par. (Chron.) xvi. as the first part of a Psalm given by David to Asaph and his brethren, on the day that the ark was brought to Jerusalem. The rest is our present Psalm xcv., which see with the notes, p. 85. The Vulgate and the LXX. prefix "Alleluia."]

O GIVE thanks unto the LORD, and call upon His name: * make known His deeds among the heathen.

Sing unto Him, and sing psalms unto Him: * talk ye of all His wondrous works.

Glory ye in His holy name: * let the heart of them rejoice that seek the LORD.

Seek the LORD, and be strong: * seek His face evermore.

Remember His marvellous works that He hath done: * His wonders and the judgments of his mouth.

O ye seed of Abraham, His servant, * ye children of Jacob His chosen!

He is the LORD our God: * His judgments are in all the earth.

He hath remembered His covenant for ever, * the word which He commanded to a thousand generations—

[The covenant] that He made with Abraham: * and His oath unto Isaac.

And He confirmed the same unto Jacob for a law, * and to Israël for an everlasting covenant.

Saying: Unto thee will I give the land of Canaan, * the lot of your inheritance.

When they were but a few men in number, * very few, and strangers in it.

And they went from one nation to another, * and from one kingdom to another people.

He suffered no man to do them wrong: * yea, He reproved kings for their sakes.

Touch not Mine anointed, * and do My prophets no harm.[2]

Moreover He called for a famine upon the land: * and brake the whole staff of bread.

He sent a man before them: * Joseph was sold for a servant:

Whose feet they hurt with fetters, the iron entered into his soul. * Until his word came,

The word of the LORD tried him: * the king sent and loosed him; even the ruler of the people, and let him go free.

He made him lord of his house, * and ruler of all his substance.

To instruct his princes at his pleasure, * and teach his elders wisdom.

Israël also came into Egypt, * and Jacob sojourned in the land of Ham.

And He increased His people greatly: * and made them stronger than their enemies.

He turned their heart to hate His people, * and to deal subtilly with his servants.

He sent Moses His servant, * and Aaron whom He had chosen.

He showed signs among them, * and wonders in the land of Ham.

He sent darkness and made it dark: * He made not His words of none effect.

He turned their waters into blood, * and slew their fish.

Their land brought forth frogs, * in the chambers of their kings.

He spake, and there came divers sorts of flies, * and lice in all their coasts.

He gave them hail for rain, * flaming fire in their land.

He smote their vines also and their fig-trees, * and brake the trees of their coasts.

He spake, and the locust came, and the caterpillar, * without number,

And ate up all the herb in their land, * and devoured all the fruit of their ground.

He smote also all the first-born in their land, * the chief of all their travail.

He brought them forth also with silver and gold: * and there was not one feeble person among their tribes.

Egypt was glad when they departed: * for the fear of them fell upon them.

He spread a cloud for a covering, * and fire to give light in the night.

They asked, and the quail came, * and He satisfied them with the bread of heaven.

He opened the rock and the waters gushed out, * the rivers ran through the dry places.

For He remembered His holy promise, * that He made unto Abraham His servant.

And He brought forth His people with joy, * and His chosen with gladness.

And gave them the lands of the heathen, * and they inherited the labour of the peoples.

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[1] "Alleluia" is here appended in the Hebrew.

[2] Here ends the portion found in I Par. (Chron.) xvi. 22.

That they might observe His statutes, * and keep His laws.

[Here the Hebrew adds "Alleluia."]

Antiphon. [1] Bless the LORD, O my soul!

Fifth Antiphon. Visit us.

Psalm CV.

[Superscribed "Alleluia."]

O GIVE thanks unto the LORD, for He is good: * for His mercy endureth for ever.

Who can utter the mighty acts of the LORD? * who can show forth all His praise?

Blessed are they that keep judgment, * and they that do righteousness at all times.

Remember us, O LORD, with the favour that Thou showest unto Thy people: * O visit us with Thy salvation:

That I may see the good of Thy chosen, that I may rejoice in the gladness of Thy people, * that Thou mayest be praised in Thine inheritance.

We have sinned with our fathers: * we have done wickedly, we have committed iniquity.

Our fathers considered not Thy wonders in Egypt: * they remembered not the multitude of Thy mercies,

But provoked Him when they went up unto the sea, * even the Red Sea.

Nevertheless He saved them for His name's sake, * that He might make His mighty power to be known.

He rebuked the Red Sea also, and it was dried up: * and He led them through the depths as through the wilderness.

And He saved them from the hand of them that hated them, * and redeemed them from the hand of the enemy.

And the waters covered their enemies: * there was not one of them left.

And they believed His words: * and sang His praise.

They soon forgot His works: * and waited not for His counsel.

And lusted exceedingly in the wilderness: * and tempted God in the desert.

And He gave them their request, * and sent fulness into their soul.

They provoked Moses also in the camp, * and Aaron, the saint of the LORD.

The earth opened and swallowed up Dathan, * and covered the company of Abiram.[2]

And a fire was kindled in their assembly, * the flame burned up the wicked.

[3] They made a calf also in Horeb, * and worshipped the graven image.

Thus they changed their Glory * into the similitude of a calf that eateth grass.

They forgat God their Saviour, * Who had done great things in Egypt, wondrous works in the land of Ham, terrible things by the Red Sea.

Therefore He said that He would cut them off, * had not Moses His chosen stood before Him in the breach,

To turn away His wrath, lest He should destroy them: * yea, they despised the pleasant land;

They believed not His words: but murmured in their tents: * they hearkened not unto the voice of the LORD.

He also lifted up His hand against them, * to overthrow them in the wilderness.

To overthrow their seed also among the nations, * and to scatter them in the lands.

They joined themselves also unto Baal-peor,[4] * and ate the sacrifices of the dead.

And they provoked Him to anger with their inventions: * and the carcasses lay thick among them.

Then stood up Phinehas and made a propitiation: * and the plague was stayed.

And that was counted unto him for righteousness, * unto all generations for evermore.

They angered Him also at the waters of "Provocation,"[5] * so that it went ill with Moses for their sakes; because they provoked his spirit;

So that he spake unadvisedly with his lips.[6] * They did not destroy the nations concerning whom the LORD commanded them:[7]

And they were mingled among the heathen, and learned their works, and served their idols: * and it became a snare to them.

Yea, they sacrificed their sons * and their daughters unto devils.

And shed innocent blood, * even the blood of their sons and of their daughters, whom they sacrificed unto the idols of Chanaan:

And the land was polluted with blood. They were defiled also with their own works, * and went a whoring with their own inventions.

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[1] Ps. cii. 1.

[2] Numbers xvi. They tried to stir up a rebellion against Moses and Aaron, upon levelling principles, "and the earth opened her mouth and swallowed them up," while some of their partizans were consumed by a fire which issued from the sanctuary.

[3] For the well-known history of the golden calf, see Exod. xxxii.

[4] *i.e.*, "the Lord of Mount Peor," an idol of the Moabites. The whole history of this lapse of the Israëlites, and how Phinehas stopped the plague by killing one pair of the transgressors, is in Numbers xxv. "And the LORD spake unto Moses, saying: Phinehas, the son of Eleazar, the son of Aaron the Priest, hath turned My wrath away from the children of Israël. . . . Behold, I give unto him My covenant of peace; and he shall have it, and his seed after him, even the covenant of an everlasting Priesthood."

[5] Meribah. See note on Ps. xciv., p. 2.

[6] Numbers xx. 10. "And Moses . . . said unto them: Hear now, ye rebels, must we fetch you water out of this rock?" v. 12. "And the LORD spake unto Moses and Aaron: Because ye believed Me not, to sanctify Me in the eyes of the children of Israël, therefore ye shall not bring this congregation into the land which I have given them."

[7] In Judges i. 21 to the end, is a long list of the districts of idolaters whom they left in Canaan and among whom they lived.

Therefore was the wrath of the Lord kindled against His people, * and He abhorred His own inheritance.

And He gave them into the hand of the heathen: * and they that hated them ruled over them.

Their enemies also oppressed them, and they were brought into subjection under their hand. * Many times did He deliver them,

But they provoked Him with their counsel, * and they were brought low for their iniquity.

But He regarded their affliction, * and heard their cry.

And He remembered His covenant, * and repented according to the multitude of His mercies.

He made them also to be pitied * of all those that carried them captives.

Save us, O Lord our God, * and gather us from among the nations!

To give thanks unto Thy holy Name, * and to triumph in Thy praise.

Blessed be the Lord God of Israël from everlasting to everlasting: * and let all the people say: Amen, Amen.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm. Here ends the fourth of the five books into which the Psalter is divided.]

Psalm CVI.

O GIVE thanks unto the Lord, for He is good: * for His mercy endureth for ever.

Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy: * and gathered them out of the lands,

From the rising of the sun and from the setting thereof, * from the north and from the south.

They wandered in the wilderness in a dry land: * they found no pathway to a city to dwell in:

Hungry and thirsty, * their soul fainted in them.

Then they cried unto the Lord in their trouble; * and He delivered them out of their distresses.

And He led them forth by the right way, * that they might go to a city to dwell in.

O that men would praise the Lord for His goodness: * and for His wonderful works to the children of men!

For He satisfieth the longing soul: * and filleth the hungry soul with goodness.

Such as sit in darkness and in the shadow of death, * being bound in affliction and iron.

Because they rebelled against the words of God, * and contemned the counsel of the Most High.

Therefore their heart was brought down with labour: * they fell down, and there was none to help.

Then they cried unto the Lord in their trouble: * and He delivered them out of their distresses.

And He brought them out of darkness and the shadow of death: * and brake their bands in sunder.

O that men would praise the Lord for His goodness: * and for His wonderful works to the children of men!

For He hath broken the gates of brass, * and cut the bars of iron in sunder.

He saved them from the way of their transgression: * for they were afflicted because of their iniquities.

Their soul abhorred all manner of meat: * and they drew near even unto the gates of death.

Then they cried unto the Lord in their trouble: * and He delivered them out of their distresses.

He sent His word and healed them, * and delivered them from their straits.

O that men would praise the Lord for His goodness: * and for His wonderful works to the children of men!

Yea, let them sacrifice the sacrifice of thanksgiving, * and declare His works with rejoicing.

They that go down to the sea in ships, * and do business in great waters;

These see the works of the Lord, * and His wonders in the deep.

He commandeth, and the stormy wind riseth, * and the waves thereof are lifted up.

They mount up to the heaven, and go down again to the depths: * their soul is melted because of trouble.

They reel to and fro, and stagger like a drunken man, * and are at their wits' end.

Then they cry unto the Lord in their trouble, * and He delivereth them out of their distresses.

And He maketh the storm a calm, * and the waves thereof are still.

And they are glad because [the breakers] be quiet: * so He bringeth them unto their desired haven.

O that men would praise the Lord for His goodness: * and for His wonderful works to the children of men!

Let them exalt Him also in the congregation of the people, * and praise Him in the assembly of the elders.

He turneth the rivers into a wilderness, * and the water-springs into dry ground;

A fruitful land into a salt desert, * for the wickedness of them that dwell therein.

He turneth the wilderness into a standing-water, * and dry ground into water-springs.

And there He maketh the hungry to abide, * and they prepare a city to dwell in:

And sow the fields, and plant vineyards, * and bring forth fruits of increase.

He blesseth them also, and they are multiplied greatly: * and He suffereth not their cattle to decrease.

Again they are minished, * and brought low, through oppression, affliction, and sorrow.

He poureth contempt upon princes, * and He causeth them to wander in the wilderness, and in the land where there is no way.

Yet helpeth He the poor from affliction, * and maketh him families like a flock.

The righteous shall see it and rejoice: * and all iniquity shall stop her mouth.

Who is wise, and will observe these things? * even he shall understand the loving-kindness of the LORD.

Antiphon. [1] Visit us with Thy salvation, O LORD.

Sixth Antiphon. I will greatly praise.

Psalm CVII.

[Intituled "A Song. A Psalm of David." It is a compilation of Ps. lvi. 8-12, and Ps. lix. 6-14.]

MINE heart is ready, O God, mine heart is ready: * I will sing and give praise, even with my glory.

Awake up, my glory, awake, psaltery and harp! * I will awake right early.

I will praise Thee, O LORD, among the people: * and sing unto Thee among the nations.

For Thy mercy is great above the heavens: * and Thy truth unto the clouds.

Be Thou exalted, O God, above the heavens, and let Thy glory be above all the earth: * [2] that Thy beloved may be delivered:

Save with Thy right hand and hear me. * God hath spoken in His holiness:

I will rejoice, and divide Shechem, * and mete out the valley of booths.

Gilead is mine; and Manasseh is mine: * Ephraim also is the strength of mine head:

Judah is my King: * Moab is the vessel [of the triumph] of mine hope.

Over Edom will I cast out my shoe: * over the "Strangers" have I triumphed.

Who will bring me into the strong city? * who will lead me into Edom?

Wilt not Thou, O God, Who hast cast us off? * and wilt not Thou go forth with our armies, O God?

Give us help from trouble: * for vain is the help of man.

Through God we shall do valiantly: * and He it is That shall tread down our enemies.

Psalm CVIII.

[Intituled "A Psalm of David," with a superscription, probably musical, but now uncertain.]

HOLD not Thy peace, O God of my praise: * for the mouth of the wicked, and the mouth of the deceitful are opened against me:

They have spoken against me with a lying tongue: they compassed me about also with words of hatred: * and fought against me without a cause.

In return for my love they were mine adversaries: * but I gave myself unto prayer.

And they have rewarded me evil for good, * and hatred for my love.

Set Thou a wicked man over him: * and let the devil stand at his right hand.

When he is judged, let him go forth condemned: * and let his prayer become sin.

Let his days be few; * and let another take his office.

Let his children be fatherless, * and his wife a widow.

Let his children be continually vagabonds, and beg: * and let them be driven out of their dwellings.

Let the extortioner catch all that he hath: * and let the stranger spoil his labour.

Let there be none to extend mercy unto him: * and let there be none to have pity on his little ones.

Let his posterity be cut off: * in one generation let their name be blotted out.

Let the iniquity of his fathers be remembered before the LORD: * and let not the sin of his mother be blotted out.

Let them be before the LORD continually, and let their memory be cut off from the earth. * Because that he remembered not to show mercy,

But persecuted the poor and needy man, * and the broken in heart, that he might slay him.

As he loved cursing, so let it come unto him: * as he delighted not in blessing, so let it be far from him:

As he clothed himself with cursing, like as with a garment, * so let it come into his bowels like water, and like oil into his bones.

Let it be unto him as the garment which covereth him, * and for a girdle wherewith he may be girded continually.

Let this be the reward of mine adversaries from the LORD: * and of them that speak evil against my soul.

And do Thou for me, O LORD, for Thy name's sake, O Lord, * because Thy mercy is good.

Deliver Thou me, for I am poor and needy: * and mine heart is wounded within me.

I am gone like the shadow when it declineth: * and tossed up and down as the locust.

My knees are weak through fasting: * and my flesh faileth of fatness.

I became also a reproach unto them: * they looked upon me, and shaked their heads.

Help me, O LORD my God! * O save me according to Thy mercy.

That they also may know that this is Thine hand: * and Thou, LORD, hast done it!

Let them curse, but bless Thou: * when they arise against me let them be ashamed: but let Thy servant rejoice.

Let mine adversaries be clothed with shame: * and let them be covered with their own confusion as with a mantle.

I will greatly praise the LORD with my mouth: * yea, I will praise Him among the multitude.

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[1] Ps. cv. 4.

[2] Here begins the extract from Ps. lix. See that Psalm and notes on it, p. 63.

For He standeth at the right hand of the poor, * to save my soul from them that persecute me.

Antiphon. [1] I will greatly praise the Lord with my mouth.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said a Verse and Answer.

In Advent.

Verse. The Lord cometh out of His holy place.

Answer. He will come and save His people.

During the rest of the year.

Verse. [2] Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

In Lent.

Verse. His truth shall be thy shield.

Answer. Thou shalt not be afraid for the terror by night.

In Passion time.

Verse. Take not away my soul with sinners, O God.

Answer. Nor my life with bloody men.

In Paschal time.

Verse. The disciples were glad, Alleluia.

Answer. When they saw the Lord, Alleluia.

The rest is the same as the Third Nocturn of the preceding Sunday, except necessary differences. The Lessons are those of the day. The Responsories are arranged according to the rules in Chapter xxvii. 4, 5, *of the General Rubrics.*

No Festal Office can occur, except that of the Immaculate Conception of the Blessed Virgin Mary.

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[1] Ps. cviii. 30.

[2] Ps. ci. 2.

Saturday at Lauds.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Do good.

Psalm L.

Have mercy upon me, &c., (*p.* 49).

Antiphon. Do good, O Lord, in Thy good pleasure.

Second Antiphon. It is a good thing.

If this Antiphon be used the Psalm begins with the words, "To give thanks."

Psalm XCI.

[Intituled "A Psalm. A Song for the Sabbath Day."]

IT is a good thing to give thanks unto the LORD, * and to sing praises unto Thy name, O Most High!

To show forth Thy loving-kindness in the morning, * and Thy faithfulness in the night;

Upon an instrument of ten strings: * upon the harp with a solemn sound.

For Thou, LORD, hast made me glad through Thy work: * and I will triumph in the works of Thine hands.

O LORD, how great are Thy works! * Thy thoughts are very deep.

A brutish man knoweth not: * neither doth a fool understand this.

When the wicked spring up like grass: * and when all the workers of iniquity are seen, It is that they may be destroyed for ever: * but Thou, LORD, art Most High for evermore.

For, lo, Thine enemies, O LORD, for, lo, Thine enemies shall perish: * and all the workers of iniquity shall be scattered.

But mine horn shall be exalted like the horn of an unicorn: * and mine old age shall be crowned with Thy mercy.[1]

Mine eye also shall look upon mine enemies: * and mine ear shall hear of the wicked that rise up against me.

The righteous shall flourish like the palm tree: * he shall grow like a cedar in Lebanon.

Those that are planted in the house of the LORD, * in the courts of the house of our God shall flourish.

They shall still bring forth fruit in old age: * they shall flourish, to declare:—

That the LORD our God is upright: * and that there is no unrighteousness in Him.

Antiphon. It is a good thing to give thanks unto the LORD.

Third Antiphon. Let all the ends.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14).

Antiphon. Let all the ends of the earth fear the Lord.

Fourth Antiphon. Ascribe ye greatness.

THE SONG OF MOSES. (Deut. xxxii.)

[Deut. xxxi. 28: "Gather unto me," (said Moses) "all the elders of your tribes, and your officers, that I may speak these words in their ears, and call heaven and earth to record against them. For I know that after my death ye will utterly corrupt yourselves and turn aside from the way which I have commanded you; and evil will befall you in the latter days; because ye will do evil in the sight of the LORD, to provoke Him to anger through the work of your hands. And Moses spake in the ears of all the congregation of Israël the words of this song, until they were ended:—"]

GIVE ear, O ye heavens, and I will speak; * and hear, O earth, the words of my mouth.

My teaching shall drop as the rain, * my speech shall distil as the dew;

As the small rain upon the tender herb, and as the showers upon the grass: * because I will proclaim the name of the LORD.

Ascribe ye greatness unto our God. * The works of God are perfect: and all His ways are judgment:

A God of truth, and without iniquity, just and right is He. * They have sinned against Him, and by their defilement they are not His children:

They are a perverse and crooked generation. * Do ye thus requite the LORD, O foolish people and unwise?

Is not He thy Father? * That hath bought thee, and made thee, and created thee?

Remember the days of old, * consider generation after generation:

Ask thy father, and he will show thee— * thine elders, and they will tell thee.

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[1] Hebrew: "I am anointed with fresh oil."

When the Most High divided the nations, * when He separated the sons of Adam,

He set the bounds of the people * according to the number of the children of Israël.

For the Lord's portion is His people: * Jacob is the lot of his inheritance.

He found him in a desert land, * in the waste and howling wilderness:

He led him about and instructed him, * and kept him as the apple of His eye.

As the eagle that stirreth up her young to fly, * and fluttereth over them,

So spread He abroad His wings, and took him, * and bore him on His pinions;

The Lord alone did lead him, * and there was no strange god with him.

He made him ride upon the high places of the earth, * that he might eat the increase of the fields:

And He made him to suck honey out of the rock, * and oil out of the flinty rock:

Butter of kine, and milk of sheep, * with fat of lambs and rams of the breed of Bashan:

And goats, with the fat of wheat, * and to drink the pure blood of the grape.

The "Beloved"[1] waxed fat, and kicked: * he was waxen fat, he was grown plump, he was covered with fatness:

He forsook God That made him, * and departed from the God of his salvation.

They provoked Him to jealousy with strange gods, * and with abominations provoked they Him to anger.

They sacrificed unto devils, and to things that were no gods, * to gods whom they knew not,

New gods that came newly up, * whom their fathers feared not.

The God That begat thee hast thou forsaken, * and hast forgotten God That formed thee.

When the Lord saw it, He was roused to anger, * because of the provoking of His sons and of His daughters.

And He said: I will hide My face from them, * and see what their end shall be:

For they are a very froward generation, * children in whom is no faith.

They have moved Me to jealousy with that which is not God, * and provoked Me to anger with their vanities:

And I will move them to jealousy with those who are not a people, * and provoke them to anger with a foolish nation.

A fire is kindled in Mine anger, * and shall burn unto the lowest hell,

And shall consume the earth with her increase, * and set on fire the foundations of the mountains.

I will heap mischiefs upon them, * and will spend Mine arrows upon them.

They shall be wasted with hunger, * and the birds of the air shall prey on them with a very grievous devouring:

I will send the teeth of beasts upon them, * with the poison of serpents creeping in the dust.

The sword without and terror within shall destroy * both the young man and the virgin, the suckling with the man of grey hairs.

I said: Where are they? * I will make the remembrance of them to cease among men:

But I forbore because of the wrath of the enemy, * lest their adversaries should triumph,

And lest they should say: Our high hand, and not the Lord, * hath done all this.

They are a nation void of counsel, neither is there any understanding in them. * O that they were wise, and that they understood this, and would consider their latter end!

How should one chase a thousand, * and two put ten thousand to flight!

Except their God had sold them, * and the Lord had delivered them up!

For their gods are not as our God, * even our enemies themselves being judges.

Their vine is of the vine of Sodom, * and of the fields of Gomorrah:

Their grapes are grapes of gall, * and their clusters are bitter:

Their wine is the poison of dragons, * and the cruel venom of asps.

Is not this laid up in store with Me, * and sealed up among My treasures?

To Me belongeth vengeance, and I will repay in due time, * to make their foot to slide.

The day of their calamity is at hand, * and the things that shall come upon them make haste.

The Lord shall judge His people, * and take pity on His servants,

When He seeth that their hand is weakened, * and there is none shut up and left, and that they that remained are consumed.

And He shall say: Where are their gods, * in whom they trusted?

Of whose sacrifices they did eat the fat, * and drank the wine of their drink-offerings?

Let them rise up, and help you, * and be your protection in the time of need.

See now that I, even I, am He, * and there is no god with Me:

I kill, and I make alive: I wound and I heal: * neither is there any that can deliver out of Mine hand.

I will lift up Mine hand to heaven, and say: * I live for ever.

If I whet My glittering sword, * and Mine hand take hold on judgment;

I will render vengeance to Mine enemies, * and will requite them that hate Me.

I will make Mine arrows drunk with blood, * and My sword shall devour flesh;

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[1] Jeshurun—but that this pet-name of the Israëlite people means "Beloved" is not now reckoned certain.

With the blood of the slain * and of the captives, and of the despoiled chief of the enemy.

Rejoice with His people, ye nations: * for He will avenge the blood of His servants,

And will render vengeance to their adversaries, * and will be merciful unto the land of His people.

Antiphon. Ascribe ye greatness unto our God.

Fifth Antiphon. Praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD from the heavens, &c., (*p.* 15).

Antiphon. Praise God upon the loud cymbals.

CHAPTER. (Rom. xiii. 12.)

The night is far spent, &c., (*as on Monday, p.* 50).

HYMN.[1]

THE dawn is sprinkled o'er the sky,
The day steals softly on;
Its darts are scattered far and nigh,
And all that fraudful is, shall fly
Before the brightening sun;
Spectres of ill, that stalk at will,
And forms of guilt that fright,
And hideous sin, that ventures in
Under the cloak of night.

And of our crimes the tale complete,
Which bows us in Thy sight,
Up to the latest, they shall fleet,
Out-told by our full numbers sweet,
And melted by the light.

To Father, Son, and Spirit, One,
Whom we adore and love,
Be given all praise, now and always,
Here as in Heaven above.
Amen.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Antiphon for the Song of Zacharias. Give light, O Lord, * unto them that sit in darkness, and guide our feet into the way of peace, O Thou God of Israël!

Commemoration of the Cross before the others, and Long Preces in Advent and Lent, and on Fast-days, except the Eves of Christmas and Pentecost.

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[1] Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

VESPERS, OR EVENSONG.[1]

Sunday.

The Lord's Day.

At the beginning of Vespers the Lord's Prayer and the Angelic Salutation are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; The Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, Jesus.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

Then is said aloud:

Verse. ✠ Make haste, O God, to deliver me.

Answer. Make haste to help me, O Lord.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then follow the Psalms. They are said under Five Antiphons, except in Paschal time when there is only one, and when these are not specially given, those given here are used.

Antiphon. The Lord said.

If this Antiphon be used the Psalm begins with the words "Unto my Lord."

Antiphon for Paschal time. Alleluia.

Psalm CIX.

[Intituled "A Psalm of David." The first verse was quoted by our Lord.—Matth. xxii. 44; Mark xii. 36; Luke xx. 42.]

THE Lord said unto my Lord: * Sit Thou at My right hand, Until I make Thine enemies * Thy footstool.

The Lord shall send the rod of Thy strength out of Zion: * rule Thou in the midst of Thine enemies.

Thine shall be the dominion in the day of Thy power, amid the brightness of the saints: * from the womb, before the day-star have I begotten Thee.

The Lord hath sworn, and will not repent: * Thou art a Priest for ever after the order of Melchisedek.

The Lord at Thy right hand * shall strike through kings in the day of His wrath.

He shall judge among the heathen, He shall fill the places with dead bodies: * He shall wound the heads over many countries.

He shall drink of the brook in the way: * therefore shall he lift up his head.

Antiphon. The Lord said unto my Lord: * Sit Thou at My right hand.

Second Antiphon. All His commandments.

Psalm CX.

[The Hebrew prefixes "Alleluia," and begins, "I will praise the Lord." The Psalm is A B C Darian.]

I WILL praise Thee, O Lord, with my whole heart: * in the assembly of the upright, and in the congregation.

The works of the Lord are great, * meet to serve for the doing of His will.

His work is honourable and glorious, * and His righteousness endureth for ever.

He hath made a memorial of His wonderful works: the Lord is gracious and full of compassion. * He hath given meat unto them that fear Him:

He will ever be mindful of His covenant. * He will show His people the power of His works,

That He may give them the heritage of the heathen. * The works of His hands are verity and judgment:

All His commandments are sure; they stand fast for ever and ever, * being done in truth and uprightness.

He sent redemption unto His people: He hath commanded His covenant for ever:

Holy and terrible is His Name. * The fear of the Lord is the beginning of wisdom:

A good understanding have all they that do His commandments: * His praise endureth for ever.

Antiphon. [2] All His commandments are sure; they stand fast for ever and ever.

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[1] The proper hour for Vespers is sunset, reckoned to be about 6 P.M. In private recitation, they ought not usually to be begun before noon.

[2] Ps. cx. 8.

Third Antiphon. In His commandments.

Psalm CXI.

[The Hebrew prefixes "Alleluia." The Vulgate adds to the superscription "on the return of Haggai and Zechariah [from the Captivity]." See Thursday, fifth week in November. The Psalm is A B C Darian.]

BLESSED is the man that feareth the LORD: * that delighteth greatly in His commandments.

His seed shall be mighty upon earth; * the generation of the upright shall be blessed.

Glory and riches shall be in his house: * and his righteousness endureth for ever.

Unto the upright there ariseth light in the darkness: * he is gracious, and full of compassion, and righteous.

Happy is the man that showeth favour and lendeth; he will guide his words with discretion: * surely he shall not be moved for ever:

The righteous shall be in everlasting remembrance. * He shall not be afraid of evil tidings:

His heart is ready, trusting in the LORD. His heart is established, * he shall not be afraid until he see his desire upon his enemies.

He hath dispersed, he hath given to the poor: his righteousness endureth for ever: * his horn shall be exalted with honour.

The wicked shall see it, and be grieved; he shall gnash his teeth, and melt away: * the desire of the wicked shall perish.

Antiphon. In His commandments he delighteth greatly.

Fourth Antiphon. Blessed be the Name.

Psalm CXII.

[The Hebrew prefixes "Alleluia."]

PRAISE the LORD, O ye His servants, * praise the Name of the LORD.

Blessed be the Name of the LORD, * from this time forth, and for evermore!

From the rising of the sun unto the going down of the same, * the LORD'S Name is to be praised.

The LORD is high above all nations, * and His glory above the heavens.

Who is like unto the LORD our God, Who dwelleth on high, * and beholdeth what is lowly in heaven, and in the earth?

He raiseth up the poor out of the dust, * and lifteth the needy out of the dung-hill;

That He may set him with princes, * even with the princes of His people.

He maketh the barren woman to keep house, * and to be a joyful mother of children.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Blessed be the Name of the LORD for evermore.

Fifth Antiphon. We that live.

Psalm CXIII.

WHEN Israël went out of Egypt, * the house of Jacob from a people of strange language,

Judah was His sanctuary, * and Israël His dominion.

The sea saw it and fled: * Jordan was driven back.

The mountains skipped like rams, * and the little hills like lambs.

What ailed thee, O thou sea, that thou fleddest? * and thou Jordan, that thou wast driven back?

Ye mountains, that ye skipped like rams? * and ye little hills, like lambs?

The earth trembled at the presence of the Lord, * at the presence of the God of Jacob:

Who turned the rock into a standing water, * and the flint into a fountain of waters.[1]

Not unto us, O LORD, not unto us: * but unto Thy Name give glory,

For Thy mercy, and for Thy truth's sake. * Wherefore should the heathen say: Where is now their God?

But our God is in the heavens: * He hath done whatsoever He hath pleased.

The idols of the heathen are silver and gold, * the work of men's hands.

They have mouths, but they speak not: * eyes have they, but they see not.

They have ears, but they hear not: * noses have they, but they smell not:

They have hands, but they handle not: feet have they, but they walk not: * neither speak they through their throat.

May they that make them be like unto them: * even every one that trusteth in them.

The house of Israël trusteth in the LORD: * He is their help and their shield.

The house of Aaron trusteth in the LORD: * He is their help and their shield.

They that fear the LORD trust in the LORD: * He is their help and their shield.

The LORD hath been mindful of us, * and blessed us:

He hath blessed the house of Israël: * He hath blessed the house of Aaron.

He hath blessed them that fear the LORD, * both small and great.

The LORD increase you more and more, * you and your children.

Ye are blessed of the LORD, * Who made heaven and earth.

The heaven of heavens is the LORD'S: * but the earth hath He given to the children of men.

The dead shall not praise Thee, O LORD, * neither all they that go down into the grave.

But we that live bless the LORD, * from this time forth for evermore.

[The Hebrew adds "Alleluia."]

Antiphon. We that live bless the LORD.

Antiphon for Paschal time. Alleluia, Alleluia, Alleluia.

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[1] In the Hebrew here ends Ps. cxiv. and the next words begin cxv.

Here follows the Chapter. When a special one is not given, the following is used:

CHAPTER. (2 Cor. i. 3.)

BLESSED be God, even the Father of our Lord JESUS Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation.

Answer. Thanks be to God.

This Answer is always made after the Chapter.

Then follows the Hymn. When a special one is not given, the following is used:

HYMN.[1]

FATHER of Lights, by Whom each day
Is kindled out of night,
Who, when the heavens were made, didst lay
Their rudiments in light;
Thou, Who didst bind and blend in one
The glistening morn and evening pale,
Hear Thou our plaint, when light is gone,
And lawlessness and strife prevail.

Hear, lest the whelming weight of crime
Wreck us with life in view;
Lest thoughts and schemes of sense and time
Earn us a sinner's due.
So may we knock at Heaven's door,
And strive the immortal prize to win,
Continually and evermore
Guarded without and pure within.

Grant this, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place.
Amen.

Then is said a Verse and Answer. If a special one is not given, the following is used:

Verse. [2] Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Then is said the following Canticle from the Gospel. It has an Antiphon which is always special, and which is either begun or said through the first time before it, according as the Office is Double or not.

THE SONG OF THE BLESSED VIRGIN MARY. (Luke i. 46.)

MY soul * doth magnify the Lord:

And my spirit hath rejoiced * in God my Saviour.

For He hath regarded the lowliness of His handmaiden: * for, behold, from henceforth all generations shall call me blessed.

For He That is Mighty hath done to me great things: * and holy is His name.

And His mercy is on them that fear Him, * from generation to generation.

He hath showed strength with His arm: * He hath scattered the proud in the imagination of their heart.

He hath put down the mighty from their seat, * and exalted them of low degree.

He hath filled the hungry with good things, * and the rich He hath sent empty away.

He hath holpen His servant Israël, * in remembrance of His mercy:

As He spake to our fathers, * to Abraham, and to his seed for ever.

The Hymn, "Glory be to the Father, &c.," *is said, and then the Antiphon repeated.*

Then is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Then follows the Prayer for the day, at the end of which is answered:

Answer. Amen.

Afterwards are made any Commemorations necessary, by the Antiphon for the Song of the Blessed Virgin, the Verse and Answer after the Hymn, and the Prayer, (*preceded by* "Let us pray,") *from the superseded Office which is to be commemorated. After which the following Common Commemorations are made, if required, according to Chapter* XXXV. *of the General Rubrics.*

When more than two Prayers are to be said, the last clause of each (*beginning* "Through our Lord, &c.," *or* "Who livest, &c.") *is omitted in all except the first and the last, nor is* "Amen" *answered except after these two.*

(*Note that if these Commemorations, with the exception of those of St Joseph, and SS. Peter and Paul, be said upon a week-day, kept as such, out of Paschal time, they are preceded by the Commemoration of the Cross, given hereafter at the end of the Lauds of Monday.*)

I. *Commemoration of the Blessed Virgin Mary.*

(*This Commemoration is omitted if the Office of the day be of the Blessed Virgin, or if her Little Office is to be said.*)

Antiphon. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy remembrance, feel the might of thine assistance.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Let us pray.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may continually enjoy soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness.

From the Octave of the Epiphany to Candlemas, the Antiphon is the same, but the rest is as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the

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[1] Hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

[2] Ps. cxl. 2.

Author of our life, our Lord JESUS Christ Thy Son.

II. *Commemoration of St Joseph, Patron of the Universal Church.*

(*Omitted in the Votive Office of St Joseph.*)

Antiphon. [1] Behold a faithful and wise servant whom his Lord hath made ruler over His household.

Verse. [2] Glory and riches shall be in his house.

Answer. And his righteousness endureth for ever.

Let us pray.

O GOD, Who, in Thine unspeakable foreknowledge, didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf.

III. *Commemoration of the Holy Apostles, Peter and Paul.*

(*Omitted in the Votive Office of the Apostles.*)

Antiphon. Peter the Apostle, and Paul the Teacher of the Gentiles, have taught us Thy law, O Lord.

Verse. [3] Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

Let us pray.

O GOD, Whose Right Hand caught the Blessed Peter when he walked upon the water, and began to sink, and thrice delivered his fellow-Apostle Paul from the deep of the sea, when he suffered shipwreck; graciously hear us, and grant, for the sake of them both, that we also may attain unto everlasting glory.

Note [4].

For Peace.

Antiphon. Give peace in our time, O Lord, because there is none other that fighteth for us, but only Thou, O our God.

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[1] Matth. xxiv. 45.

[2] Ps. cxi. 3.

[3] Ps. xliv. 17, 18.

[4] In England, by a special rule in this case, is made

Commemoration of St George, Patron of England.

Antiphon. The Saints through faith subdued kingdoms, wrought righteousness, obtained promises.

Verse. O LORD, Thou hast compassed him.

Answer. With Thy favour as with a shield.

Let us pray.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed Martyr George; mercifully grant that all they which seek Thy favour through him, may effectually obtain the gift of Thy grace.

(*And thus it is said within the Octave.*)

In the Diocese of Hexham St George is not commemorated, but instead the following commemoration is made of St Cuthbert:

Antiphon. Holy Cuthbert, our Protector, grace and glory of our fatherland, look down upon us from Heaven, and pray God for us, that He grant us everlasting joy.

Verse. At the prayers of Blessed Cuthbert and for his sake,

Answer. Be merciful unto Thy people, O Lord.

Let us pray.

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant, that the prayers of Thy Blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect.

In the Diocese of Northampton the following commemoration of St Thomas of Canterbury is made before that of St George:

Antiphon. I am the Good Shepherd, and know My sheep, and am known of Mine, and I lay down My life for the sheep.

Verse. In your patience

Answer. Possess ye your souls.

Let us pray.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help may obtain wholesome fruit of their petition.

In the Diocese of Plymouth the following commemoration of St Boniface of Maintz is made before that of St George:

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ, and forasmuch as he made himself like unto an Apostle he hath purchased unto himself a great reward in Heaven along with the Apostles.

Verse. Be strong in the Lord, be strong.

Answer. That ye may live for ever with God.

Let us pray.

O GOD, Who wast pleased to make the zeal of Thy Blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who honour his memory to be feelingly holpen by the succour of his protection.

(*And so it is said within the Octave.*)

In the Diocese of Portsmouth thef ollowing commemoration of St Edmund of Canterbury is made after that of St George:

Antiphon. He loved righteous-

Verse. Peace be within thy walls.

Answer. And prosperity within thy palaces.

Let us pray.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

From the Monday after Low Sunday till Rogation Tuesday, instead of the preceding Commemorations, is said the following:

Paschal Commemoration of the Cross.

(*Omitted in the Votive Offices of the Blessed Sacrament, and of the Passion.*)

Antiphon. JESUS, our triumphant Head,
On the Cross's transom dread
The Hands of power and mercy spread
That brake the prison of the dead. Alleluia.

Verse. Say among the heathen —Alleluia.

Answer. That the LORD reigneth from the tree,[1] Alleluia.

Let us pray.

O GOD, Who didst send Thy Son to suffer death for us upon the Cross, that Thou mightest deliver us from the power of the enemy; grant unto us Thy servants to be made partakers of His Resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

After the last Prayer is said:

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

Then is said in rather a low voice:

May the souls of the Faithful, through the mercy of God, rest in peace.

Answer. Amen.

Then, unless Compline follow, the Lord's Prayer inaudibly:

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

Note. When Office is said in Choir, the service is ended with the Antiphon of the Blessed Virgin Mary every time the Choir is left. Otherwise it is only said as given in this book, after Lauds, (or the aggregation of which Lauds forms a part) and Compline. Whenever it is said, except after Compline, it is preceded by:

Verse. ✠ The Lord give us His peace.

Answer. And life everlasting. Amen.

If the Office of the Dead follow immediately, the above prayer for the Faithful departed, and the "Our Father," *are omitted.*

Feasts. The above Office, appointed for Sunday, is also, speaking in a general sense, used on all Feasts above the rank of Simples.

Monday.

THE SECOND DAY OF THE WEEK.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. The Lord hath inclined.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXIV.

[The Vulgate and the LXX. prefix "Alleluia."]

I AM well pleased, because the LORD hath heard * the voice of my supplication:

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.

The sorrows of death compassed me: * and the straits of hell found me:

Sorrow and trouble did I find. * Then called I upon the name of the LORD:

O LORD, deliver my soul. * Gra-

ness and hated iniquity, and therefore he died in exile.

Verse. Cast out upon a world of woes,
In exile here we roam.

Answer. O Blessed Edmund, by thy prayers,
Gain us the love of home.

Let us pray.

O GOD, Who in the abundance of Thy goodness toward Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants that they may be bettered in following after his ensample, and shielded by his protection from all things that may rise up against them.

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[1] Ps. xcv. 10, old version.

cious is the LORD, and righteous: yea, our God is merciful.

The LORD preserveth the simple: * I was brought low and He helped me.

Return unto thy rest, O my soul: * for the LORD hath dealt bountifully with thee.

For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.

I will walk before the LORD * in the land of the living.

Antiphon. [1] The Lord hath inclined His ear unto me.

Second Antiphon. I believed.

If this Antiphon be used the Psalm begins with the words, "Therefore have I spoken."

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. I believed, therefore have I spoken.

Third Antiphon. O praise.

If this Antiphon be used the Psalm begins with the words, "The LORD."

Psalm CXVI.

O PRAISE the LORD, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the LORD endureth for ever.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. O praise the LORD, all ye nations.

Fourth Antiphon. I cried.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 51.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.[2] * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Antiphon. [3] I cried, and He heard me.

Fifth Antiphon. From whence cometh.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Antiphon. [4] From whence cometh mine help.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[5]

LORD of unbounded space,
Who, lest the sky and main
Should mix, and heaven should lose its place,
Didst the rude waters chain;

Parting the moist and rare,
That rills on earth might flow
To soothe the angry flame, whene'er
It ravens from below;

Pour on us of Thy grace
The everlasting spring,
Lest our frail steps renew the trace
Of the ancient wandering.

May faith in lustre grow,
And rear her star in heaven,
Paling all sparks of earth below
Unquenched by damps of even.

Grant it, O Father, Son,
And Holy Spirit of grace,
To Whom be glory, Three in One,
In every time and place.
Amen.

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[1] Ps. cxiv. 2.

[2] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.

[3] Ps. cxix. 1.

[4] Ps. cxx. 1.

[5] Hymn of the Ambrosian school, almost unchanged; translation by the late Card. Newman.

Antiphon for the Song of the Blessed Virgin. My soul doth magnify the Lord, * for God hath regarded my lowliness.

After the repetition of the Antiphon after the Song of the Blessed Virgin, on the Week-days of Advent and Lent, the Ember Days, and all Vigils which are Fasts, except Christmas Eve and the Eve and Ember Days of Pentecost, all kneel down, and the following prayers, called the Preces, are said:

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

Then the Lord's Prayer is said aloud.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. I said: Lord, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Return, O Lord, how long?

Answer. And let it repent Thee concerning Thy servants.

Verse. Let Thy mercy, O Lord, be upon us.

Answer. According as we hope in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. O Lord, save the King.

Answer. And hear us in the day when we call upon Thee.

Verse. O Lord, save Thy people, and bless Thine inheritance.

Answer. And govern them, and lift them up for ever.

Verse. Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Verse. Peace be within thy walls.

Answer. And prosperity within thy palaces.

Verse. Let us pray for the Faithful departed.

Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Verse. May they rest in peace.

Answer. Amen.

Verse. Let us pray for our absent brethren.

Answer. O Thou, my God, save Thy servants that trust in Thee.

Verse. Let us pray for the sorrowful and the captive.

Answer. Redeem them, O God of Israël, out of all their troubles.

Verse. O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Psalm L.

Have mercy upon me, O God, &c., (*p.* 49).

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Verse. Turn us again, O Lord God of Hosts.

Answer. And cause Thy face to shine, and we shall be saved.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

Here follows the Prayer of the Day.

All proceeds to the end of the service as on Sunday, except that when Suffrages are said, the following is said before the Commemoration of the Blessed Virgin Mary.

Commemoration of the Cross.

(*Omitted in the Offices of the Blessed Sacrament, and of the Passion.*)

Antiphon. Through Thy Cross's holy sign, Jesus, guard this soul of mine, from my ghostly enemy.

Verse. Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises to Thy name, O Lord.

Let us pray.

O LORD, we beseech Thee, keep us in continual peace, whom Thou hast vouchsafed to redeem by the tree of the Holy Cross.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Monday, the Office is of the Feast, from the Chapter inclusive.

Tuesday.

The Third Day of the Week.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Let us go.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the Lord.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the Lord, * the testimony of Israël, to give thanks unto the name of the Lord.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the LORD our God, * I will seek thy good.

Antiphon. Let us go with gladness into the house of the LORD.

Second Antiphon. O Thou That dwellest.

Psalm CXXII.

[Intituled "A Song of Degrees."]

UNTO Thee lift I up mine eyes, * O Thou That dwellest in the heavens!

Behold, as the eyes of servants * look unto the hand of their masters,

As the eyes of a maiden unto the hand of her mistress: * so our eyes look unto the LORD our God, until that He have mercy on us.

Have mercy upon us, O LORD, have mercy upon us: * for we are exceedingly filled with contempt.

Our soul is exceedingly filled * with the scorning of those that are at ease, and with the contempt of the proud.

Antiphon. O Thou That dwellest in the heavens, have mercy upon us.

Third Antiphon. Our help.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

IF it had not been the LORD Who was on our side—now may Israël say—* if it had not been the LORD Who was on our side,

When men rose up against us: * then they had swallowed us up quick,

When their wrath was kindled against us: * then the waters had overwhelmed us,

The stream had gone over our soul: * then the overwhelming waters had gone over our soul.

Blessed be the LORD, * Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird * out of the snare of the fowlers:

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

Antiphon. [1] Our help is in the name of the LORD.

Fourth Antiphon. Do good, O LORD.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem: * and the LORD is round about His people, from henceforth, and for ever.

For the Lord will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands unto iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

Antiphon. Do good, O LORD, to the good, and to them that are upright in their hearts.

Fifth Antiphon. We were like.

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Antiphon. We were like them that come again from sickness.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[2]

ALL-BOUNTIFUL Creator, Who,
When Thou didst mould the world, didst drain
The waters from the mass, that so
Earth might immovable remain;

That its dull clods it might transmute
To golden flowers in vale or wood,
To juice of thirst-allaying fruit,
And grateful herbage spread for food;

Wash Thou our smarting wounds and hot,
In the cool freshness of Thy grace;
Till tears start forth the past to blot,
And cleanse and calm Thy holy place;

Till we obey Thy full behest,
Shun the world's tainted touch and breath,
Joy in what highest is and best,
And gain a spell to baffle death.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all glory, Three in One,
Be given in every time and place.
Amen.

Antiphon for the Song of the Blessed Virgin. Let my spirit rejoice * in God my Saviour.

Commemoration of the Cross before the other general Commemorations, and Long Preces at certain times as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Tuesday, the Office is of the Feast from the Chapter inclusive.

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[1] Ps. cxxiii. 8.

[2] Hymn of the Ambrosian school, hardly altered; translation by the late Card. Newman.

Wednesday.

The Fourth Day of the Week.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. He shall not be ashamed.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the Lord build the house, * they labour in vain that build it:

Except the Lord keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the Lord, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Antiphon. He shall not be ashamed when he speaketh with his enemies in the gate.

Second Antiphon. Blessed.

If this Antiphon be used the Psalm commences with the words, "Is every one."

Psalm CXXVII.

[Intituled "A Song of Degrees."]

BLESSED is every one that feareth the Lord, * that walketh in His ways.

For thou shalt eat the labour of thine hands: * happy shalt thou be and it shall be well with thee.

Thy wife shall be as a fruitful vine * on the sides of thine house:

Thy children like olive plants * round about thy table.

Behold, that thus shall the man be blessed * that feareth the Lord.

The Lord bless thee out of Zion: * and mayest thou see the good of Jerusalem all the days of thy life.

Yea, mayest thou see thy children's children, * and peace upon Israël.

Antiphon. Blessed is every one that feareth the Lord.

Third Antiphon. Many a time.

If this Antiphon be used, the Psalm begins with the words, "Have they afflicted me."

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth—* may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

[1] The ploughers ploughed upon my back: * they made long their furrows.

The Lord is righteous, He hath broken the necks of the wicked. * Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the house-tops, * which withereth before it is plucked up:

Wherewith the mower filleth not his hand, * nor he that bindeth sheaves his bosom.

Neither do they that go by say: The blessing of the Lord be upon you! * we bless you in the name of the Lord!

Antiphon. Many a time have they afflicted me from my youth up.

Fourth Antiphon. Out of the depths.

If this Antiphon be used, the Psalm begins with the words, "Have I cried unto Thee."

Psalm CXXIX.

OUT of the depths have I cried unto Thee, O Lord! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, Lord, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O Lord!

My soul doth wait on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the Lord:

For with the Lord there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Antiphon. Out of the depths have I cried unto Thee, O Lord.

Fifth Antiphon. Let Israël hope.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine heart is not haughty, * nor mine eyes lofty:

Neither do I exercise myself in great matters, * or in wonderful things that are above me.

If I have not thought lowly of myself—* (but lifted up my soul)—

Even as a child that is weaned from his mother: * so be my soul rewarded.

Let Israël hope in the Lord, * from henceforth and for ever.

Antiphon. Let Israël hope in the Lord.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

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[1] *i.e.*, "They furrowed my back with stripes as the ground is furrowed with the plough."—Gesenius.

Hymn.[1]

O LORD, Who throned in the holy height,
Through plains of ether didst diffuse
The dazzling beams of light,
In soft transparent hues;

Who didst, on the fourth day, in heaven,
Light the fierce cresset of the sun,
And the meek moon at even,
And stars that wildly run;

That they might mark and arbitrate
'Twixt alternating night and day,
And tend the train sedate
Of months upon their way;

Clear, Lord, the brooding night within,
And clean these hearts for Thy abode,
Unlock the spell of sin,
Crumble its giant load.

Grant it, O Father, Only Son,
And Holy Spirit, God of grace,
To Whom all praise be done
In every time and place.
Amen.

Antiphon at the Song of the Blessed Virgin. The Lord hath regarded * my lowliness, and He That is mighty hath done in me great things.

Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Wednesday, the Office is of the Feast from the Chapter inclusive.

Thursday.

The Fifth Day of the Week.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. And all.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXXI.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

LORD, remember David, * and all his meekness:

How he sware unto the LORD: * he vowed a vow unto the God of Jacob;—

Surely I will not come into the tabernacle of mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

[2] Lo, we heard of it at Ephratah: * we found it in the fields of "the Wood."

We will go into His tabernacle: * we will worship in His footprints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn from it: * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion: * He hath chosen it for His habitation.

This is My rest for ever: * here will I dwell, for I have chosen it.

I will abundantly bless her widows: * I will satisfy her poor with bread.

I will clothe her Priests with salvation: * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud: * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: * but upon him shall My sanctification flourish.

Antiphon. And all his meekness.
Second Antiphon. Behold.

If this Antiphon be used, the Psalm begins with the words, "How good and how pleasant."

Psalm CXXXII.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

BEHOLD, how good and how pleasant it is * for brethren to dwell together in unity.

[3] It is like the precious ointment upon the head, * that ran down upon the beard, even Aaron's beard,

That went down to the skirts of his garments. * As the dew of Hermon, that descendeth upon the mountains of Zion;[4]

For there the LORD commanded the blessing, * even life for evermore.

Antiphon. Behold, how good and how pleasant it is for brethren to dwell together in unity.
Third Antiphon. Whatsoever.

Psalm CXXXIV.

[To this Psalm is prefixed "Alleluia."]

PRAISE ye the Name of the LORD, * praise Him, O ye servants of the LORD!

Ye that stand in the house of the LORD, * in the courts of the house of our God:

Praise the LORD, for the LORD

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[1] Hymn of the Ambrosian school, somewhat altered; translation by the late Card. Newman.

[2] This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

[3] The reference is to the unction of Aaron with holy chrism at his consecration, described in Lev. viii. 12.

[4] Probably not the mountain at Jerusalem, but one of the chain of Hermon, which is once mentioned elsewhere. Deut. iv. 48.

is good: * sing praises unto His Name, for it is pleasant.

For the LORD hath chosen Jacob unto Himself, * and Israël for His peculiar treasure.

For I know that the LORD is great, * and that our Lord is above all gods.

Whatsoever the LORD pleased, that did He in heaven and in earth, * in the seas, and all deep places:

Causing the vapours to ascend from the ends of the earth: * He maketh lightnings for the rain;

He bringeth the wind out of His treasures. * He smote the first-born of Egypt, from man even unto beast.

He sent tokens and wonders into the midst of thee, O Egypt, * upon Pharaoh and upon all his servants.

He smote great nations, * and slew mighty kings.

[1] Sihon, king of the Amorites, and Og, king of Bashan, * and all the kingdoms of Canaan.

And gave their land for an heritage, * an heritage unto Israël His people.

Thy Name, O LORD, endureth for ever! * Thy memorial, O LORD, throughout all generations!

For the LORD will judge His people, * and will repent Himself concerning His servants.

The idols of the heathen are silver and gold, * the work of men's hands.

A mouth have they, but they speak not: * eyes have they, but they see not.

Ears have they, but they hear not: * neither is there any breath in their mouths.

Let them that make them be made like unto them, * and every one that trusteth in them.

Bless the LORD, O house of Israël! * bless the LORD, O house of Aaron!

Bless the LORD, O house of Levi! * ye that fear the LORD, bless the LORD!

Blessed be the LORD out of Zion, * Which dwelleth at Jerusalem!

[The Hebrew adds "Alleluia," which the Vulgate places at the beginning of the next Psalm.]

Antiphon. Whatsoever the LORD pleased, that did He.

Fourth Antiphon. For His mercy.

Psalm CXXXV.

[It is not improbable that this Psalm was sung at the Dedication of the Temple, for, in 2 Par. (Chron.) vii. 3, it is said that when the congregation on that occasion saw the fire miraculously descending upon the sacrifice, "they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised 'the LORD, for He is good, for his mercy endureth for ever.'" It looks very like a continuation of the song given by David to certain singers, 1 Par. (Chron.) xvi. 7, especially as it is afterwards said that some of them were chosen "to give thanks to the LORD, because His mercy endureth for ever." Some consider that the latter verses refer to the return from the captivity, but these may be an addition.]

O GIVE thanks unto the LORD, for He is good! * for His mercy endureth for ever.

O give thanks unto the God of gods! * for His mercy endureth for ever.

O give thanks to the Lord of lords! * for His mercy endureth for ever.

To Him Who Alone doeth great wonders—* for His mercy endureth for ever.

To Him That by wisdom made the heavens—* for His mercy endureth for ever.

To Him That spread out the earth above the waters—* for His mercy endureth for ever.

To Him That made great lights — * for His mercy endureth for ever.

The sun to rule by day — * for His mercy endureth for ever.

The moon and stars to rule by night—* for His mercy endureth for ever.

To Him That smote Egypt in their first-born—* for His mercy endureth for ever.

To Him That brought out Israël from among them—* for His mercy endureth for ever.

With a strong hand and with a stretched out arm—* for His mercy endureth for ever.

To Him That divided the Red Sea into parts — * for His mercy endureth for ever.

And made Israël to pass through the midst of it — * for His mercy endureth for ever.

But overthrew Pharaoh and his host in the Red Sea — * for His mercy endureth for ever.

To Him That led His people through the wilderness—* for His mercy endureth for ever.

To Him That smote great kings — * for His mercy endureth for ever.

And slew mighty kings—* for His mercy endureth for ever.

Sihon, king of the Amorites — * for His mercy endureth for ever.

And Og, the king of Bashan — * for His mercy endureth for ever.

And gave their land for an heritage—* for His mercy endureth for ever.

Even an heritage unto Israël His servant—* for His mercy endureth for ever.

Who remembered us in our low estate—* for His mercy endureth for ever.

And hath redeemed us from our enemies—* for His mercy endureth for ever.

Who giveth food to all flesh — * for His mercy endureth for ever.

O give thanks unto the God of heaven! * for His mercy endureth for ever.

O give thanks unto the Lord of lords! * for His mercy endureth for ever.

Antiphon. For His mercy endureth for ever.

Fifth Antiphon. Sing us one of the songs.

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[1] Sihon, a king of the Amorites, reigning in Heshbon; Og, a giant, king of Bashan. They were both defeated and slain by the Israëlites. Num. xxi.

Psalm CXXXVI.

[The Vulgate and the LXX. connect this Psalm with the name of Jeremiah. They also style it a Psalm of David, the apparent meaning of which would seem to be that it was composed in imitation of his poems.]

BY the rivers of Babylon, there we sat down, yea, we wept, * when we remembered Zion.

We hung our harps upon the willows * in the midst thereof.

For there they that carried us away captive required of us * a song;

And they that had taken us said: * Sing us one of the songs of Zion.

How shall we sing the Lord's song * in a strange land?

If I forget thee, O Jerusalem, * let my right hand forget her cunning—

Let my tongue cleave to the roof of my mouth, * if I do not remember thee,—

If I prefer not Jerusalem * above my chief joy.

Remember, O Lord, the children of Edom, * in the day of Jerusalem:

Who said: Rase it, rase it * even to the foundation thereof.

O daughter of Babylon, doomed to destruction, * happy shall he be that rewardeth thee, as thou hast served us!

Happy shall he be that taketh, * and dasheth thy little ones against the rock.

Antiphon. Sing us one of the songs of Zion.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Hymn.[1]

O GOD, Who hast given
The sea and the sky,
To fish and to bird
For a dwelling to keep,
Both sons of the waters
One low and one high,
Ambitious of heaven,
Or sunk in the deep;

Save, Lord, Thy servants,
Whom Thou hast new made
In a laver of blood
Lest they trespass and die;
Lest pride should elate,
Or sin should degrade,
And they stumble on earth
Or be dizzied on high.

To the Father, and Son,
And the Spirit be done,
Now and always,
Glory and Praise.
Amen.

Antiphon at the Song of the Blessed Virgin. O God, * show strength with Thine arm: put down the mighty, and exalt them of low degree.

Commemoration of the Cross before the other general Commemorations and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Friday.

The Sixth Day of the Week.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Behold the Angels.

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me: * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O Lord, * for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the Lord: * that great is the glory of the Lord.

For the Lord is high, yet hath He respect unto the lowly: * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: * Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The Lord will give recompense on my behalf: * Thy mercy, O Lord, endureth for ever: forsake not the works of Thine own hands.

Antiphon. Before the Angels will I sing praise unto Thee, O my God.

Second Antiphon. O Lord.

If this Antiphon be used the Psalm commences with the words, "Thou hast searched me."

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O Lord, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou are there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

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[1] Hymn of the Ambrosian school, slightly altered; translation by the late Card. Newman.

Even there shall Thine hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou didst form my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O LORD, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

Antiphon. O LORD, Thou hast searched me and known me.

Third Antiphon. Preserve me.

Psalm CXXXIX.

[Intituled "A Psalm of David," with the same musical (?) direction as before.]

DELIVER me, O LORD, from the evil man: * preserve me from the wicked man:

Which imagine mischiefs in their heart: * continually are they gathered together for war.

They have sharpened their tongues like a serpent: * adders' poison is under their lips.[1]

Keep me, O LORD, from the hands of the wicked: * and preserve me from the evil man:

Who purpose to overthrow my goings. * The proud have hid a snare for me:

And spread a net with cords: * by the way-side have they set a trap for me.[1]

I said unto the LORD: Thou art my God: * hear the voice of my supplication, O LORD!

O LORD, my Lord, Thou Strength of my salvation, * Thou hast covered mine head in the day of battle!

Give me not up, O LORD, to the desires of the wicked: * they take counsel together against me: forsake me not, lest they exalt themselves.[1]

As for the head of those that compass me about, * let the mischief of their own lips cover them.

Let burning coals fall upon them; let them be cast into the fire: * when they are in trouble they will not be able to stand.

An evil-speaker shall not prosper in the earth: * evil shall hunt the wicked man, to overthrow him.

I know that the LORD will maintain the cause of the afflicted, * and will revenge the poor.

Surely the righteous shall give thanks unto Thy Name; * and the upright shall dwell in Thy presence.

Antiphon. Preserve me, O Lord, from the wicked man.

Fourth Antiphon. LORD.

If this Antiphon be used, the Psalm begins with the words, "I cry unto Thee."

Psalm CXL.

[Intituled "A Psalm of David."]

LORD, I cry unto Thee: hear me! * give ear unto my voice when I cry unto Thee.

Let my prayer be set forth as incense before Thee: * the lifting-up of mine hands as the evening sacrifice.

Set a watch, O LORD, before my mouth: * keep the door of my lips.

Incline not mine heart to any evil word, * to excuse myself in my sins,

With men that work wickedness; * and let me not eat of their dainties.

Let the righteous smite me in kindness: and let him reprove me: * but the oil of the wicked shall not anoint mine head:

For yet my prayer shall be against their lusts. * [2] Their judges shall be left [to their fate beside] in the hands of the rock:

[And] they [that have wreaked their vengeance on them] shall hear my words, that they are mighty. * Like clods of earth broken by the ploughman,

So are our bones scattered at the grave's mouth. * But mine eyes are unto Thee, O LORD, my Lord: in Thee is my trust, leave not my life to destruction.

Keep me from the snare which they have laid for me, * and the gins of the workers of iniquity.

The wicked shall fall into their own net; * as for me, I dwell alone, until I depart hence.

Antiphon. LORD, I cry unto Thee, hear me.

Fifth Antiphon. O Lord, let my portion.

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[1] SLH.

[2] The Targum is, "They are torn away from the house of instruction by the strong hands of their judges." The Syriac, "And their judges are crushed by the strong hand." Messrs Jennings and Lowe render, "When their judges have been thrown down the sides of the rock, then they shall hear my words as welcome;" and continue, "When the usurping rulers have been deposed, and the disappointed rabble has executed its vengeance on them, it shall bethink it again of David's divinely constituted authority, and gladly recall him to the throne. This is the only rational interpretation of the verse. For the mode of punishment mentioned, cf. 2 Chron. xxv. 12, Luke iv. 29."

Psalm CXLI.

[Intituled "A didactic (?) Psalm of David. A Prayer when he was in the cave," namely, on the same occasion as that on which he wrote Psalm lvi. See note on that Psalm, p. 62.]

I CRIED unto the LORD with my voice: * with my voice unto the LORD did I make supplication.

I pour out my complaint before Him: * before Him also I show my trouble.

When my spirit faileth from me, * then Thou knewest my path.

In the way wherein I walked * have they privily laid a snare for me.

I looked on the right hand, and beheld: * but there was no man that would know me:

Refuge failed me: * and no man cared for my soul.

I cried unto Thee, O LORD! * I said: Thou art my refuge, and my portion in the land of the living.

Attend unto my cry, * for I am brought very low:

Deliver me from my persecutors: * for they are stronger than I.

Bring my soul out of prison, that I may praise Thy Name: * the righteous wait for me, till Thou deal bountifully with me.

Antiphon. O Lord, let my portion be in the land of the living.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

HYMN.[1]

WHOM all obey,—
Maker of man! Who from Thy height
Badest the dull earth bring to light
All creeping things, and the fierce might
Of beasts of prey;—

And the huge make
Of wild or gentler animal,
Springing from nothing at Thy call,
To serve in their due time, and all
For sinners' sake;

Shield us from ill!
Come it by passion's sudden stress,
Lurk in our mind's habitual dress,
Or through our actions seek to press
Upon our will.

Vouchsafe the prize
Of sacred joy's perpetual mood,
And service-seeking gratitude,
And love to quell each strife or feud,
If it arise.

Grant it, O Lord!
To Whom, the Father, Only Son,
And Holy Spirit, Three in One,
In heaven and earth all praise be done
With one accord.
Amen.

Antiphon at the Song of the Blessed Virgin. He hath put down the mighty, * that persecute His Saints: and hath exalted them of low degree, that confess His Christ.

Commemoration of the Cross before the other general Commemorations, and Long Preces in Advent and Lent, and on Fast-days, as on Monday.

Simple Feasts. If the Vespers of a Simple Feast be kept on a Friday, the service is of the Feast from the Chapter inclusive.

Saturday.

THE SABBATH.

All as on Sunday, except as otherwise given here.

The Psalms are as follows:

Antiphon. Blessed.

If this Antiphon be used, the Psalm begins with the words, "Be the LORD my God."

In Paschal time only one Antiphon is said, Alleluia.

Psalm CXLIII.

[Intituled "Of David." The Vulgate and the LXX. add "against Goliath."]

BLESSED be the LORD my God, Which teacheth mine hands to war, * and my fingers to fight.

My goodness, and my fortress: * my strength, and my Deliverer:

My shield, and He in Whom I trust: * Who subdueth my people under me.

LORD, what is man, that Thou takest knowledge of him? * or the son of man, that Thou makest account of him?

Man is like to vanity: * his days are as a shadow that passeth away.

Bow Thy heavens, O LORD, and come down: * touch the mountains, and they shall smoke.

Cast forth the bright lightning, and scatter them: * send out Thine arrows, and make them to quake.

Send Thine hand from above: rid me, and deliver me out of great waters, * from the hand of strange children:

Whose mouth speaketh vanity: * and their right hand is a right hand of falsehood.

I will sing a new song unto Thee, O God; * upon a psaltery of ten strings will I sing praises unto Thee:

Who hast given salvation unto kings: * Who deliveredst David Thy servant from the hurtful sword. Rid me,

And deliver me from the hand of strange children, whose mouth speaketh vanity: * and their right hand is a right hand of falsehood:

Whose sons may be as saplings grown up * in their youth;

Their daughters decked out, * adorned after the similitude of the temple:

Their garners full, * affording stores upon store:

Their sheep fruitful in young, countless in their pastures: * their oxen fat:

There is no breach in their walls, nor inroad: * nor wailing in their streets.

Happy is that people, that is in such a case: * happy is that people whose God is the Lord.

Antiphon. Blessed be the LORD my God.

Second Antiphon. Every day.

Psalm CXLIV.

[Intituled "David's song of praise." It is A B C Darian.]

I WILL extol Thee, my God, O King! * and I will bless Thy name for ever and ever.

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[1] Hymn of the Ambrosian school, considerably altered; translation by the late Card. Newman.

Every day will I bless Thee; * and I will praise Thy name for ever and ever.

Great is the Lord, and greatly to be praised: * and His greatness is unsearchable.

One generation shall praise Thy works to another, * and shall declare Thy mighty acts.

They shall speak of the glorious honour of Thy Majesty, * and tell of Thy wondrous works.

And men shall speak of the might of Thy terrible acts, * and declare Thy greatness.

They shall abundantly utter the record of Thy great goodness, * and shall sing of Thy righteousness.

The Lord is gracious and full of compassion: * slow to anger and of great mercy.

The Lord is good to all, * and His tender mercies are over all His works.

May all Thy works praise Thee, O Lord! * and let Thy saints bless Thee!

They shall speak of the glory of Thy kingdom, * and talk of Thy power;

To make known to the sons of men Thy mighty acts, * and the glorious majesty of Thy kingdom.

Thy kingdom is an everlasting kingdom, * and Thy dominion endureth throughout all generations!

The Lord is faithful in all His words, * and holy in all His works.

The Lord upholdeth all that fall, * and raiseth up all those that be bowed down.

The eyes of all wait upon Thee, O Lord! * and Thou givest them their meat in due season.

Thou openest Thine hand, * and fillest all things living with plenteousness.

The Lord is righteous in all His ways, * and holy in all His works.

The Lord is nigh unto all them that call upon Him, * to all that call upon Him in truth.

He will fulfil the desire of them that fear Him: * He also will hear their cry and will save them.

The Lord preserveth all them that love Him, * but all the wicked will He destroy.

My mouth shall speak the praise of the Lord; * and let all flesh bless His holy Name for ever and ever.

Antiphon. Every day will I bless Thee, O Lord.

Third Antiphon. While I live.

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

PRAISE the Lord, O my soul; while I live will I praise the Lord: * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he returneth to his earth: * in that very day their thoughts perish.

Happy is he that hath the God of Jacob for his help, his hope is in the Lord his God: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who giveth food to the hungry.

The Lord looseth the prisoners: * the Lord openeth the eyes of the blind:

The Lord raiseth them that are bowed down: * the Lord loveth the righteous:

The Lord preserveth the strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The Lord shall reign for ever! even thy God, O Zion, * unto all generations!

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. While I live will I praise the Lord.

Fourth Antiphon. Let the praise of our God.

Psalm CXLVI.

[The Vulgate and the LXX., as stated, prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE ye the Lord, for it is good to sing praises: * the praise of our God is pleasant and comely.

The Lord doth build up Jerusalem: * He gathereth together the outcasts of Israël.

He healeth the broken in heart, * and bindeth up their wounds.

He telleth the number of the stars; * and calleth them all by their names.

Great is our Lord, and of great power: * and His understanding is infinite.

The Lord lifteth up the meek; * but He casteth the wicked down to the ground.

Sing unto the Lord with thanksgiving: * sing praise upon the harp unto our God.

Who covereth the heaven with clouds: * and prepareth rain for the earth,

Who maketh grass to grow upon the mountains, * and herbs for the service of men:

He giveth to the beast his food, * and to the young ravens which cry unto Him.

He delighteth not in the strength of an horse; * neither taketh He pleasure in the legs of a man.

The Lord taketh pleasure in them that fear Him, * and in those that hope in His mercy.

Antiphon. Let the praise of our God be pleasant.

Fifth Antiphon. Praise the Lord.

If this Antiphon be used the Psalm begins with the words, "O Jerusalem."

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE the Lord, O Jerusalem! * praise thy God, O Zion!

For He hath strengthened the

bars of thy gates: * He hath blessed thy children within thee:

He maketh peace in thy borders: * and filleth thee with the finest of the wheat.

He sendeth forth His commandment upon earth: * His word runneth very swiftly.

He giveth snow like wool: * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: * who can stand before His cold?

He sendeth out His word, and melteth them: * He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation: * neither hath He made known to them His judgments.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Antiphon. Praise the LORD, O Jerusalem.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

From Advent Sunday till the Octave of the Epiphany, and from Septuagesima Sunday till the Octave of Pentecost special Chapters are given.

At other times the following is said:

CHAPTER. (Rom. xi. 33.)

O THE depth of the riches and wisdom and knowledge of God: how unsearchable are His judgments and His ways past finding out!

The following Hymn and Verse and Answer is used during the same seasons as the above Chapter, and likewise from Septuagesima to Lent.

HYMN.[1]

THE red sun is gone,
Thou Light of the heart,
Blessed Three, Holy One,
To Thy servants a sun
Everlasting impart.

There were Lauds in the morn,
Here are Vespers at even:
Oh, may we adorn
Thy temple new born
With our voices in Heaven.

To the Father be praise,
And praise to the Son,
And the Spirit always,
While the infinite days
Of eternity run.
Amen.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

The following Antiphon is said only from the Octave of the Epiphany till Septuagesima.

Antiphon at the Song of the Blessed Virgin. God hath holpen His servant Israël: * as He spake to Abraham and to his seed, to exalt them of low degree for ever and ever.

Prayer of the succeeding Sunday.

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[1] Hymn of the Ambrosian school, altered almost beyond recognition; translation by the late Card. Newman.

COMPLINE.[1]

Office for every day in the Week.

At the beginning of Compline the Reader says:

Sir, be pleased to give the blessing.

The Blessing.

May the Almighty Lord grant us a quiet night and a perfect end.
Answer. Amen.

Then is read this Short Lesson.

Short Lesson. (1 Pet. v. 8.)

BRETHREN, be sober, be vigilant: because your adversary the devil as a roaring lion walketh about, seeking whom he may devour: whom resist ye, stedfast in the faith.
But Thou, O Lord, have mercy upon us.
Answer. Thanks be to God.
Verse. ✠ [2] Our help is in the Name of the Lord.
Answer. Who made heaven and earth.

Then the Lord's Prayer is said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

After this is said the General Confession and Absolution.

I CONFESS to God Almighty, to the Blessed Mary, always a Virgin, to the Blessed Michael the Archangel, to the Blessed John the Baptist, to the Holy Apostles Peter and Paul, and to all the Saints, that I have sinned exceedingly in thought, word, and deed, by my fault, by my fault, by my most grievous fault. Therefore I beseech the Blessed Mary, always a Virgin, the Blessed Michael the Archangel, the Blessed John the Baptist, the Holy Apostles Peter and Paul, and all the Saints, to pray to the Lord our God for me.

The Absolution.

ALMIGHTY God have mercy on us, forgive us our sins, and bring us to life everlasting.
Answer. Amen.

✠ MAY the Almighty and merciful Lord grant us pardon, absolution, and remission of all our sins.
Answer. Amen.
Verse. [3] Turn us, O God of our salvation.
Answer. And cause Thine anger toward us to cease.
Verse. ✠ Make haste, O God, to deliver me.
Answer. Make haste to help me, O Lord.
Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ever shall be, world without end. Amen. Alleluia.

From the Saturday before Septuagesima Sunday to Maundy Thursday instead of "Alleluia" *is said:*

Ceaseless praise to Thee be given,
O Eternal King of heaven.

Then follow the Psalms. They are all said under one Antiphon.

Antiphon. Have mercy.
Antiphon in Paschal time. Alleluia.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:
Have mercy upon me, * and hear my prayer.
O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing?[4]
But know that the Lord hath set apart for Himself him that is holy: * the Lord will hear me when I call unto Him.
Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[4]
Offer the sacrifices of righteousness, and put your trust in the Lord. * There be many that say: Who will show us any good?
Lord, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

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[1] Compline (Completorium) is the last office of the Church, and is proper to the end of the evening before going to bed, reckoned to be about 9 p.m., but it may be said any time before midnight. It is very frequently recited along with Vespers, thus forming the complete Evening Service of the Church, and it is from this aggregation that the "Evening Prayer" of the Anglican Prayer Book is derived.

[2] Ps. cxxiii. 8.

[3] Ps. lxxxiv. 5.

[4] SLH.

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Psalm XXX.

[The first eight verses of Psalm xxx., p. 42.]

IN Thee, O LORD, do I put my trust, let me never be ashamed; * deliver me in Thy righteousness.

Bow down Thine ear to me, * deliver me speedily.

Be Thou to me a God, a Preserver, and an house of defence, * to save me.

For Thou art my strength and my refuge, * and for Thy Name's sake Thou wilt lead me and nourish me.

Thou wilt pull me out of the net, that they have laid privily for me, * for Thou art my Preserver.

Into Thine hands I commend my spirit: * Thou hast redeemed me, O LORD God of truth!

Psalm XC.

[The Vulgate and the LXX. give the heading, "A Psalm of praise of David."]

HE that dwelleth in the help of the Most High, * shall abide under the shadow of the God of heaven.

He will say to the LORD: Thou art my refuge, and my fortress, * my God, in Him will I trust.

For He shall deliver me from the snare of the fowler, * and from the noisome pestilence.

He shall cover thee with His wings, * and under His feathers shalt thou trust:

His truth shall be thy shield. * Thou shalt not be afraid for the terror by night;

For the arrow that flieth by day, for the pestilence that walketh in darkness, * for the evil spirit that wasteth at noon-day.

A thousand shall fall at thy side, and ten thousand at thy right hand: * but it shall not come nigh thee.

Yea, with thine eyes shalt thou behold: * and see the reward of the wicked.

Because Thou, O LORD, art my trust: * thou hast made the Most High thy refuge.

There shall no evil befall thee, * neither shall any plague come nigh thy dwelling.

For He hath given His Angels charge over thee, * to keep thee in all thy ways:

They shall bear thee up in their hands, * lest haply thou dash thy foot against a stone.

Thou shalt tread upon the adder and the cockatrice: * the lion also and the dragon shalt thou trample under feet.

Because he hath set his trust upon Me, therefore will I deliver him: * I will defend him because he hath known My Name.

He shall call upon Me, and I will answer him: * I am with him in trouble: I will deliver him and glorify him.

With long life will I satisfy him: * and show him My salvation.

Psalm CXXXIII.

[Intituled "A Song of Degrees."]

BEHOLD now, bless ye the LORD, * all ye servants of the LORD.

Which stand in the house of the LORD, * even in the courts of the house of our God,

By night. Lift up your hands toward the sanctuary, * and bless the LORD.

The LORD That made heaven and earth, * bless thee out of Zion!

Antiphon. [1] Have mercy upon me, O Lord, and hear my prayer.

Antiphon in Paschal time. Alleluia, Alleluia, Alleluia.

Then is said the following:

HYMN.[2]

NOW that the day-light dies away,
By all Thy grace and love,
Thee, Maker of the world, we pray
To watch our bed above.

Let dreams depart and phantoms fly,
The offspring of the night,
Keep us, like shrines, beneath Thine eye,
Pure in our foes' despite.

This grace on Thy redeemed confer,
Father, Co-equal Son,
And Holy Ghost, the Comforter,
Eternal Three in One.
Amen.

The last verse is sometimes said thus, altered in honour of the Incarnation:

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.
Amen.

In Paschal time it is said thus, altered in honour of the Resurrection:

To Father, Son, and Paraclete,
The slain and risen Son,
Be praise and glory, as is meet,
While endless ages run.
Amen.

It is also occasionally otherwise altered, which occasions are marked in their places.

Then follows the

CHAPTER. (Jer. xiv. 9.)

YET Thou, O LORD, art in the midst of us, and Thine holy Name is called upon us:[3] leave us not, O Lord our God.

Answer. Thanks be to God.

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[1] Ps. iv. 2.

[2] Hymn of the Ambrosian school, very slightly altered; translation by the late Card. Newman.

[3] The allusion seems to be to the invocation of the Name upon Israël by the Priests, Numb. vi. 22. "And the LORD spake unto Moses, saying: Speak unto Aaron, and unto his sons, saying, On this wise shall ye bless the children of Israël, saying unto them—The LORD bless thee and keep thee; the LORD make His face shine upon thee, and be gracious unto thee; the LORD lift up His countenance upon thee, and give thee peace—and they shall put My Name upon the children of Israël; and I will bless them."

Then the Short Responsory.

[1] Into Thine hands, O Lord, I commend my spirit.
Answer. Into Thine hands, O Lord, I commend my spirit.
Verse. Thou hast redeemed us, O LORD God of truth.
Answer. I commend my spirit.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Into Thine hands, O Lord, I commend my spirit.
Verse. [2] Keep us, O Lord, as the apple of the eye.
Answer. Hide us under the shadow of Thy wings.

From the Saturday after Easter inclusive to the Saturday after Pentecost exclusive, the above is said thus:

Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.
Answer. Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.
Verse. Thou hast redeemed us, O LORD God of truth.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Into Thine hands, O Lord, I commend my spirit. Alleluia, Alleluia.
Verse. Keep us, O Lord, as the apple of the eye. Alleluia.
Answer. Hide us under the shadow of Thy wings. Alleluia.

Then is said the following Canticle from the Gospel, with its Antiphon.

Antiphon. O Lord, keep us.

THE SONG OF SIMEON. (Luke ii. 29.)

[Uttered by Simeon at the presentation of our LORD in the Temple. "Then took he Him up in his arms, and blessed God, and said :—"]

LORD, now lettest Thou Thy servant depart in peace, * according to Thy word :

For mine eyes have seen * Thy Salvation,

Which Thou hast prepared * before the face of all people ;

A Light to lighten the Gentiles, * and the glory of Thy people Israël.

The Doxology, "Glory be to the Father, &c.," *is said.*

Antiphon. O Lord, keep us waking, guard us sleeping: that we may wake with Christ and rest in peace.

In Paschal time, "Alleluia."

Then follow these short prayers, called the Preces. They are omitted on Doubles and within Octaves. In Advent, Lent, and the Ember Days they are said kneeling.

Kyrie eléison.
Answer. Christe eléison.
Kyrie eléison.

OUR Father, (*inaudibly,*) Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. (*Aloud.*)
Verse. And lead us not into temptation.
Answer. But deliver us from evil.

I BELIEVE (*inaudibly*) in God the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His only Son, our Lord ; Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried : He descended into hell : the third day He rose again from the dead : He ascended into heaven, and sitteth on the right hand of God the Father Almighty. From thence He shall come to judge the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, (*aloud*)
Verse. The Resurrection of the body.
Answer. And the Life everlasting. Amen.
Verse. [3] Blessed art Thou, O Lord God of our fathers,
Answer. And to be praised and glorified above all for ever.
Verse. Bless we the Father, and the Son, and the Holy Ghost.
Answer. Let us praise and exalt Him above all for ever.
Verse. [3] Blessed art Thou, O Lord, in the firmament of heaven,
Answer. And to be praised, and glorified, and exalted above all for ever.
Verse. May the Lord, the Almighty and merciful, bless and keep us.
Answer. Amen.
Verse. Vouchsafe, O Lord, this night,
Answer. To keep us without sin.
Verse. Have mercy upon us, O LORD.
Answer. Have mercy upon us.
Verse. O LORD, let Thy mercy lighten upon us.
Answer. As our trust is in Thee.

Here the service is resumed, when the above has been omitted.

Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

VISIT, we beseech Thee, O Lord, this habitation,[4] and drive far from it all snares of the enemy : let Thine holy Angels dwell herein, to keep us in peace, and may Thy blessing be always upon us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.
Answer. Amen.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

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[1] Ps. xxx. 6.

[2] Ps. xvi. 8.

[3] Dan. iii. 52, 56.

[4] This Office was originally the last Prayer before going to rest for the monks of the Order of St Benedict.

Verse. Bless we the Lord.
Answer. Thanks be to God.

The Blessing.

May the Almighty and Merciful Lord, ✠ the Father, the Son, and the Holy Ghost, bless and keep us.
Answer. Amen.

Then follows immediately one of these Four Antiphons of the Blessed Virgin Mary, according to the season of the year.

I. *From the Vespers of the Saturday before Advent Sunday till those of Candlemas, both inclusive.*

Antiphon. Maiden! Mother of Him Who redeemed us, thou that abidest
Heaven's open gate, and the Star of the Sea, come, succour the fallen!
Fallen indeed we are, but fain would rise by thy succour.
Thou that beyond nature's course hast borne in time the Eternal;
Thou that a Virgin before, and after that childbirth remainest,
From the Archangel's lips the quickening message receiving,
Mother of JESUS and us, turn thine eyes of mercy on sinners.

Verse. The Angel of the Lord announced unto Mary,
Answer. And she conceived of the Holy Ghost.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts; that, as we have known the Incarnation of Thy Son JESUS Christ by the message of an Angel, so by His Passion and Cross we may be brought unto the glory of His Resurrection. Through the same Christ our Lord.
Answer. Amen.

From the First Vespers of Christmas inclusive, the Verse and Answer and Prayer are as follows:

Verse. After thy delivery thou still remainest a Virgin undefiled.
Answer. Mother of God, pray for us.

Let us pray.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession; through whom we have worthily received the Author of our life, our Lord JESUS Christ Thy Son.
Answer. Amen.

II. *From the Compline of the 2nd day of February inclusive to Maundy Thursday exclusive.*

Antiphon. Hail, O Mary, Queen of heaven,
Queen of Angel worlds on high,
Hail, O Rod to Jesse given,
Blessed Portal of the sky,

Hail, O Lady, bright and glorious,
Clad in beauty, pure and true,
Virgin! o'er sin's stain victorious,
Sinners for thy succour sue.

Verse. Holy Virgin, my praise by thee accepted be.
Answer. Give me strength against thine enemies.

Let us pray.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the same Christ our Lord.
Answer. Amen.

III. *From the First Compline of Easter inclusive till the First Vespers of Trinity Sunday exclusive.*

Antiphon. Rejoice! rejoice! thou Queen of Heaven, Alleluia,
For He That thee for Son was given, Alleluia,
As He promised is arisen. Alleluia.
Mother, pray to Him for us, Alleluia.

Verse. Be glad and rejoice, O Virgin Mary, Alleluia,
Answer. For the Lord is risen indeed. Alleluia.

Let us pray.

O GOD, Who dost vouchsafe to gladden the whole world by the resurrection of Thy Son our Lord JESUS Christ; grant, we beseech Thee, that by the help of His Mother the Virgin Mary, we may finally attain unto the gladness of life everlasting. Through the same Christ our Lord.
Answer. Amen.

IV. *From the First Vespers of Trinity Sunday inclusive till the Vespers of Saturday before Advent Sunday exclusive.*

Antiphon. Hail, O Queen, Mother of mercy! hail, our life, our sweetness, and our hope. To thee we cry, the banished sons of Eve. Toward thee we sigh, weeping and groaning in this vale of tears. Ah, then, thou our Advocate, turn on us those merciful eyes of thine! And, after this our exile, show to us JESUS, the blessed Fruit of thy womb. O most merciful, O most gracious, O most sweet Virgin Mary![1]

Verse. Pray for us, holy Mother of God.
Answer. That we may be made worthy of the promises of Christ.

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[1] Of these four Antiphons, "Maiden Mother" is ascribed to Hermann the Cripple, a monk of Reichenau, who died A.D. 1052. The authorship of the second is unknown: it seems to date from about the eleventh century. The date and authorship of the third are likewise unknown; but a legend has become attached to it, to the effect that St Gregory the Great heard the three first lines uttered by an angel, and himself added the fourth, on the same occasion on which was instituted the procession upon St Mark's Day. The authorship of "Hail, O Queen" is disputed. The last clause is usually admitted to be an exclamation uttered by St Bernard of Clairvaux in the cathedral of Spires. But the authorship of the rest is disputed, some ascribing it to Hermann the Cripple, others to one Peter of Monsoro, bishop of Compostella, others to one Adhemar, bishop of Podium (Puy-en-Velay). It seems to have been well known, at least in Spain, early in the twelfth century.

Let us pray.

O ALMIGHTY and everlasting God, Who, by the co-operation of the Holy Ghost, didst make ready both the body and soul of the glorious Virgin and Mother Mary worthily to become a meet dwelling for Thy Son; grant that as we rejoice in her memory, so by her pitiful intercession we may be delivered from the evils that continually hang over us, and finally from everlasting death. Through the same Christ our Lord.

Answer. Amen.

After each of these Antiphons is said this Blessing:

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Lastly, whether Mattins be to follow immediately, or not, the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed are said inaudibly.

OUR Father, Who art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil. Amen.

HAIL, Mary, full of grace; the Lord is with thee: blessed art thou among women, and blessed is the fruit of thy womb, JESUS.

Holy Mary, Mother of God, pray for us sinners, now, and at the hour of our death. Amen.

I BELIEVE in God, the Father Almighty, Maker of heaven and earth. And in JESUS Christ, His Only Son, our Lord, Who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead, and buried: He descended into hell: the third day He rose again from the dead: He ascended into heaven, and sitteth at the right hand of God the Father Almighty: from thence He shall come to judge both the quick and the dead. I believe in the Holy Ghost, the Holy Catholic Church, the Communion of Saints, the Forgiveness of sins, the Resurrection of the body, and the life everlasting. Amen.

Thus ends the Office of Compline throughout the year, in which Office the words, "May the souls, &c.," *are omitted, and the Verse and Answer,* "The Lord give us, &c.," *are not said before the Antiphon of the Blessed Virgin.*

The Proper Office of the Season.

Advent, or Coming-Time.

In Advent the Common Commemorations are never said at Lauds and Vespers. During Advent Simple Feasts are not observed, but merely commemorated. If a Feast of a higher rank falls after Advent Sunday it is commemorated; or transferred to the next day not so impeded, except a Feast of the First Class, of which the Immaculate Conception is one.

Saturday before Advent Sunday.

VESPERS.

All of the Saturday except the following.
The Chapter is taken from Lauds.

Hymn.[1]

CREATOR of the starry pole,
Saviour of all who live,
And light of every faithful soul,
JESU, these prayers receive.

Who sooner than our foe malign
Should triumph, from above
Didst come, to be the medicine
Of a sick world, in love;

And the deep wounds to cleanse and cure
Of a whole race, didst go,
Pure Victim, from a Virgin pure,
The bitter Cross unto.

Who hast a Name, and hast a Power,
The height and depth to sway,
And Angels bow, and devils cower,
In transport or dismay;

Thou too shalt be our Judge at length;
Lord, in Thy grace bestow
Thy weapons of celestial strength,
And snatch us from the foe.

Honour and glory, power and praise,
To Father, and to Son,
And Holy Ghost, be paid always,
The Eternal Three in One. Amen.

Verse. [2] Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

Answer. Let the earth open, and let her bring forth the Saviour.

Antiphon at the Song of the Blessed Virgin. [3] Behold, the name of the LORD * cometh from far, and the whole earth is full of His glory.

Prayer from Lauds.

Advent Sunday.

The First Lord's Day in Coming-Time.

MATTINS.

Invitatory. The Lord, He is our King that is to come. * O come, let us worship Him.

Hymn.[4]

SUPERNAL Word, proceeding from
The Eternal Father's breast;
And in the end of ages come,
To aid a world distrest;

Enlighten, Lord, and set on fire,
Our spirits with Thy love,
That, dead to earth, they may aspire
And live to joys above.

That, when the judgment-seat on high
Shall fix the sinner's doom,
And to the just a glad voice cry,
Come to your destined home;

Safe from the black and yawning lake
Of restless, endless pain,
We may the face of God partake,
The bliss of heaven attain.

To God the Father, God the Son,
And Holy Ghost, to Thee,
As heretofore, when time is done,
Unending glory be. Amen.

FIRST NOCTURN.

First Lesson. (Isa. i. 1.)

THE vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of [5] Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. Hear, O heavens, and give ear, O earth, for the LORD hath spoken: I have nourished and brought up children: and they have rebelled against Me. The ox knoweth his owner, and the ass his master's crib: but Israël doth not know Me, and My people doth not consider.

First Responsory.

I look from afar, and, behold, I see the Power of God coming, [6] and a cloud covering all the land. [7] Go ye out to meet Him, and say: [8] Tell us if Thou art He, [9] That shalt reign over God's people Israël.

Verse. [10] Both low and high, rich and poor together.

Answer. Go ye out to meet Him, and say.

Verse. [11] Give ear, O Shepherd of Israël, Thou That leadest Joseph like a flock.

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[1] Another hymn of the Ambrosian school, altered almost beyond recognition; one verse omitted; translation by the late Card. Newman.

[2] Isa. xlv. 8.

[3] Isa. xxx. 27.

[4] Hymn of the Ambrosian school, very much altered; translation by the late Card. Newman.

[5] Uzziah, Jotham, and Ahaz were the great-grandfather, grandfather, and father of their successor on the throne of Judah, Hezekiah, concerning whom see the eleventh week after Pentecost. According to the common tradition, Isaiah survived Hezekiah and was martyred under his son Manasseh. Lowth thinks that the prophecy which forms the first chapter was uttered towards the end of the reign of Jotham when "the LORD began to send, against Judah, Rezin, the king of Syria, and Pekah, the son of Remaliah," king of Israël. 4 (2) Kings xv. 37.

[6] Ezek. xxxviii. 9.

[7] Matth. xxv. 6.

[8] Matth. xi. 3; Luke vii. 19.

[9] 1 Kings (Sam.) ix. 17.

[10] Ps. xlviii. 3.

[11] Ps. lxxix. 2.

Answer. Tell us if Thou art He.

Verse. [1] Lift up your gates, O ye princes; and be ye lift up, ye everlasting doors, and the King of glory shall come in.

Answer. That shalt reign over God's people Israël.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I look from afar, and, behold, I see the Power of God coming, and a cloud covering all the land. Go ye out to meet Him, and say: Tell us if Thou art He, That shalt reign over God's people Israël.

Second Lesson.

WOE to the sinful nation, a people laden with iniquity, a seed of evil-doers, children that are corrupters: they have forsaken the LORD, they have provoked the Holy One of Israël unto anger: they are gone away backward. Upon what part shall I smite you any more, ye that revolt more and more? The whole head is sick, and the whole heart faint: from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrifying sores: they have not been closed, neither bound up, neither mollified with ointment.

Second Responsory.

[2] I saw in the night visions, and, behold, the Son of man came with the clouds of heaven, and there was given Him a Kingdom, and glory: and all people, nations, and languages shall serve Him.

Verse. His dominion is an everlasting dominion which shall not pass away, and His Kingdom that which shall not be destroyed.

Answer. And all people, nations, and languages shall serve Him.

Third Lesson.

YOUR country is desolate, your cities are burned with fire; your land, strangers devour it in your presence, and it is desolate, as overthrown by strangers. And the daughter of Zion is left as a cottage in a vineyard, and as a lodge in a garden of cucumbers, and as a besieged city. Except the LORD of hosts had left unto us a seed, we should have been as Sodom, and we should have been like unto Gomorrah.

Third Responsory.

[3] The Angel Gabriel was sent to Mary, a Virgin espoused to Joseph, to bring unto her the word of the Lord: and [4] when the Virgin saw the light she was afraid. Fear not, Mary, for thou hast found grace from the Lord. Behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

Verse. The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.

Answer. Behold, thou shalt conceive, and bring forth a son, and He shall be called the Son of the Highest.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [5] Pope St Leo [the Great,] (*8th on the December Fast, and almsgiving.*)

OUR Saviour Himself instructed His disciples concerning the times and seasons of the coming of the Kingdom of God and the end of the world, and He hath given the same teaching to the Church by the mouth of His Apostles. In connection with this subject then, Our Lord biddeth us beware lest we let our hearts grow heavy through excess of meat and drink, and worldly thoughts. Dearly beloved brethren, we know how that this warning applieth particularly to us. We know that that day is coming, and though for a season we know not the very hour, yet this we know, that it is near.

Fourth Responsory.

[6] Hail, Mary, full of grace; the Lord is with thee: the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing Which shall be born of thee shall be called the Son of God.

Verse. How shall this be, seeing I know not a man? And the Angel answered and said unto her,—

Answer. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing Which shall be born of thee shall be called the Son of God.

Fifth Lesson.

LET every man then make himself ready against the coming of the Lord, so that He may not find him making his belly his god, or the world his chief care. Dearly beloved brethren, it is a matter of every day experience that fulness of drink dulleth the keenness of the mind, and that excess of eating unnerveth the strength of the will. The very stomach protesteth that gluttony doth harm to the bodily health, unless temperance get the better of desire, and the thought of the indigestion afterward check the indulgence of the moment.

Fifth Responsory.

[7] We look for the Saviour, the Lord JESUS Christ; Who shall change our vile body, that it may be fashioned like unto His glorious Body.

Verse. [8] We should live soberly, and righteously, and godly in this present world, looking for that blessed hope, and the glorious appearing of the great God.

Answer. Who shall change our vile body, that it may be fashioned like unto His glorious Body.

Sixth Lesson.

THE body without the soul hath no desires; its sensibility cometh from the same source as its movements. And it is the duty of a man with a reasonable soul to deny something to his lower nature and to keep back the outer man from things unseemly. Then will his soul free from fleshly cravings, sit often at leisure in the palace of the mind, dwelling on the wisdom of God. There, when the roar and rattle of earthly cares are stilled, will she feed on holy thoughts and entertain herself with the expectation of the everlasting joy.

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[1] Ps. xxiii. 7.

[2] Dan. vii. 13, 14.

[3] Luke i. 26, 30-33.

[4] Compare the Apocryphal "Gospel of the Nativity of Mary," ch. ix.

[5] April 11.

[6] Luke i. 28, 34, 35.

[7] Phil. iii. 20.

[8] Tit. ii. 12.

Sixth Responsory.

[1] O my Lord, send I pray Thee, Him Whom Thou wilt send; see the affliction of Thy people. As Thou hast promised, come and deliver us.

Verse. [2] Give ear, O Shepherd of Israël, Thou That leadest Joseph like a flock, Thou That sittest upon the Cherubim!

Answer. As Thou hast promised, come.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And deliver us.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxi. 25.)

AT that time: JESUS said unto His disciples; There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations. And so on.

Homily by [3] Pope St Gregory [the Great,] (*1st on the Gospels.*)

Our Lord and Saviour wisheth to find us ready at His second coming. Therefore He telleth us what will be the evils of the world as it groweth old, that He may wean our hearts from worldly affections. Here we read what great convulsions will go before the end, that, if we will not fear God in our prosperity, we may at least be scourged into fearing His judgment when it is at hand.

Seventh Responsory.

[4] Behold, the Virgin shall conceive, and bear a son, saith the Lord, [5] and His name shall be called Wonderful, the Mighty God.

Verse. He shall sit upon the throne of David, and upon his kingdom for ever.

Answer. And His name shall be called Wonderful, the Mighty God.

Eighth Lesson.

IMMEDIATELY before the passage which hath just been read from the Gospel, are found the following words of our Lord,—"Nation shall rise against nation, and kingdom against kingdom, and great earthquakes shall be in divers places, and pestilences and famines." Then, after a few more verses, cometh to-day's Gospel. "There shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations with perplexity, the sea and the waves roaring." Now some of these things are come to pass already, and we fear the others are not far off.

Eighth Responsory.

[6] Hear the word of the LORD, O ye nations, and declare it in the ends of the earth, and in the isles afar off, and say: Our Saviour shall come.

Verse. Declare it and make it known, lift up your voice and cry aloud.

Answer. And in the isles afar off, and say: Our Saviour shall come.

Ninth Lesson.

IN these our days we see nation rise against nation, and their distress over all the earth, more than we read in books hath ever come to pass of old time. Ye know also how often we hear of earthquakes overwhelming countless cities in other parts of the world. As for pestilences, we suffer from them ourselves, with hardly any intermission. As yet we do not see signs in the sun, and in the moon, and in the stars; but the changes of seasons and climates warn us that we may look for these also before long.

The Hymn, "We praise Thee, O God," *is not said in the Office of the Season till Christmas. A Ninth Responsory is said instead.*

Ninth Responsory.

[7] Behold, the days come, saith the LORD, that I will raise unto David a righteous Branch; and a King shall reign in wisdom and shall execute judgment and justice in the earth: and this is His name whereby He shall be called; The LORD our Righteous one.

Verse. In His days Judah shall be saved, and Israël shall dwell safely.

Answer. And this is His name whereby He shall be called.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The LORD our Righteous one.

LAUDS.

First Antiphon. [8] In that day * the mountains shall drop down sweet wine, and the hills shall flow with milk and honey. Alleluia.

Second Antiphon. [9] Sing, O daughter of Zion, * and rejoice with all the heart, O daughter of Jerusalem. Alleluia.

Third Antiphon. [10] Behold, the LORD shall come, * and all His saints with Him; and it shall come to pass in that day that the light shall be great. Alleluia.

Fourth Antiphon. [11] Ho, every one that thirsteth * come ye to the waters: seek ye the LORD while He may be found. Alleluia.

Fifth Antiphon. Behold, a great Prophet * shall arise, and He shall build up a new Jerusalem. Alleluia.

Chapter. (Rom. xiii. 11.)

MY brethren, it is now high time to awake out of sleep. For now is our salvation nearer than when we believed.

Hymn.[12]

HARK, a joyful voice is thrilling,
And each dim and winding way
Of the Ancient Temple filling;
Dreams, depart! for it is day.

Christ is coming! from thy bed,
Earth-bound soul, awake and spring,—
With the sun new-risen to shed
Health on human suffering.

Lo! to grant a pardon free,
Comes a willing Lamb from Heaven;
Sad and tearful, hasten we,
One and all, to be forgiven.

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[1] Exod. iv. 13.
[2] Ps. lxxix. 1.
[3] March 12.
[4] Isa. vii. 14.
[5] Isa. ix. 6, 7.

[6] Jer. xxxi. 10.
[7] Jer. xxiii. 5; 1 Cor. i. 30.

[8] Joel iii. 18.
[9] Zeph. (Soph.) iii. 14.
[10] Zech. xiv. 5, 6.
[11] Isa. lv. 1, 6. Possibly in allusion to the baptisms at the Epiphany.
[12] Hymn of the Ambrosian school, freely altered; translation by the late Card. Newman.

Once again He comes in light,
Girding earth with fear and woe;
Lord, be Thou our loving might,
From our guilt and ghostly foe.

To the Father and the Son,
And the Spirit, Who in heaven
Ever witness, Three and One,
Praise on earth be ever given. Amen.

Verse. [1] The voice of one crying in the wilderness: Prepare ye the way of the Lord.
Answer. Make His paths straight.

Antiphon at the Song of Zacharias. [2] The Holy Ghost shall come upon thee, * O Mary; fear not, thou shalt bear in thy womb the Son of God. Alleluia.

Prayer.

[3] STIR up, O Lord, we pray Thee, Thy strength, and come among us, that whereas through our sins and wickedness we do justly apprehend Thy wrathful judgments hanging over us, Thy bountiful grace and mercy may speedily help and deliver us; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer is used throughout the day and week, except at Prime and Compline.

PRIME.

Antiphon. In that day, &c., (*First Antiphon at Lauds.*)
In the short Responsory instead of the Verse "Thou That sittest," &c., *is said:*

Verse. Thou That art to come into the world.

And the change is made every day in Advent till Christmas, except on the Feast and within the Octave of the Immaculate Conception.

TERCE.

Antiphon. Sing, O daughter of Zion, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Behold the LORD, &c., (*Third Antiphon at Lauds.*)

Chapter. (Rom. xiii. 12.)

THE night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light.

NONE.

Antiphon. Behold, a great Prophet, &c., (*Fifth Antiphon at Lauds.*)

Chapter. (Rom. xiii. 13.)

LET us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying, but put ye on the Lord JESUS Christ.

VESPERS.

Antiphons, Chapter and Prayer as at Lauds.

Hymn and Verse and Answer as on Saturday Evening.

Antiphon at the Song of the Blessed Virgin. [4] Fear not, Mary, * for thou hast found grace with the Lord; behold, thou shalt conceive in thy womb, and bring forth a son. Alleluia.

After "Bless we the Lord," *are said the Vespers of the Dead.*

Monday.

Second Day.

MATTINS.

Invitatory and Hymn as on the last Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (i. 16.)

[5] WASH you, make you clean, put away the evil of your imaginations from before Mine eyes; cease to do evil, learn to do well: seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the LORD. Though your sins be as scarlet, they shall be as white as snow; and though they be red like crimson, they shall be as wool.

First Responsory.

Receive, O Virgin Mary, receive the word of the Lord, which is sent thee by His Angel: thou shalt conceive, and shalt bring forth God and Man together. And thou shalt be called blessed among all women.
Verse. Thou shalt bring forth a son, and remain a maiden undefiled: thou shalt conceive and be a Mother, still Virgin unspotted.
Answer. And thou shalt be called blessed among all women.

Second Lesson.

IF ye be willing and obedient, ye shall eat the good of the land. But if ye refuse and provoke Me to anger, ye shall be devoured with the sword, for the mouth of the LORD hath spoken it. How is the faithful city become an harlot! It was full of judgment; righteousness lodged in it; but now murderers. Thy silver is become dross; thy wine mixed with water. Thy princes are rebellious and companions of thieves; every one loveth gifts and followeth after rewards. They judge not the fatherless, neither doth the cause of the widow come unto them.

Second Responsory.

[6] Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains, for our Lord will come, and will have mercy on His afflicted.
Verse. [7] In His days shall righteousness flourish and abundance of peace.
Answer. And will have mercy upon His afflicted.

Third Lesson.

THEREFORE saith the LORD God of hosts, the Mighty One of Israël: Ah! I will ease Me of Mine adversaries, and avenge Me of Mine enemies. And I will turn My hand upon thee, and purely purge away thy dross, and take away all thy tin; and

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[1] Matth. iii. 3; (Isa. xl. 3.)
[2] Luke i. 35.
[3] Ps. lxxix. 3.
[4] Luke i. 31.
[5] This refers to the words immediately preceding:—"Your hands are full of blood."
[6] Isa. xlix. 13.
[7] Ps. lxxi. 7.

I will restore thy judges as at the first, and thy counsellors as at the beginning: afterward thou shalt be called, The City of righteousness, The faithful City. Zion shall be redeemed with judgment, and they shall restore her with righteousness: and the destruction of the transgressors and of the sinners shall be together; and they that forsake the LORD shall be consumed.

Third Responsory.

[1] There shall no strangers pass through Jerusalem any more, for in that day the mountains shall drop down sweet wine, and the hills shall flow with milk and honey, saith the Lord.

Verse. [2] God shall come from Lebanon, and the Holy One from the thick and shady mountain.

Answer. For in that day the mountains shall drop down sweet wine, and the hills shall flow with milk and honey, saith the Lord.

LAUDS.

Chapter. (Isa. ii. 3.)

COME ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob: and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Hymn and Verse and Answer as at Vespers on Saturday.

Antiphon at the Song of Zacharias. The angel of the Lord * announced unto Mary, and she conceived of the Holy Ghost. Alleluia.

Prayer as on Sunday.

Note. This rule is invariable that when a special Prayer is not assigned and the Office is of the Season, the Prayer of the preceding Sunday is used.

After "Bless we the Lord" *is said the Dirge.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

THE sceptre shall not depart from Judah, nor the law-giver from his loins, until he that shall be sent cometh; and unto him shall the desire of the Gentiles be.

This Chapter is to be said every week-day evening till Christmas Eve exclusive.

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. Lift up thine eyes, * O Jerusalem, and see that thy King is mighty: behold, thy Saviour shall come and loose thee from thy chain.

Tuesday.

Third Day.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (ii. 1.)

[3] THE word that Isaiah, the son of Amoz, saw concerning Judah and Jerusalem. And it shall come to pass in the last days that the mountain of the LORD'S house shall be established in the top of the mountains and shall be exalted above the hills: and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths, for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

First Responsory.

[4] O ye mountains of Israël, shoot forth your branches and blossom and bring forth fruit. [5] The day of the LORD is at hand to come.

Verse. Drop down, ye heavens, from above, and let the skies pour down the Righteous One: let the earth open, and let her bring forth the Saviour.

Answer. The day of the LORD is at hand to come.

Second Lesson.

AND He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. O house of Jacob, come ye, and let us walk in the light of the LORD. For Thou hast forsaken Thy people, the house of Jacob; because they be replenished as aforetime, and have soothsayers like the Philistines, and cleave unto the children of strangers.

Second Responsory.

Let the mountains break forth into singing, and the hills bring forth righteousness: for the Lord, the Light of the world, cometh with power.

Verse. [6] Out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Answer. For the Lord, the Light of the world, cometh with power.

Third Lesson.

THEIR land is full of silver and gold, neither is there any end of their treasures: their land also is full of horses, neither is there any end of their chariots. Their land also is full of idols: they worship the work of their own hands, that which their own fingers have made. And the mean man boweth down, and the great man humbleth himself; therefore forgive them not.

Third Responsory.

Behold, I, the Lord your God, come from the South, to visit you in peace.

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[1] Joel iii. 17, 18.

[2] Hab. iii. 3, substituting Lebanon for Teman, and translating Paran

[3] Here begins the second prophecy, comprising chapters ii., iii., and iv., and "probably delivered in the time of Jotham, or perhaps in that of Uzziah."

[4] Ezek. xxxvi. 8. [5] Joel ii. 1. [6] Isa. ii. 3.

Verse. I will look again upon you and make you to increase: ye shall be multiplied, and I will establish My covenant with you.

Answer. To visit you in peace.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. To visit you in peace.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as yesterday.*)

Hymn and Verse and Answer as at Lauds on Sunday.

Antiphon at the Song of Zacharias. [1] Before they came together, * Mary was found with child of the Holy Ghost. Alleluia.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as yesterday.*)

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. [2] Seek ye the LORD * while He may be found; call ye upon Him while He is near. Alleluia.

Wednesday.

Fourth Day.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (iii. 1.)

FOR behold, the Lord, the LORD of Hosts, doth take away from Jerusalem and from Judah the strength and the might, the whole stay of bread and the whole stay of water: the mighty man and the man of war: the judge, and the Prophet, and the soothsayer, and the ancient: the captain of fifty, and the honourable man, and the counsellor, and the cunning artificer, and the eloquent orator. And I will give children to be their princes; and [3] boys shall rule over them.

First Responsory.

Christ our King cometh. [4] And John hath testified of Him, that He is the Lamb that should come!

Verse. [5] The kings shall shut their mouths at Him, all nations shall serve Him.

Answer. And John hath testified of Him, that He is the Lamb that should come!

Second Lesson.

AND the people shall oppress every one another, and every one his neighbour: the child shall behave himself proudly against the ancient, and the base against the honourable. For a man shall take hold of his brother of the house of his father, saying; Thou hast clothing, be thou our ruler: and let this ruin be under thy hand. And in that day shall he swear, saying: I am not an healer, and in my house is neither bread, nor clothing: make me not a ruler of the people.

Second Responsory.

Of a long time said Ezekiel the Prophet: [6] I saw the gate shut: behold, God went forth from it before the ages for the salvation of the world. And it was shut again, for it is a figure of the Virgin, in that after child-birth she remained a Virgin still.

Verse. The Lord alone shall enter by the gate that thou sawest.

Answer. And it was shut again, for it is a figure of the Virgin, in that after child-birth she remained a Virgin still.

Third Lesson.

FOR Jerusalem is ruined, and Judah is fallen: because their tongue and their imaginations are against the LORD, to provoke the eyes of His glory. The show of their countenance doth witness against them; and they declare their sin as Sodom, they hide it not. Woe unto their soul, for their evil is repaid unto them. Say unto the righteous that it shall be well with him, for he shall eat the fruit of his doings. Woe unto the wicked, it shall be ill with him; for the reward of his hands shall be given him.

Third Responsory.

Behold the days come, &c., (*Ninth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Sunday.

Antiphon at the Song of Zacharias. Out of Zion * shall go forth the law, and the word of the LORD from Jerusalem.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. [7] There cometh One mightier * than I after me, the latchet of Whose shoes I am not worthy to unloose.

Thursday.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (iv. 1.)

[8] AND in that day seven women shall take hold of one man, saying: We will eat our own bread

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[1] Matth. i. 18.

[2] Isa. lv. 6.

[3] Effeminati.

[4] John i. 29.

[5] Isa. lii. 15.

[6] Ezek. xliv. 2.

[7] Mark i. 7.

[8] This follows the last verses of the third chapter, wherein it is said that the number of men killed in battle will make them so scarce that (iv.) seven women, &c.

and wear our own apparel; only let us be called by thy name; take thou away our reproach. In that day shall the Branch of the LORD be beautiful and glorious, and the fruit of the earth shall be excellent, and a rejoicing for them that are escaped of Israël. And it shall come to pass that he that is left in Zion and he that remaineth in Jerusalem, shall be called holy, even every one that is written among the living in Jerusalem.

First Responsory.

Receive, O Virgin Mary, &c., (*First Responsory on Monday.*)

Second Lesson. [1] (v. 1.)

I WILL sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill. And he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Second Responsory.

I saw in the night visions, &c., (*Second Responsory on Sunday.*)

Third Lesson.

AND now I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up: I will break down the wall thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned nor digged: and there shall come up briars and thorns: I will also command the clouds that they rain no rain upon it. For the vineyard of the LORD of hosts is the house of Israël; and the men of Judah His pleasant plant: and I looked for judgment, but behold, oppression; for righteousness, but, behold, a cry.

Third Responsory.

The angel Gabriel, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Sunday.

Antiphon at the Song of Zacharias. Blessed art thou * among women, and blessed is the fruit of thy womb.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphon as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. I will wait * upon the Lord my Saviour, and come before Him when He is near.

Friday.

Sixth Day.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (vi. 1.)

IN the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the [2] Seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said: Holy, Holy, Holy, is the LORD God of hosts; the whole earth is full of His glory.

First Responsory.

Hail, Mary, &c., (*Fourth Responsory on Sunday.*)

Second Lesson.

AND the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I: Woe is me, for I am silent, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and mine eyes have seen the King, the LORD of hosts. Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth and said: Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged.

Second Responsory.

We look for the Saviour, &c., (*Fifth Responsory on Sunday.*)

Third Lesson.

ALSO I heard the voice of the LORD saying: Whom shall I send? and who will go for us? Then said I: Here am I; send me. And He said: Go, and tell this people: Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people dull, and make their ears heavy, and shut their eyes; lest haply they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.

Third Responsory.

O my Lord, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Sunday.

Antiphon at the Song of Zacharias. He that is both God and man * shall come of the house of David and sit in David's seat. Alleluia.

Prayer as on Sunday.

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[1] "This chapter stands single and alone, unconnected with the preceding or following."

[2] Or, "burning-ones."

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday.*)

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. [1] Out of Egypt * have I called My Son: He shall come to save His people.

Saturday.

The Sabbath.

MATTINS.

Invitatory and Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (vii. 1.)

AND it came to pass in the days of Ahaz, the son of Jotham, the son of Uzziah, king of Judah, that Rezin, the king of Syria, and Pekah, the son of Remaliah, king of Israël, went up toward Jerusalem, to war against it: but could not prevail against it. And it was told the house of David, saying: Syria is confederate with Ephraim. And his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. Then said the LORD unto Isaiah: Go forth to meet Ahaz, thou, and he that is left, even Jashub thy son, at the end of the conduit of the upper pool, in the highway of the fuller's field.

First Responsory.

Behold, the Virgin, &c., (*Seventh Responsory on Sunday.*)

Second Lesson.

AND say unto him: Take heed and be quiet: fear not; neither be faint-hearted for the two tails of these smoking firebrands, for the fierce anger of Rezin, king of Syria, and of the son of Remaliah; because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying: Let us go up against Judah, and vex it, and take it for ourselves, and set a king in the midst of it, even the son of Tabeal.

Second Responsory.

Hear the word of the LORD, &c., (*Eighth Responsory on Sunday.*)

Third Lesson. (10.)

MOREOVER the LORD spake again unto Ahaz, saying: Ask thee a sign of the LORD thy God either in the depth beneath or in the height above. But Ahaz said: I will not ask, neither will I tempt the LORD. And he said: Hear ye now, ye house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the LORD Himself shall give you a sign. Behold the Virgin shall conceive, and bear a son, and shall call his name Emmanuel. Butter and honey shall he eat, until he may know to refuse the evil, and choose the good.

Third Responsory.

Behold, the days come, &c., (*Ninth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., *as on Monday.*

Hymn and Verse and Answer as on Sunday.

Antiphon at the Song of Zacharias. Fear not * Zion, behold, thy God cometh, Alleluia.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

The Chapter is taken from the Lauds of the succeeding Sunday.

Hymn and Verse and Answer as on last Saturday.

Antiphon at the Song of the Blessed Virgin. Come, O Lord, * visit us in peace, that we may rejoice before Thee with all our heart.

The Prayer is taken from the Lauds of the succeeding Sunday.

Second Sunday in Advent.

The Second Lord's Day in Coming-Time.

MATTINS.

Invitatory and Hymn as on the last Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xi. 1.)

[2] AND there shall come forth a rod out of the stem of Jesse, and a flower shall grow out of his roots. And the Spirit of the LORD shall rest upon him; the Spirit of wisdom, and understanding, the Spirit of counsel and might, the Spirit of knowledge and of godliness: and he shall be filled with the Spirit of the fear of the LORD. He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth.

First Responsory.

[3] Thy salvation cometh quickly, O Jerusalem; why art thou wasted with sorrow? Is there no counsellor in thee, that pangs have taken thee? Fear not, for I will save thee and deliver thee.

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[1] Matth. ii. 15. (Hos. xi. 1.)

[2] Ch. viii. commences with the birth of Maher-shalal-hash-baz the son of Isaiah and "the Prophetess," giving occasion to a prophecy stretching to the end of ch. xii., foretelling the deliverance of Israël not only from Rezin and Pekah, but from her other enemies, and an ultimate time of blessedness and prosperity. The passage in the text is to be understood of the Messiah. (Rom. xv. 12.)

[3] A paraphrase of Micah iv. 8-10.

Verse. [1] For I am the LORD, thy God, the Holy One of Israël, thy Saviour.

Answer. Fear not, for I will save thee, and deliver thee.

Second Lesson.

AND he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; the calf and the young lion and the fatling together, and a little child shall lead them. The heifer and the she-bear shall feed: their young ones shall lie down together, and the lion shall eat straw like the ox.

Second Responsory.

[2] Behold, the LORD shall come, and all His saints with Him, and it shall come to pass in that day that the light shall be great; and they shall go out from Jerusalem like clean water; and the LORD shall be King for ever, over all the earth.

Verse. Behold, the Lord cometh with an host, and in His hand are the kingdom, and power, and dominion.

Answer. Over all the earth.

Third Lesson.

AND the sucking child shall play on the hole of the asp; and the weaned child shall put his hand on the cockatrice' den. They shall not hurt, nor destroy in all My holy mountain, for the earth shall be full of the knowledge of the LORD, as the waters cover the sea. In that day there shall be a root of Jesse, which shall stand as an ensign of the people, to it shall the Gentiles seek; and the place of his rest shall be glorious.

Third Responsory.

O, thou city of Jerusalem, weep not, for the Lord hath repented Him concerning thee. And He will take away from thee all distress.

Verse. [3] Behold, the LORD shall come with might, and His arm shall rule.

Answer. And He will take away from thee all distress.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And He will take away from thee all distress.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Commentary on the Prophecies of Isaiah made by [4] St Jerome, Priest [at Bethlehem,] (*Book* iv. *c.* xi.)

"AND there shall come forth a rod out of the stem of Jesse." From the beginning of the Book of this Prophet till the xiiith chapter, where commenceth the vision, or burden of Babylon, the whole of the vision of Isaiah, the son of Amoz, is one continual prophecy of Christ. We must explain it part by part, for if we were to take it all at once, the memory of the reader would be confused. According to the Jewish commentators, the rod and the flower would both relate to the Lord Himself. They take the rod to mean the sceptre of His Royal dominion, and the flower the loveliness of His beauty.

Fourth Responsory.

Behold, there cometh the Lord, our defender, the Holy One of Israël, wearing a royal crown upon His head.

Verse. [5] And His dominion shall be from sea even to sea, and from the river even to the ends of the earth.

Answer. Wearing a royal crown upon His head.

Fifth Lesson.

WE, however, understand that the rod out of the root of Jesse signifieth the holy Virgin Mary. She was a clean stem that had as yet put forth no shoot; as we have read above: "Behold, the Virgin shall conceive and bear a son." (Isa. vii. 14.) And the flower we believe to mean the Lord our Redeemer, Who hath elsewhere compared Himself to a flower; "I am a flower of the plain, and a lily of the valleys." (Cant. ii. 1.)

Fifth Responsory.

[6] As a mother comforteth her children, so will I comfort you, saith the Lord; My help also cometh unto you out of Jerusalem, the city which I have chosen. And when ye see this, your heart shall rejoice.

Verse. [7] I will place salvation in Zion and in Jerusalem My glory.

Answer. And when ye shall see this, your heart shall rejoice.

Sixth Lesson.

THE Spirit of the Lord then shall rest upon this flower; this flower which shall come forth from the stem and roots of Jesse by means of the Virgin Mary. And truly the Spirit of the Lord did rest upon our Redeemer. It is written that "In Him dwelleth all the fulness of the Godhead bodily." (Col. ii. 9.) The Spirit was not shed on Him by measure, as it is upon the Saints. To Him we may apply the words of the Hebrew Gospel used by the Nazarenes; "The whole fountain of the Holy Ghost shall be poured forth upon Him:" "The Lord is a spirit, and where the Spirit of the Lord is, there is liberty." (2 Cor. iii. 17.)

Sixth Responsory.

[8] Thou shalt yet plant vines upon thy mountains, O Jerusalem: thou shalt sing for joy, for the day of the Lord cometh; arise, O Zion, and turn unto the Lord thy God; rejoice and be glad, O Jacob. For thy Saviour cometh from the midst of the nations.

Verse. Sing aloud for joy, O daughter of Zion; shout with gladness, O daughter of Jerusalem.

Answer. For thy Saviour cometh from the midst of the nations.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thy Saviour cometh from the midst of the nations.

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[1] Isa. xliii. 3.

[2] Zech. xiv. 5-9.

[3] Isa. xl. 10.

[4] Sept. 30.

[5] Zech. ix. 10.

[6] Isa. lxvi. 13, 14.

[7] Isa. xlvi. 13.

[8] Jer. xxxi. 5.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xi. 2.)

AT that time: When John had heard in the prison the works of Christ, he sent two of his disciples, and said unto Him: Art Thou He That should come, or do we look for another? And so on.

Homily by Pope St Gregory [the Great,] (10*th Homily on the Gospels.*)

The sight of so many signs and so many mighty works should have been a source of wonder, and not a stumbling-block. And yet the unfaithful found these very works a rock of offence, when they afterwards saw Him Who had worked so many miracles dying on the Cross. Hence Paul saith: "We preach Christ crucified, unto the Jews a stumbling-block and unto the Gentiles foolishness." (1 Cor. i. 23.) It is indeed folly in the eyes of men to say that the Author of life died for men: and thus men put as a stumbling-block to hinder them from coming to JESUS, the very thing that doth oblige them the most unto Him. For the more humbling God hath undergone for man's sake, the more worthy is He that man should worship Him.

Seventh Responsory.

The Lord shall go forth out of Samaria unto the gate that looketh toward the East; and He shall come into Bethlehem, walking upon the waters of the redemption of Judah. Then shall every one be saved: for, behold, He cometh.

Verse. [1] And in mercy shall His throne be established, and He shall sit upon it in truth.

Answer. Then shall every one be saved: for, behold, He cometh.

Eighth Lesson.

"AND blessed is he, whosoever shall not be offended in Me." Now what is this, but a plain mention of that time, when He afterwards humbled Himself, becoming obedient unto death, even the death of the Cross? It is as if He said: "I indeed do wonderful works, but the day will come when I shall not refuse to suffer shame and evil treatment. Take heed then, ye who now worship Me for the works' sake, that when I come to die ye despise Me not for My death's sake."

Eighth Responsory.

Make haste, O LORD, make no tarrying. And deliver Thy people.

Verse. O Lord, come and make no tarrying: loose the bonds of Thy people.

Answer. And deliver Thy people.

Ninth Lesson.

AND, as the disciples of John departed, what did JESUS say unto the multitudes concerning this same John? Let us hear. "What went ye out into the wilderness to see? A reed shaken with the wind?" Here our Lord teacheth not by assertion, but by negation. Now a reed is a thing so made that as soon as the wind bloweth upon it, it bendeth it over toward the opposite quarter. And the fleshly-minded man is like a human reed. As he is praised or blamed so he bendeth himself in the one direction or the other.

Ninth Responsory.

Behold, the Lord cometh down with glory, and His host is with Him. To visit His people in peace, and to establish them in life everlasting.

Verse. Behold, our Lord cometh with an host.

Answer. To visit His people in peace, and to establish them in life everlasting.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. To visit His people in peace, and to establish them in life everlasting.

LAUDS.

First Antiphon. Behold, the Lord * cometh in the clouds of heaven with great power. Alleluia.

Second Antiphon. [2] Our Zion is a strong city, * the Saviour will God appoint in her for walls and bulwarks; open ye the gates, for God is with us. Alleluia.

Third Antiphon. [3] Behold, the Lord * shall appear and not lie: though He tarry, wait for Him, because He will come and will not tarry. Alleluia.

Fourth Antiphon. [4] The mountains and the hills * shall break forth before God into singing, and all the trees of the wood shall clap their hands: for the Lord the Ruler cometh, and He shall reign for ever and ever. Alleluia, Alleluia.

Fifth Antiphon. Behold, our Lord * cometh with power, and He shall lighten the eyes of His servants. Alleluia.

Chapter. (Rom. xv. 4.)

BRETHREN, whatsoever things were written were written for our learning, that we through patience and comfort of the Scriptures might have hope.

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. Now when John * had heard in the prison the works of Christ, he sent two of his disciples and said unto Him: Art Thou He That should come, or do we look for another?

Prayer.

STIR up our hearts, O Lord, to make ready the ways of Thine Only-begotten Son, that by His coming our minds being purified, we may the more worthily give up ourselves to Thy service: through the same Our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

PRIME.

Antiphon. Behold, the Lord, * &c., (*First Antiphon at Lauds.*)

In the Short Reponsory the same alteration as last week.

TERCE.

Antiphon. Our Zion is a strong city, * &c., (*Second Antiphon at Lauds.*)

The Chapter is taken from Lauds.

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[1] Isa. xvi. 5.

[2] Isa. xxvi. 1.

[3] Cf. Hab. ii. 3.

[4] Isa. lv. 12.

SEXT.

Antiphon. Behold, the Lord, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Rom. xv. 5.)

NOW the God of patience and consolation grant you to be like-minded one toward another, according to Christ JESUS: that ye may with one mind and one mouth glorify God, even the Father of our Lord JESUS Christ.

NONE.

Antiphon. Behold, our Lord, * &c., (*Fifth Antiphon at Lauds.*)

Chapter. (Rom. xv. 13.)

NOW the God of hope fill you with all joy and peace in believing; that ye may abound in hope, and in the power of the Holy Ghost.

VESPERS.

Antiphons and Chapter as at Lauds.
Hymn and Verse and Answer as on the first evening.

Antiphon at the Song of the Blessed Virgin. Art Thou He * That should come, or do we look for another? Tell John what things ye have seen: The blind receive their sight, the dead are raised up, the poor have the Gospel preached to them. Alleluia.

After "Bless we the Lord" *are said the Vespers of the Dead.*

Monday.

Second Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xiii. 1.)

[1] THE burden of Babylon, which Isaiah, the son of Amoz, did see. Lift ye up a banner upon the cloudy mountain, exalt the voice, beckon with the hand, and let the nobles enter in at the gates. I have commanded My sanctified ones, I have also called My mighty ones for Mine anger, even them that rejoice in My highness. The noise of a multitude in the mountains, like as of a great people: a tumultuous noise of kings; even of nations gathered together.

First Responsory.

Receive, O Virgin Mary, &c., (*First Responsory on the Monday in the First Week.*)

Second Lesson.

THE LORD of hosts mustereth the host of the battle, they come from a far country, from the end of heaven; even the LORD and the weapons of His indignation, to destroy the whole land. Howl ye, for the day of the LORD is at hand; it shall come as a destruction from the [2] Lord. Therefore shall all hands be faint, and every man's heart shall melt, and they shall be afraid. Pangs and sorrows shall take hold of them, they shall be in pain as a woman that travaileth; they shall be amazed one at another, their faces shall be as scorched faces.

Second Responsory.

Sing, O heavens, &c., (*Second Responsory on Monday in the First Week.*)

Third Lesson.

BEHOLD, the day of the LORD cometh, cruel, and full of wrath and fierce anger, to lay the land desolate, and He shall destroy the sinners thereof out of it. For the stars of heaven, and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the unfaithful to cease, and will lay low the haughtiness of the terrible.

Third Responsory.

There shall no strangers pass, &c., (*Third Responsory on Monday in the First Week.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. The Lord the Ruler * cometh from heaven, and in His hand are honour and dominion.

Prayer as on Sunday.
After "Bless we the Lord" *is said the Dirge.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. Behold, the Lord cometh * the King of all the earth, to take off from us the yoke of our captivity.

Tuesday.

Third Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xiv. 1.)

[3] HER time is near to come, and her days shall not be prolonged. For the LORD will have mercy on Jacob, and will yet choose Israël, and set them in their own land; the strangers shall be joined with them, and they shall cleave to the house of Jacob. And the people shall take them and bring them to their place; and the house of Israël shall possess them in the land of

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[1] Chap. xiii. 1 to xiv. 27 "contain one entire prophecy, foretelling the destruction of Babylon by the Medes and Persians; delivered probably in the reign of Ahaz."

[2] Hebrew, "the Almighty."

[3] *i.e.*, Babylon's. The hour of her destruction is no longer to be postponed.

the LORD, for servants and handmaids; and they shall take them captive whose captives they were, and they shall rule over their oppressors.

First Responsory.

O ye mountains, &c., (*First Responsory on Tuesday in the First Week.*)

Second Lesson.

AND it shall come to pass in the day that the LORD shall give thee rest from thy sorrow, and from thy fear, and from the hard bondage, wherein thou wast made to serve: that thou shalt take up this proverb against the King of Babylon, and say: How hath the oppressor ceased, the exaction ceased? The LORD hath broken the staff of the wicked, the sceptre of the rulers, the staff of him who smote the people in wrath, with a continual stroke, of him that ruled the nations in anger, of the cruel persecutor.

Second Responsory.

Let the mountains, &c., (*Second Responsory on Tuesday in the First Week.*)

Third Lesson. (12.)[1]

HOW art thou fallen from heaven, O Lucifer, son of the morning? How art thou cut down to the ground, which didst weaken the nations? For thou hast said in thine heart: I will ascend into heaven, I will exalt my throne above the stars of God, I will sit upon the mount of the covenant, in the sides of the north; I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the depth of the pit.

Third Responsory.

Behold I, &c., (*Third Responsory on Tuesday in the First Week.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [2] The LORD shall arise * upon thee, O Jerusalem, and His glory shall be seen upon thee.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. The voice * of one crying in the wilderness: Prepare ye the way of the Lord, make His paths straight.

Wednesday.

Fourth Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xvi. 1.)[3]

[4] SEND forth the Lamb, O Lord, the Ruler of the land, from the rock in the wilderness unto the mount of the daughter of Zion. For it shall be, that as a wandering bird, and as fledglings that fly from the nest, so the daughters of Moab shall be at the fords of Arnon. Take counsel, call together a council; make thy shadow as the night, in the midst of the noon-day: hide the outcasts, and bewray not him that wandereth. [5] Mine outcasts shall dwell with thee: Moab, be thou a cover to them from the face of the spoiler.

First Responsory.

Christ our King, &c., (*First Responsory on Wednesday in the First Week.*)

Second Lesson.

[6] For the grinding down is at an end, the beggar ceaseth, they that trod down the land are consumed. And in mercy shall the throne be established, and He shall sit upon it in truth in the tabernacle of David, judging and seeking judgment, and executing justice speedily. We have heard of the pride of Moab, he is very proud: his haughtiness, and his pride, and his wrath are greater than his strength.

Second Responsory.

Of a long time, &c., (*Second Responsory on Wednesday in the First Week.*)

Third Lesson.

THEREFORE shall Moab howl unto Moab, every one shall howl: tell her strokes, ye that rejoice in the "Walls-of-brick."[7] For the fields of Heshbon languish, the lords of the nations have broken down the vine of Sibmah: their scourge is come even unto Jazer, they wandered through the wilderness, her branches are left desolate, they are gone over the sea.

Third Responsory.

Behold, the LORD, &c., (*Second Responsory on Sunday,*) *with this addition,*

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[1] In the intervening verses the ghost of the king of Babylon is described entering the netherworld, and greeted with vindictive joy by the ghosts of his wronged victims, who find him at last reduced to their own level. They address him as Lucifer, *i.e.*, the morning-star, now dropped out of that (political) firmament of which he had used to be the brightest luminary.

[2] Isa. lx. 2.

[3] This is an extract from the prophecy against Moab, comprised in chaps. xv. and xvi.

[4] The opening words are of extreme difficulty, and translators are much divided. Lowth, on divers grounds, renders it, "I (God) will send forth the son of the ruler of the land from Selah (Petra) in the desert unto the Mount of the daughter of Zion" —*i.e.*, in the misfortunes of Moab, the son of their king will escape from the country and seek an asylum at Jerusalem.

[5] According to Lowth:—"Let the outcasts of Moab sojourn with thee"—(viz. with Judah) —"be thou a cover to them," &c.

[6] Lowth suggests that the reference is to the misfortunes inflicted upon Judah by Israël in the time of Ahaz, the cessation of which left them at liberty to show hospitality.

[7] Kir-hareseth—a fortified city on the borders of Moab.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Over all the earth.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song oj Zacharias. [1] Behold I send My angel * which shall prepare My way before Thy face.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. Thou shalt yet be built anew, * O Zion, and thou shalt see thy Righteous One, Who shall come in thee.

Thursday.

Fifth Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xix. 1.)

THE burden of Egypt. Behold the LORD shall ride upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it. And I will set the Egyptians against the Egyptians: and they shall fight, every one against his brother, and every one against his neighbour, city against city, and kingdom against kingdom.

First Responsory.

Thy salvation, &c., (*First Responsory on Sunday.*)

Second Lesson.

AND the spirit of Egypt shall fail in the midst thereof, and I will destroy the counsel thereof: and they shall seek to their idols, and to their charmers, and to them that have familiar spirits, and to the wizards. And the Egyptians will I give over into the hand of cruel lords; and a fierce king shall rule over them, saith the Lord [2] GOD of hosts. And the waters shall fail from the sea: and the river shall be wasted, and dried up, and the brook shall fail and the streams in the furrows shall be emptied and dried up.

Second Responsory.

Behold, the LORD, &c., (*Second Responsory on Sunday.*)

Third Lesson. (v. 11.)

THE princes of Tanis are fools, the wise counsellors of Pharaoh have given brutish counsel: how say ye unto Pharaoh: I am the son of the wise, the son of ancient kings? Where are now thy wise men? Let them tell thee, and show thee what the LORD of hosts hath purposed upon Egypt. The princes of Tanis are become fools, the princes of Memphis are deceived; they have seduced Egypt, even they that are the corner-stone of the tribes thereof.

Third Responsory.

O thou city of Jerusalem, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. O Lord, Thou art He That should come, * for Whom we look, that Thou shouldest save Thy people.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [3] He it is * Who, coming after me, is preferred before me, Whose shoe's latchet I am not worthy to unloose.

Friday.

Sixth Day.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson taken from the Book of the Prophet Isaiah (xxiv. 1.)

[4] BEHOLD, the LORD shall make the earth empty, and make it waste, and afflict the surface thereof; and scatter abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the creditor, so with the debtor. The land shall be utterly emptied, and utterly spoiled. For the LORD hath spoken this word.

First Responsory.

Behold, there cometh, &c., (*Fourth Responsory on Sunday.*)

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[1] Mark i. 2.

[2] The Divine Name.

[3] John i. 27.

[4] Delivered probably in the beginning of Hezekiah's reign; but concerning the particular subject of the chapter, interpreters are not at all agreed.

Second Lesson.

THE earth mourneth and fadeth away, and languisheth; the world fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore shall the curse devour the earth, and they that dwell therein are guilty, therefore they that till it shall become mad, and few men shall be left.

Second Responsory.

As a mother, &c., (*Fifth Responsory on Sunday.*)

Third Lesson.

THE new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down, every house is shut up that no man may come in. There is a cry for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction. For thus it shall be in the midst of the land, among the people; as a few olives that remain after the olive-tree is shaken, and as the gleaning grapes when the vintage is done. Those shall lift up their voice and sing praises; when the LORD is magnified they shall cry aloud from the sea. Wherefore glorify ye the LORD in your teaching, even the name of the LORD God of Israel in the isles of the sea. From the uttermost part of the earth have we heard the voice of praise, even glory to the Righteous One.

Third Resbonsory.

Thou shalt yet plant vines, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [1] Say: * Ye that are of a fearful heart, be strong; behold, the Lord our God will come.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [2] Sing unto the LORD * a new song: from the end of the earth let the voice of praise be heard.

Saturday.

The Sabbath.

MATTINS.

Invitatory and Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of Isaiah (xxv. 1.)

O LORD, Thou art my God, I will exalt Thee, I will also praise Thy name; for Thou hast done wonderful things, Thy counsels of old are faithful. Amen. For Thou hast made of a city an heap, of a defenced city a ruin, a house of strangers, so that it is no more a city, neither shall it ever be built any more. Therefore shall the strong people glorify Thee, the city of the terrible nations shall fear Thee. For Thou hast been a strength to the needy in his distress; a refuge from the storm, a shadow from the heat.

First Responsory.

The Lord shall go forth, &c., (*Seventh Responsory on Sunday.*)

Second Lesson.

FOR the blast of the terrible ones is as a storm against the wall. Thou shalt bring down the noise of strangers, as the heat in a dry place; and Thou shalt bring low the blast of the terrible ones even as the heat with the shadow of a cloud. And in this mountain shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the band tied upon all people, and the veil that is spread over all nations.

Second Responsory.

Make haste, &c., (*Eighth Responsory on Sunday.*)

Third Lesson.

HE will utterly destroy death for ever; and the Lord [3] GOD will wipe away tears from all faces, and the rebuke of His people shall He take away from off all the earth; for the LORD hath spoken it. And it shall be said in that day: Lo, this is our God, we have waited for Him, and He will save us; this is the LORD, we have waited for Him, we will be glad and rejoice in His salvation. For on this mountain shall the hand of the LORD rest; and Moab shall be trodden down under Him, even as straw is trodden down on the threshing-floor. And He shall spread forth His hands in the midst of them, as he that swimmeth spreadeth forth his hands to swim; and He shall bring down their pride together with the spoils of their hands. And the bulwark of thine high walls shall He bring down, lay low, and bring to the ground, even to the dust.

Third Responsory.

Behold, the Lord, &c., (*Ninth Responsory on Sunday.*)

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[1] Isa. xxxv. 4.

[2] Isa. xlii. 10.

[3] The Name.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [1] The Lord shall lift up a standard * unto the nations, and shall gather together the outcasts of Israël.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

The Chapter is taken from the Lauds of the succeeding Sunday.

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [2] Before Me * there was no god formed, neither shall there be after Me: for unto Me every knee shall bow, and every tongue shall swear.

The Prayer is taken from the Lauds of the succeeding Sunday.

[3] Rose Sunday in Advent.

The Third Lord's Day in Coming-Time.

MATTINS.

Invitatory. [4] The Lord is now at hand: * O come, let us worship Him.

This Invitatory is said every day till Christmas Eve exclusive.

Hymn as on First Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxvi. 1.)

IN that day shall this song be sung in the land of Judah. [5] Zion is our strong city, the Saviour will God appoint in her for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. The former wandering is past: Thou shalt keep lasting peace, because our trust is stayed on Thee. Ye trust in the Lord for ever, in the Lord God mighty for ever. For He bringeth down them that dwell on high, the lofty city, He shall lay it low, He shall lay it low, even to the ground, He shall bring it even to the dust. The foot shall tread it down, even the feet of the poor, and the steps of the needy.

First Responsory.

[6] Behold, the Lord shall appear upon a white cloud, and ten thousand of His saints with Him; and He shall have on His vesture, and on His thigh a name written: King of kings, and Lord of lords.

Verse. He shall appear and not lie; though He tarry, wait for Him, because He will surely come.

Answer. And ten thousand of His saints with Him; and He shall have on His vesture, and on His thigh a name written: King of kings, and Lord of lords.

Second Lesson.

THE way of the just is upright, the path wherein the just walketh is upright. Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with mine inmost spirit will I seek Thee early. When Thy judgments are in the earth, the inhabitants of the world will learn righteousness. Though mercy be shown to the wicked, yet will he not learn righteousness; in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord.

Second Responsory.

[7] Thou, Bethlehem, art the city of the Most High God, out of thee shall He come forth That is to be Ruler in Israël; Whose goings forth have been from of old, from everlasting, and now shall He be great unto the ends of the earth. And this Man shall be the peace in our land, when He shall come.

Verse. He shall speak peace unto the Gentiles, and shall have dominion from sea to sea.

Answer. And this Man shall be the peace in our land, when He shall come.

Third Lesson.

LORD, [8] let Thy hand be lifted up, and let them not see; let them see and be ashamed for their envy at the people; yea, let the fire devour Thine enemies. Lord, Thou wilt ordain peace for us, for Thou hast also wrought all our works for us. O Lord, our God, other lords beside Thee have had dominion over us; but by Thee only will we make mention of Thy name. They are dead, they shall not live, the giants shall not rise. Therefore hast Thou visited and destroyed them, and made all their memory to perish.

Third Responsory.

[9] He That shall come, will come, and will not tarry; and there shall no more be fear in our borders. For He is our Saviour.

Verse. [10] He shall tread down all our iniquities, and cast all our sins into the depths of the sea.

Answer. For He is our Saviour.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He is our Saviour.

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[1] Isa. xi. 12.

[2] Isa. xliii. 10; xlv. 24.

[3] The penitential character of the season is relaxed as on the Fourth Sunday in Lent,—Rose-coloured (*i.e.*, reddish brown) vestments may be worn instead of purple, and it is allowed to put flowers on the altar and to play the organ.

[4] Phil. iv. 5.

[5] Zion not in the Hebrew.

[6] Jude 14; Apoc. xix. 16.

[7] Micah v. 2, 4, 5.

[8] Lowth—"Thy hand is lifted up, yet will they not see: but they shall see, with confusion, Thy zeal," &c.

[9] Heb. x. 37.

[10] Micah vii. 19.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great,] (*Second on the December Fast, and Almsgiving.*)

DEARLY beloved brethren, with the care which becometh us as the shepherd of your souls, we urge upon you the rigid observance of this December Fast. The month of December hath come round again, and with it this devout custom of the Church. The fruits of the year, which is drawing to a close, are now all gathered in, and we most meetly offer our abstinence to God as a sacrifice of thanksgiving. And what can be more useful than fasting, that exercise by which we draw nigh to God, make a stand against the devil, and overcome the softer enticements of sin?

Fourth Responsory.

Weep not, O Egypt, for the Ruler cometh unto thee, and the depths shall be moved at His presence. To deliver His people out of the hand of the mighty.

Verse. Behold, the Lord of hosts, thy God, cometh with great power.

Answer. To deliver His people out of the hand of the mighty.

Fifth Lesson.

FASTING hath ever been the bread of strength. From abstinence proceed pure thoughts, reasonable desires, and healthy counsels. By voluntary mortifications the flesh dieth to lust, and the soul is renewed in might. But since fasting is not the only mean whereby we get health for our souls, let us add to our fasting works of mercy. Let us spend in good deeds what we take from indulgence. Let our fast become the banquet of the poor.

Fifth Responsory.

[1] Her time is near to come, and her days shall not be prolonged. For the LORD will have mercy on Jacob, and Israël shall be saved.

Verse. [2] Turn again, O Virgin of Israël, turn again to thy cities.

Answer. For the LORD shall have mercy on Judah, and Israël shall be saved.

Sixth Lesson.

LET us defend the widow and serve the orphan; let us comfort the afflicted and reconcile the estranged; let us take in the wanderer and succour the oppressed; let us clothe the naked and cherish the sick. And may every one of us that shall offer to the God of all goodness this Advent sacrifice of fasting and alms be by Him fitted to receive an eternal reward in His heavenly kingdom! We fast on Wednesday and Friday; and there is likewise a Vigil on Saturday at the Church of St Peter, that by his good prayers we may the more effectually obtain what we ask for, through our Lord JESUS Christ, Who with the Father and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Sixth Responsory.

[3] The Lord shall come down like rain upon a fleece. In His days shall righteousness flourish, and abundance of peace.

Verse. All the kings of the earth shall fall down before Him, all nations shall serve Him.

Answer. In His days shall righteousness flourish, and abundance of peace.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In His days shall righteousness flourish, and abundance of peace.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 19.)

AT that time: The Jews sent Priests and Levites from Jerusalem to John to ask him: Who art thou? And so on.

Homily by Pope St Gregory [the Great,] (*7th on the Gospels.*)

Dearly beloved brethren, the first thing which striketh us in to-day's Gospel is the lowly-mindedness of John. He was so great that it was thought he might be the Christ; yet he soberly chose rather to seem only what he really was, than to let the belief of men invest him with a dignity which did not belong to him; for "he confessed, and denied not, but confessed, I am not the Christ," at the same time he would not deny what he was in reality; and thus his very truth-speaking made him a member of Him Whose title he would not by falsehood take. In that he arrogated not to himself the name of Christ, he became a member of Christ. While he humbly strove to confess his own weakness, he earned by his simplicity a part in the grandeur of his Master.

Seventh Responsory.

O Lord, come and make no tarrying; loosen the bonds of Thy people. And gather again into their own land them that are scattered abroad.

Verse. [4] O Lord, stir up Thy strength, and come and save us.

Answer. And gather again into their own land them that are scattered abroad.

Eighth Lesson.

IN considering this subject we find an apparent contradiction between one of John's statements, and the saying of our Redeemer recorded in another part of the Gospel. (Matth. xvii. 10-12.) When His disciples asked our Lord regarding the coming of Elias, He answered: "Elias is come already, and they knew him not, but have done unto him whatsoever they listed." "And if ye will receive it, this" (that is, John) "is Elias." (Matth. xi. 14.) But when John was asked if he was Elias, he answered, "I am not." How comes it then, dearly beloved brethren, that we find the Truth Itself asserting what the prophet of the Truth denied? It must evidently be that our Lord meant one thing and John another, when the Lord said, "This is," and John, "I am not." For how can he be the prophet of truth, if he speak not according to the word of Him Who is the Eternal Truth?

Eighth Responsory.

[5] Behold, there shall be a root of Jesse, which shall come for salva-

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[1] Isa. xiv. 1.

[2] Jer. xxxi. 21.

[3] Ps. lxxi. 6, 7, 11.

[4] Ps. lxxix. 3.

[5] Isa. xi. 10.

tion unto the people, to it shall the Gentiles seek, and His name shall be glorious.

Verse. [1] The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.

Answer. And His name shall be glorious.

Ninth Lesson.

LET us then more minutely examine these words, and we shall find that there is no real contradiction. When the Angel announced to Zacharias the coming birth of John he said: "He shall go before Him in the spirit and power of Elias," (Luke i. 17.) As the old Elias will come again before the Second Advent of the Lord, so did John, as the new Elias, go before the First Advent, in the spirit and power of Elias. As the old Elias will be the Fore-runner of the Judge, so the new Elias was the Fore-runner of the Saviour. John then was Elias in spirit, but not in person; and our Lord asserteth of the spirit what John denieth of the person.

Ninth Responsory.

[2] The Lord will teach us of His ways, and we will walk in His paths. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Verse. Come ye, and let us go up to the mountain of the LORD, and to the house of the God of Jacob.

Answer. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For out of Zion shall go forth the law, and the word of the LORD from Jerusalem.

LAUDS.

First Antiphon. [3] The Lord will come, * and will not tarry; He both will bring to light the hidden things of darkness, and will make Himself manifest to all people. Alleluia.

Second Antiphon. Rejoice greatly, O Jerusalem, * for thy Saviour cometh unto thee. Alleluia.

Third Antiphon. [4] I will place salvation in Zion, * and My glory in Jerusalem. Alleluia.

Fourth Antiphon. [5] Every mountain and hill * shall be made low, and the crooked shall be made straight, and the rough places plain: O Lord, come and make no tarrying. Alleluia.

Fifth Antiphon. [6] We should live * righteously and godly, looking for that blessed hope and the coming of the Lord.

Chapter. (Phil. iv. 4.)

BRETHREN, Rejoice in the Lord alway: again I say, rejoice. Let your moderation be known unto all men: for the Lord is at hand.

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. He shall sit * upon the throne of David, and upon his kingdom for ever. Alleluia.

Prayer.

O LORD, we beseech Thee, mercifully incline Thine ears unto our prayers, and lighten the darkness of our minds by the grace of Thy heavenly visitation; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. The Lord will come, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

TERCE.

Antiphon. Rejoice greatly, &c., (*Second Antiphon at Lauds.*)

The Chapter is taken from Lauds.

SEXT.

Antiphon. I will place salvation, &c., (*Third Antiphon at Lauds.*)

Chapter. (Phil. iv. 6.)

BE anxious for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God.

NONE.

Antiphon. We should live, * &c., (*Fifth Antiphon at Lauds.*)

Chapter. (Phil. iv. 7.)

AND the peace of God which passeth all understanding, keep your hearts and minds, through Christ JESUS our Lord.

VESPERS.

Antiphons and Chapter as at Lauds.

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin (*unless supplanted by the great Antiphon,* O Wisdom.) [7] Blessed art thou, * O Mary, that hast believed the Lord: for there shall be a performance of those things which were told thee from the Lord. Alleluia.

After "Bless we the Lord" *are said the Vespers of the Dead.*

The Seven Days preceding Christmas Eve are marked by the Church with two observances; 1st, The series of Antiphons called the Great O's, and 2nd, by a special series of Antiphons at Lauds. The rules which apply to them are different.

1. *The Great O's.*

The Great O's are a series of Antiphons at the Song of the Blessed Virgin, one for every evening from Dec. 17 to 23 inclusive. They supplant any other Antiphon of the Office of the Season, (*as, for instance, if the 17th Dec. should be the Third Sunday of Advent, the Antiphon,* "Blessed art thou" *is displaced for* "O Wisdom.") *The Great O's however can be supplanted by Feasts,* (*as, for instance,* "O Wisdom" *and* "O Adonai" *by the Feast of the Expectation, and* "O Day-Spring," *by the Feast of St Thomas,*) *and then they are treated as the Antiphon for the Week-day, forming part of the Commemoration. They are always said entire both before and after the Canticle, like the Antiphon on Double Feasts.*

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[1] Luke i. 32.
[2] Isa. ii. 3.
[3] 1 Cor. iv. 5.
[4] Isa. xlvi. 13.
[5] Isa. xl. 4.
[6] Tit. ii. 13.
[7] Luke i. 45.

Dec. 17.

[1] O WISDOM, That comest out of the mouth of the Most High, [2] That reachest from one end to another, and dost mightily and sweetly order all things: come, to teach us the way of prudence!

Dec. 18.

O [3] ADONAI, and Ruler of the house of Israël, Who didst appear unto Moses in the burning bush, and gavest him the law in Sinai: come, to redeem us with an outstretched arm!

Dec. 19.

[4] O ROOT of Jesse, Which standest for an ensign of the people, [5] at Whom the kings shall shut their mouths, [4] unto Whom the Gentiles shall seek: come, to deliver us, make no tarrying!

Dec. 20.

[6] O KEY of David, and Sceptre of the house of Israël; That openest, and no man shutteth; and shuttest and no man openeth: come, [7] to bring out the prisoners from the prison, and them that sit in darkness, and in the shadow of death!

Dec. 21.

[8] O DAY-SPRING, [9] Brightness of the everlasting Light, [10] Sun of Righteousness, come, [8] to give light to them that sit in darkness, and in the shadow of death!

Dec. 22.

O KING of the Gentiles, yea, and [11] Desire thereof, [12] O Cornerstone that makest of twain one: come, to save man, whom Thou hast made of the dust of the earth!

Dec. 23.

O EMMANUEL, our King and our Law-giver, [13] Longing of the Gentiles, yea, and Salvation thereof: come to save us, O Lord our God!

2. *Special series of Antiphons at Lauds.*

The following series of Antiphons are used on Week-days at Lauds, and, consequently, the First, Second, Third, and Fifth at Prime, Terce, Sext, and None, on the seven days preceding Christmas Eve, beginning like the Great O's on the 17th Dec. They differ from the Great O's in that they can be wholly supplanted. This is always the case on two days, which are necessarily, one a Sunday, and the other the Feast of St Thomas. Therefore five sets only are given. If the 17th be the Sunday, the series is begun on Monday.

The set which fall upon the day when the Feast of St Thomas occurs are transferred to the next Saturday, and said then, except the Fourth, which is omitted, and the Antiphon, "My teaching shall drop, &c." *said in its place. If, however, the Sunday to follow be Christmas Eve, then on Saturday are said the Antiphons of the Lauds of the Fourth Sunday in Advent, except the Fourth, which is omitted, and the Antiphon* "My teaching shall drop, &c." *said in its place. The Antiphon at the Song of Zacharias and the Prayer will then be those proper to the Day, as Ember Saturday. In this case the set of Antiphons which fell upon the day occupied by the Feast of St Thomas will be altogether omitted; and the Antiphon* "My teaching shall drop, &c." *will likewise be altogether omitted should the Feast of St Thomas come on the Saturday.*

Here follow the five sets of Antiphons.

First set.

First Antiphon. Behold, the Lord cometh, * [14] the Prince of the Kings of the earth: blessed are they that are ready to go forth to meet Him.

Second Antiphon. [15] When the Son of man cometh, * shall He find faith on the earth?

Third Antiphon. [16] Behold, the fulness * of the time is come, when God sent forth His Son into the world.

Fourth Antiphon. [17] With joy * shall ye draw water out of the wells of the Saviour.

Fifth Antiphon. The Lord goeth forth * from His holy place; He cometh to save His people.

Second set.

First Antiphon. [18] Drop down, ye heavens, from above, * and let the skies pour down the Righteous One: let the earth open and let her bring forth the Saviour.

Second Antiphon. [19] Send forth the Lamb, O Lord, * the Ruler of the land, from the rock of the wilderness unto the mount of the daughter of Zion.

Third Antiphon. [20] That Thy way, O Lord, * may be known upon earth, Thy saving health among all nations.

Fourth Antiphon. [21] O Lord, * reward them that wait for Thee, and let Thy Prophets be found faithful.

Fifth Antiphon. [22] The law was given by Moses, * but grace and truth came by JESUS Christ.

Third set.

First Antiphon. The Prophets foretold * that the Saviour should be born of the Virgin Mary.

Second Antiphon. [23] The Spirit of the Lord * is upon Me, because He hath anointed Me to preach the Gospel to the poor.

Third Antiphon. [24] For Zion's sake * will I not hold my peace, until her Righteous One go forth as brightness.

Fourth Antiphon. Behold, the Lord cometh, * [25] to sit among princes, and to inherit the throne of glory.

Fifth Antiphon. Tell it out among the people, * and say: Behold, God our Saviour cometh.

Fourth set.

First Antiphon. The Lord, the Almighty, * cometh out of Zion, to save His people.

Second Antiphon. Turn Thee, O Lord, * at the last, and tarry not to come unto Thy servants.

Third Antiphon. The Lord That shall rule * shall come forth from Zion, Emmanuel is His name, and His name is great.

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[1] Ecclus. xxiv. 5.
[2] Wisd. viii. 1.
[3] *i.e.*, Lord. This is the Hebrew word which the Jews substitute for any endeavour to pronounce the Name.
[4] Isa. xi. 10.
[5] Isa. lii. 15.
[6] Apoc. iii. 7.
[7] Isa. xlii. 7.
[8] Luke i. 78, 79.
[9] Wisd. vii. 26.
[10] Mal. iv. 2.
[11] Hag. ii. 8.
[12] Eph. ii. 14, 20.
[3] Gen. xlix. 10.

[14] Apoc. i. 5.
[15] Luke xviii. 8.
[16] Gal. iv. 4.
[17] Isa. xii. 3.

[18] Isa. xlv. 8.
[19] Isa. xvi. 1.
[20] Ps. lxvi. 3.
[21] Ecclus. xxxvi. 18.
[22] John i. 17.
[23] Luke iv. 18.
[24] Isa. lxii. 1.
[25] 1 Kings (Sam.) ii. 8.

Fourth Antiphon. [1] Behold, He is my God, * and I will glorify Him; my father's God, and I will exalt Him.

Fifth Antiphon. The Lord our Law-giver, * the Lord our King, cometh to save us.

Fifth set.

First Antiphon. [2] Stand still * and see the salvation of the LORD.

Second Antiphon. [3] Unto Thee, O LORD, * lift I up my soul: come and deliver me, O Lord, in Thee do I put my trust.

Third Antiphon. Come, O Lord, * and make no tarrying: loosen the bonds of Thy people Israël.

Fourth Antiphon. [4] God shall come from Lebanon, * and His brightness shall be as the light.

Fifth Antiphon. [5] Therefore I will look unto the LORD, * I will wait for the God of my salvation.

The Saturday.

If the Saturday be not Christmas Eve, the Antiphons will be one of the above sets, as directed by the Rubric above, with the exception of the Fourth (i.e., *that for the Song of Moses*), *which will be as follows:*

Fourth Antiphon. [6] My teaching shall drop * as the rain, and our God shall come down upon us as the dew.

On the Feast of St Thomas, at the Commemoration of the Week-day at Lauds, the Antiphon is as follows:

Antiphon. Fear not: * yet five days and the Lord shall come unto you.

If the Feast of St Thomas should happen to be transferred to the Monday, this last Antiphon is said at the Song of Zacharias on the Fourth Sunday of Advent, instead of the Antiphon, "Hail, Mary, &c."

23rd Dec.

On this day the Antiphon at the Song of Zacharias is:

Behold, all things are fulfilled, * which were spoken by the angel concerning the Virgin Mary.

Monday.

Second Day.

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxviii. 1.)

WOE to the [7] crown of pride, to the drunkards of Ephraim, to the fading flower of their glorious beauty; which are upon the head of the fat valley, overcome with wine. Behold the Lord is mighty and strong, as a tempest of hail, and as a destroying storm, as a flood of mighty waters overflowing, sent forth over the breadth of the land. The crown of pride, the drunkards of Ephraim, shall be trodden under foot.

First Responsory.

Behold, the Lord shall appear, &c., (*First Responsory on Sunday.*)

Second Lesson.

AND the fading flower of their glorious beauty, which is upon the head of the fat valley, shall be as the hasty fruit before the ripening of Autumn; which when he that looketh upon it seeth, while it is yet in his hand, he eateth it up. In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn from the battle to the gate. But they also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine.

Second Responsory.

Thou, Bethlehem, &c., (*Second Responsory on Sunday.*)

Third Lesson. (16.)

THEREFORE thus saith the Lord [8] GOD: Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner-stone, a sure foundation. Let not him that believeth make haste. Justice also will I lay to the plummet and righteousness to the line: and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. [9] And your covenant with death shall be disannulled, and your agreement with hell shall not stand.

Third Responsory.

He That shall come, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. There shall come forth a rod * out of the stem of Jesse, and the whole earth shall be filled with the glory of the Lord, and all flesh shall see the salvation of God.

Prayer as on Sunday.
After "Bless we the Lord" *is said the Dirge.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [10] All generations shall call me blessed, * for God hath regarded the lowliness of His hand-maiden.

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[1] Exod. xv. 2.
[2] Exod. xiv. 13.
[3] Ps. xxiv. 1.
[4] Hab. iii. 3, 4.
[5] Micah vii. 7.
[6] Deut. xxxii. 2.

[7] *i.e.*, the city of Samaria, the capital of the apostate kingdom of Israël. "The city," says Lowth, "beautifully situated upon the top of a round hill, and surrounded immediately with a rich valley, and a circle of other hills beyond it, suggested the idea of a chaplet, or wreath of flowers, worn upon their heads on occasions of festivity." And he cites Wisd. ii. 7, 8.

[8] The Name.

[9] The allusion is to v. 15, where the inhabitants of Jerusalem are represented as saying, "'We have entered into a covenant with death'—a kind of proverbial expression to denote perfect security from evil."

[10] Luke i. 48.

Tuesday.

Third Day.

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxx. 18.)

THE LORD waiteth that He may be gracious unto you; and therefore will He be exalted, that He may have mercy upon you, for the LORD is a God of judgment; blessed are all they that wait for Him. For the people of Zion shall dwell in Jerusalem, thou shalt weep no more, He will be very gracious unto thee; at the voice of thy cry when He shall hear it, He will answer thee. Though the LORD give you bread in scarcity and water in short measure: yet will He not make thy teacher to fly from thee any more; and thine eyes shall see thy teacher.

First Responsory.

Weep not, O Egypt, &c., (*Fourth Responsory on Sunday.*)

Second Lesson. (v. 22.)

THOU shalt say unto it, [1] Get thee hence, and the rain shall fall upon thy seed, that thou shalt sow the ground withal; and the bread of the increase of the earth shall be fat and plenteous. In that day shall thy lambs feed in large pastures; thine oxen likewise, and the young asses that till the ground shall eat mixed provender, as that which hath been winnowed on the threshing-floor. And there shall be upon every high mountain, and upon every high hill rivers of running waters, in the day of the great slaughter, when the [2] towers fall.

Second Responsory.

Her time is near to come, &c., (*Fifth Responsory on Sunday.*)

Third Lesson.

MOREOVER, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the LORD bindeth up the breach of His people, and healeth the stroke of their wound. Behold, the name of the LORD cometh from far, burning with His anger, and the burden thereof is heavy: His lips are full of indignation, and His tongue as a devouring fire. His breath, as an overflowing stream, shall reach to the midst of the neck, to destroy the nations to the uttermost, and as a bridle causing them to err shall it be in the jaws of the peoples.

Third Responsory.

The Lord shall come down, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [3] Thou, Bethlehem, * in the land of Judah, shalt not be the least [among the princes of Judah]: for out of thee shall come a Ruler, That shall rule my people Israël.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [4] Awake, awake, * arise, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

Ember Wednesday.

The Fourth Day in Quarter-Week.

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And so on.

Homily by [5] St Ambrose, Bishop [of Milan,] (*Bk.* ii. *on Luke.*)

The mysteries of God are unsearchable, and it is especially declared by a Prophet, that a man can hardly know His counsels. (Wisd. ix. 13.) Nevertheless, some things have been revealed to us, and we may gather from some of the words and works of the Lord our Saviour, that there was a special purpose of God, in the fact that she who was chosen to be the mother of the Lord was espoused to a man. Why did not the power of the Highest overshadow her before she was so espoused? Perhaps it was lest any might blasphemously say that she had conceived in adultery the Holy One.

First Responsory.

[6] O thou that bringest good tidings of peace to Jerusalem, lift up thy voice with strength! Say unto the cities of Judah, and to the inhabitants of Jerusalem: Behold, our God will come, for Whom we waited.

Verse. O thou that tellest good tidings to Zion: get thee up into the high mountain, lift up thy voice with strength.

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[1] The allusion is to the ornament of a molten image.

[2] *i.e.*, the mighty men.

[3] Matth. ii. 6; Micah v. 2.

[4] Isa. lii. 1, 2.

[5] Dec. 7.

[6] Isa. xl. 9, 10.

Answer. Say unto the cities of Judah, and to the inhabitants of Jerusalem: Behold, our God will come, for Whom we waited.

Second Lesson.

"AND the Angel came in unto her." Let us learn from this Virgin how to bear ourselves, let us learn her modesty, let us learn by her devout utterance, above all let us learn by the holy mystery enacted. It is the part of a maiden to be timid, to avoid the advances of men, and to shrink from men's addresses. Would that our women would learn from the example of modesty here set before us. She upon whom the stare of men had never been fixed was alone in her chamber, and she found herself alone with Angels. There was neither companion nor witness there, that what passed might not be debased in gossip: and the Angel saluted her.

Second Responsory.

[1] There shall come a Star out of Jacob, and a Man shall rise out of Israël, and shall smite through all the princes of the aliens. And all the earth shall be His possession.

Verse. [2] All kings shall fall down before Him, all nations shall serve Him.

Answer. And all the earth shall be His possession.

Third Lesson.

THE message of God to the Virgin was a mystery, which it was not lawful for the mouth of men, but only of Angels, to utter. For the first time on earth the words are spoken: "The Holy Ghost shall come upon thee." The holy maiden heareth, and believeth. At length she said: "Behold the handmaid of the Lord: be it unto me according to thy word." Here is an example of lowliness, here is a pattern of true devotion. At the very moment that she is told she is chosen to be the mother of the Lord she at once declareth herself His handmaid. The knowledge that she was mother of God caused in the heart of Mary only an act of humility.

Third Responsory.

The Lord, the Ruler, cometh quickly. [3] And His name shall be called Emmanuel.

Verse. [4] In His days shall righteousness flourish, and abundance of peace.

Answer. And His name shall be called Emmanuel.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And His name shall be called Emmanuel.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. The angel Gabriel * was sent to Mary, a virgin espoused to Joseph.

Prayer.

GRANT, we beseech Thee, Almighty God, that the solemn Feast of our redemption, which is now at hand, may both help us in the life which now is, and further us toward the attaining of Thine eternal joy in that which is to come. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, One God world without end. *Amen.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

Prayer as at Lauds.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. Behold the handmaid * of he Lord; be it unto me according to hy word.

Prayer as on Sunday.

Thursday.

Fifth Day.

MATTINS.

Invitatory as on Sunday.

Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxxiii. 1.)

[5] WOE to thee that spoilest, shall not thou also be spoiled? and dealest scornfully, shall not they also deal scornfully with thee? When thou shalt cease to spoil, thou shalt be spoiled; when thou shalt be weary and make an end to deal scornfully, they shall deal scornfully with thee. [6] O LORD, be gracious unto us; for we have waited for Thee: be Thou our arm every morning, our salvation also in the time of trouble.

First Responsory.

[7] The LORD shall go forth and fight against the nations. And His feet shall stand upon the mount of Olives on the east.

Verse. [8] And it shall be exalted above the hills, and all nations shall flow unto it.

Answer. And His feet shall stand upon the mount of Olives on the east.

Second Lesson.

[9] AT the voice of thy messenger the people fled, and at the lifting up of thyself the nations were scattered. And your spoil shall be gathered like the gathering of the locust, when the

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[1] Numb. xxiv. 17.

[2] Ps. lxxi. 11.

[3] Matth. i. 23; Isa. vii. 14.

[4] Ps. lxxi. 7.

[5] "The prophet addresses himself to Sennacherib, king of the Assyrians, who was threatening the destruction of the Jewish kingdom."

[6] "The Jews are here introduced imploring the protection of God."

[7] Zech. xiv. 3, 4.

[8] Isa. ii. 2.

[9] "The Prophet, in the name of God, or, rather, God Himself, is introduced, addressing Himself to Sennacherib."

trenches are filled therewith. [1] The LORD is exalted, for He dwelleth on high: He hath filled Zion with judgment and righteousness: and [2] thy times shall be faithful; wisdom and knowledge shall be the riches of thy salvation; the fear of the LORD is his treasure.

Second Responsory.

[3] The Fore-runner is for us entered, even the Lamb without spot: made an High Priest for ever after the order of Melchisedek.

Verse. This is that King of Righteousness without descent, nor end of life.

Answer. Made an High Priest for ever after the order of Melchisedek.

Third Lesson. (14.)

[4] THE sinners in Zion are afraid, fearfulness hath surprised the hypocrites. Who among you can dwell with the devouring fire? who among you shall dwell with everlasting burnings? He that walketh righteously, and speaketh uprightly, he that refuseth the gain of leasing, and shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil. He shall dwell on high, his place of defence shall be the munitions of rocks: bread shall be given him, his waters shall be sure. His eyes shall see the King in his beauty: they shall behold the land that is very far off.

Third Responsory.

[5] The Gentiles shall see thy Righteous One, and all kings thy Glorious one. And thou shalt be called by a new name, which the mouth of the LORD hath named.

Verse. Thou shalt also be a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

Answer. And thou shalt be called by a new name, which the mouth of the LORD hath named.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thou shalt be called by a new name, which the mouth of the LORD hath named.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on the First Monday.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. Let your soul watch, * the Lord our God is nigh at hand. (*See the Rubric on the Feast of St Thomas, p.* 139.)

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [6] Rejoice ye with Jerusalem, * and be glad with her, all ye that love her for ever.

Ember Friday.

The Sixth Day in Quarter-Week.

MATTINS.

Invitatory as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 39.)

AT that time: Mary arose, and went into the hill country with haste, into a city of Judah, and entered into the house of Zacharias, and saluted Elizabeth. And so on.

Homily by St Ambrose, Bishop [of Milan,] (*Commentary on Luke, Bk.* ii. *c.* i.)

When any one asketh another for credence, he is bound to give some reasonable ground. And so the Angel, when he announced to Mary the counsel of God, gave, as a proof, the conception of Elizabeth, then aged and barren, that Mary might perceive, by this example, that with God nothing is impossible. When the holy Virgin had heard it, she arose and went to visit her cousin. She did not go to see if what she had heard was true, because she did not believe God, or because she knew not who the messenger had been, or yet because she doubted the fact adduced in proof. She went joyfully as one who hath received a mercy in answer to his vow goeth to pay the same. She went with devotion, as a godly person goeth to execute a religious duty. She went into the hill country in joyful haste. And is it not something that she went up into the hills? God was already in her womb, and her feeling bore her continually upward. The grace of the Holy Spirit knoweth no slow working.

First Responsory.

Send forth the Lamb, O Lord, the Ruler of the land; from the rock in the wilderness unto the mount of the daughter of Zion.

Verse. Show us Thy mercy, O LORD, and grant us Thy salvation.

Answer. From the rock in the wilderness unto the mount of the daughter of Zion.

Second Lesson.

GODLY women will learn from the example of the Mother of God to take a tender care of their kinswomen who are with child. In pursuance of this charity, Mary, who had hitherto remained alone at home, was not deterred by her maidenly shyness from entering on a public journey; she faced for this end the hardships of mountain travelling; and encountered with a sense of duty the weary length of the way. The Virgin left her home, and went into the hill country with haste, unmindful of the trouble, and remembering only the office to which her cousinly love prompted her, in spite of the delicacy of her sex. Maidens will learn from her not to idle about from house to house, to loiter in the streets, nor to take part in conversations in public. Mary, as she was hasteful to pass through the public roads, so was she slow again to enter on them: she abode with her cousin about three months.

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[1] "A chorus of Jews is introduced acknowledging the mercy and power of God."

[2] Viz. those of Hezekiah.

[3] Heb. vi. 20; vii. 2, 3.

[4] The Prophet is speaking in the name of God.

[5] Isa. lxii. 2, 3.

[6] Isa. lxvi. 10.

Second Responsory.

Drop down, ye heavens, from above, and let the skies pour down the Righteous One. Let the earth open, and let her bring forth the Saviour.

Verse. Send forth the Lamb, O Lord, the Ruler of the land, from the rock in the wilderness unto the mount of the daughter of Zion.

Answer. Let the earth open, and let her bring forth the Saviour.

Third Lesson.

AS the modesty of Mary is a pattern for the imitation of all maidens, so also is her humility. She went to see Elizabeth, like one cousin going to visit another, and as the younger to the elder. Not only did she first go, but she first saluted Elizabeth. Now, the purer a virgin is, the humbler ought she to be. She will know how to submit herself to her elders. She that professeth chastity ought to be a very mistress of humility. Lowly-mindedness is at once the very ground in which devotion groweth, and the first and principal rule of its teaching. In this act of the Virgin then we see the greater going to visit and to succour the lesser—Mary to Elizabeth, Christ to John.

Third Responsory.

The waste places have brought forth sweet-smelling buds for Israël; for, behold, our God will come with power. And His brightness is with Him.

Verse. [1] Out of Zion the perfection of beauty, our God shall come manifestly.

Answer. And His brightness is with Him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And His brightness is with Him.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [2] As soon as the voice of thy salutation * sounded in mine ears, the babe leaped in my womb for joy. Alleluia.

Prayer.

STIR up, O Lord, we pray Thee, Thy might, and come among us; that we, trusting only in Thy mercy, may by Thee be speedily delivered from all adversity: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

Prayer as at Lauds.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Antiphon at the Song of the Blessed Virgin. [3] John bare witness of Him, * saying: He That cometh after me is preferred before me.

Prayer as on Sunday.

Ember Saturday.

The Sabbath in Quarter-Week.

(*May be displaced by the Office of the Fourth Sunday.*)

MATTINS.

Invitatory as on Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 1.)

IN the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa. And so on.

Homily by Pope St Gregory [the Great,] (*20th on the Gospels.*)

The date, at which the Fore-runner of our Redeemer entered on his public office of preaching, is indicated to us by the name of the ruler of the Roman Commonwealth, and by those of the princes of Palestine. The time of his preaching is indicated by these names, because he came as the Fore-runner of Him Who was to be the Redeemer of some Jews and many Gentiles. Moreover in the enumeration of these worldly monarchs there is a foreshadowing of the fact, that the Gentiles were about to be gathered into one, and the Jews to be scattered abroad in punishment of their unbelief; in the whole heathen Commonwealth we find the title of one Emperor, but in the small kingdom of Judæa are mentioned four masters.

First Responsory.

There shall come forth a rod out of the stem of Jesse, and a flower shall grow out of his roots. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Verse. And the Spirit of the LORD shall rest upon him: the spirit of wisdom and understanding: the spirit of counsel and might.

Answer. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Second Lesson.

THE blessed voice of the Saviour itself hath said, "Every kingdom divided against itself is brought to desolation" (Luke xi. 17.) And we may well look for the ruin of the Jewish state when we see it divided among so many rulers. We observe likewise that the names of the reigning priests as well as kings are given. The Evangelist Luke hath left on record the chiefs both of the monarchy and of the priesthood who held office when John the Baptist began to preach, because John preached Him Who is at once our Priest and our King.

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[1] Ps. xlix. 2.

[2] Luke i. 44.

[3] John i. 15.

Second Responsory.

[1] Behold, the root of Jesse that shall arise to bring forth judgment to the Gentiles, in him shall the Gentiles trust. And his name shall be blessed for ever.

Verse. [2] The Kings shall shut their mouths at him, to him shall the Gentiles seek.

Answer. And his name shall be blessed for ever.

Third Lesson.

"AND he came into all the country about Jordan, preaching the baptism of repentance[3] for the remission of sins." It is evident from these words that John the Baptist not only preached, but also administered the baptism of repentance, and yet that baptism of repentance which he gave, was not really a baptism for the remission of sins. For there is only one baptism for the remission of sins, and that is our Christian baptism. It is worthy of note here that the words used are, "preaching the baptism of repentance for the remission of sins," for he himself owned that his baptism was not the true baptism that washes away sin. Even as the Eternal Word of God made Flesh was greater than the preacher that went before Him, so was His holy baptism, by which our sins are washed away, far greater than that baptism of repentance which the Fore-runner preached, and which could never wash away sin.

Third Responsory.

O Lord, come, and make no tarrying: loosen the bonds of Thy people. And gather together into their own land them that are scattered abroad.

Verse. Stir up, O Lord, Thy power, and come among us, to save us.

Answer. And gather together into their own land them that are scattered abroad.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And gather together into their own land them that are scattered abroad.

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. O thou Angel of God, * how shall this be, seeing I know not a man? Hear, O Virgin Mary!—the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee!

See, however, the Rubrics concerning Dec. 21 *and* 23, (*pp.* 138, 139,) *both as to this and the following days.*

Prayer.

O GOD, Who seest that by reason of our sins we are sorely afflicted, mercifully grant unto us by Thy visitation effectually to be comforted: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

Prayer as at Lauds.

VESPERS.

Chapter and Prayer from next morning's Lauds.

Hymn and Verse and Answer as on the First Saturday.

Fourth Sunday in Advent.

The Fourth Lord's Day in Coming-Time.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xxxv. 1.)

THE wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the lily. It shall blossom abundantly, and rejoice, even with joy and singing. The glory of Lebanon is given unto it, the excellency of Carmel and Sharon; they shall see the glory of the LORD and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart: Be strong, and fear not, behold, your God will come with recompense of vengeance; God Himself will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness are waters broken out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.

First Responsory.

Blow ye the trumpet in Zion, call together the nations, tell it out among the people, and say: Behold, God our Saviour cometh.

Verse. Tell it out and make it to be heard; speak aloud and cry—

Answer. Behold, God our Saviour cometh.

Second Lesson.

IN the habitations where dragons lay shall rise the green freshness of the reed and the bulrush. And an highway shall be there and a way, and it shall be called, The way of holiness: the unclean shall not pass over it, and it shall be unto you a straight way, that fools shall not err therein. No lion shall be there, nor any ravenous beast shall go up thereon, it shall not be found there: but the redeemed shall walk there, and the ransomed of the LORD shall return and come to Zion with songs; and everlasting joy upon their heads, they shall obtain joy and gladness, and sorrow and sighing shall flee away.

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[1] Isa. xi. 10; xlii. 1.

[2] Isa. lii. 15.

[3] The translator holds himself justified in adopting this rendering of "metanoia," (lit. "change of mind,") by the authority of Archbishop Kenrick in his version of the New Testament. (Matth. iii. 2.)

Second Responsory.

The sceptre shall not depart from Judah, nor the law-giver from his loins, until he that shall be sent cometh. And unto him shall the longing of the Gentiles be.

Verse. [1] His eyes shall be bright with wine, and his teeth white with milk.

Answer. And unto him shall the desire of the Gentiles be.

Third Lesson (xli. 1.)

[2] KEEP silence before Me, O islands, and let the peoples renew their strength; let them come near and then let them speak; let us come near together to judgment. Who raised up the [3] righteous man from the East, and called him to follow Him? Who gave the nations before him, and made him to rule over kings? Who gave them as the dust to his sword, as driven stubble to his bow? He pursueth them, he passeth safely, his feet see not the way! Who hath wrought and done it, calling the generations from the beginning? I, the LORD, the First and the Last, I am He.

Third Responsory.

[4] I must decrease, but He must increase: He it is Who, coming after me is preferred before me: Whose shoe's latchet I am not worthy to unloose.

Verse. [5] I baptize you with water; but He shall baptize you with the Holy Ghost.

Answer. Whose shoe's latchet I am not worthy to unloose.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whose shoe's latchet I am not worthy to unloose.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great,] (*1st on the December Fast, and almsgiving.*)

DEARLY beloved brethren, if we study attentively the history of the creation of our race, we shall find that man was made in the image of God, that his ways also might be an imitation of the ways of his Maker. This is the natural, real, and highest dignity to which we are capable of attaining, that the goodness of the Divine nature should have a reflection in us, as in a glass. As a mean of reaching this dignity, we are daily offered the grace of our Saviour, for as in the first Adam all men are fallen, so in the Second Adam can all men be raised up again (1 Cor. xv. 22).

Fourth Responsory.

[6] Unto us shall a Child be born, and His name shall be called the Mighty God. He shall sit upon the throne of His father David, and shall reign, and the government shall be upon His shoulder.

Verse. [7] In Him shall all the kindreds of the earth be blessed; all nations shall serve Him.

Answer. He shall sit upon the throne of His father David, and shall reign, and the government shall be upon His shoulder.

Fifth Lesson.

OUR restoration from the consequences of Adam's fall is sheer mercy of God, and nothing else; we should not have loved Him unless He had first loved us, (1 John iv. 19,) and scattered the darkness of our ignorance by the light of His truth. This the Lord promised by the mouth of Isaiah, where He saith, (Isa. xlii. 16,) "I will bring the blind by a way that they knew not, and I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them and not forsake them." And again, (Isa. lxv. 1, 2; Rom. x. 20,) "I was found of them that sought Me not; I was made manifest unto them that asked not after Me."

Fifth Responsory.

[8] Behold, the fulness of the time is come, wherein God hath sent forth His Son into the world, born of a Virgin, made under the law: to redeem them that were under the law.

Verse. [9] God, for His great love wherewith He loved us, hath [10] sent His own Son in the likeness of sinful flesh.

Answer. To redeem them that were under the law.

Sixth Lesson.

AND we know from the Apostle John how God fulfilled His promise, (1 John v. 20.) "We know that the Son of God is come, and hath given us an understanding, that we may know Him That is True, and be in Him That is True, even in His Son." And again, (iv. 19,) "Let us therefore love God, because He first loved us." For His great love then wherewith he hath loved us, (Eph. ii. 4,) God reneweth His likeness in us. And, moreover, in order that He may find in us the reflection of His goodness, He giveth us that whereby to work along with Himself, (Who worketh all in all,) lighting, as it were, candles in our dark minds, and kindling in us the fire of His love, to make us love not Himself only, but likewise, in Him, whatsoever He loveth.

Sixth Responsory.

[11] O virgin of Israël, turn again to thy cities. How long wilt thou go about sorrowing? Thou shalt bring forth the Lord thy Saviour, a new offering in the earth; men shall walk in paths of salvation.

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[1] Gen. xlix. 12.

[2] From a prophecy of Isaiah distinct from any of the foregoing, and beginning with ch. xli.

[3] "The righteous man" is perhaps Abraham, but most commentators are of opinion that Cyrus is meant.

[4] John iii. 30; i. 27.

[5] Matth. iii. 11.

[6] Isa. ix. 6.

[7] Ps. lxxi. 17, 11.

[8] Gal. iv. 4, 5.

[9] Eph. ii. 4.

[10] Rom. viii. 3.

[11] Jer. xxxi. 21, 3.

Verse. I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee.

Answer. How long wilt thou go about sorrowing? Thou shalt bring forth the Lord thy Saviour, a new offering in the earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Men shall walk in paths of salvation.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 1.)

IN the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judæa. And so on.

Homily by Pope St Gregory [the Great,] (*20th on the Gospels.*)

"John said unto the multitude, that came forth to be baptised of him: O generation of vipers, who hath warned you to flee from the wrath to come?" "The wrath to come" in one sense signifieth the great vengeance of the Latter Day: the sinner that repenteth not of his sin now, will have no mean whereby to flee from punishment then. Let us remark that addressing evil children copying the example of evil parents, the Baptist calleth them a generation of vipers: in that they were envious at the righteous, and persecuted them; that they repaid evil for evil; that they hunted out ways of harming their neighbours,—in all these things following the pattern of carnal parents, the prophet likeneth them to a venomous brood hatched from a venomous stock.

Seventh Responsory.

[1] I have sworn, saith the Lord, that I will not be wroth any more with the earth; for the mountains and the hills shall receive My righteousness. And the covenant of My peace shall be in Jerusalem.

Verse. [2] My salvation is near to come, and My righteousness to be revealed.

Answer. And the covenant of My peace shall be in Jerusalem.

Eighth Lesson.

WE also have sinned, we have fallen into wicked habits. What must we do, if we would flee from the wrath to come? Let us hear John. "Bring forth fruits worthy of repentance." In which words let us remark that the Friend of the Bridegroom demandeth not only fruits of repentance, but fruits worthy of repentance. The former are one thing, and the latter another. In considering then what are fruits worthy of repentance, we may remark that if we had done nothing unlawful we might have had free use of things which are lawful, and been able to sanctify ourselves without abstaining from indulgence in the things of the world.

Eighth Responsory.

[3] We will not go back from Thee. Thou, O Lord, shalt quicken us, and we will call upon Thy name. Cause Thy face to shine upon us, and we shall be saved.

Verse. [4] Remember us, O LORD, with the favour that Thou showest unto Thy people; O visit us with Thy salvation.

Answer. Cause Thy face to shine upon us, and we shall be saved.

Ninth Lesson.

BUT if any one, for example, hath fallen into fornication, or perhaps, into what is much worse, adultery, he ought to make up for his lawless pleasure by abstaining in some degree from lawful enjoyments. He that hath sinned less is not bound to mortify himself as much as he that hath sinned more, nor he that is innocent like him that is guilty. Let every one hearing these words "bring forth fruits worthy of repentance," proceed to judge himself by his own conscience, and the more he perceiveth that he hath sinned, the greater penance let him do.

Ninth Responsory.

[5] Consider how great this man is, who is entered in for the salvation of the nations; he is King of Righteousness; without descent, nor end of life.

Verse. The Fore-runner is for us entered, made an High Priest for ever after the order of Melchisedek.

Answer. Without descent, nor end of life.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Without descent, nor end of life.

LAUDS.

First Antiphon. [6] Blow ye the trumpet * in Zion, for the day of the LORD is nigh at hand: behold, He cometh to save us! Alleluia, Alleluia.

Second Antiphon. [7] Behold, the desire * of all nations shall come; and the house of the Lord shall be filled with glory. Alleluia.

Third Antiphon. [8] The crooked * shall be made straight, and the rough places plain; O Lord, come, and make no tarrying. Alleluia.

Fourth Antiphon. The Lord cometh! * Go ye out to meet Him, and say: How great is His dominion, and of His kingdom there shall be no end! He is the mighty God, the Ruler, the Prince of Peace! Alleluia, Alleluia.

Fifth Antiphon. [9] Thine Almighty Word, * O Lord, shall leap down out of Thy royal throne. Alleluia.

Chapter. (1 Cor. iv. 1.)

BRETHREN, let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards that a man be found faithful.

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [10] Hail, Mary, full of grace, * the Lord is with thee: blessed art thou among women. Alleluia.

See however the Rubrics concerning Dec. 21 and 23, (p. 139.)

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[1] Isa liv. 9.

[2] Isa. lvi. 1.

[3] Ps. lxxix. 19.

[4] Ps. cv. 4.

[5] Heb. vi. 20; vii. 2-4.

[6] Joel ii. 1.

[7] Hag. ii. 8.

[8] Isa. xl. 4.

[9] Wisd. xviii. 15.

[10] Luke i. 28.

Prayer.

STIR up, O Lord, we pray Thee, Thy power, and come among us, and with great might succour us, that whereas through our sins and wickedness we are sore let and hindered, Thy bountiful grace and mercy may speedily help and deliver us; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Blow ye the trumpet, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

TERCE.

Antiphon. Behold, the desire, * &c., (*Second Antiphon at Lauds.*)

The Chapter is taken from Lauds.

SEXT.

Antiphon. The crooked, * &c., (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. iv. 3.)

BUT with me it is a very small thing that I should be judged of you, or of any man's judgment; yea, I judge not mine own self.

NONE.

Antiphon. Thine Almighty Word, * &c., (*Fifth Antiphon at Lauds.*)

Chapter. (1 Cor. iv. 5.)

THEREFORE judge nothing before the time, until the Lord come, Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

VESPERS.

Antiphons and Chapter from Lauds.
Hymn and Verse and Answer as on the First Sunday.

After "Bless we the Lord," *are said the Vespers of the Dead.*

Monday.

Second Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xli. 8.)

AND thou, Israël My servant, Jacob, whom I have chosen, the seed of Abraham My friend: in whom I have taken thee from the ends of the earth, and called thee from the uttermost parts thereof, and said unto thee: Thou art My servant, I have chosen thee, and not cast thee away. Fear thou not, for I am with thee; be not dismayed, for I am thy God; I have strengthened thee, yea, I have upholden thee, and the right hand of My Righteous One comforteth thee.

First Responsory.

Blow ye the trumpet, &c., (*First Responsory on Sunday.*)

Second Lesson.

BEHOLD, all they that fight against thee shall be ashamed and confounded: they shall be as nothing, and the men that strive with thee shall perish. Thou shalt seek them and shalt not find them, even them that contended with thee; they that war against thee shall be as nothing and as a thing of nought. For I the LORD thy God will hold thy right hand, saying unto thee: Fear not, I have holpen thee.

Second Responsory.

The sceptre shall not depart, &c., (*Second Responsory on Sunday.*)

Third Lesson.

FEAR not, thou worm Jacob, ye dead ones in Israël; I have holpen thee, saith the LORD, and thy Redeemer, the Holy One of Israël. Behold, I have made thee a new sharp threshing wain, having teeth; thou shalt thresh the mountains, and beat them small, and shalt make the hills as chaff. Thou shalt fan them, and the wind shall carry them away; and the whirlwind shall scatter them; and thou shalt rejoice in the LORD, thou shalt glory in the Holy One of Israël.

Third Responsory.

I must decrease, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. Thus saith the Lord, * [1] Repent ye, for the kingdom of heaven is at hand. Alleluia.

Prayer as on Sunday.
After "Bless we the Lord," *is said the Dirge.*

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Tuesday.

Third Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xlii. 1.)

BEHOLD My servant whom I will uphold, Mine elect in whom My soul delighteth: I have put My spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor have respect of persons, neither shall he cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. He shall not fail nor be discouraged till he have set judgment in the earth; and the isles shall wait for his law.

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[1] Matth. iii. 2.

First Responsory.

Unto us shall a Child, &c., (*Fourth Responsory on Sunday.*

Second Lesson.

THUS saith God the LORD, He That created the heavens and stretched them out, He That established the earth and that which cometh out of it; He That giveth breath unto the people upon it, and spirit to them that walk therein. I the LORD have called thee in righteousness, and held thine hand and kept thee, and given thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house.

Second Responsory.

Behold, the fulness of the time, &c., (*Fifth Responsory on Sunday.*)

Third Lesson. (10.)

SING unto the LORD a new song, His praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and the inhabitants thereof. Let the wilderness and the cities thereof lift up their voice, they that dwell in the tents of Kedar.[1] Sing, O ye inhabitants of Petra,[2] shout from the top of the mountains. Let them give glory unto the LORD, and declare His praise in the islands. The LORD shall go forth as a mighty man, He shall stir up jealousy like a man of war; He shall cry, yea, roar; He shall prevail against His enemies.

Third Responsory.

O virgin of Israël, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [3] Awake, awake, * put on strength, O arm of the LORD!

See however the Rubrics on Dec. 21 and 23, (p. 139.)

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Wednesday.

Fourth Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (li. 1.)

HEARKEN to me, ye that follow after righteousness and seek the LORD! Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are dug. Look unto Abraham your father, and unto Sarah that bare you; for I called him when he was alone, and blessed him, and increased him. Therefore the LORD shall comfort Zion; He also will comfort all her waste places: and He will make her wilderness a place of delights, and her desert like the garden of the LORD. Joy and gladness shall be found therein, thanksgiving, and the voice of praise.

First Responsory.

I have sworn, &c., (*Seventh Responsory on Sunday.*)

Second Lesson.

HEARKEN unto Me, My people, and give ear unto Me, O My nation: for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My Righteous One is near, My Saviour is gone forth, and Mine arms shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner: but My salvation shall be for ever, and My righteousness shall not pass away.

Second Responsory.

We will not go back, &c., (*Eighth Responsory on Sunday.*)

Third Lesson.

HEARKEN unto me, ye that know righteousness, My people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the worm shall eat them up like a garment, and the moth shall eat them like wool: but My salvation shall be for ever, and My righteousness from generation to generation.

Third Responsory.

Consider how great, &c., (*Ninth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

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[1] The name of a son of Ishmaël.

[2] A large city in Northern Arabia.

[3] Isa. li. 9.

Antiphon at the Song of Zacharias. [1] I will place salvation * in Zion, and My glory in Jerusalem. Alleluia.

See however the Rubrics on Dec. 21, *and* 23, (*p.* 139.)

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Thursday.

Fifth Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (lxiv. 1.)

O THAT Thou wouldest rend the heavens, that Thou wouldest come down! that the mountains might flow down at Thy presence! They would pass away like a fire that is burnt out, the fires would cause the waters to boil, to make Thy name known to Thine adversaries, that the nations may tremble at Thy presence! When Thou doest terrible things we shall not abide it: Thou camest down, the mountains flowed down at Thy presence. From the beginning of the world men have not heard, nor perceived by the ear; the eye hath not seen, O God, beside Thee, what Thou hast prepared for them that wait for Thee!

First Responsory.

Blow ye the trumpet, &c., (*First Responsory on Sunday.*)

Second Lesson.

THOU meetest him that rejoiceth, and worketh righteousness; they will remember Thee in Thy ways: behold, Thou art wroth, for we have sinned: in those was continuance and we shall be saved. But we are all as an unclean thing, and all our righteousnesses are as filthy rags: [2] and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. There is none that calleth upon Thy name, that stirreth up himself to take hold of Thee: Thou hast hid Thy face from us, and hast consumed us by the hand of our iniquities.

Second Responsory.

The sceptre shall not depart, &c., (*Second Responsory on Sunday.*)

Third Lesson.

AND now, O LORD, Thou art our Father; we are clay, and Thou our Potter, and we all are the work of Thine hand. Be not wroth very sore, O LORD, neither remember our iniquity for ever: behold, see, we are all Thy people. The city of Thy sanctuary is a wilderness, Zion is a wilderness, Jerusalem a desolation. Our holy and our beautiful house, where our fathers praised Thee, is burned up with fire, and all our pleasant things are laid waste.

Third Responsory.

I must decrease, &c., (*Third Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. [3] Comfort ye, comfort ye, * My people, saith the Lord your God.

See however the Rubric on Dec. 23, (*p.* 139.)

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Friday.

Sixth Day.

MATTINS.

Invitatory as on the Third Sunday.
Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (lxvi. 5.)

HEAR the word of the LORD, ye that tremble at His word; your brethren that hated you, and cast you out for My name's sake, said: Let the LORD be glorified, and we shall see it in your joy—but they shall be ashamed. A voice of people from the city, a voice from the temple, a voice of the LORD that rendereth recompense to His enemies. Before she travailed, she brought forth: before her pain came she was delivered of a man child. Who hath heard such a thing? or who hath seen such things? Shall the earth bring forth in one day? or shall a nation be born at once? for as soon as Zion travailed she brought forth her children.

First Responsory.

Unto us shall a Child, &c., (*Fourth Responsory on Sunday.*)

Second Lesson.

SHALL not I Myself bring forth, saith the LORD, That make others to bring forth? Shall I Myself be barren, That cause others to beget children? saith the Lord thy God. Rejoice ye with Jerusalem, and be glad with her, all ye that love her: rejoice for joy with her, all ye that mourn for her, that ye may suck, and be satisfied with the breasts of her consolations: that ye may milk out, and be delighted with the abundance of her glory. For thus saith the LORD: Behold, I will extend the glory of the Gentiles to her like a flowing stream, whereof ye shall suck; ye shall be borne upon her breasts, and be dandled upon her knees.

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[1] Isa. xlvi. 13.

[2] Pannus menstruatæ.

[3] Isa. xl. 1.

Second Responsory.

Behold, the fulness of the time, &c., (*Fifth Responsory on Sunday.*)

Third Lesson.

AS one whom his mother comforteth, so will I comfort you, and ye shall be comforted in Jerusalem. When ye see this, your heart shall rejoice, and your bones shall flourish like an herb: and the hand of the LORD shall be known towards His servants, and His indignation towards His enemies. For, behold, the LORD will come with fire; and His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire: for by fire and by His sword will the LORD plead with all flesh, and the slain of the LORD shall be many.

Third Responsory.

O virgin of Israël, &c., (*Sixth Responsory on Sunday.*)

LAUDS.

Chapter. (Isa. ii. 3.)

Come ye, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Sunday.

Antiphon at the Song of Zacharias. Behold, all things are fulfilled * which were spoken by the Angel concerning the Virgin Mary.

Prayer as on Sunday.

PRIME, TERCE, SEXT, NONE.

Antiphons as on Sunday, and the same alteration in the Short Responsory at Prime.

VESPERS.

Chapter. (Gen. xlix. 10.)

The sceptre, &c., (*as on Monday in the First Week.*)

Hymn and Verse and Answer as on the First Saturday.

Christmas Eve,

The Eve of the Lord's Birth.

If Christmas Eve does not fall on a Sunday, the Office is of the Eve. If it fall on a Sunday, the Office is of the Sunday, save that the Invitatory is of the Eve; all is then of the Sunday till the Verse and Answer of the Third Nocturn: the Verse and Answer, Gospel and Homily, are then of the Eve; what follows is of the Eve, and at Lauds there is a Commemoration of the Sunday.

MATTINS.

Of the week-day, except the following.

Invitatory. This day ye shall know that the Lord cometh: *[1] and in the morning, then ye shall see His glory.

Hymn as on the First Sunday.

Verse. This day ye shall know that the Lord cometh.
Answer. And in the morning, then ye shall see His glory.

First [*or Seventh*] *Lesson.*

The Lesson is taken from the Holy Gospel according to Matthew (i. 18.)

WHEN as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And so on.

Homily by St Jerome, Priest [at Bethlehem,] (*1st Bk. of Commentaries, on Matth.* i.)

Why was the Lord conceived of an espoused virgin rather than of a free? First, for the sake of the genealogy of Mary, which we have obtained by that of Joseph. Secondly, because she was thus saved from being stoned by the Jews as an adulteress. Thirdly, that Himself and His mother might have a guardian on their journey into Egypt. To these, Ignatius, the martyr of Antioch, has added a fourth reason: namely, that the birth might take place unknown to the devil, who would naturally suppose that Mary had conceived by Joseph.

First [*or Seventh*] *Responsory.*

[2] Sanctify yourselves to-day, and be ready: for on the morrow ye shall see the majesty of God upon you.
Verse. This day ye shall know that the Lord cometh, and in the morning, then ye shall see—
Answer. The majesty of God upon you.

Second [*or Eighth*] *Lesson.*

"BEFORE they came together, she was found with child of the Holy Ghost." She was found, that is, by Joseph, but by no one else. He had already almost an husband's privilege to know all that concerned her. "Before they came together." This doth not imply that they ever did come together: the Scripture merely showeth the absolute fact that up to this time they had not done so.

Second [*or Eighth*] *Responsory.*

[3] Stand still, and ye shall see the help of the Lord with you: O Judah and Jerusalem, fear not. To-morrow ye shall go out, and the Lord will be with you.
Verse. Sanctify yourselves, O ye children of Israël, and be ready.
Answer. To-morrow ye shall go out, and the Lord will be with you.

Third [*or Ninth*] *Lesson.*

"THEN Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." If any man be joined to a fornicatress they become one body; and according to the law they that are privy to a crime are thereby guilty. How then can it be that Joseph is described as a just man, at the very time he was compounding the criminality of his espoused? It must have been that he knew her to be pure, and yet understood not the mystery of her pregnancy, but, while he wondered at that which had happened, was willing to hold his peace.

Third [*or Ninth*] *Responsory.*

Sanctify yourselves, O ye children of Israël, saith the Lord: for on the morrow the Lord will come down. And will take away from you all sickness.[1]

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[1] Exod. xvi. 6, 7.

[2] Exod. xix. 10.

[3] Exod. xiv. 13; 2 Par. (Chron.) xx. 17.

Verse. On the morrow the sins of the earth shall be washed away, and the Saviour of the world will be our King.

Answer. And will take away from you all sickness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And will take away from you all sickness.

The rest of the day is observed as a Double Feast.

LAUDS.

Psalms of the Sunday.

First Antiphon. [2] O Judah and Jerusalem, * fear not: to-morrow ye shall go out, and the Lord will be with you.

Second Antiphon. [3] This day ye shall know * that the Lord cometh: and in the morning, then ye shall see His glory.

Third Antiphon. On the morrow * the sins of the earth shall be washed away, and the Saviour of the world will be our King.

Fourth Antiphon. The Lord cometh! *—Go ye out to meet Him, and say: How great is His dominion, and of His kingdom there shall be no end: He is the Mighty God, the Ruler, the Prince of Peace, Alleluia!

Fifth Antiphon. On the morrow * ye shall be saved, saith the Lord God of hosts.

Chapter. (Rom. i. 1.)

PAUL, a servant of Jesus Christ, called to be an Apostle, separated unto the gospel of God, which He had promised afore by His Prophets, in the holy Scriptures, concerning His Son, Which was made of the seed of David according to the flesh.

Hymn as on the First Sunday.

Verse. On the morrow the sins of the earth shall be washed away.

Answer. And the Saviour of the world will be our King.

Antiphon at the Song of Zacharias. The Saviour of the world shall rise like the sun, and come down into the womb of the Virgin as the showers upon the grass. Alleluia.

Prayer.

O GOD, Whose mercy doth year by year cause us to rejoice, looking forward to our deliverance, grant that as we now make ready with gladness to receive Thine Only-begotten Son as our Saviour, so we may see Him without dread at His second and terrible coming as our Judge, even our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

As on Doubles.

Antiphon. O Judah and Jerusalem, * &c., (*First Antiphon at Lauds.*)

The same alteration as before in the Short Responsory.

MARTYROLOGY (*all standing*).

Upon the 25th day of December;

In the year 5199 from the creation of the world, when in the beginning God created the heavens and the earth;

In the year 2959 from the flood;

In the year 2015 from the birth of Abraham;

In the year 1510 from the going forth of the people of Israel out of Egypt under Moses;

In the year 1032 from the anointing of David as King;

In the 65th week according to the prophecy of Daniel;

In the 194 Olympiad;

In the 752 from the foundation of the city of Rome;

In the 42nd year of the reign of the Emperor Octavian Augustus;

In the 6th age of the world, while the whole earth was at peace, Jesus Christ, Himself Eternal God and Son of the Eternal Father, being pleased to hallow the world by His most gracious coming, having been conceived of the Holy Ghost, and when nine months were passed after His conception,

(*all kneel down*)

was born of the Virgin Mary at Bethlehem of Juda, made Man, our Lord Jesus Christ was born according to the flesh.

(*All rise and sit.*)

Upon the same 25th day of December, were born into the better life—

At Rome, in the Apronian cemetery, the holy virgin Eugenia, who in the time of the Emperor Gallienus, after many works of power, and after enlisting bands of sacred virgins for Christ, suffered long under Nicetius, Prefect of the city, and at length was slain with the sword [about 258].

At Nicomedia, many thousand holy martyrs. Upon the feast of Christ's birth they had come together unto the Lord's house, and the Emperor Diocletian ordered the doors of the church to be shut, and all things made ready for fire round about it; then he set a tripod and incense in front of the door, and sent an herald to proclaim in a loud voice that whosoever would escape burning should come forth and offer incense unto Jupiter. Whereunto they all replied with one voice, that they would far rather die for Christ's sake, whereupon he kindled the fire and they were consumed, and were born in heaven upon that same day whereupon it had pleased Christ to be born into this world to save it.

At Barcelona, in Spain [in the year 1256], the holy confessor Peter Nolasco, founder of the Order of the Blessed Virgin Mary of Ransom for the redemption of captives. He was famous for his graces and miracles, and Alexander VIII. commanded his feast to be kept upon the last day of January.

Chapter at the end. (Rom. i. 5.)

BY Whom we have received grace and Apostleship, for obedience to the faith among all nations, by His name, among whom are ye also the called of our Lord Jesus Christ.

TERCE.

Antiphon. This day ye shall know, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

This day ye shall know that the Lord cometh.

Answer. This day ye shall know that the Lord cometh.

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[1] Deut. vii. 15.

[2] 2 Par. (Chron.) xx. 17.

[3] Exod. xvi. 6, 7.

Verse. And in the morning, then ye shall see His glory.

Answer. That the Lord cometh.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This day ye shall know that the Lord cometh.

Verse. Stand ye still.

Answer. And ye shall see the salvation of the LORD with you.

Prayer as at Lauds.

SEXT.

Antiphon. On the morrow, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Rom. i. 4.)

WHO is declared to be the Son of God with power, according to the spirit of holiness, by the resurrection of our Lord JESUS Christ from the dead.

Short Responsory.

On the morrow the sins of the earth shall be washed away.

Answer. On the morrow the sins of the earth shall be washed away.

Verse. And the Saviour of the world will be our King.

Answer. The sins of the earth shall be washed away.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. On the morrow the sins of the earth shall be washed away.

Verse. On the morrow ye shall be saved.

Answer. Saith the Lord God of hosts.

Prayer as at Lauds.

NONE.

Antiphon. On the morrow, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

On the morrow ye shall be saved.

Answer. On the morrow ye shall be saved.

Verse. Saith the Lord God of hosts.

Answer. Ye shall be saved.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. On the morrow ye shall be saved.

Verse. On the morrow the sins of the earth shall be washed away.

Answer. And the Saviour of the world will be our King.

Prayer as at Lauds.

The Feast begins at sunset.

From henceforth until the Epiphany, the last verse of all the hymns at Prime, Terce, Sext, None, and Compline, is altered in honour of the Incarnation.

Yule or Christmas Day,

The Birth-Day[1] of the Lord.

Double of the First Class, with an Octave.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

First Antiphon. King Peaceful exceeded all the kings of the earth, and all the earth sought to Peaceful.[2]

Second Antiphon. King Peaceful exceeded all the kings of the whole earth.

Third Antiphon. [3] The days of Mary were accomplished that she should bring forth her first-born Son.

Fourth Antiphon. [4] Know ye that the kingdom of God is at hand: Amen I say unto you, it will not tarry.

Fifth Antiphon. [5] Lift up your heads: behold, your redemption draweth nigh.

Psalm CXVI.

O praise the LORD, &c., (*p.* 105.)

Chapter. (Tit. iii. 4.)

THE kindness and love of God our Saviour appeared, not by works of righteousness which we have done, but according to His mercy He saved us.

Hymn.[6]

JESUS, the Ransomer of man,
Who, ere created light began,
Didst from the Sovereign Father spring,
His power and glory equalling.

Thou brightness of Thy Father's rays,
Thou hope and end of all our ways:
With gracious ears the prayers attend,
Which round the world to Thee ascend.

Remember, Lord, that heretofore,
When Thee Thy Virgin Mother bore,
Thou from her womb didst breathe our air,
And human nature for us bear.

To Thee, this present solemn day,
We yearly adorations pay;
The world's Redeemer Thee we own,
Descending from Thy Father's throne.

The joyful heavens, earth and main,
With whatsoever they contain,
In new, harmonious accents sing
New life restored by the new-born King.

We, ransomed by that bloody tide,
That issued from Thy sacred side,
With double hymns of heart and voice,
For this Thy natal day rejoice.

To JESUS, from a Virgin sprung,
Be glory given, and praises sung:
The like to God the Father be,
And Holy Ghost eternally. Amen.

Verse. On the morrow the sins of the earth shall be washed away.

Answer. And the Saviour of the world will be our King.

Antiphon at the Song of the Blessed Virgin. [7] Or ever the sun be risen, ye shall see the King of kings coming forth from the Father, as a bridegroom out of his chamber.

Prayer as at the following Lauds.

MATTINS.

Invitatory. [8] Unto us a Christ is born: * O come, let us worship Him.

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. The LORD hath said unto Me: * Thou art My Son, this day have I begotten Thee.

Psalm II.

Why do the heathen rage? &c., (*p.* 3.)

Second Antiphon. The Lord is as a bridegroom * coming out of his chamber.

Psalm XVIII.

The heavens declare, &c. (*p.* 10.)

Third Antiphon. Grace is poured into Thy lips: * therefore God hath blessed Thee for ever.

Psalm XLIV.

Mine heart is overflowing, &c., (*p.* 54.)

Verse. The Lord is as a bridegroom.

Answer. Coming out of his chamber.

First Lesson. [9] (*Isa.* ix. 1.)

AT the first He lightly afflicted the land of Zabulon and the land of Naphtali: and afterward did more grievously afflict the way of the sea, beyond Jordan, Galilee of the Gentiles. The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation and [10] not increased the joy. They shall joy before Thee according to the joy in harvest, as men rejoice when they divide the spoil. For Thou hast broken the yoke of his burden, and the staff of his shoulder, and the rod of his oppressor, as in the day of Midian. For every battle of the warrior is with confused noise, and garments rolled in blood, and it shall be with burning and fuel of fire. For unto us a Child is born, and unto us a Son is given: and the government is upon His shoulder, and His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, the Prince of Peace.

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[1] Nativitas.

[2] This passage is in 3 (1) Kings x. 23, 24, and relates to Solomon, but by translating his name, which, in the Hebrew, means "Peaceful," it is made to apply to Christ the true "Prince of Peace."

[3] Luke ii. 6, 7.

[4] Luke xxi. 31.

[5] Luke xxi. 28.

[6] This hymn, except the last verse, is of the Ambrosian school, though altered almost beyond recognition: the translation is extracted from the "Hortus Animæ."

[7] Cf. Ps. xviii.

[8] Cf. Isa. ix. 6.

[9] But the title is not given out. Lowth translates the first words: "In the former time He debased the land of Zabulon, &c.," (referring to the invasion under Tiglath Pileser,) "but in the latter time He hath made it glorious, even the way of the sea, &c."

[10] The Hebrew tradition, accepted by Lowth, attributes the negative to an eccentric spelling, and translates: "and increased their joy."

First Responsory.

This is the day whereon the King of heaven was pleased to be born of a Virgin, that He might bring back to heaven man who was lost. There is joy among the hosts of Angels, because eternal salvation hath appeared unto men.

Verse. [1] Glory to God in the highest, and on earth peace, to men of goodwill.[2]

Answer. There is joy among the hosts of Angels, because eternal salvation hath appeared unto men.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the day whereon the King of heaven was pleased to be born of a Virgin, that He might bring back to heaven man who was lost. There is joy among the hosts of Angels, because eternal salvation hath appeared unto men.

Second Lesson. [3] (*Isa.* xl. 1.)

COMFORT ye, comfort ye, My people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received of the LORD'S hand double for all her sins. The voice of him that crieth in the wilderness: Prepare ye the way of the LORD, make straight in the desert an highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the LORD shall be revealed, and all flesh shall see it together; for the mouth of the LORD hath spoken it. The voice said, Cry. And I said: What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth and the flower fadeth, because the spirit of the LORD bloweth upon it: surely the people is grass. The grass withereth and the flower fadeth: but the word of our [4] Lord endureth for ever.

Second Responsory.

This day is the true peace come down unto us from heaven. This day throughout the whole world the skies drop down sweetness.

Verse. This day is the daybreak of our new redemption, of the restoring of the old, of everlasting joy.

Answer. This day throughout the whole world the skies drop down sweetness.

Third Lesson. [5] (*Isa.* lii. 1.)

AWAKE, awake, put on thy strength, O Zion: put on thy beautiful garments, O Jerusalem, thou city of the Holy One! for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust, arise, sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion! For thus saith the LORD: Ye have sold yourselves for nought, and ye shall be redeemed without money. For thus saith the Lord [6] GOD: My people went down aforetime into Egypt, to sojourn there: and the Assyrian oppressed them without cause. Now, therefore, what have I here, saith the LORD, that My people is taken away for nought? They that rule over them do evil, saith the LORD, and My name continually every day is blasphemed. Therefore My people shall know My Name in that day: they shall know that I am He That spake, behold, it is I.

Third Responsory.

O ye shepherds, speak, and tell us what ye have seen; who is appeared in the earth? We saw the new-born Child, and Angels singing praise to the Lord.

Verse. Speak; what have ye seen? And tell us of the Birth of Christ.

Answer. We saw the new-born Child, and Angels singing praise to the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We saw the new-born Child, and Angels singing praise to the Lord.

SECOND NOCTURN.

First Antiphon. We have drunk in Thy loving-kindness, * O God, in the midst of Thy temple.

Psalm XLVII.

Great is the LORD, &c., (*p.* 55.)

Second Antiphon. In the Lord's days * shall abundance of peace arise and flourish.

Psalm LXXI.

Give the king Thy judgments, &c., (*p.* 72.)

Third Antiphon. Truth is sprung out of the earth, * and righteousness hath looked down from heaven.

Psalm LXXXIV.

LORD, Thou hast been favourable, &c., (*p.* 81.)

Verse. [7] Thou art fairer than the children of men.

Answer. Grace is poured into thy lips.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great,] (*1st for Christmas.*)

DEARLY beloved brethren, "Unto us is born this day a Saviour," (Luke ii. 11.) Let us rejoice. It would be unlawful to be sad to-day, for to-day is Life's Birthday: the Birthday of that Life, Which, for us dying creatures, taketh away the sting of death, and bringeth the bright promise of the eternal gladness hereafter. It would be unlawful for any man to refuse to partake in our rejoicing. All men have an equal share in the great cause of our joy, for, since our Lord, Who is the destroyer of sin and of death, findeth that all are bound under the condemnation, He is come to make all free. Rejoice, O thou that art holy, thou drawest nearer to thy crown! Rejoice, O thou that art sinful, thy Saviour offereth thee pardon! Rejoice also, O thou Gentile, God calleth thee to life! For the Son of God, when the fulness of the time was come, which had been fixed by the unsearchable counsel of God, took upon Him the nature of man, that He might reconcile that nature to Him Who made it, and so the devil, the inventor of death, is met and beaten in that very flesh which hath been the field of his victory.

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[1] Luke ii. 14.

[2] *i.e.*, the objects of God's good-will.

[3] Not given out.

[4] Hebrew, "our God."

[5] Not given out.

[6] The Divine Name.

[7] Ps. xliv. 3.

Fourth Responsory.

How great is this mystery, how wonderful is the teaching of the faith! The beasts saw the new-born Lord lying in a manger. Blessed is that Virgin whose womb was made meet to bear our Lord Christ.

Verse. Hail, Mary, full of grace: the Lord is with thee.

Answer. Blessed is that Virgin whose womb was made meet to bear our Lord Christ.

Fifth Lesson.

WHEN our Lord entered the field of battle against the devil, He did so with a great and wonderful fairness. Being Himself the Almighty, He laid aside His uncreated Majesty to fight with our cruel enemy in our weak flesh. He brought against him the very shape, the very nature of our mortality, "yet without sin." (Heb. iv. 15.) His birth however was not a birth like other births—for no other is born pure, nay, not the little child whose life endureth but a day on the earth.[1] To His birth alone the throes of human passion had not contributed, in His alone no consequence of sin had had part. For His Mother was chosen a Virgin of the kingly lineage of David, and when she was to grow heavy with the sacred Child, her soul had already conceived Him before her body. She knew the counsel of God announced to her by the Angel, lest the unwonted events should alarm her. The future Mother of God knew what was to be wrought in her by the Holy Ghost, and that her modesty was absolutely safe.

Fifth Responsory.

Blessed is God's holy Mother, Mary, maiden undefiled. This day hath she brought forth the Saviour of the world.

Verse. [2] Blessed is she that believed; for there is a performance of all those things which were told her from the Lord.

Answer. This day hath she brought forth the Saviour of the world.

Sixth Lesson.

THEREFORE, dearly beloved brethren, let us give thanks to God the Father, through His Son, in the Holy Ghost: Who, "for His great love wherewith He loved us," hath had mercy on us: and, "even when we were dead in sins, hath quickened us together with Christ," (Eph. ii. 4, 5,) that in Him we might be a new creature, and a new workmanship. Let us then put off the old man with his deeds (Col. iii. 9); and, having obtained a share in the Sonship of Christ, let us renounce the deeds of the flesh. Learn, O Christian, how great thou art, who hast been made partaker of the Divine nature, (2 Pet. i. 4,) and fall not again by corrupt conversation into the beggarly elements above which thou art lifted. Remember Whose Body it is Whereof thou art made a member, and Who is its Head, (1 Cor. vi. 15.) Remember that it is He That hath delivered thee from the power of darkness and hath translated thee into God's light, and God's kingdom, (Col. i. 13.)

Sixth Responsory.

O Mary, how holy and how spotless is thy virginity — I am too dull to praise thee! For thou hast borne in thy breast Him Whom the heavens cannot contain.[3]

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

THIRD NOCTURN.

First Antiphon. He shall cry unto Me, (Alleluia) * Thou art My Father, (Alleluia.)

Psalm LXXXVIII.

I will sing of the mercies, &c., (*p.* 83.)

Second Antiphon. Let the heavens rejoice, * and let the earth be glad before the LORD, for He cometh.

Psalm XCV.

O sing unto the LORD, &c., (*p.* 85.)

Third Antiphon. The Lord hath made known, (Alleluia,) * His salvation, (Alleluia.)

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 89.)

Verse. He shall cry unto Me, (Alleluia.)

Answer. Thou art My Father, (Alleluia.)

Seventh Blessing.

May the Gospel's saving Lord
Bless the reading of His Word.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 1.)

AT that time: There went out a decree from Cæsar Augustus that all the world should be enrolled. And so on.

Homily by Pope St Gregory [the Great,] (8*th on the Gospels.*)

By God's mercy we are to say three Masses to-day, so that there is not much time left for preaching; but at the same time the occasion of the Lord's Birth-day itself obliges me to speak a few words. I will first ask why, when the Lord was to be born, the world was enrolled? Was it not to herald the appearing of Him by Whom the elect are enrolled in the book of life? Whereas the Prophet saith of the reprobate: "Let them be blotted out of the book of the living, and not be written with the righteous." (Ps. lxviii. 29.) Then, the Lord is born in Bethlehem. Now the name Bethlehem signifieth "the House of Bread," and thus it is the birth-place of Him Who hath said, "I am the Living Bread, Which came down from heaven." (John vi. 51.) We see then that this name of Bethlehem was prophetically given to the place where Christ was born, because it was there that He was to appear in the flesh by Whom the souls of the faithful are fed unto life eternal. He was born, not in His Mother's house, but away from home. And this is a mystery, showing that this our mortality into which He was born was not the home of Him Who is begotten of the Father before the worlds.

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[1] Job xiv. 4. (LXX.)

[2] Luke i. 45.

[3] 3 (1) Kings viii. 27.

Seventh Responsory.

Blessed be the womb of the Virgin Mary, which bore the Son of the Eternal Father, and blessed be the paps which give suck to Christ our Lord. This day hath He been pleased for the salvation of the world to be born of a Virgin.

Verse. This day which is breaking is holy: O come, ye Gentiles, and worship the Lord.

Answer. This day hath he been pleased for the salvation of the world to be born of a Virgin.

Eighth Blessing.

May the Gospel's glorious word,
Cleansing to our souls afford.

Eighth Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 15.)

AT that time: The shepherds said one to another: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And so on.

Homily by St Ambrose, Bishop [of Milan,] (*Book* ii. *on Luke* ii.)

Behold the beginning of the Church. Christ is born, and the shepherds watch; shepherds, to gather together the scattered sheep of the Gentiles, and to lead them into the fold of Christ, that they might no longer be a prey to the ravages of spiritual wolves in the night of this world's darkness. And that shepherd is wide awake, whom the Good Shepherd stirreth up. The flock then is the people, the night is the world, and the shepherds are the Priests. And perhaps he is a shepherd to whom it is said, "Be watchful and strengthen," (Apoc. iii. 2,)[1] for God hath ordained as the shepherds of His flock not Bishops only, but also Angels.

Eighth Responsory.

[2] The Word was made flesh, and dwelt among us. And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Verse. All things were made by Him, and without Him was not anything made.

Answer. And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And we beheld His glory, the glory as of the Only-begotten of the Father, full of grace and truth.

Ninth Blessing.

Christ That sent the Gospel preacher,
In his meaning be our Teacher.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 1.)

IN the beginning was the Word, and the Word was with God, and the Word was God. And so on.

Homily by St Austin, Bishop [of Hippo,] (*1st Tract on John.*)

Lest thou shouldest think all things mean, as thou art accustomed to think of things human, hear and digest this—"The Word was God." Now perhaps there will come forward some Arian unbeliever, and say that the Word of God was a creature. How can the Word of God be a creature, when it was by the Word that all creatures were made? If He be a creature, then there must have been some other Word, not a creature, by which He was made. And what Word is that? If thou sayest that it was by the word of the Word Himself that He was made, I tell thee that God had no other, but One Only-begotten Son. But if thou say not that it was by the word of the Word Himself that He was made, thou art forced to confess that He by Whom all things were made was not Himself made at all. Believe the Gospel.

The Hymn, "We praise thee, O God, &c." *is said.*

After this the Service proceeds as follows:[3]

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

Here follows the Prayer from Lauds, at the end of which is answered:

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Verse. Bless we the Lord.

Answer. Thanks be to God.

In communities the Midnight Mass is now celebrated, and immediately afterwards Lauds are begun.

LAUDS.

First Antiphon. O ye shepherds, speak, * and tell us what ye have seen; who is appeared in the earth? We saw the new-born Child, and angels singing praise to the Lord. Alleluia, Alleluia.

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[1] Addressed to the Angel of the Church of Sardis.

[2] John i. 14, 3.

[3] But if there is to be no Mass, Lauds are begun at once.

Second Antiphon. [1]The Mother brought forth the King, * Whose name is called THE ETERNAL; the joy of a Mother was hers, remaining a Virgin unsullied; neither before nor henceforth hath there been or shall be such another. Alleluia.

Third Antiphon. [2]The Angel said unto the shepherds: * I bring you good tidings of great joy; for unto you is born this day a Saviour of the world. Alleluia.

Fourth Antiphon. [2]There was with the Angel a multitude of the heavenly host, * praising God, and saying: Glory to God in the highest, and on earth peace, to men of good will. Alleluia.

Fifth Antiphon. Unto us this day a little Child is born, * and His name shall be called the Mighty God. Alleluia, Alleluia.

Chapter. (Heb. i. 1.)

GOD, Who by divers portions and in divers manners spake in time past unto the fathers by the Prophets: hath in these last days spoken unto us by His Son, Whom He hath appointed heir of all things, by Whom also He made the worlds.

Hymn.[3]

FROM where the sunrise had its birth,
Unto the farthest bounds of earth,
The Virgin Mary's Child we sing,
With notes of gladness, Christ the King.

Blest Maker of the world, He came
And clad Him in a servant's frame,
Our flesh with His own Flesh to aid,
Lest those should perish whom He made.

His Mother pure becomes the place
Wherein abides celestial grace,
She bears within her maiden breast
A secret by herself unguessed.

Soon rises in that modest shrine
The Temple of the Lord Divine:
The stainless and unwedded one
Within her womb conceived the Son.

Him in that wondrous birth she bore
Whom Gabriel announced before;
Whom John while yet unborn perceived,
And, leaping in the womb, believed.

On hay reclined, the Lord Most High,
Within a manger deigned to lie:
And He who feeds the birds of air
Vouchsafed a little milk to share.

The Heavenly choirs now rejoice,
The Angels lift to God their voice,
The Shepherd Who the world hath made
Before the shepherds lies displayed.

O Lord, from spotless Virgin sprung,
All glory unto Thee be sung,
To Father, and to Spirit be
Like honour paid eternally. Amen.

Verse. The Lord hath made known.—Alleluia.

Answer. His salvation. Alleluia.

Antiphon at the Song of Zacharias. Glory to God in the highest, * and on earth peace, to men of good-will. Alleluia, Alleluia.

Prayer throughout the Office.

GRANT, we beseech Thee, Almighty God, that we who groan under the burthen of our sins, may, by the new Birth of Thine Only-begotten Son in the flesh, mercifully be freed and delivered. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Prime is said at dawn.

Antiphon. O ye shepherds, &c., (*First Antiphon at Lauds.*)

In the short Responsory instead of the Verse "Thou That sittest at the right hand of the Father," *is said:*

Verse. Thou That wast born of the Virgin Mary.

And the same alteration is made every day till Twelfth Day.

MARTYROLOGY.

On the 26th day of December, was born into the higher life—

At Jerusalem, holy Stephen, the first Martyr. He was stoned by the Jews not long after the Ascension of the Lord.

At Rome, holy Marinus, of the Senatorial order. He was arrested under the Emperor Numerian and the Præfect Marcian, on the charge of being a Christian. He was tortured as they used to do to slaves, on the rack and with iron claws. They threw him into a furnace, but the fire was turned into dew, and he was delivered. He was thrown to wild beasts, but they left him unharmed. He was led again to the altar, and, when he prayed, the idols fell down. Then they smote him with the sword, and he became more than conqueror through up-lifting of his testimony.

Likewise, at Rome, on this day was laid to sleep [in the year 269] beside the Appian Road the holy Pope Denys, who worked hard for the Church, and is a bright ensample of faith.

At the same place [in the year 417], the holy Pope and confessor Zosimus.

In Mesopotamia, the holy Bishop Archelaus, well known for his teaching and holiness.

At Verona [in the year 380], holy Bishop Zeno.

At Rome, holy Theodore, the chamberlain of St Peter's church, of whom mention is made by blessed Pope Gregory.

And in divers places an exceeding great multitude of holy Martyrs and Confessors and holy Virgins.

Chapter at the end. (Heb. i. 11.)

THEY shall perish, but Thou remainest, and they all shall wax old as doth a garment, and as a vesture shalt Thou change them, and they shall be changed: but Thou art the Same, and Thy years shall not fail.

In Communities the Dawn Mass is now celebrated.

TERCE.

Antiphon. The Mother, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Word was made flesh. Alleluia, Alleluia.

Answer. The Word was made flesh. Alleluia, Alleluia.

Verse. And dwelt among us.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] This Antiphon has a sort of rhythm like Hexameters, which has been preserved in the translation.

[2] Luke ii. 10, 13, 14.

[3] Hymn attributed to Cœlius Sedulius, a poet of the fifth century. It is slightly altered. The translation is by the Rev. Dr Littledale. In the original, and in the Breviary, the verses begin with A, B, C, D, E, F, G, respectively.

Answer. The Word was made flesh. Alleluia, Alleluia.

Verse. He shall cry unto Me,—Alleluia.

Answer. Thou art My Father. Alleluia.

SEXT.

Antiphon. The Angel said, &c., (*Third Antiphon at Lauds.*)

Chapter. (Heb. i. 10.)

AND: Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands.

Short Responsory.

The LORD hath made known. Alleluia, Alleluia.

Answer. The LORD hath made known. Alleluia, Alleluia.

Verse. His salvation.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The LORD hath made known. Alleluia, Alleluia.

Verse. All the ends of the earth have seen—Alleluia.

Answer. The salvation of our God. Alleluia.

NONE.

Antiphon. Unto us this day, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

All the ends of the earth have seen,—Alleluia, Alleluia.

Answer. All the ends of the earth have seen,—Alleluia, Alleluia.

Verse. The salvation of our God.

Answer. Alleluia, Alleluia.

Verse. The Word was made flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

SECOND VESPERS.

First Antiphon. Thine shall be the dominion in the day of Thy power, amid the brightness of the saints: * from the womb before the day-star have I begotten Thee.

Second Antiphon. The Lord sent redemption unto His people, * He hath commanded His covenant for ever.

Third Antiphon. Unto the upright there ariseth light in the darkness: * the Lord is gracious, and full of compassion, and righteous.

Fourth Antiphon. With the LORD there is mercy, * and with Him is plenteous redemption.

Psalm CXXIX.

Out of the depths, &c., (*p.* 51).

Fifth Antiphon. Of the fruit of thy body * will I set upon thy throne.

Psalm CXXXI.

LORD, remember David, &c., (*p.* 109).

Chapter and Verse and Answer from Lauds.

Hymn as at the First Vespers.

Antiphon at the Song of the Blessed Virgin. This day the Christ is born: this day the Saviour is appeared: * this day the Angels sing praise in the earth and the Archangels rejoice: this day the righteous are glad and say: Glory to God in the highest. Alleluia.

Commemoration of ST STEPHEN.

Antiphon. [1] And Stephen, full of grace and power, did great wonders among the people.

Verse. Thou hast [2] crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

Let us pray.

GRANT, O Lord, that we may have grace to tread in his footsteps whom we honour, and learn to love and bless our enemies by the example of Thy First Martyr Stephen, who prayed even for his murderers to JESUS Christ, Thy Son; Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

Dec. 26.

St Stephen's Day.

The Feast of St Stephen the First Martyr.

Double of the Second Class, with an Octave.

All from the Common Office for one Martyr except what is otherwise given here.

MATTINS.

Invitatory.

[3] He That once a little Child,
Shivering in the manger lay,
Set on Stephen's blessed head
A crown that fadeth not away.

* O come, let us worship Him!

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (vi. 2.)

IN those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said: It is not reasonable that we should leave the Word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word.

First Responsory.

And Stephen, full of grace and power, did great wonders and miracles among the people.

Verse. There arose certain of the synagogue, disputing with Stephen; and they were not able to resist the wisdom, and the Spirit which spake.

Answer. Did great wonders and miracles among the people.

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[1] Acts vi. 8.

[2] The name Stephen means a crown.

[3] The original has a rhyme.

Second Lesson.

AND the saying pleased the whole multitude. And they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch. Whom they set before the Apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the multitude of the disciples multiplied in Jerusalem greatly; and a great multitude of the priests were obedient to the faith. And Stephen, full of grace and power, did great wonders and miracles among the people.

Second Responsory.

[1] All that sat in the council, looking steadfastly on Stephen, saw his face as it had been the face of an angel standing among them.

Verse. Full of grace and power, he did great wonders and miracles among the people.

Answer. His face as it had been the face of an angel standing among them.

Third Lesson.

THEN there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen. And they were not able to resist the wisdom and the Spirit which spake. Then they suborned men, which said they had heard him speak blasphemous words against Moses and against God. And they stirred up the people, and the elders, and the scribes; and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said: This man ceaseth not to speak words against this holy place, and the law.

Third Responsory.

[2] The blessed Stephen looked up steadfastly into heaven, and saw the glory of God, and said:—Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

Verse. But Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and said:—

Answer. Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Fulgentius, Bishop [of Ruspa.][3] (*On St Stephen.*)

YESTERDAY we were celebrating the birth in time of our Eternal King; to-day we celebrate the victory, through suffering, of one of His soldiers. Yesterday our King was pleased to come forth from His royal palace of the Virgin's womb, clothed in a robe of flesh, to visit the world; to-day His soldier, laying aside the tabernacle of the body, entereth in triumph into the heavenly palaces. The One, preserving unchanged that glory of the Godhead which He had before the world was, girded Himself with the form of a servant, and entered the arena of this world to fight sin; the other taketh off the garments of this corruptible body, and entereth into the heavenly mansions, where he will reign for ever. The One cometh down, veiled in flesh; the other goeth up, clothed in a robe of glory, red with blood.

Fourth Responsory.

[4] They stoned Stephen, calling upon God and saying: Lord Jesus Christ, receive my spirit; and lay not this sin to their charge.

Verse. And he kneeled down, and cried with a loud voice, saying:—

Answer. Lord Jesus Christ, receive my spirit; and lay not this sin to their charge.

Fifth Lesson.

THE One cometh down amid the jubilation of angels; the other goeth up amid the stoning of the Jews. Yesterday the holy angels were singing, "Glory to God in the highest;" to-day there is joy among them, for they receive Stephen into their company. Yesterday the Lord came forth from the Virgin's womb; to-day His soldier is delivered from the prison of the body. Yesterday Christ was for our sakes wrapped in swaddling bands; to-day He girdeth Stephen with a robe of immortality. Yesterday the new-born Christ lay in a narrow manger; to-day Stephen entereth victorious into the boundless heavens. The Lord came down alone that He might raise many up; our King humbled Himself that He might set His soldiers in high places.

Fifth Responsory.

[5] They ran upon him with one accord, and cast him out of the city, calling upon God, and saying: Lord Jesus, receive my spirit.

Verse. And the witnesses laid down their clothes at a young man's feet, whose name was Saul; and they stoned Stephen, calling upon God, and saying:—

Answer. Lord Jesus, receive my spirit.

Sixth Lesson.

MY brethren, it behoveth us to consider with what arms Stephen was able, amid all the cruelty of the Jews, to remain more than conqueror, and worthily to attain to so blessed a triumph. Stephen, in that struggle which brought him to the crown whereof his name is a prophecy, had for armour the love of God and man, and by it he remained victorious on all hands. The love of God strengthened him against the cruelty of the Jews; and the love of his neighbour made him pray even for his murderers.

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[1] Acts vi. 15.

[2] Acts vii. 55.

[3] Now called Alfaques, in the district of Tunis, in North Africa. The Martyrology (Jan. 1) says that "in the persecution by the Vandals he suffered much for the Catholic faith, and, on account of his great learning, was banished by the Arians into the isle of Sardinia; but, afterward permitted to return to his Bishopric, renowned for his life and preaching, made an holy end." Born, A.D. 468. Died, 533.

[4] Acts vii. 59, 60.

[5] Acts vii. 56-58.

Through love he rebuked the wandering, that they might be corrected; through love he prayed for them that stoned him, that they might not be punished. By the might of his love he overcame Saul his cruel persecutor; and earned for a comrade in heaven, the very man who had done him to death upon earth.

Sixth Responsory.

The ungodly fell upon the righteous, to put him to death. But he received the stones with joy, that he might earn a crown of glory.

Verse. They stopped their ears, and ran upon him with one accord.

Answer. But he received the stones with joy, that he might earn a crown of glory.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. But he received the stones with joy, that he might earn a crown of glory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiii. 34.)

AT that time: JESUS said unto the Scribes and Pharisees: Behold, I send unto you Prophets, and wise men, and Scribes; and some of them ye shall kill and crucify. And so on.

Homily on this passage by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Commentary on Matth.* xxiii.)

We have already remarked that the Lord's words, "Fill ye up the measure of your fathers," (32,) refer in the first place to Himself, Whom the Jews afterwards put to death. In a secondary sense it may likewise be applied to His disciples, of whom He saith, "Behold, I send unto you Prophets, and wise men, and Scribes." Here observe that, according to the Apostle writing to the Corinthians, (1 Cor. xii. 4,) there are diversities of gifts among Christ's followers. Some are Prophets of that which is to come; some are wise men, who know the due season for rebuke and exhortation; some are Scribes learned in the law. And of these they stoned Stephen, slew Paul with the sword, crucified Peter, and scourged the Disciples mentioned in the Acts of the Apostles. (v. 40; xvi. 23.)

Seventh Responsory.

Stephen, the servant of God, who was stoned by the Jews, saw the heavens opened: he saw and entered in. Blessed is he, unto whom the heavens were opened.

Verse. While his poor body was crushed by the hurtling shower of stones, God's brightness broke upon him out of the heavenly palaces.

Answer. Blessed is he unto whom the heavens were opened.

Eighth Lesson.

IT is a subject of dispute among commentators who is meant by Zacharias the son of Barachias. We read of several persons of the name of Zacharias. But here, in order to prevent any mistake, it is particularly said, "Whom ye slew between the temple and the altar." I have read various opinions in various places upon this question, and I will give each. First, some hold that Zacharias the son of Barachias is the eleventh of the twelve Minor Prophets; and this opinion is supported by the father's name. But the Bible nowhere telleth us that this Prophet was slain between the temple and the altar; and it is hardly possible that he can have been, for in his time it could scarcely be said that even the ruins of the temple were in existence. Secondly, others maintain that this Zacharias was Zacharias, the father of John the Baptist. This interpretation is derived from the dreams of the Apocryphal Gospels, wherein it is asserted that he was martyred for preaching Christ's coming.

Eighth Responsory.

The gates of heaven were opened to Christ's blessed martyr Stephen, and he is the first of all the martyrs. Wherefore he reigneth crowned in heaven.

Verse. For he was the first to make an offering of his death to that Saviour Who vouchsafed to suffer death for us.

Answer. Wherefore he reigneth crowned in heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wherefore he reigneth crowned in heaven.

Ninth Lesson.

A THIRD school will have it that this Zacharias, the son of Barachias, was that Zacharias of whom we read, in 2 Chron. xxiv. 22, that he was slain by Joash, king of Judah, between the temple and the altar. Against this it is to be remarked, that that Zacharias was not the son of Barachias, but of Jehoiada the priest; whence it is written, "Joash remembered not the kindness which Jehoiada his father had done to him." The question therefore ariseth, if this opinion be true, why, the name and manner of death both agreeing with this explanation, Zacharias is called the son, not of Jehoiada, but of Barachias. In Hebrew, Barachias signifieth the Blessed of the LORD, and Jehoiada proves his Righteousness. In the Gospel used by the Nazarenes the name of Jehoiada is used instead of Barachias.

LAUDS.

First Antiphon. [1] They stoned Stephen, * calling upon God, and saying: Lay not this sin to their charge.

Second Antiphon. The stones of the brook * were sweet to him: all the souls of the righteous follow him.

Third Antiphon. O my God, my soul followeth hard after Thee, * for my flesh hath been stoned for Thy sake.

Fourth Antiphon. Stephen saw the heavens opened; * he saw and entered in: blessed is he unto whom the heavens were opened.

Fifth Antiphon. [2] Behold, I see * the heavens opened, and JESUS standing on the right hand of the power of God.

Chapter. (Acts vi. 8.)

AND Stephen, full of grace and power, did great wonders and miracles among the people.

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[1] Acts vii. 58, 59.

[2] Acts vii. 55.

Verse. [1] Devout men carried Stephen to his burial.
Answer. And made great lamentation over him.

Antiphon at the Song of Zacharias, and Prayer throughout the Office from the Commemoration of the preceding evening.
Commemoration of Christmas from the Lauds of yesterday.

PRIME.

Antiphon. They stoned Stephen, &c., (*First Antiphon at Lauds.*)
In the Short Responsory the same alteration as yesterday.

MARTYROLOGY.

Upon the 27th day of December were born into the better life—

At Ephesus, the holy Apostle and Evangelist John. After the writing of his Gospel after his return from exile, and after the Revelation which God gave unto him, he lived on until the time of the Emperor Trajan, and founded and governed the churches of all Asia. He died of old age in the sixty-eighth year after the death of Christ [about the year 101], and was buried hard by the city of Ephesus.

At Alexandria, holy Maximus, Pope of that See, who was eminently worthy to be called a confessor [in the year 282].

At Constantinople the holy brethren Theodore [Grapt] and Theophanes. They were bred up from their childhood in the monastery of St Saba, and afterwards stoutly contended for the honouring of holy images against the Emperor Leo the Armenian, for the which he caused them to be beaten and sent into exile, and after his death they still stoutly withstood the Emperor Theophilus, who was held captive by the same ungodliness, for the which he also caused them to be again beaten and driven into exile. Theodore died in prison, but Theophanes, after that peace was given back to the Church, was made Bishop of Nice, and fell asleep in peace in the Lord [ninth century].

Likewise, at Constantinople, the holy virgin Niceras, who was eminent for her holiness, in the time of the Emperor Arcadius [about the year 440].

Chapter at the end. (Acts vii. 59.)

AND he kneeled down, and cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

TERCE.

Antiphon. The stones of the brook, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. O my God, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts vi. 9.)

THEN there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen, and they were not able to resist the wisdom, and the Spirit which spake.

NONE.

Antiphon. Behold, I see, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

VESPERS.

All as the Second Vespers of Christmas, till the Chapter.

Chapter from Lauds.

Verse. Stephen saw the heavens opened.
Answer. He saw and entered in: blessed is he unto whom the heavens were opened.

Antiphon at the Song of the Blessed Virgin. Devout men carried Stephen to his burial, and made great lamentation over him.

Commemoration of ST JOHN.

Antiphon. This is that John, which leaned on the Lord's Breast at supper; even that blessed Apostle, unto whom were made known the secret things of heaven.
Verse. Very worshipful is blessed John.
Answer. Which leaned on the Lord's Breast at supper.

Let us pray.

MERCIFUL Lord, we beseech Thee to cast Thy bright beams of light upon Thy Church, that it, being enlightened by the doctrine of Thy blessed Apostle and Evangelist John, may at length attain to the light of everlasting life.[2]

Commemoration of Christmas from the Second Vespers of that day.

Dec. 27.

St John's Day.

The Feast of St John, Apostle and Evangelist.

Double of the Second Class, with an Octave.

All from the Common Office of Apostles except the following:

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle John (i. 1.)

THAT Which was from the beginning, Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of the Word of life, (and the Life was manifested, and we have seen It, and bear witness, and show unto you that Eternal Life, Which was with the Father, and was manifested unto us) That Which we have seen and heard declare we unto you, that ye also may have fellowship with us, and our fellowship be with the Father, and with His Son JESUS Christ. And these things we write unto you that ye may rejoice, and that your joy may be full. This then is the message which we have heard of Him, and declare unto you: That God is light, and in Him is no darkness at all.

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[1] Acts viii. 2.

[2] When this is the first or last Prayer, it has, of course, the usual termination, "Through our Lord, &c."

First Responsory.

Very worshipful is blessed John, which leaned on the Lord's Breast at supper. To Him did Christ upon the Cross commit His mother, maiden to maiden.

Verse. The Lord chose him for his clean maidenhood, and loved him more than all the rest.

Answer. To him did Christ upon the Cross commit His mother, maiden to maiden.

Second Lesson.

IF we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of JESUS Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

Second Responsory.

[1] This is the disciple which testifieth of these things, and wrote these things. And we know that his testimony is true.

Verse. He drank in the rivers of the Gospel from the Lord's Breast as from an holy fountain.

Answer. And we know that his testimony is true.

Third Lesson. (ii. 1.)

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, JESUS Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected.

Third Responsory.

This is that most blessed Evangelist and Apostle John. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

Verse. [2] This is the disciple whom JESUS loved, which also leaned on the Lord's Breast at supper.

Answer. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Ecclesiastical writers, written by St Jerome, Priest [at Bethlehem.]

THE Apostle John "whom JESUS loved" was a son of Zebedee, and brother of the Apostle James, who was beheaded by Herod soon after our Lord suffered. He was the last of the Evangelists to write his Gospel, which he published at the request of the Bishops of Asia, against Cerinthus and other heretics, and particularly against the then spreading doctrine of the Ebionites, who asserted that Christ had had no existence before Mary. It was therefore needful for the Evangelist to declare His Eternal and Divine Generation.

Fourth Responsory.

[3] Him that overcometh will I make a pillar in My temple, saith the Lord, and I will write My name upon him, and the name of the city, which is New Jerusalem.

Verse. [4] To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of My God.

Answer. And I will write My name upon him, and the name of the city, which is New Jerusalem.

Fifth Lesson.

IN the fourteenth year after Nero, Domitian stirred up the second persecution, and John was exiled to the island of Patmos, where he wrote his Apocalypse, which hath been explained by Justin the Martyr and Irenæus. When Domitian was killed, the Senate annulled all his acts, on account of his savage cruelty, and the Apostle returned to Ephesus, during the reign of Nerva. He remained at Ephesus until the time of Trajan, and founded and governed all the Churches of Asia. There, in an extreme old age, he died, in the sixty-eighth year after the Lord's passion, and was buried near the city.

Fifth Responsory.

JESUS loved him, because his singular gift of purity made him more worthy of love. He chose him for a virgin unto Himself, and he remaineth a virgin for ever.

Verse. At the end, when He was dying upon the Cross, to him did He commit His mother, maiden to maiden.

Answer. He chose him for a virgin unto Himself, and he remaineth a virgin for ever.

Sixth Lesson.

The Lesson is taken from the Commentary upon the Epistle to the Galatians, by the same author (iii. 6.)

THE Blessed Evangelist John lived at Ephesus down to an extreme old age, and, at length, when he was with difficulty carried to the Church, and was not able to exhort the congregation at length, he was used simply to say at each meeting, "My little children, love one another." At last the disciples and brethren were weary with hearing these words continually, and asked him, "Master, wherefore ever sayest thou this only?" Whereto he replied to them, (worthy of John,) "It is the commandment of the Lord, and if this only be done, it is enough."

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[1] John xxi. 24.

[2] John xxi. 20.

[3] Apoc. iii. 12.

[4] Apoc. ii. 7.

Sixth Responsory.

[1] IN the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding.

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xxi. 19.)

AT that time: JESUS saith unto Peter: Follow Me. Peter, turning about, seeth the disciple whom JESUS loved, following. And so on.

Homily on this passage by St Austin, Bishop [of Hippo,] (124*th Tract on John.*)

The Church knoweth of two different lives which God hath revealed and blessed: one is the life of faith, the other the life of knowledge: one the life of this pilgrimage, the other the life of the eternal mansions; one the life of work, the other the life of rest: one the life of the journey, the other the life of home; one the life of action, the other the life of contemplation. The one escheweth evil and doeth good; the other hath no evil to eschew, and only an exceeding good to enjoy. The one striveth with the enemy, the other hath no enemies, and reigneth.

Seventh Responsory.

[2] In that day will I take thee, O My servant, and will make thee as a signet before Me. For I have chosen thee, saith the LORD.

Verse. [3] Be thou faithful unto death, and I will give thee a crown of life.

Answer. For I have chosen thee, saith the LORD.

Eighth Lesson.

THE one succoureth the needy; the other is where there are no needy to succour. The one forgiveth them that trespass against it, that its own trespasses may be forgiven; the other neither hath trespasses to forgive nor to be forgiven. The one is chastened with evil, lest it be exalted above measure by good; the other enjoyeth such a fulness of grace that it feeleth no evil, and cleaveth so firmly unto the Highest Good, that it hath no temptation to pride.

Eighth Responsory.

This is that John which leaned on the Lord's Breast at supper—even that blessed Apostle unto whom were made known the secret things of heaven.

Verse. He drank in the rivers of the Gospel from the Lord's Breast, as from an holy fountain.

Answer. Even that blessed Apostle unto whom were made known the secret things of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even that blessed Apostle unto whom were made known the secret things of heaven.

Ninth Lesson.

WHEREFORE the one is good, but still sorrowful; the other is better and perfectly blessed. And of these two lives there are types, of the one in the Apostle Peter, of the other in John. The one laboureth here even unto the end, and findeth its end hereafter; the other stretcheth out into the hereafter, and in eternity findeth no end. Therefore is it said unto the one, "Follow Me;" but of the other, "If I will that he tarry till I come, what is that to thee? Follow thou Me." What is the meaning of these words? who can know? who can understand? what is it? is it "Follow thou Me, imitating Me in the bearing of earthly sorrow; let him tarry till I come again, bringing the everlasting reward?"

LAUDS.

First Antiphon. Very worshipful * is blessed John, which leaned on the Lord's Breast at supper.

Second Antiphon. This is the disciple * which testifieth of these things, and we know that his testimony is true.

Third Antiphon. This is My disciple: * if I will that he tarry till I come—?

Fourth Antiphon. [4] There be some standing here, * which shall not taste of death, till they see the Son of man in His kingdom.

Fifth Antiphon. [5] Behold My servant, * whom I have chosen, I have put My spirit upon him.

Chapter. (Ecclus. xv. 1.)

HE that feareth the Lord will do good: and he that keepeth righteousness shall obtain her, and as an honoured mother shall she meet him.

Verse. This is the disciple which testifieth of these things.

Answer. And we know that his testimony is true.

Antiphon at the Song of Zacharias, and Prayer throughout the Office from the Commemoration at the preceding Vespers.

Commemorations of Christmas and of St Stephen from the Second Vespers of Christmas Day.

PRIME.

Antiphon. Very worshipful, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

MARTYROLOGY.

Upon the 28th day of December, were born into the better life—

At Bethlehem of Judah, the holy innocent little children who were slain for Christ's sake by Herod the King.

At Ancyra, in Galatia, the holy martyrs Eutychius the priest and Domitian the deacon.

In Africa, the holy martyrs Castor, Victor, and Rogatian.

At Nicomedia, the holy martyrs, Indes the eunuch, the virgins Domna, Agape, and Theophila, and their companions, who after long contendings by divers kinds of death gained the crown of martyrdom in the persecution under the Emperor Diocletian.

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[1] Ecclus. xv. 5, 6.
[2] Hag. ii. 24.
[3] Apoc. ii. 10.
[4] Matth. xvi. 28.
[5] Matth. xii. 18.

At Neo-Cæsarea, in Pontus, in the persecution under the Emperor Decius, the holy martyr Troadius; as he was dying the ghost of holy Gregory the wonder-worker appeared to him and strengthened him to undergo martyrdom.

At Arabissa, in the lower Armenia, the holy martyr Cæsarius, who suffered under the Emperor Galerius Maximian.

At Lyons, in Gaul, the holy confessor Francis de Sales [1567-1622], Bishop [and Prince] of Geneva, whose name was enrolled among those of the Saints by Pope Alexander VII. on account of his burning zeal for the conversion of heretics. His feast is kept by command of the said Pope upon the 29th day of January, being that day whereon his sacred body was brought to Annecy from Lyons. Pope Pius IX., in accordance with a vote of the Congregation of Sacred Rites, declared him a doctor of the universal Church.

At Rome, the holy priest Domnio.

In Egypt, the holy monk Theodore [the Sanctified, Abbat—from 348, death of St Pachom—of Tabenno, in Egypt. He lived from 314–April 27, 367], a disciple of holy Pachom.

In the monastery of Lerins the holy monk Anthony, famous for his miracles. [A monk of Lerins, which monastery he entered about 523. He died about 525.]

Chapter at the end. (Ecclus. xv. 5.)

IN the midst of the congregation did the Lord open his mouth, and filled him with the spirit of wisdom and understanding, and clothed him with a robe of glory.

TERCE.

Antiphon. This is the disciple, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. This is My disciple, * &c., (*Third Antiphon at Lauds*).

Chapter. (Ecclus. xv. 3.)

WITH the bread of life and understanding did the Lord our God feed him, and gave him the healthful water of wisdom to drink.

NONE.

Antiphon. Behold My servant, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

VESPERS.

All as at the Second Vespers of Christmas, till the Chapter.

Chapter as at Lauds.

Verse and Answer as at the Commemoration in the preceding Vespers.

Antiphon at the Song of the Blessed Virgin. There went this saying abroad among the brethren, that that disciple should not die; yet JESUS said not: He shall not die; but, If I will that he tarry till I come.

Commemoration of the HOLY INNOCENTS.

Antiphon. [1] These are they which were not defiled with women: for they are virgins, and follow the Lamb whithersoever He goeth.

Verse. Herod was exceeding wroth, and slew many children.

Answer. In Bethlehem Judah, the city of David.

Let us pray.

O GOD, Whose praise Thine Innocent Martyrs did this day set forth, not in confession but in death, mortify and kill all vices in us, that we, whose mouths profess Thy faith, may by our lives also give glory to the same.[2]

Commemorations of Christmas and of St Stephen from the Second Vespers of Christmas Day.

Dec. 28.

Childermas Day.

The Feast of the Holy Innocents, Martyrs.

Double of the Second Class, with an Octave.

All from the Common Office for Many Martyrs, except what is otherwise given here.

MATTINS.

Hymn.[3]

THE moody tyrant hears aghast
News that the King of kings, at last,
Hath come to rule o'er Israël's name,
And David's Royal throne to claim.

Mad at the tidings is his cry!
"A King, who drives me forth, is nigh—
Haste ye, my guard, with hand on glaive,
Till ye in blood all cradles lave."

What is the gain of such a sin?
What doth his crime for Herod win?
Saved only from so many slain,
Away uninjured Christ is ta'en.

JESU, to Thee be glory paid,
Born for us of a stainless maid;
To Father, and to Spirit blest,
Like praise be evermore addrest. Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Jeremiah (xxxi. 15.)

THUS saith the LORD: A voice was heard in the "Lofty City,"[4] lamentation and weeping, and great mourning, Rachel weeping for her children, refused to be comforted for them, because they were not. Thus saith the LORD: Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD, and they shall come again from the land of the enemy. And there is hope in thine end, saith the LORD, and thy children shall come again to their own border.

First Responsory.

[5] An hundred, forty, and four thousand, which were redeemed from the earth; these are they which were not defiled with women. For they remained virgins; therefore are they kings before God, and the Lamb of God is with them.

Verse. These are they which came out of great tribulation, and have washed their robes in the Blood of the Lamb.

Answer. For they remained virgins; therefore are they kings before God, and the Lamb of God is with them.

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[1] Apoc. xiv. 4.

[2] When this is the first or last Prayer, it has, of course, the usual termination, "Through our Lord, &c."

[3] Verses from a hymn by Aurelius Prudentius Clemens, *b.* 348, *d. after* 404: translation by the Rev. Dr Littledale.

[4] Ramah.

[5] Apoc. xiv. 2, 4; vii. 14.

Second Lesson.

I HAVE surely heard Ephraim bemoaning himself thus: Thou hast chastised me; and I was chastised as a bullock unaccustomed to the yoke. Turn Thou me, and I shall be turned; for Thou art the LORD my God. For after that Thou hadst turned me, I repented: and after that Thou hadst instructed me, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. Is Ephraim My dear son? Is he a beloved child? For since I spake against him, I do earnestly remember him still.

Second Responsory.

[1] I heard under the altar the voices of them that were slain, saying: How long dost Thou not avenge our blood? And it was said unto them from God: Rest yet for a little season, until the number of your brethren be fulfilled.

Verse. I saw under the altar of God the souls of them that were slain for the Word of God, and for the testimony which they held, and they cried with a loud voice, saying:

Answer. How long dost Thou not avenge our blood? And it was said unto them from God: Rest yet for a little season, until the number of your brethren be fulfilled.

Third Lesson.

SET thee up way-marks, make thee [2] monuments of thy grief, set thine heart toward the high-way, even the way which thou wentest: turn again, O Virgin of Israël, turn again to these thy cities. How long wilt thou wander hither and thither, O thou back-sliding daughter? for the LORD hath created a new thing in the earth: a woman shall compass a man. Thus saith the LORD of hosts, the God of Israël: As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity: The LORD bless thee, O habitation of righteousness, and mountain of holiness!

Third Responsory.

[3] They worshipped Him That liveth for ever and ever. And cast their crowns before the throne of the Lord their God.

Verse. And they fell down upon their faces before the throne, and blessed Him That liveth for ever and ever.

Answer. And cast their crowns before the throne of the Lord their God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And cast their crowns before the throne of the Lord their God.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [4] St Austin, Bishop [of Hippo.] (10*th on the Saints.*)

DEARLY beloved brethren, to-day we keep the birthday of those children, who, as we are informed by the Gospel, were massacred by the savage King Herod. Therefore let earth rejoice with exceeding joy, for she is the mother of these heavenly soldiers, and of this numerous host. The love of the vile Herod could never have crowned these blessed ones as hath his hatred. For the Church testifieth by this holy solemnity, that whereas iniquity did specially abound against these little saints, so much the more were heavenly blessings poured out upon them.

Fourth Responsory.

[5] The blood of Thy saints have they shed like water round about Jerusalem. And there was none to bury them.

Verse. The dead bodies of Thy servants have they given to be meat unto the fowls of the air, the flesh of Thy saints unto the beasts of the earth.

Answer. And there was none to bury them.

Fifth Lesson.

BLESSED art thou, O Bethlehem in the land of Judah, which hast suffered the cruelty of King Herod in the slaughter of thy children; who art found worthy to offer at once to God a whole white-robed army of guileless martyrs! Surely, it is well to keep their birth-day, even that blessed birthday which gave them from earth to heaven, more blessed than the day that brought them out of their mother's womb. Scarcely had they entered on the life that now is, when they obtained that glorious life which is to come.

Fifth Responsory.

These holy ones suffered for Thy sake, O Lord: take vengeance for them. For day by day they cry unto Thee.

Verse. Avenge, O Lord, the blood of Thy saints which is shed.

Answer. For day by day they cry unto Thee.

Sixth Lesson.

WE praise the death of other martyrs because it was the crowning act of an undaunted and persistent testimony; but these were crowned at once. He That maketh an end to this present life, gave to them at its very gates that eternal blessedness which we hope for at its close. They whom the wickedness of Herod tore from their mothers' breasts are rightfully called the flowers of martyrdom; hardly had these buds of the Church shown their heads above the soil, in the winter of unbelief, when the frost of persecution nipped them.

Sixth Responsory.

[6] These are they which have not defiled their garments. They shall walk with Me in white, for they are worthy.

Verse. These are they which were not defiled with women: for they are virgins.

Answer. They shall walk with Me in white, for they are worthy.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They shall walk with Me in white, for they are worthy.

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[1] Apoc. vi. 9, 10, 11.

[2] *i.e.*, (perhaps) in going into exile, mark the road, since it will soon have to be retraced.

[3] Apoc. iv. 10.

[4] Some liturgical scholars question this ascription to St Austin, and pronounce the homily to be a composition from various writers. See *Revue Benedictine*, 1891, p. 272.

[5] Ps. lxxviii. 3, 2.

[6] Apoc. iii. 4.

THIRD NOCTURN.

First Antiphon. [1] The Righteous live * for evermore; their reward also is with the Lord.

Second Antiphon. These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.

Third Antiphon. Behold, how great with God is the reward * of His Saints:[2] yea, they who died for Christ's sake shall live for ever and ever.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 13.)

AT that time: The angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young Child, and His mother, and flee into Egypt: and be thou there until I bring thee word. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* i. *Comment. on Matth.* ii.)

He took the young Child, and His mother, and fled into Egypt, by night and in darkness; and the darkness of that night was a figure of the darkness of ignorance in which they left the unbelievers from whom they fled. But when they returned into Judæa, we learn not from the Gospel that it was by night, or in darkness; which is an image of that light which will lighten the Jews, when, at the end of the world, they shall receive back the faith, which now lighteneth the Gentiles, even as Judæa received Christ returning from Egypt.

Seventh Responsory.

The saints sung a new song before the throne of God and the Lamb: and their voices were echoed on earth.

Verse. These were redeemed from among men, being the first-fruits unto God, and to the Lamb, and in their mouth was found no guile.

Answer. And their voices were echoed on earth.

Eighth Blessing.

They whose feast-day we are keeping,
Be our advocates with God.

Eighth Lesson.

"THAT it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Egypt have I called My Son." Those who go about to deny the authority of the Hebrew Scriptures, ask where any such passage is to be found in the Septuagint. But, although they find it not there, I tell them that the fact of its being written in the Prophet Hosea (xi. 1) can be proved by the texts which I have lately[3] published.

Eighth Responsory.

I saw under the Altar of God the souls of them that were slain for the word of God, which they held, and they cried with a loud voice: Avenge, O Lord, the blood of Thy saints, which is shed.

Verse. Under the throne of God all the saints cry aloud:

Answer. Avenge, O Lord, the blood of Thy saints, which is shed.

If this day be Sunday the following is added:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Avenge, O Lord, the blood of Thy saints, which is shed.

Ninth Lesson.

"THEN was fulfilled that which was spoken by Jeremy the Prophet, saying; In Rama was there a voice heard, weeping and great mourning; Rachel weeping for her children." The child of Rachel was Benjamin, and Bethlehem is not a town belonging to his tribe. We must therefore seek another reason why Rachel should weep for the children of Judah, to whom Bethlehem belongeth, as for her own. The plain answer is that she is buried at Ephrath close to Bethlehem, and she is called Mother on account of the resting-place of her earthly tabernacle being there. It is possible also that she is called Mother because the tribes of Judah and Benjamin were joined together, and Herod slew not only all the children that were in Bethlehem, but also in all the coasts thereof.

If it be Sunday, the Hymn, "We praise Thee, O God, &c.," *is said, but if not, then the following:*

Ninth Responsory.

What are these which are arrayed in white robes? and whence came they? And he said to me: These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb.

Verse. I saw under the Altar of God the souls of them which were slain for the word of God, and for the testimony which they held.

Answer. These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. These are they which came out of great tribulation, and have washed their robes, and made them white in the Blood of the Lamb.

LAUDS.

First Antiphon. Herod was exceeding wroth, * and slew many children in Bethlehem Judah, the city of David.

Second Antiphon. Herod slew many children * from two years old, and under, for the Lord's sake.

Third Antiphon. [4] Their angels * do always behold the face of My Father.

Fourth Antiphon. In Rama was there a voice * heard, weeping and mourning, Rachel weeping for her children.

Fifth Antiphon. Under the throne of God * all the saints cry aloud: Avenge our blood, O our God!

Chapter. (Apoc. xiv. 1.)

I LOOKED, and, lo, a Lamb stood on the mount Sion, and with Him an hundred, forty, and four thousand; having His name and His Father's name written in their foreheads.

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[1] Wisd. v. 16.

[2] Matth. v. 12.

[3] viz., circ. A.D. 400. The reading of the LXX. is: "I loved [Israël], and called his sons out of Egypt."

[4] Matth. xviii. 10.

Hymn.[1]

ALL hail! ye infant Martyr flowers!
Cut off in life's first dawning hours,
As rose-buds snapped in tempest strife,
When Herod sought your Saviour's life.

You, tender flock of lambs, we sing,
First victims slain for Christ your King:
Beneath the altar's heavenly ray,
With martyr palms and crowns ye play.

For their Redemption, glory be,
O JESUS, Virgin-born, to Thee!
With Father, and with Holy Ghost,
For ever from the Martyr-host! Amen.

Verse and Answer, Antiphon at the Song of Zacharias, and Prayer throughout the Office, all from the Commemoration at the preceding Vespers.

Commemoration of Christmas, of St Stephen, and of St John from their respective Lauds.

PRIME.

Antiphon. Herod was exceeding wroth, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

MARTYROLOGY.

Upon the 29th day of December were born into the better life—

At Canterbury, in England, the holy martyr Thomas, Archbishop of that see, who for his contending for righteousness and for the privileges of the Church, was smitten with the sword in his own cathedral by a band of wicked men, and so passed away to be with Christ [in the year 1170].

At Jerusalem, holy David, the King and Prophet [in the year of the world 2950].

At Arles, holy Trophimus, of whom St Paul maketh mention in writing unto Timothy. He was ordained bishop by this same Apostle Paul, and was the first who was sent to Arles to preach the Gospel of Christ, and it was a spring, as holy Pope Zosimus writeth, whence streams of faith ran into all Gaul.

At Rome, the holy martyrs Callistus, Felix, and Boniface.

In Africa, the holy martyrs Dominic, Victor, Primian, Lybosus, Saturninus, Crescentius, Secundus, and Honoratus.

At Vienne, in Gaul, holy Crescens, the disciple of the blessed Apostle Paul and the first bishop of the said city.

At Constantinople, holy Marcellus [of Apamea] Abbat [of the Acœmeti in the year 485 or 486 in that city].

At Hiesmes, in the time of King Childebert, the holy confessor Evroul, Abbat [of the monastery of Ouche, in the diocese of Lisieux, in Normandy. He was born at Bayeux in 517, founded the Abbey of Ouche and became a monk in 567, and died on December 29, 596].

Chapter at the end. (Apoc. xiv. 4.)

THESE were redeemed from among men, being the first-fruits unto God and to the Lamb, and in their mouth was found no guile; for they are without blemish before the throne of God.

TERCE.

Antiphon. Herod slew many children, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Their angels, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. xiv. 4.)

THESE are they which were not defiled with women: for they are virgins. These are they which follow the Lamb whithersoever He goeth.

NONE.

Antiphon. Under the throne of God, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

VESPERS.

All as the Second Vespers of Christmas, till the Chapter.

Then of St Thomas of Canterbury (where he is of the First Class), from the Office of One Martyr and the following.

Prayer.

O GOD, in defence of Whose Church the glorious Bishop Thomas fell by the swords of wicked men, grant, we beseech Thee, that all that ask his help, may obtain wholesome fruit of their petition. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Innocents.

Antiphon. Innocent babes were killed for Christ's sake, yea, the unrighteous king slew the sucklings: now they follow the Lamb whithersoever He goeth, they are without fault before the throne of God, and say continually: Glory be to Thee, O Lord.

Verse. Under the throne of God all the saints cry aloud:

Answer. Avenge our blood, O our God.

Prayer as during the day.

If this be Saturday evening, a Commemoration is then made of the Sunday, taken from the Lauds of that day, which will be found under December 30, (p. 171.)

Then, in any case, a Commemoration of Christmas (and, where St Thomas of Canterbury is not of the First Class, Commemorations of St Stephen, and of St John, from the Second Vespers of each respectively).

Dec. 29.

St Thomas, Archbishop of Canterbury, Martyr.

The Feast of St Thomas, Archbishop [of Canterbury,] Martyr.

Double of the First[2] *Class, with an Octave.*

All from the Common Office for One Martyr, except what is otherwise given here.

MATTINS.

FIRST NOCTURN.

Lessons from Acts xx. 17, *as in the Common Office for a Martyr.*

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[1] Additional verses from the same hymn by Aurelius Prudentius Clemens; translation by the late Rev. Dr Neale.

[2] In England St Thomas is the patron of the secular clergy, and for them therefore the feast is of the First Class, but among some of the regulars it is only of the Second Class. In the present translation it is given as of the First Class; but where it is treated as of the Second Class, the second half of the Vespers on Innocents' Day is of the Innocents, with a Commemoration of him; and his Commemoration is made after that of the Innocents, while the Octave of the Innocents lasts.

SECOND NOCTURN.

THOMAS was born in London, [in the year of our Lord 1117,] and succeeded Theobald in the Archbishopric of Canterbury [in 1162]. He had previously filled with great distinction the office of Lord Chancellor, and showed an indomitable firmness in his duty as Primate. When Henry II., King of England, in an assembly of the Bishops and great men of his realm, endeavoured to pass laws detrimental to the advantage and dignity of the Church, he opposed himself so steadily to the king's wishes, that, neither promises, nor threats availing to shake him, he was about to be cast into prison, had he not made good his escape in time. The whole of his kinsfolk without regard to age or sex, his friends, and his advisers, were then banished the kingdom, and those who were able, were bound by an oath to make their way to the presence of Thomas, in the hope that though careless of his own sufferings, he might yield at the sight of their misery. But neither flesh and blood, nor the pleadings of natural affection could make him swerve from the line of his pastoral duty.

Fifth Lesson.

HE betook himself to Pope Alexander III., by whom he was graciously received, and who committed him to the care of the Cistercians at Pontigni. As soon as this came to the knowledge of King Henry, he sent threatening letters to the monks, in order to drive Thomas from this shelter. The saint was unwilling that the Cistercian Order should suffer on his account, and therefore voluntarily withdrew from Pontigni, and accepted the invitation of Lewis VII., King of France, to go to his court. He remained here, until his banishment was recalled at the intercession of the Pope and of the King of France, and he returned to England amid great public joy. He was quietly continuing the work of a faithful shepherd of souls, when certain calumniators denounced him to the king as a plotter against the crown and the public peace. Henry, deceived by these libels, cried out that it was hard that one priest should never let him have quiet in his kingdom.

Sixth Lesson.

SOME wicked servants of the king, hearing his words, and thinking to do him pleasure, betook themselves to Canterbury to rid him of the Archbishop. They entered the cathedral in the evening as Thomas was proceeding to assist at Evensong. The clergy in attendance on him, conscious of the attempt about to be made, wished to bolt the doors. But the saint caused them to be again opened, saying, "The Church of God is not to be made a castle of, and for the cause of God's Church I am willing to die." He then said to his murderers, "I charge you in the name of the Almighty God to hurt none of my people." With these words he fell on his knees, and commended himself to God, to the Blessed Virgin Mary, to St Denis, and to the other holy Patrons of the Church of Canterbury. He presently offered his sacred head for the stroke of death, and received it from the swords of those wicked men with the same constancy with which he had withstood the commands of the unrighteous king. The murderers pulled out his brains and strewed them all about the floor of the Church. He testified on the 29th day of December, in the [53rd] year of [his own age and of] our Lord 1170, and, being afterwards honoured with many miracles, was canonised by Pope Alexander III. [in 1173].

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: Jesus said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for the sheep. And so on.

Homily by [1] St John Chrysostom, Patriarch [of Constantinople.] (59*th on John.*)

Dearly beloved brethren, the Bishops of the Church hold a great office, an office that needeth much that wisdom and strength whereof Christ hath given us an example. We must learn of Him to lay down our lives for the sheep and never to leave them; and to fight bravely against the wolf. This is the difference between the true shepherd and the hireling. The one leaveth the sheep and seeketh his own safety, but the other recketh not of his own safety, so as he may watch over the sheep. Christ then having given us the pattern of a good shepherd, warneth us against two enemies; first, the thief that cometh not but to kill and to steal, and, secondly, the hireling that standeth by, and defendeth not them that are committed to his charge.

Eighth Lesson.

EZECHIEL hath said of old time, (xxxiv. 2): "Woe be to the shepherds of Israël! do they not feed themselves? Should not the shepherds feed the flocks?" But they did the contrary, a great wickedness and the root of many evils. "Therefore," he saith, "they brought not back that which was gone astray: neither did they search for that which was lost: neither did they bind up that which was broken, nor strengthen that which was sick; for they fed themselves, and not the flock." And Paul hath the same in other words, where he saith, (Phil. ii. 21): "All seek their own, not the things which are Jesus Christ's."

Ninth Lesson.

CHRIST showeth Himself very different from either the thief or the hireling; whereas the thief cometh to destroy, He came that they might have life, and that they might have it more abundantly. The hireling fleeth, but He layeth down His life for the sheep, that the sheep perish not. When then the Jews went about to kill Him, He ceased not to teach: He gave not up them that believed in Him, but stood steadfast and died. Wherefore He hath good title often to say, "I am the Good Shepherd." It was but a little while, and He showed us how He could lay down His life for the sheep. And if it appeareth not as yet how they have life, and have it more abundantly, (but it shall appear, in the world which is to come,) we may well be persuaded of the truth of the second promise, who have seen the fulfilment of the first.

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[1] Jan. 27.

If the day be Sunday, the above Ninth Lesson is read as one with the Eighth to leave room for the Homily of the Sunday, which will be found under December 30, (*p.* 170,) *and the three Lessons of which are read together as one preceded by the Blessing.*

May the Gospel's glorious word
Cleansing to our souls afford.

At Lauds, if the day be Sunday, a Commemoration is made of that day which will be found under December 30, (*p.* 171,) *and then, in any case, a Commemoration of the Octave of Christmas,* (*and where the Feast of St Thomas of Canterbury is not a Double of the First Class, Commemorations of the Octaves of St Stephen, St John, and the Holy Innocents from their respective Lauds.*)

At Prime, the same alteration in the Short Responsory as before.

MARTYROLOGY.

Upon the 30th day of December were born into the better life—

At Spoleto, under the Emperor Maximian, the holy martyrs Sabinus, bishop of that see; the deacons Exuperantius and Marcellus, and the President Venustian along with his wife and children. Marcellus and Exuperantius were first racked then heavily cudgelled, then mangled with hooks, and their sides were afterwards burnt until they died. Venustian and his wife and children were shortly afterward put to the sword; holy Sabinus had his hands cut off, and was long imprisoned, and at length lashed to death. These did not all suffer at the same time, but they are all commemorated upon the same day.

At Alexandria, the holy martyrs Mansuetus, Severus, Appian, Donatus, Honorius and their companions.

At Thessalonica, the holy martyr Anysia [about the year 303]. There likewise holy Anysius, bishop of that city. [He succeeded S. Ascole, and died about the year 404.]

At Milan, the holy confessor Eugenius, bishop of that city.

At Ravenna, holy Liberius, bishop of that city.

At Aquila, in the Abruzzi, holy Rainerius, bishop of that city [in the twelfth century].

At Vespers the service as at the Second Vespers of Christmas until the Chapter exclusive. The rest is of St Thomas (where he is of the First Class), from the Common Office for a Martyr, with the special Prayer. A Commemoration is made of the Sunday within the Octave of Christmas, the Office of which will be found under Dec. 30, *or of the Day within the Octave, whichever is the next day. If the former, then a Commemoration of Sunday and then of the Octave of Christmas only; if the latter, a Commemoration of the Octave of Christmas and then of Sunday only. If the day itself be actually Sunday then the Commemoration is taken from the Second Vespers, as follows:*

Antiphon. The child Jesus increased in age and wisdom before God and man.

Verse. The Word was made flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

Prayer.

O ALMIGHTY, &c., (*as at Lauds. But if this day be any other than Sunday, the Commemoration is taken entirely from Lauds.*)

Then a Commemoration of Christmas, (and, where St Thomas of Canterbury is not of the First Class, Commemorations of St Stephen, St John, and the Holy Innocents, from the Second Vespers of each respectively.)

Note. If December 25, 26, 27, 28, *or* 30 *fall on a Sunday, the Office of the Sunday is said upon December* 30. *But if the Sunday should be the* 29*th or the* 31*st, the Sunday is commemorated in the usual manner with the Ninth Lesson, &c., in the Office of St Thomas of Canterbury or of St Silvester.*

If Dec. 29 *fall on a Friday, the Office of Saturday is of the Octave of Christmas, as given immediately hereafter, and the Office on Sunday is of St Silvester, with merely a Commemoration of Sunday.*

Dec. 30.

Office of the Octave of Christmas.

Semi-double.

All as on Christmas Day, except what is otherwise given here, and that the Antiphons are not doubled.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to the Romans (i. 1.)[1]

PAUL, a servant of JESUS Christ, called to be an Apostle, separated unto the Gospel of God, which He had promised afore by His Prophets in the holy Scriptures, concerning His Son, That was born of the seed of David according to the flesh, and determined to be the Son of God with power, according to the Spirit of holiness, by the resurrection of our Lord JESUS Christ from the dead: by Whom we have received grace and apostleship, for obedience to the faith among all nations, for His name, among whom are ye also the called of JESUS Christ: to all that be in Rome, beloved of God, called to be saints. Grace to you, and peace from God our Father, and the Lord JESUS Christ.

First Responsory.

This day is the true peace, &c., (*Second Responsory on Christmas Day.*)

Second Lesson.

FIRST, I thank my God, through JESUS Christ, for you all, that your faith is spoken of throughout the whole world. For God is my witness, Whom I serve with my spirit, in the

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[1] Archbishop Kenrick says that "this letter has been placed at the head of the letters of St Paul, on account of the dignity of the Roman Church."—"It is probably sixth in the order of time, having been written in the year 58, from Corinth, or Cenchrea." N. T., p. 459.

Gospel of His Son, that without ceasing I make mention of you always in my prayers; making request, if by any means now at length I might have a prosperous journey, by the will of God, to come to you. For I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established: that is, that I may be comforted together with you by the mutual faith both of you and me.

Second Responsory.

O ye shepherds, &c., (*Third Responsory on Christmas Day,*) *omitting the last Verse and Answer.*

Third Lesson.

NOW I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was hindered hitherto,) that I might have some fruit among you also, even as among other Gentiles. I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise: so, as much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel. For it is the power of God unto salvation to every one that believeth, to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith, as it is written: [1] The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth of God in unrighteousness: because that which may be known of God is manifest in them; for God hath showed it unto them.

Third Responsory.

How great is this mystery, &c., (*Fourth Responsory on Christmas Day.*)

At the end is added:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Blessed is that virgin whose womb was made meet to bear the Lord Christ.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*9th on Christmas.*)

DEARLY beloved brethren, the greatness of God's work, in its breadth and height, passeth the power of man's utterance; and, therefore, when we must needs not keep silence, we find it hard to know what to say. The words of the Prophet—"Who shall declare His generation?" (Isa. liii. 8)—look not only to the Divine, but also to the human birth of JESUS Christ, the Son of God. Faith believeth, but words cannot explain, how the two natures were joined in one Person,—and therein we find that we shall never lack matter of praise in Him, Whose abundance ever outrunneth the power of our expression.

Fourth Responsory.

Blessed is God's holy mother, &c., (*Fifth Responsory on Christmas Day.*)

Fifth Lesson.

THEREFORE let us rejoice, that this mystery of mercy is greater than we can ever speak; and let us feel that it is good for us to fail if we try to express the height and depth of redeeming love. He cometh nearest to the knowledge of the truth, who, the farther he advanceth, seeth all the more clearly that he can never overtake that whereafter he searcheth. For he that imagineth therein that he hath ever attained unto the goal, hath not found that which he seeketh, but hath altogether missed.

Fifth Responsory.

O Mary, how holy, &c., (*Sixth Responsory on Christmas Day,*) *down to the Verse,* "Glory, &c.," *exclusive.*

Sixth Lesson.

BUT lest we should be confounded at the weakness of our mortality, we have help in the words of the Prophets and Evangelists; and they are able so to inflame and teach us that we may see the Birth of the Lord, wherein the Word was made Flesh, not so much as a thing past, as a thing present. The proclamation of the angel to the shepherds who watched their flocks by night, ringeth in our ears also; and for this end are we appointed to rule the Lord's flock, that we may ever keep in our heart the word revealed from heaven, and say unto you, as we do this day: "Behold, I bring you good tidings of great joy, which shall be to all people; for unto you is born this day, in the city of David, a Saviour, Which is Christ the Lord!"

Sixth Responsory.

Blessed be the womb, &c., (*Seventh Responsory on Christmas Day.*)

At the end is added:

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. This day hath He been pleased for the salvation of the world to be born of a Virgin.

THIRD NOCTURN.

Seventh Lesson.

(*If a week-day.*)

The Lesson is taken from the Holy Gospel according to Luke (ii. 15.)

AT that time: The shepherds said one to another: Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* ii.)

The shepherds came with haste. This is how every one cometh who is really earnestly seeking Christ. The shepherds believed the angel. Wilt not thou believe Father, Son, and Holy Ghost, Angels, Prophets, and Apostles? Here also remark how carefully every word in the Scripture is chosen. They came with haste to see this "Word," (as the original text hath it.[2]) A Word, indeed; the Word of God. He that saw the Lord's Flesh, saw the Word, that is, God the Son.

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[1] Hab. ii. 4.

[2] Gr. Rhema.

(*If Sunday.*)

The Lesson is taken from the Holy Gospel according to Luke (ii. 33.)

AT that time: Joseph and Mary the mother of JESUS, marvelled at those things which were spoken of Him. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* ii.)

We see that God's abounding grace is poured forth on all by the birth of the Lord, and that the gift of prophecy is not denied to the righteous, but to the unbelieving. Simeon prophesieth that our Lord JESUS Christ is set for the fall and rising again of many in Israël, setting forth that the just and the unjust reap different fruits from the coming of the Saviour; so will it be with us; according to our individual works will the True and Just Judge apportion to us punishment or reward.

Seventh Responsory.

The Word was made Flesh, &c., (*Eighth Responsory on Christmas Day,*) *down to the Verse* "Glory, &c." *exclusive.*

Eighth Lesson.

(*If a week-day.*)

BECAUSE the office of a shepherd is mean, think not meanly of the example of their faith. Verily, that which is poorest in learning is richest in faith. The Lord seeketh not for schools crowded with wise men, but for a people of a single heart unused to overlay and to disguise what they learn, by vain and superfluous adornments. He will have straightforwardness rather than vain-glory.

(*If Sunday.*)

"YEA, a sword shall pierce through thine own soul also." We have no record or tradition that Mary left this world by suffering a violent death, and the material sword can pierce the body only, and not the soul. Wherefore here we see the wisdom of Mary in that she was not ignorant of the heavenly mysteries. For, "the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart: for all things are naked and opened unto the eyes"[1] of the Son of God, from Whom also the secret things of our conscience are not hidden.

Eighth Responsory.

How is the King of heaven attended? He that containeth the world is laid in a stable: lying in a manger, reigning in heaven.

Verse. Unto us is born, this day, in the city of David, a Saviour, Which is Christ the Lord.

Answer. Lying in a manger, reigning in heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Lying in a manger, reigning in heaven.

Ninth Lesson.

(*If a week-day.*)

THINK not meanly either of the shepherds' words. The shepherds strengthen the faith even of Mary; the shepherds lead God's people to His worship. For, "all they that heard it, wondered at those things which were told them by the shepherds. But Mary kept all these things and pondered them in her heart." Let us learn the modesty of the Holy Virgin, that modesty of speech as of body, whereby she laid up in her heart the evidences of her faith.

(*If Sunday.*)

THERE had been a triple prophecy; the prophecy of Simeon had followed the prophecy of the virgin, and the prophecy of the wife; those, namely, of Mary and Elizabeth. And now ought the widow also to prophesy, that no sex nor state might be wanting. And Anna is brought before us with such a title from her widowhood and her life, that we may well believe that she received the grace to announce the Advent of the Redeemer. In our exhortation addressed to widows we have already treated of her gifts at length, and, as we have much matter before us, we will not now again enter on the subject.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

If a week-day, are the same as on Christmas Day, but if a Sunday, they have the following:

Chapter. (Gal. iv. 1.)

BRETHREN: The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed by the father.

Verse. The Word was made Flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

Antiphon at the Song of Zacharias. While all things were in quiet silence, and that night was in the midst of her swift course, Thine Almighty Word, O Lord, leapt down out of Thy Royal Throne.[2]

Prayer.

O ALMIGHTY and everlasting God, do Thou order all our actions in conformity with Thy good pleasure, that through the name of Thy well-beloved Son, we may worthily abound in all good works. Through the same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Whether Week-day or Sunday, Commemorations are made of St Thomas, of St Stephen, of St John, and of the Holy Innocents.

PRIME.

MARTYROLOGY.

Upon the 31st day of December were born into the better life—

At Rome, holy Pope Silvester [I.] who [was said by tradition to have] baptized the Emperor Constantine the Great, confirmed the decrees of the Council of Nice, wrought many other holy works, and fell asleep in peace [in the year 335.]

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[1] Heb. iv. 12, 13.

[2] Wisd. xviii. 14, 15.

Likewise at Rome, at the cemetery of Priscilla upon the Salarian Way, the holy martyrs Donata, Paulina, Rustica, Nominanda, Serotina, Hilaria, and their companions.

At Sens, blessed Sabinian [First] bishop of that see, and Potentian, who were sent thither to preach by the Roman Pontiff, and adorned that city by their last testimony. [He was the Apostle of Sens.] There also in the persecution under the Emperor Aurelian the holy virgin and martyr Columba, who conquered fire and was slain with the sword [third century.]

At Rhessara, the holy exorcist Hermes.

At Catania, in Sicily, the holy martyrs Stephen, Pontian, Attalus, Fabian, Cornelius, Sextus, Flos, Quintian, Minervinus and Simplician.

On the same day holy Zoticus, a Roman priest, who went to Constantinople, and busied himself with the care of orphans.

At Ravenna, the holy confessor the priest Barbatian.

On the same day holy Melania, the younger, who left Rome along with her husband Pinian [son of the Prefect of Rome], and went to Jerusalem where she became a nun, and he a monk — and both died holy deaths. [She was born in 383, married 410, and died in 439.]

If the Office be not of the Sunday, it continues as on Christmas Day, but if of the Sunday it is as of Christmas Day, with the following differences.

Chapter at the end. (Gal. iv. 7.)

WHEREFORE he is no more a servant, but a son; and if a son, then an heir of God.

TERCE.

The Chapter from Lauds.

SEXT.

Chapter. (Gal. iv. 4.)

BUT when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons.

NONE.

Chapter as at the end of Prime.

Vespers of the following, with the same Commemorations as at Lauds.

Dec. 31.

Hogmanay.

St Silvester [I.], Pope of Rome, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, except what is otherwise given here.

The first Vespers are of Christmas. Double to the Chapter exclusive.

Commemorations of Christmas, St Thomas of Canterbury, St Stephen, St John, and the Holy Innocents, as at the second Vespers of each, are made, preceded, if Saturday evening, by a Commemoration of the Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (ii. 1.)

THEREFORE, thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself; for thou that judgest, doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of His goodness, and forbearance, and longsuffering? Knowest thou not that the goodness of God leadeth thee to repentance?

Second Lesson.

BUT, after thy hardness and impenitent heart, treasurest up unto thyself wrath, against the day of wrath and revelation of the righteous judgment of God, Who will render to every man according to his deeds: to them who, by patient continuance in welldoing, seek for glory and honour and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath.

Third Lesson.

TRIBULATION and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Gentile,[1] but glory and honour and peace, to every man that worketh good, to the Jew first, and also to the Gentile.[1] For there is no respect of persons with God. For as many as have sinned without law shall also perish without law; and as many as have sinned under law, shall be judged by law. For not the hearers of the law are just before God, but the doers of the law shall be justified.

SECOND NOCTURN.

Fourth Lesson.

SILVESTER [I.] was a Roman by birth, and his father's name was Rufinus. He was brought up from a very early age under a Priest named Cyrinus, of whose teaching and example he was a diligent learner. In his thirtieth year he was ordained Priest of the Holy Roman Church by Pope Marcellinus. In the discharge of his duties he became a model for all the clergy, and, after the death of Melchiades, he succeeded him on the Papal throne, [in the year of our Lord 314,] during the reign of Constantine, who had already by public decree proclaimed peace to the Church of Christ. Hardly had he undertaken the government of the Church when he betook himself to stir up the Emperor to protect and propagate the religion of Christ. Constantine was fresh from his victory over his enemy Maxentius, on the Eve whereof the sign of the Cross had been revealed to him limned in light upon the sky; and there was an old story in the Church of Rome that it was Silvester who caused him to recognise the images of the Apostles, administered to him holy Baptism, and cleansed him from the leprosy of misbelief.

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[1] Græci.

Fifth Lesson.

THE godly Emperor had already granted to Christ's faithful people permission to build public churches, and by the advice of Silvester he himself set them the example. He built many Basilicas, and magnificently adorned them with holy images, and gifted them with gifts and endowments. Among these there were, besides others, the Church of Christ the Saviour, hard by the Lateran Palace; that of St Peter, upon the Vatican Mount; that of St Paul, upon the road to Ostia; that of St Lawrence, in Verus' field; that of the Holy Cross at the Sessorian hall; that of St Peter and St Marcellinus, upon the Lavican Way; and that of St Agnes, upon the road to Mentana. Under this Pope was held the first Council of Nice, presided over by the Papal Legates, and in the Presence of Constantine, and three hundred and eighteen Bishops, where the holy and Catholic Faith was declared, and Arius and his followers condemned; which Council was finally confirmed by the Pope, at the request of all the assembled Fathers, in a synod held at Rome, where Arius was again condemned. This Pope issued many useful ordinances for the Church of God. He reserved to Bishops the right of consecrating the Holy Chrism; ordered Priests to anoint with Chrism the heads of the newly baptised; settled the officiating dress of Deacons as a dalmatic and a linen maniple; and forbade the consecration of the Sacrament of the Altar on anything but a linen corporal.

Sixth Lesson.

THIS Silvester is likewise said to have ordained that all persons taking Holy Orders should remain awhile in each grade before being promoted to a higher; that laymen should not go to law against the clergy; and that the clergy themselves were not to plead before civil tribunals. He decreed that the first and seventh days of the week should be called respectively the Lord's Day and the Sabbath, and the others, Second Day, Third Day, and so on. In this he confirmed the use of the word "Feria" for the weekdays, the which use had already begun in the Church. This word signifieth an "holiday," and pointeth to the duty of the clergy ever to lay aside all worldly labour, and leave themselves free to do continually the work of the Lord. The heavenly wisdom with which he ruled the Church of God, was joined in him to a singular holiness of life, and an inexhaustible tenderness towards the poor; in which matter he ordained that the wealthy clergy should each relieve a certain number of needy persons; and he also made arrangements for supplying the consecrated virgins with the necessaries of life. He lived as Pope twenty-one years, ten months and one day, and was buried in the cemetery of Priscilla on the Salarian Way, [in the year 335.] He held seven Advent ordinations, and made forty-two Priests, twenty-five Deacons, and sixty-five Bishops of various sees.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory, as in the Common Office for a Confessor not a Bishop. If it be Sunday, the last Lesson is omitted, or read as one with the Eighth, and the Ninth Lesson is the whole or the first part of the Homily of the Sunday, already given in the preceding Office—preceded by the Blessing:—*

May the Gospel's glorious word
Cleansing to our souls afford.

At Lauds, if Sunday, Christmas is commemorated from the Lauds of that day after the Commemoration of the Sunday. Then Commemorations of St Thomas of Canterbury, St Stephen, St John, and the Holy Innocents, as at the Lauds of each.

At Prime the same alteration as before in the Short Responsory.

MARTYROLOGY.

The morrow is the Octave of the Birth of our Lord Jesus Christ, upon the which day is commemorated His Circumcision.

Upon the same 1st day of January, were born into the better life—

At Rome, the holy martyr Almachius, who was slain by gladiators [about the year 404] at the command of Alpius, prefect of the city, because he said: "This is the Octave of the Lord's Birth, cease from your idolatrous superstitions, and your unclean sacrifices."

Likewise at Rome, upon the Appian Way, thirty holy soldiers who were crowned with martyrdom, under the Emperor Diocletian.

Likewise at Rome, the holy virgin Martina, who was put to divers torments, under the Emperor Alexander, and at length gained the crown of martyrdom by the sword, whose feast we keep upon the 30th day of the month of January.

At Spoleto, in the time of the Emperor Antonine, the holy martyr, the priest Concordius. He was first cudgelled, then racked, and afterwards suffered imprisonment—wherein he was comforted by a visit of angels, and at length was delivered from this life by the sword.

On the same day, the holy martyr Magnus.

At Cæsarea, in Cappadocia, the burial of the holy Basil, bishop of Cæsarea [in the year 379], whose feast we keep upon the 14th day of June. Which is the day whereon he was ordained a bishop.

In Africa, blessed Fulgentius, bishop of the Church of Ruspa [in the year 508], who at the time of the persecution under the Vandals, suffered much at the hands of the Arians because of his Catholic faith, and his eminent teaching. He was exiled to Sardinia [in the year 510]; but was at length [in the year 523] allowed to return to his own church, where [in the year 533] he died a holy death, famous for his life and his words.

At Chieti, in Abruzzo Citeriore, holy Justin, bishop of that city, famous for the holiness of his life, and for the miracles worked through him [in the year 543].

At the monastery of St Claude, upon the Jura Mountains, in the country of Lyons, holy [4th] Eugendus, Abbat [of Condat], whose life was illustrious for his graces and miracles [in the year 510].

At Senlis [in the year 1049], holy Odilo, [6th] Abbat of Cluni [elected in the year 994], who first commanded that in his monasteries a commemoration of all the faithful departed should be made upon the first day after the festival of All Saints, the which custom the Universal Church hath since approved by adopting it.

At Monte Senario, in Tuscany, the blessed confessor Bonfiglio, one of the seven founders of the order of servants of the Blessed Virgin Mary, to whom he was devoted—and by whom he was suddenly called away to heaven [in the year 1262].

At Alexandria [in the year 470], the burial of the holy virgin Euphrosyne, who shone in her nunnery as a great light by the power of her self-denial and her miracles.

The Vespers are of the Circumcision, without any Commemorations.

Jan. 1.

New Year's Day.

The Circumcision of the Lord, and Octave of His Birth.

Double of the Second Class.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms as in the Common Office for Feasts of the Blessed Virgin.

Hymn from the Vespers of Christmas Day.

Antiphon at the Song of the Blessed Virgin. [1] God, for His great love wherewith He loved us, sent His Own Son in the likeness of sinful flesh. Alleluia.

No Commemorations.

MATTINS.

Invitatory and Hymn as on Christmas Day.

FIRST NOCTURN.

First Antiphon. The Lord hath said unto Me: Thou art My Son, * this day have I begotten Thee.

Psalm II.

Why do the heathen rage, &c., (*p.* 3.)

Second Antiphon. In the sun hath He set His tabernacle: * and He is as a bridegroom coming out of his chamber.

Psalm XVIII.

The heavens declare, &c., (*p.* 10.)

Third Antiphon. Be ye lift up, ye everlasting doors, * and the King of glory shall come in.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.* 26.)

Verse. The Lord is as a bridegroom.

Answer. Coming out of His chamber.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans, (iii. 1.)

WHAT advantage then hath the Jew? or what profit is there of circumcision? Much every way. Chiefly, because that unto them were committed the oracles of God. For what if some did not believe? Shall their unbelief make the faith of God of none effect? God forbid. Yea, God is true: but every man a liar, as it is written:—"That Thou mightest be justified in Thy sayings, and mightest overcome when Thou art judged." [2] But if our unrighteousness commend the righteousness of God, what shall we say? Is God unrighteous, Who taketh vengeance? (I speak as a man.) God forbid: for then how shall God judge this world?

First Responsory.

[3] Behold the Lamb of God, behold Him Which taketh away the sins of the world; behold Him of Whom I said unto you: He That cometh after me is preferred before me; Whose shoe's latchet I am not worthy to unloose.

Verse. [4] He that is of the earth speaketh of the earth; He That cometh from heaven is above all.

Answer. Whose shoe's latchet I am not worthy to unloose.

Second Lesson. (iii. 29.)

IS He the God of the Jews only? Is He not also of the Gentiles? Yea, of the Gentiles also. Seeing it is one God Which justifieth the circumcision by faith, and uncircumcision through faith. Do we then make void the law through faith? God forbid: yea, we establish the law. (iv. 1.) What shall we then say that Abraham, our father, hath found, according to the flesh? For if Abraham were justified by works, he hath whereof to glory, but not before God. For what saith the Scripture? [5] "Abraham believed God, and it was counted unto him for righteousness." Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him That justifieth the ungodly, his faith is counted for righteousness, according to the gracious purpose of God. Even as David also describeth the happiness of the man, unto whom God imputeth righteousness without works: [6] "Blessed are they whose iniquities are forgiven, and whose sins are covered."

Second Responsory.

This day which is breaking is holy: O come, ye Gentiles, and worship the Lord. For this day is much light come down unto us from heaven.

Verse. [7] This is the day which the LORD hath made, let us rejoice and be glad in it.

Answer. For this day is much light come down unto us from heaven.

Third Lesson.

COMETH this blessedness then upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness. How then was it reckoned? When he was in circumcision or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being in uncircumcision; that he might be the father of all them that believe, though they be not in circumcision, that it might be imputed to them also for righteousness; and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had, being yet in uncircumcision.

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[1] Eph. ii. 4; Rom. viii. 3.

[2] Ps. l. 6.

[3] John i. 29.

[4] John iii. 31.

[5] Gen. xv. 6.

[6] Ps. xxxi. 1, 2.

[7] Ps. cxvii. 24.

Third Responsory.

[1] Blessed be He That cometh in the name of the LORD! God is the LORD Which hath showed us light. Alleluia, Alleluia.

Verse. This is the day which the LORD hath made, let us rejoice and be glad in it.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Alleluia, Alleluia.

SECOND NOCTURN.

First Antiphon. Thou art fairer than the children of men, * grace is poured into Thy lips.

Psalm XLIV.

Mine heart is overflowing, &c., (*p.* 54.)

Second Antiphon. This man was born in her, * and the Highest Himself hath established her.

Psalm LXXXVI.

Her foundation, &c., (*p.* 82.)

Third Antiphon. All the trees of the wood shall rejoice * before the LORD, for He cometh.

Psalm XCV.

O sing unto the LORD, &c., (*p.* 85.)

Verse. Thou art fairer than the children of men.

Answer. Grace is poured into thy lips.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*7th for Christmas.*)

DEARLY beloved brethren, whosoever will keep truly and honour piously this day's festival, it is necessary for him neither to think falsely of the Lord's Incarnation, nor meanly of the Lord's Godhead. For as there is danger, on the one hand, of denying the truth of Christ's participation of our nature, so is there no less danger, on the other, of doing despite to the equality of His glory with the glory of the Father. Wherefore, when we draw near to understand the mystery of Christ's Birth, wherein He was born of the Virgin Mary, we must leave the clouds of earthly imagination behind and pierce the fog of human wisdom with the eye of enlightened faith.

Fourth Responsory.

Rejoice with me, all ye that love the Lord. For while I was yet little I pleased the Most High, and from my womb have I brought forth God and man.

Verse. All generations shall call me blessed, for God hath regarded the lowliness of His hand-maiden.

Answer. For while I was yet little I pleased the Most High, and from my womb have I brought forth God and man.

Fifth Lesson.

THE authority on which we believe is the authority of God Himself; the teaching which we follow is the teaching of God Himself. Wherefore whether we lend the ear of our mind to the testimony of the Law, or to the revelations of the Prophets, or to the full pealing of the Gospel trumpet, that is true, which John the Son of Thunder, uttered, when he was filled with the Holy Ghost, and said: "In the beginning was the Word, and the Word was with God, and the Word was God. The Same was in the beginning with God. All things were made by Him, and without Him was not anything made." True also is his witness when he saith: "The Word was made Flesh, and dwelt among us, and we beheld His glory, the glory as of the Only-begotten of the Father." (John i. 1-3, 14.)

Fifth Responsory.

The heart of the Virgin was fixed, when the Angel declared unto her the mystery of God and she conceived: then did she receive in her pure womb Him That is fairer than the children of men. And, she that is blessed for ever, brought forth for us God and man.

Verse.

Soon rises, in that modest shrine,
The Temple of the Lord Divine:
The stainless and unwedded one,
Within her womb conceived the Son.

Answer. And, she that is blessed for ever, brought forth for us God and man.

Sixth Lesson.

THE Person of the Son of God therefore remaineth unchanged and one, though He have two natures, keeping His own, and taking ours. He appeareth as man to be the restorer of men, but abideth all the while in His immutable Godhead. That Godhead which He shareth with the Father was not a whit the less Almighty, nor did the form of a servant touch the form of God to derogate from it. The Most High and Everlasting Being, bending down for man's salvation, took the Manhood into His glory; He ceased not to be That which He is from everlasting. Hence we see the Only-begotten Son of God in one place confessing that the Father is greater than He, (John xiv. 28,) and in another declaring that He and the Father are One, (x. 30.) This is an evident proof of the distinction of His two natures, and the unity of His Person; for He is inferior to the Father as touching His Manhood, and yet equal to the Father as touching His Godhead, and yet, though He be God and Man, He is not two, but One Christ.

Sixth Responsory.

Blessed and worshipful art thou, O Virgin Mary; from thee, still maiden undefiled, the Saviour came a little Child. He Whose glory filled the heavens lay in a manger.

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[1] Ps. cxvii. 26, 27.

Verse. [1] O LORD, I have heard Thy speech and was afraid; I considered Thy works and trembled. O Thou [That dwellest] between the two living creatures!

Answer. He Whose glory filled the heavens lay in a manger.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He Whose glory filled the heavens lay in a manger.

THIRD NOCTURN.

First Antiphon. In the beginning, and before the worlds, the Word was God, * and this day is He born the Saviour of the world.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 85.)

Second Antiphon. The Lord our Saviour, * begotten before the day-star, and before the worlds, hath this day vouchsafed to be born.

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 89.)

Third Antiphon. When the Lord was born the Angels sang together, * saying: [2] Salvation to our God, Which sitteth upon the throne, and unto the Lamb.

Psalm XCVIII.

The LORD reigneth, &c., (*p.* 89.)

Verse. The LORD hath made known. Alleluia.

Answer. His salvation. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 21.)

AT that time: When eight days were accomplished for the circumcision of the Child, His name was called JESUS. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Book* ii. *on Luke* ii.)

So the Child is circumcised. This is the Child of Whom it is said: "Unto us a Child is born, unto us a Son is given," (Isa. ix. 6.) "Made under the law to redeem them that were under the law." (Gal. iv. 4.)

"To present Him to the Lord," (22.) In my Commentary on Isaiah I have already explained what is meant by being presented to the Lord in Jerusalem, and therefore I will not enter into the subject again. He that is circumcised in heart gaineth the protection of God, for "the eyes of the LORD are upon the righteous." (Ps. xxxiii. 16.) Ye will see that as all the ceremonies of the old law were types of realities in the new, so the circumcision of the body signified the cleansing of the heart from the guilt of sin.

Seventh Responsory.

O Mary, how holy and how spotless is thy virginity! I am too dull to praise thee: for thou hast borne in thy breast Him Whom the heavens cannot contain.

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Eighth Lesson.

BUT since the body and mind of man remain yet infected with a proneness to sin, the circumcision of the eighth day is also a type of that complete cleansing from sin which we shall have at the resurrection. This ceremony was also performed in obedience to the commandment of God: [3] "Every male that openeth the womb shall be called holy unto the Lord." These words were written with especial reference to the delivery of the Blessed Virgin. Truly He That opened her womb was holy, for He was altogether without spot, and we may gather that the law was written specially for Him from the words of the Angel: "That Holy Thing Which shall be born of thee, shall be called the Son of God."

Eighth Responsory.

The Virgin-Mother that knew not a man, bore, but travailed not.

She fed the Saviour of the world,
The King of Angel hosts above,
JESUS, our Redeemer blest,
From the fountain of her breast.

Verse.

Soon rises in that modest shrine,
The Temple of the Lord Divine;
The stainless and unwedded one,
Within her womb conceived the Son.

Answer.

She fed the Saviour of the world,
The King of Angel hosts above,
JESUS, our Redeemer blest,
From the fountain of her breast.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer.

She fed the Saviour of the world,
The King of Angel hosts above,
JESUS, our Redeemer blest,
From the fountain of her breast.

Ninth Lesson.

AMONG all that are born of women the Lord JESUS Christ stood alone in holiness. Fresh from His immaculate Birth, He felt no contagion from human corruption, and His heavenly Majesty drove it away. If we are to follow the letter and say that every male that openeth the womb is holy, how shall we explain that so many have been unrighteous? Was Ahab holy? Were the false prophets holy? Were they holy on whom Elijah justly called down fire from heaven? But He to Whom the sacred commandment of the law of God is mystically directed is the Holy One of Israël; Who also alone hath opened the secret womb of His holy Virgin-bride the Church, filling her with a sinless fruitfulness to give birth to Christian souls.

The Hymn, "We praise Thee, O God," &c., *is said.*

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[1] Hab. iii. 2. As to the "two living creatures," compare Exod. xxv. 22, &c. But this reading of the Song of Habakkuk is not that of the present authorised version. (P. 87.)

[2] Apoc. vii. 10.

[3] Luke ii. 23.

LAUDS.

First Antiphon. How wonderful is the dealing here! * The Maker of man hath taken to Himself a living body, and hath been pleased to be born of the Virgin: He is come forth conceived without seed, and hath made us partakers of His Divine nature.

Second Antiphon. When, in an unspeakable manner, * Thou wast born of a Virgin, the Scriptures were fulfilled; to save man, Thou camest down as dew upon the fleece: we praise Thee, O our God!

Third Antiphon. Mother of God, when Moses * saw the bush unconsumed, we own that it was a figure of the preservation of thy most wonderful virginity: pray for us.

Fourth Antiphon. The Root of Jesse hath blossomed: * the star is arisen out of Jacob, the Virgin hath given birth to the Saviour: we praise Thee, O our God!

Fifth Antiphon. Behold, Mary hath borne * for us a Saviour; John beheld Him and cried, saying: Behold, the Lamb of God, behold Him that taketh away the sins of the world. Alleluia.

Chapter. (Tit. ii. 11.)

THE grace of God our Saviour hath appeared, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.

Hymn from the Lauds of Christmas Day.

Verse. The Word was made Flesh. Alleluia.

Answer. And dwelt among us. Alleluia.

Antiphon at the Song of Zacharias. This day is set forth a wonderful mystery, * a new thing hath been created in the earth—God is made man. That which He was He remaineth, and that which He was not He taketh, suffering therein neither confusion nor division.

Prayer throughout the Office.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession, through whom we have worthily received the Author of our life, our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. How wonderful, &c., (*First Antiphon at Lauds.*)

In the Short Responsory the same alteration as before.

MARTYROLOGY.

The morrow is the Octave of holy Stephen the Proto-Martyr.

At Rome are commemorated upon the same day many holy martyrs who defied the edict of the Emperor Diocletian whereby it was commanded to give up the holy books, they being willing rather to give over their own bodies to the executioners than to give unto dogs that which was holy.

Upon the same 2nd day of January, were born into the better life—

At Antioch, blessed Isidore, Bishop [in the year 420].

At Tomi, in Pontus, under Emperor Licinius, the three holy brethren, Argeus, Narcissus, and Marcellinus. Argeus and Narcissus were slain with the sword. Marcellinus was a boy, he was taken among the recruits, and for as much as he would not be a soldier he was grievously flogged, and after suffering long in prison was drowned in the sea [in the year 320].

At Milan [after the year 431], holy Martinian [17th] bishop of that see.

At Nitria, in Egypt, the blessed confessor Isidore [Bishop of Hermopolis in the fourth century].

Upon the same day the holy Bishop Siridion.

In the Thebaid the holy Abbat Macarius of Alexandria [about the year 395].

Chapter at the end. (Heb. ii. 11.)

THEY shall perish, but Thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt Thou change them, and they shall be changed; but Thou art the Same, and Thy years shall not fail.

TERCE.

Antiphon. When in an unspeakable manner, &c., (*Second Antiphon at Lauds.*)

Chapter as at Lauds.

Short Responsory as at Terce on Christmas Day.

SEXT.

Antiphon. Mother of God, &c., (*Third Antiphon at Lauds.*)

Chapter. (Heb. i. 10.)

AND: Thou, Lord, in the beginning hast laid the foundation of the earth: and the heavens are the works of Thine hands.

Short Responsory as on Sext on Christmas Day.

NONE.

Antiphon. Behold, Mary, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory as at None on Christmas Day.

VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Psalms as in the Common Office for Feasts of the Blessed Virgin.

Hymn and Verse and Answer from the Vespers of Christmas Day.

Antiphon at the Song of the Blessed Virgin. Herein is a great mystery of heirship; the womb of her that knew not a man is become the temple of God: in taking of her flesh He was not defiled: all nations shall come and say, Glory be to Thee, O Lord!

Commemoration of ST STEPHEN.

Antiphon. Stephen, full of grace and power, did great wonders among the people.

Verse. Stephen saw the heavens opened.

Answer. He saw and entered in: blessed is he unto whom the heavens were opened.

Let us pray.

O ALMIGHTY and everlasting God, Who hast dedicated the first-fruits of Thy Martyrs with the blood of the Blessed Stephen; grant, we beseech Thee, that the same may pray for us also, who prayed even for his murderers to our Lord JESUS Christ Thy Son; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

No other Commemoration.

Jan. 2.

Octave of St Stephen.

Double.

All as on the Feast-day, (p. 158), *except the following.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (vii. 51.)

[1] "YE stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers: who have received the law by the disposition of Angels, and have not kept it." When they heard these things they were cut to the heart, and they gnashed on him with their teeth.

Second Lesson.

BUT he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and JESUS standing on the right hand of God. And said: "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And they cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying: "Lord JESUS, receive my spirit."

Third Lesson.

AND he kneeled down and cried with a loud voice, saying: "Lord, lay not this sin to their charge." And when he had said this, he fell asleep in the Lord. (viii. 1.) And Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria except the Apostles. And devout men carried Stephen to his burial and made great lamentation over him.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [2] St Austin, Bishop [of Hippo.] (*2nd on St Stephen.*)

EVEN after the glory of yesterday, bright with the splendour of Christ our Saviour's Birth, this day findeth itself an illumination of its own from the crown of the blessed Martyr Stephen. The whole earth knoweth how manfully he fought and conquered: for he suffered at the very fountain-head of the Church, that is to say, in Jerusalem. It was in the Church there that he ministered as a Deacon: and in the youthful springtime of life dyed with his blood the lily of his purity. His Passion is very glorious, and many ways wonderful, and when we read it in the Acts of the Apostles, we seem rather to see than to hear.

Fifth Lesson.

CHRIST, the Captain of the Martyrs, hath first suffered for us, leaving us an example that we should follow His steps, (1 Pet. ii. 21.) And truly, Blessed Stephen followed them, when, having confessed Christ, he was stoned to death by the Jews, and obtained the crown which his name had foreshown. For the meaning of the Greek name "Stephanos" is "a crown." Already he had a crown for his name, a foreshadowing of the martyr's palm which he beareth in heaven.

Sixth Lesson.

WHEN they stoned him he did not rejoice at the thought that God would take vengeance on his persecutors. On the contrary, he prayed that they might be forgiven. For he remembered the word of the Lord, that saith: "Vengeance belongeth unto Me, I will recompense, saith the Lord," (Heb. x. 30,) and again: "Say not thou; I will recompense evil [to mine enemies], but wait on the LORD, and He shall save thee." (Prov. xx. 22.) The Lord God biddeth us also be patient, knowing that in the great day of retribution, we, as well as His holy martyrs, shall be righted.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiii. 34.)

AT that time: JESUS said unto the Scribes and Pharisees: Behold, I send unto you Prophets, and wise men, and scribes: and some of them ye shall kill and crucify. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comment. on Matth.* xxiii.)

"O Jerusalem, Jerusalem, thou that killest the Prophets." The Jerusalem that killed the Prophets was not the material stone and houses, but they that dwelt therein. He wept over her with a father's love, as also it is written in another place that, when He saw the city, He wept over it. (Luke xix. 41.) "How often would I have gathered thy children together." Here observe that Christ avoweth that He had been the Sender of all the former Prophets. "Even as an hen gathereth her chickens under her wings." A similar figure is found in the Song of Moses in Deuteronomy, xxxii. 11, "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, and beareth them on her wings." [1]

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[1] The end of the speech of the Saint before the Council.

[2] Some parts are certainly by St Austin; others are probably not.

Eighth Lesson.

"BEHOLD, your house is left unto you desolate." God had already spoken these things once before, by the mouth of Jeremiah, where He saith: "I have forsaken Mine house, I have left Mine heritage; Mine inheritance is become unto Me like an hyæna's den." [2] (xii. 7.) The house of the Jews, which was to be left unto them desolate, is that Temple, whose splendour they loved only too well, when they slew the Owner of it for the sake of it, and said of Christ, "This is the heir; come, let us kill Him, and the inheritance shall be ours." (Matth. xxi. 38.)

Ninth Lesson.

"FOR I say unto you, Ye shall not see Me henceforth, till ye shall say: Blessed is he that cometh in the name of the Lord." Here He speaketh to Jerusalem and to the Jewish people. The words, "Blessed is He That cometh in the name of the Lord," were indeed spoken by babes and sucklings when the Saviour entered Jerusalem in triumph, "and they that went before and they that followed, cried, saying, 'Blessed is He That cometh in the name of the Lord; Hosanna in the highest,'" (Mark xi. 9,) but they are originally taken from Psalm cxvii. 26.—Which Psalm is all evidently written in honour of the coming of our Lord.

LAUDS.

Commemorations of St Thomas of Canterbury, of St John, and of the Holy Innocents from their respective Lauds.

MARTYROLOGY.

The morrow is the Octave of the holy Apostle and Evangelist John.

Upon the same 3rd day of January, were born into the better life—

At Rome, upon the Appian Way, holy Pope Anterus, who suffered under the Emperor Julius Maximian, and was buried in the cemetery of Callistus. [He reigned 1 month and 12 days in the year 236.]

Upon the same day, holy Peter, who suffered the death of the cross at the city of Aulone. [In the year 311 or 291.]

On the Hellespont, the holy martyrs Cyrinus, Primus, and Theogenes [about the year 320.]

At Cæsarea, in Cappadocia, the holy centurion Gordius [about the year 320], in whose praise Basil the Great delivered a noble discourse upon his feast day.

In Cilicia, the holy martyrs Zozimus and Athanasius the Notary, also the holy martyrs Theopemptus and Theona, who suffered an illustrious martyrdom in the persecution under Diocletian.

At Padua, the holy martyr Daniel [in the year 168.]

At Vienne, in Gaul, holy Florence, [8th] bishop of that see [successor to S. Paracodius], who was exiled in the time of the Emperor Gallienus, and there finished his testimony [in the year 252.]

At Paris [in the year 512], the holy virgin [and Patron of Paris] Genevieve, who was dedicated to Christ by blessed Germanus, Bishop of Auxerre, and was famous for her wondrous graces and miracles.

VESPERS.

Antiphons from Lauds.

Psalms as on Sunday, except the last, which is:

Psalm CXV.

I believed, therefore have I spoken, &c., (*p.* 105.)

From the Chapter inclusive the Vespers are of the Octave of St John.

Chapter. (Ecclus. xv. 1.)

HE that feareth the Lord will do good; and he that keepeth righteousness shall obtain her, and as an honoured mother shall she meet him.

Hymn from the Common Office for Apostles.

Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, from the Commemoration of St John in the Second Vespers of St Stephen, (p. 161.)

Commemoration of St Thomas of Canterbury and of the Holy Innocents from the Second Vespers of their Feasts respectively.

Jan. 3.

Octave of St John.

Double.

All as on the Feast-day, (p. 161,) except the following.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the [3]Apocalypse of the Blessed Apostle John, (iv. 1.)

AFTER this I looked; and, behold, a door was opened in heaven; and the first voice which I heard, was as it were of a trumpet talking with me, which said: Come up hither, and I will show thee things which must be hereafter. And immediately I was in the Spirit; and, behold, a throne was set in heaven, and One sat on the throne. And He That sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald; and round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty [4] elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

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[1] In the original this quotation is made from a different version to that in the Psalter (p. 98).

[2] This passage in Jeremiah is somewhat obscure. See it, on Wednesday in Holy Week, where the translation in the text is altogether different.

[3] *i.e.*, "Unveiling" or "Revelation."

[4] "Seniores." But the Greek is "Presbyteroi," generally translated, or, rather, contracted, "Priests." It may be suggested, with great reverence, that the arrangement described is similar to that in the most ancient Churches, some of which still exist. In these the East end has a large arch, here represented by the rainbow, opening into a semicircular apse, which is here represented by the hollow vault of heaven. At the end of the apse is a "throne" for the Bishop, and the Presbyters sit round the apse on either side of him. On the chord of the apse stands the Altar, and the Celebrant occupies the place "in the midst of the throne and the elders," assigned by St John to the True High Priest, looking at the people over the Altar. The "sea of glass" is described as in the place where there is a paved enclosure for the Choir, viz. just westward of the Altar. Under the Altar are placed the reliques of the Saints, (in primitive times always martyrs—Rev. vi. 9,) and lighted lamps hang before it.

Second Lesson.

AND out of the throne proceeded lightnings, and voices and thunderings; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they are full of eyes about and within.

Third Lesson.

AND they rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come. And when those living creatures gave glory and honour and blessing to Him That sat upon the throne, Who liveth for ever and ever, the four-and-twenty elders fell down, and worshipped Him That liveth for ever and ever, and cast their crowns before the throne, saying: Thou art worthy, O Lord our God, to receive glory, and honour, and power; for Thou hast created all things, and for Thy pleasure they are and were created.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from a treatise of St Austin, Bishop [of Hippo,] on John. (36.)

OF the Four Evangelists, or, rather, the Four Writers of the one Evangel, the holy Apostle John hath not unworthily been compared by spiritual writers to an eagle, because of the lofty and glorious flight of his teaching, soaring above the other three; a flight that raiseth not himself alone, but also the hearts of all, whosoever will hear him. The other three writers walk with the Lord upon earth, as with a man, and enlarge little upon His Godhead; but John, as though it had wearied him to walk upon earth, in the very first words of his writing, riseth not above the earth only, or above the firmament, and the heavens, but above every angel, and above every power of things unseen, and flieth directly to Him by Whom all things were made, saying: "In the beginning was the Word, and the Word was with God, and the Word was God."

Fifth Lesson.

THEN he goeth on worthily of such a beginning, and speaketh of the Lord's Godhead as none hath ever spoken, uttering freely the things which he had heard. It is not without cause that it is told of him in that Gospel how he lay on JESUS' Breast at supper. Truly he drank secretly from that Breast, and what he drank secretly he hath uttered openly, that all men may know not only how the Son of God became man, suffered, and rose again for us, but likewise how He was with the Father before He took flesh, the Only-begotten Son, the Word of the Father, co-eternal with Him that begat Him, equal to Him That sent Him.

Sixth Lesson.

JOHN is an eagle that soareth up to the things that are not made, and fixeth his eye unquailing upon the secret and eternal Light. It is said that the father-eagle taketh his young in his talons and flieth with them, that they may look at the sun. Them that look at it boldly, he acknowledgeth for his own offspring, but them whose eyes shrink, he letteth fall from his claws as bastards. Let us consider, then, how mightily he must speak who is likened to an eagle; and yet we who are reptiles crawling on earth, weak, and of small consideration even among men, dare take in hand these utterances, to treat of them, and to explain them, and think that our intelligence understandeth them, or our speech commendeth them.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xxi. 19.)

AT that time: JESUS saith unto Peter: Follow Me. Then Peter, turning about, seeth the disciple whom JESUS loved following. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*87th Hom. on John.*)

Christ had made known great things to Peter, charged him with the care of the whole world, announced to him his future martyrdom, and given him testimony of His especial love. Peter then would have John for a fellow and helper, and he said, "What shall this man do?" as it were, "Shall not he also follow the same path with me?" At the supper, when Peter would ask a question of the Lord, he dared not, but got John for his spokesman; and now Peter asketh that which he thought John fain would know, but dared not ask for himself. Christ "saith unto him: If I will that he tarry till I come, what is that to thee?"

Eighth Lesson.

PETER asked because of his great love for John, hoping not to be parted from him, and Christ answered him, that with whatever affection he loved him, he could not love him as He loved him. "If I will that he tarry till I come, what is that to thee?" Let us learn from these words, by the teaching of Christ, neither to chafe, nor to enquire too curiously, where the will of God is concerned. For when Peter would be still asking, the Lord at length checked him in these words for his continued curiosity.

Ninth Lesson.

"THEN went this saying abroad among the brethren, that that disciple should not die; yet JESUS said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee?" That is, He would not have it thought that He had disposed of them both in the same way. He spoke thus that He might check the untimely motion of affection, and the desire to continue the old companionship. The Apostles were about to take in charge the whole earth, and it behoved them no more to continue together, lest the world should suffer. Therefore the Lord saith to Peter: "Thou hast received thy task; bend thyself to it, and do it; work and fight; what is it to thee if I will that he tarry here? Turn thou to thine own appointed labour and finish it."

LAUDS.

Commemoration of St Thomas of Canterbury and of the Holy Innocents from their proper Lauds.

MARTYROLOGY.

The morrow is Octave of the Holy Innocents.

Upon the same 4th day of January, were born into the better life—

In Crete, holy Titus, whom the Apostle Paul ordained Bishop for the Cretans. When he had faithfully brought to an end [about the year 105], his work of preaching, he obtained a blessed death, and was buried in that church whereof the blessed Apostle had appointed him a worthy minister. His feast is kept upon the 6th day of the month of February.

At Rome, the holy martyrs the priest Priscus, the clerk Priscillian, and the devout woman Benedicta, who won martyrdom by the sword in the time of the wicked Emperor Julian [the Apostate].

Likewise at Rome, the blessed martyr Dafrosa, wife of the holy martyr Flavian [mother of St Bibiana]. After the execution of her husband she was first sentenced to exile, and then put to death under the aforesaid Emperor Julian.

At Bologna, the holy martyrs Hermes, Aggaeus, and Caius, who suffered under the Emperor Maximian.

At Adrumetum, in Africa, the holy martyr Mavillus, whom the cruel President Scapula condemned to the wild beasts in the persecution under the Emperor Severus, and who thus received the crown of martyrdom.

Likewise in Africa, the illustrious martyrs Aquilinus, Geminus, Eugenius, Marcian, Quintus, Theodotus, and Tryphon [about end of fifth century].

At Langres, holy Gregory, bishop of that see, famous for miracles [in the year 539].

At Rheims, in Gaul [in the year 743], the holy confessor Rigobert, bishop [in the year 722] of that see.

VESPERS.

Antiphons from Lauds.

Psalms from the Common Office for the Second Vespers of Apostles.

Commemoration of St Thomas of Canterbury from his Second Vespers, and of the Holy Innocents from their proper Lauds.

Jan 4.

Octave of Childermas.

Octave of the Holy Innocents, Martyrs.

Double.

All as on the Feast-day, except the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (v. 1.)

THEREFORE being justified by faith, let us have peace with God through our Lord JESUS Christ; by Whom also we have access by faith into this grace, wherein we stand, and rejoice in hope of the glory of the sons of God. And not only so, but we glory in tribulations also, knowing that tribulation worketh patience, and patience proof, and proof hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, Which is given unto us.

Second Lesson.

FOR wherefore, when we were yet without strength, did Christ in due time die for the ungodly? For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth His love towards us; in that while we were yet sinners Christ died for us; much more then being now justified by His Blood, we shall be saved from wrath through Him.

Third Lesson.

FOR if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life. And not only so, but we also joy in God, through our Lord JESUS Christ, by Whom we have now received the Atonement. Moreover, as by one man sin entered into the world, and death by sin, so also death passed upon all men, for that all have sinned.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [1] St Austin, Bishop [of Hippo.] (*1st for Childermas.*)

THE Lord is born, and sorrow breaketh out, not in heaven but on earth; to mothers is proclaimed lamentation, to angels joy, to children translation. God is born, and innocence must be offered up to Him Who cometh to condemn the malice of the world. The Lamb that taketh away the sins of the world is come to be crucified, and the tender flock is brought to the sacrifice. But the mothers will lament over them whose inarticulate bleating is silenced for ever. Let us turn a look on this great martyrdom, this heart-rending sorrow. The sword is drawn, though there is no offence to punish, only jealousy shrieking for Him Who is born, and doth no violence. And here are mothers weeping over the lambs of the flock. "In Ramah was there a voice heard, weeping and great mourning." [2] They are pledges [which shall be returned hereafter], but they are pledges taken without being given, impounded without being entrusted.

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[1] There are good grounds for doubting the ascription of the Sermon to St Austin.

[2] Pignora sunt, non credita sed creata, non deposita sed exposita. The passage is very obscure. The imagery seems to be taken from a pawn-shop.

Fifth Lesson.

NATURE is herself our witness of what the scene must have been when the tyrant dashed the little ones against the stones. The childless mothers tore their hair; those, whose infants had still escaped, strove vainly to hide them, and their very cries betrayed them, too young to have learnt the silence of fear. Sometimes the wretched mother struggled with the executioner, as he dragged the child to which she clung from her arms. The fruit of her body is torn from her breast. Was it for this that her womb bore it, and her paps gave it suck? Had she carried it so tenderly, that the murderer might seize it? It had come of her body only to be dashed against the stones.

Sixth Lesson.

SOMETIMES a broken-hearted woman cried to the ruffian to kill her also; wherefore leave her to her childless widowhood? If fault there were, the fault was hers,—then why not let her suffer and follow her lost one? Some must have cried out that all were being slain for the sake of One, and that One had escaped. And surely some called for the coming of the Messiah to deliver them. "Come, come, O Saviour, how long do we wait for Thee? Thou art Almighty — come, and save our children." And so the cry of the mother and the sacrifice of her offspring went up together to heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 13.)

AT that time: The Angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young Child, and His Mother, and flee into Egypt: and be thou there until I bring thee word. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*8th on Matthew.*)

When Joseph had heard this he was not troubled, neither did he say, "This is doubtful, or at least obscure. Thou saidst not long ago, that He shall save His people, and now apparently Himself He cannot save; but we are to flee, and journey far, and dwell in a strange land. Thy works belie thy words." But Joseph said none of these things, for he was faithful; neither did he curiously ask of the angel the time of his return, which God was not pleased to show him, but only to send him that word, "Be thou there until I bring thee word."

Eighth Lesson.

HE was not slothful, but obeyed cheerfully, and by faith bore all tribulations with joy. God in His mercy mingled some joy with his sorrow, as He doth in all the saints, whom He will have to abide continually neither in sorrow, nor in joy: but weaveth their life ever with a strange diversity. And let us consider how He did it here.

The Eighth Responsory is added to, as when the Feast falls on Sunday.

Ninth Lesson.

WHEN St Joseph knew that the Virgin was with child, he was greatly troubled; but forthwith an Angel came to take away his fears. The Lord was born and he rejoiced with exceeding joy; but straightway came the great danger, when all Jerusalem was troubled, the king in great wrath, and murderers seeking the young Child's life. The star shone over Bethlehem, and the wise men came to worship; but Herod sought to slay the Saviour; and they arose, and fled into a far country.

The Hymn, "We praise Thee, O God, &c.," *is always said.*

At Lauds a Commemoration is made of St Thomas of Canterbury, from the Lauds of his feast.

MARTYROLOGY.

The morrow is the Eve of the Epiphany of the Lord, the same day is the Octave of the holy martyr Thomas, Archbishop of Canterbury.

Upon the same 5th day of January, were born into the better life—

At Rome, the holy Pope Telesphorus, who toiled much for Christ, and under the Emperor Antoninus Pius obtained by his testimony a glorious martyrdom.

In Egypt are commemorated many holy martyrs who were slain in the Thebaid in divers ways, in the persecution under the Emperor Diocletian.

At Antioch, the holy monk Simeon, who lived for many years standing upon a pillar, whence he is called Stylitis [from the Greek *style*, which is being interpreted a pillar], whose life and conversation was wonderful [in the year 459].

In England, the holy King Edward, famous for his gift of chastity and of the power of working miracles. By command of Pope Innocent XI. his feast is kept upon the 13th day of October, which is the day of the translation of his sacred body [in the year 1066.]

At Alexandria [in the fourth century], holy Syncletica, whose noble acts holy Athanasius hath set before us in his writing.

At Rome, the holy virgin Æmiliana, father's sister to holy Gregory the Great. Her sister Tharsilla, who had gone to God before her, came and called her, and upon the same day she passed hence to be for ever with the Lord [sixth century].

Upon the same day, the holy virgin Apollinaris [about the year 440].

VESPERS.

Antiphons from Lauds.

Psalms as on Sundays, except the last, which is Ps. cxv., "I believed, &c.," *p.* 105.

The Office is then of St Thomas of Canterbury, as in the Office of One Martyr.

Prayer, p. 167.

Commemoration of the Holy Innocents, also from p. 167, *with the Prayer, p.* 164.

Commemoration of Twelfth-Day Eve.

Antiphon. The Child Jesus increased in stature and wisdom before God and man.

Verse. The Lord hath made known. Alleluia.

Answer. His salvation. Alleluia.

Let us pray.

O ALMIGHTY and everlasting God, do Thou order all our actions in conformity with Thy good pleasure, that through the name of Thy well-beloved Son, we may worthily abound in all good works.

Commemoration of [1] ST TELESPHORUS, *Pope and Martyr.*

All from the Lauds of the Common Office of one Bishop and Martyr.

Prayer. O God, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop Telesphorus, mercifully grant that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Jan. 5.

Octave of St Thomas of Canterbury.

Which day is also Twelfth-Day Eve.

Double.

All from the Common Office for One Martyr, except the Prayer, which is as on his feast, p. 167, *and the following:*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (vii. 1.)

KNOW ye not, brethren, (for I speak to them that know the law,) how that the law hath dominion over a man, so long as he liveth? For the woman which hath an husband is bound up by the law to her husband so long as he liveth: but if the husband be dead, she is loosed from the law of her husband. So then, if, while her husband liveth, she be married to another man, she shall be called an adulteress; but, if her husband be dead, she is free from the law of her husband; so that she is no adulteress, though she be married to another man.

Second Lesson.

WHEREFORE, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him Who is raised from the dead; that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin which were by the law, did work in our members, to bring forth fruit unto death. But now we are delivered from the law of death wherein we were held, that we should serve in newness of spirit, and not in the oldness of the letter.

Third Lesson.

WHAT shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law. For I had not known lust, except the law had said: Thou shalt not covet. But sin, taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead. For I was alive without the law once: but when the commandment came sin revived.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the hundred-and-eighteenth Psalm by St Ambrose, Bishop [of Milan.] (21*st Sermon.*)

"PRINCES have persecuted me without a cause: but my heart standeth in awe of Thy word." These are rightly the words of a martyr, who beareth unjustly the torments of the persecutors, who hath robbed no man, who hath violently oppressed no man, who hath shed the blood of no man, who hath imagined to defile the bed of no man, who is debtor to the laws in nothing, and who is punished more grievously than if he were a robber: who speaketh righteousness, and there is none that will hear: who speaketh salvation, and all men fight against him: who is able to say: "When I spoke unto them, they fought against me without a cause." (Ps. cxix. 7.) They fight against him without a cause, who can lay no sin to his charge: they fight against him as an evil-doer, who is by their own acknowledgment righteous: they fight against him as a warlock, who glorieth in the name of the Lord, and who doeth all things well because he doeth all things for God's sake.

Fifth Lesson.

THEY fight against him in vain who is accused of ungodliness among the ungodly and the unfaithful, because he teacheth Faith. Verily, him that is fought against without a cause it behoveth to be strong and patient. Wherefore then saith he: "My heart standeth in awe of Thy word?" Awe is the mark of the weak, the timid, and the fearful. But there is also a weakness unto salvation, there is a fear which is an holy fear. "O fear the LORD, all ye His Saints." (Ps. xxxiii. 10.) And again: "Blessed is the man that feareth the LORD." (Ps. cxi. 1.) And wherefore is he blessed? because he "delighteth greatly in His commandments."

Sixth Lesson.

THINK, then, how the martyr standeth between two dangers. On the one hand the wild beasts, roaring for his blood, do indeed strike terror; he heareth the hissing of the plates of white-hot metal, and seeth surging up the flames of the fiery furnace; behind him is the clanking of fetters, and beside him the executioner, stained with fresh blood; think of him there, face to face with the apparatus of death—but think again—of what thinketh he? Of the Law of God, of the everlasting fire, of the eternal flames wherein the unbelieving shall burn for ever, of that torture whereof the agony is for ever new.

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[1] The First Vespers of the Common Office for one Martyr being already in use for the Octave of St Thomas, the Commemoration of St Telesphorus is taken from the Lauds, according to the Pie, ix. 8.

And then indeed his heart faileth for fear, lest by giving way under torment here, he should give himself up to everlasting torment hereafter: then indeed he trembleth, when Faith maketh to glitter before his eyes the awful sword of the judgment to come. And in this, the faithful trembling of the true-hearted, are there not both unshaken hope of the eternal things, and awe of the things of God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. And so on.

Homily by Pope St Gregory [the Great.] (14*th on the Gospels.*)

Dearly beloved brethren, ye have heard from the Holy Gospel what is at once your instruction, and our danger. Behold, how He Who, not by the varying gifts of nature, but of the very essence of His being, is Goodness, behold how He saith: "I am the Good Shepherd." And then He saith what is the character of His goodness, even of that goodness of His which we must strive to copy: "The Good Shepherd giveth His life for the Sheep." As He had foretold, even so did He; as He had commanded, so gave He ensample. The Good Shepherd gave His life for the sheep, and made His Own Body and His Own Blood to be our Sacramental Food, pasturing upon His Own Flesh the sheep whom He had bought.

Eighth Lesson.

HE, by despising death, hath shown us how to do the like; He hath set before us the mould wherein it behoveth us to be cast. Our first duty is, freely and tenderly to spend our outward things for His sheep, but lastly, if need be, to serve the same by our death also. From the light offering of the first, we go on to the stern offering of the last, and, if we be ready to give our life for the sheep, why should we scruple to give our substance, seeing how much "more is the life than meat?" (Matt. vi. 25.) And some there be which love the things of this world better than they love the sheep; and such as they deserve no longer to be called shepherds. These are they of whom it is written: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth" (12.) He is not a shepherd but an hireling which feedeth the Lord's sheep, not because he loveth their souls, but because he doth gain earthly wealth thereby. He that taketh a shepherd's place, but seeketh not gain of souls, that same is but an hireling; such an one is ever ready for creature-comforts, he loveth his pre-eminence, he groweth sleek upon his income, and he liketh well to see men bow down to him.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (For the Eve of the Epiphany.)

The Lesson is taken from the Holy Gospel according to Matthew (ii. 19.)

AT that time: When Herod was dead, behold, an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise and take the young Child and His Mother, and go into the land of Israel. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i., *Comm. on Matth.* ii.)

From the words, "they are dead," (in the Plural), which are used in this passage of the Gospel, we may understand that there were others beside Herod "which sought the young Child's life"—probably the Priests and Scribes. "And he" (Joseph) "arose, and took the young Child and His Mother." It is not written, "He took his wife and child," but "he took the young Child and His Mother;" whence it is clear that the holy Evangelist willeth to imply that Joseph was not the father, but the Guardian of JESUS, not the husband, but the Betrothed of Mary.

"But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither." There are some persons so grossly ignorant of history that they confuse themselves over the two Herods, as if the one mentioned here were the same who afterwards set our Lord at nought during His Passion, and they cannot understand how he should now be said to be dead. The Herod who was made friends with Pilate over Christ's death, was the son of the Herod who massacred the infants of Bethlehem, and the brother of Archelaus.

"He shall be called a Nazarene." The Evangelist, in quoting these words, saith that they were "spoken by the Prophets," (Plural). If he had been citing any one precise passage he would have said "by the Prophet," in the Singular. But he is citing the sense of the Prophets, and not any individual passage in any of their writings. He seemeth to refer to the fact that in Hebrew the word "Nazarene" signifieth "holy," and that Christ is the Holy One of God is the common declaration of all the Scriptures.[1]

The Hymn, "We praise Thee, O God, &c.," *is said.*

At Lauds a Commemoration is made of the Eve of the Epiphany, from the Lauds of the Sunday within the Octave of Christmas, p. 171.

Then of St Telesphorus, from the First Vespers of One Martyr Prayer as on the preceding evening.

MARTYROLOGY.

The morrow is the Epiphany of the Lord.

Upon the same 6th day of January, were born into the better life—

In the country of Rheims, by command of the President Rictiovarus, in the persecution under the Emperor Diocletian, the holy virgin and martyr Macra—she was first cast into the fire but remained unhurt, whereupon her breasts were cut off, and she was thrust into a prison and rolled upon sharp potsherds and live coals until she passed away in prayer to be ever with the Lord.

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[1] Judges xiii. 5, however, contains almost the precise phrase, and is very like Luke i. 31, and Matth. 1. 21.

On the same day are commemorated many holy martyrs in Africa, who were burnt at the stake in the persecution under the Emperor Severus.

At Rennes, in Gaul, the holy confessor Melanius [Abbat of Platz] [in the year 511], bishop of that see, who after countless works of power passed gloriously out of this world to that heaven where his heart was already fixed [in the year 530].

At Florence, holy Andrew Corsini of that city, a Carmelite friar, Bishop of Fiesoli, who was famous for miracles [in the year 1373], and whose name was numbered by Urban VIII. among those of the Saints, whose feast we keep upon the 4th day of February.

At Geris, in Egypt, the holy hermit Nilammon, who gave up his soul in prayer to God while he was being haled against his will to make him a bishop [fifth century].

The Feast begins at sunset.

From henceforth till the end of the Octave of Twelfth-Day, the last verse of all the Hymns at Prime, Terce, Sext, None, and Compline, is altered in honour of the Epiphany.

Jan. 6.

Twelfth-Day,

The Epiphany[1] of the Lord.

Double of the First Class, with an Octave.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

The Last Psalm,

Psalm CXVI.

O praise the LORD, all ye nations, &c., (*p.* 105.)

Hymn.[2]

WHAT makes thee, cruel Herod, quake,
Lest Christ thy crown from thee should take?
He will not seize an earthly throne,
Who heavenly kingdoms makes our own.

The Sages coming from afar,
Follow the new appearing star:
With light they seek a better Light;
Their gifts confess the God of might.

The heavenly Lamb in Jordan stood,
To sanctify the crystal flood;
Our sins with that baptismal dew,
Were washed in Him, Who sin ne'er knew.

A strange miraculous power is shown:
The water pots are ruddy grown,
Whose waters by command Divine
Their nature change, and yield pure wine.

To Christ, Who did the Gentiles call,
Be endless glory given by all,
To God the Father we repeat
The same, and to the Paraclete. Amen.

Verse. [3] The kings of Tarshish and of the isles shall bring presents.

Answer. The kings of Arabia and Saba shall offer gifts.

Antiphon at the Song of the Blessed Virgin. When the wise men saw the star, they said one unto another: This is the sign of the Great King; let us go and search diligently for Him, and present unto Him gifts, gold, and frankincense, and myrrh. Alleluia.

COMPLINE.

The last verse of the Hymn is said thus:

JESU, Whom now the Gentiles see,
To Thee all praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven. Amen.

MATTINS.

The Lord's Prayer, the Angelic Salutation, and the Apostles' Creed are recited inaudibly, as usual, but the rest of the beginning of Mattins is entirely omitted, and the Service begins with a large Sign of the Cross, then proceeds with the First Antiphon of the First Nocturn, as follows:

FIRST NOCTURN.

First Antiphon. Give unto the LORD, O ye sons of God: * worship the LORD in His holy courts.

Psalm XXVIII.

Give unto the LORD, &c., (*p.* 42.)

Second Antiphon. It is a river, the streams whereof make glad * — Alleluia—the city of God—Alleluia.

Psalm XLV.

God is our refuge, &c., (*p.* 55.)

Third Antiphon. Sing praises to our God, sing praises: * sing praises unto our King, sing ye praises with understanding.

Psalm XLVI.

O clap your hands, &c., (*p.* 55.)

Verse. [4] Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises to Thy Name, O Lord.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (lv. 1.)

HO, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: yea, come, buy wine and milk without money and without price.

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[1] Epiphaneia—a Greek word, meaning Manifestation. By the Greeks themselves the Feast is called most commonly the Theophaneia, or Manifestation of God. It is observed by the Church in honour of the Manifestation of Christ upon three occasions: first, when a star led the wise men to adore Him; secondly, when He was baptized in Jordan, and the Father proclaimed Him His Son; thirdly, when He "manifested forth His glory" by turning water into wine at Cana. Of these occasions the first is principally commemorated on the Feast itself, and the second on the Octave, but mentions of the latter penetrate the whole Office. Throughout the whole East there is a Blessing of the Waters at the First Vespers, in which the people bathe, or from which they are sprinkled, in honour of the Baptism of Christ, and there is a Ritual for the purpose, according to the Roman Rite, which is in use in some Churches at Rome and elsewhere. This ceremony is repeatedly alluded to in the Office, and must be kept in mind if it is to be intelligently followed. The Birth of Christ appears (at least in some places) to have been anciently observed on this day, as is still done by the Monophysite Armenians, and this perhaps accounts in part for the great importance given to it.

[2] Hymn by Coelius Sedulius, unaltered save in the first two lines; translation extracted from the "Hortus Animæ."

[3] Ps. lxxi. 10.

[4] Ps. lxv. 4.

Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto Me: hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. Behold I have given him for a witness to the people, a leader and commander to the nations.

First Responsory.

This day, [1] when the Lord was baptized in Jordan, the heavens were opened, and the Spirit descended like a dove, and abode upon Him, and, lo, the voice of the Father was heard, [2] like unto thunder, saying: This is My beloved Son, in Whom I am well pleased.

Verse. [3] The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven—

Answer. This is My beloved Son, in Whom I am well pleased.

Second Lesson. (lx. 1.)

ARISE, shine, [O Jerusalem,] for thy light is come, and the glory of the LORD is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising. Lift up thine eyes round about and see: all they gather themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see, and tremble; and thine heart shall rejoice and be enlarged, because the riches of the sea shall be poured in upon thee, the wealth of the Gentiles shall come unto thee; the multitude of camels shall cover thee, the dromedaries of Midian and [4] Ephah: all they from Saba shall come: they shall bring gold and incense, and they shall proclaim the praises of the LORD.

Second Responsory.

The Holy Ghost appeared in a bodily shape like a dove, and the voice of the Father was heard: This is My beloved Son, in Whom I am well pleased.

Verse. The heavens were opened unto him, and, lo, the voice of the Father was heard, like unto thunder, saying:

Answer. This is My beloved Son, in Whom I am well pleased.

Third Lesson. (Isa. lxi. 10.)

I WILL greatly rejoice in the LORD, and my soul shall be joyful in my God: for He hath clothed me with the garments of salvation, and hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord [5] GOD will cause righteousness and praise to spring forth before all the nations. (lxii. 1.) For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the Righteous One thereof go forth as brightness, and her Saviour as a lamp that burneth.

Third Responsory.

The kings of Tarshish and of the isles shall bring presents. The kings of Arabia and Saba shall offer gifts unto the Lord God.

Verse. All they from Saba shall come, they shall bring gold and incense.

Answer. The kings of Arabia and Saba shall offer gifts unto the Lord God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The kings of Arabia and Saba shall offer gifts unto the Lord God.

SECOND NOCTURN.

First Antiphon. Let all the earth worship Thee, and sing unto Thee: * let them sing praises to Thy name, O Lord.

Psalm LXV.

Make a joyful noise, &c., (*p.* 64.)

Second Antiphon. The kings of Tarshish and the isles shall bring presents * unto the Lord the King.

Psalm LXXI.

Give the king Thy judgment, &c., (*p.* 72.)

Third Antiphon. All nations whom Thou hast made shall come * and worship before Thee, O Lord.

Psalm LXXXV.

Bow down Thine ear, &c., (*p.* 82.)

Verse. The kings of Tarshish and of the isles shall bring presents.

Answer. The kings of Arabia and Saba shall offer gifts.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*2nd for Twelfth-Day.*)

DEARLY beloved brethren, rejoice in the Lord; again I say, rejoice. But a few days are past since the solemnity of Christ's Birth, and now the glorious light of His Manifestation is breaking upon us. On that day the Virgin brought Him forth, and on this the world knew Him. The Word made Flesh was pleased to reveal Himself by degrees to those for whom He had come. When JESUS was born He was manifested indeed to the believing, but hidden from His enemies. Already indeed the heavens declared the glory of God, and their sound went out into all lands, when the Herald Angels appeared to tell to the shepherds the glad tidings of a Saviour's Birth; and now the guiding star leadeth the wise men to worship Him, that from the rising of the sun to the going down thereof, the Birth of the true King may be known abroad; that through those wise men the kingdoms of the east might learn the great truth, and the Roman empire remain no more in darkness.

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[1] Matth. iii. 16, 17.

[2] Ps. xxviii. 3.

[3] Luke iii. 22.

[4] A country and tribe of the Midianites.

[5] The name.

Fourth Responsory.

Shine, shine, O Jerusalem, for thy light is come: and the glory of the LORD is risen upon thee.

Verse. And the Gentiles shall walk in thy light, and kings in the brightness of thy rising.

Answer. And the glory of the LORD is risen upon thee.

Fifth Lesson.

THE very cruelty of Herod, when he strove to crush at His birth this King Whom he alone feared, was made a blind means to carry out this dispensation of mercy. While the tyrant with horrid guilt sought to slay the little Child he did not know, amid an indiscriminate slaughter of innocents, his infamous act served to spread wider abroad the heaven-told news of the Birth of the Lord. Thus were these glad tidings loudly proclaimed, both by the novelty of their story, and the iniquity of their enemies. Then was the Saviour borne into Egypt, that that nation, of a long time hardened in idolatry, might by the mysterious virtue which went out of Him, even when His presence was unknown, be prepared for the saving light so soon to dawn on them, and might receive the Truth as a wanderer even before they had banished falsehood.

Fifth Responsory.

All they from Saba shall come, they shall bring gold and incense, and they shall show forth the praises of the LORD. Alleluia, Alleluia, Alleluia.

Verse. The kings of Tarshish and of the isles shall bring presents, the kings of Arabia and Saba shall offer gifts.

Answer. Alleluia, Alleluia, Alleluia.

Sixth Lesson.

DEARLY beloved brethren, we recognise in the wise men who came to worship Christ, the first-fruits of that dispensation to the Gentiles wherein we also are called and enlightened. Let us then keep this Feast with grateful hearts, in thanksgiving for our blessed hope, whereof it doth commemorate the dawn. From that worship paid to the new-born Christ is to be dated the entry of us Gentiles upon our heirship of God and co-heirship with Christ. Since that joyful day the Scriptures which testify of Christ have lain open for us as well as for the Jews. Yea, their blindness rejected that Truth, Which, since that day, hath shed Its bright beams upon all nations. Let all observance, then, be paid to this most sacred day, whereon the Author of our salvation was made manifest, and as the wise men fell down and worshipped Him in the manger, so let us fall down and worship Him enthroned Almighty in heaven. As they also opened their treasures and presented unto Him mystic and symbolic gifts, so let us strive to open our hearts to Him, and offer Him from thence some worthy offering.

Sixth Responsory.

There came wise men from the east to Jerusalem, asking and saying: Where is He That is born King of the Jews? for we have seen His star in the east, and are come to worship the Lord.

Verse. We have seen His star in the east.

Answer. And are come to worship the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And are come to worship the Lord.

THIRD NOCTURN.

Instead of the 1st Psalm the following is said just as given here.

Antiphon. O come, let us worship Him: for He is the Lord our God.

Psalm XCIV.

O COME, let us sing unto the LORD: let us make a joyful noise to the God of our salvation.

Let us come before His presence with thanksgiving, and make a joyful noise unto Him with psalms.

Antiphon. O come, let us worship Him: for He is the Lord our God.

For the LORD is a great God, and a great King above all gods.

In His hand are the inmost depths of the earth: and the heights of the hills are His also.

Antiphon. O come, let us worship Him: for He is the Lord our God.

For the sea is His, and He made it, and His hands formed the dry land.

Antiphon. O come, let us worship Him: for He is the Lord our God.

And we are the people of His pasture, and the sheep of His hand. To-day if ye will hear His voice, harden not your heart.

As in "the Provocation," and as in the day of "Temptation" in the wilderness, when your fathers tempted Me, and proved Me, and saw My works.

Antiphon. O come, let us worship Him: for He is the Lord our God.

Forty years long was I grieved with that generation, and said: It is a people that do alway err in their heart.

And they have not known My ways; unto whom I sware in My wrath that they should not enter into My rest.

Antiphon. O come, let us worship Him: for He is the Lord our God.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. O come, let us worship Him: for He is the Lord our God.

The Service then proceeds as usual.

Second Antiphon. O worship the LORD *—Alleluia—in His holy temple—Alleluia.

Psalm XCV.

O sing unto the LORD, &c., (*p.* 85.)

Third Antiphon. Worship God *—Alleluia—all ye His Angels—Alleluia.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 85.)

Verse. O worship the Lord—Alleluia.

Answer. In His holy temple—Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the king, behold there came wise men from the East to Jerusalem, saying: Where is He that is born King of the Jews? And so on.

Homily by Pope St Gregory [the Great.] (10*th on the Gospels.*)

Dearly beloved brethren, hear ye from the Gospel lesson how, when the King of heaven was born, the king of earth was troubled? The heights of heaven are opened and the depths of earth are stirred. Let us now consider the question, why, when the Redeemer was born, an angel brought the news to the shepherds of Judea, but a star led the wise men of the East to worship Him. It seemeth as if the Jews as reasonable creatures received a revelation from a reasonable being, that is, an angel, but the Gentiles without, being as brutes, are roused not by a voice, but by a sign, that is, a star. Hence Paul hath it: "a sign, not to them that believe, but to them that believe not: but prophesying serveth not for them that believe not, but for them which believe." (1 Cor. xiv. 22.) So the prophesying, (that is, of the angel) was given to them that believed, and the sign to them that believed not.

Seventh Responsory.

The star which the wise men had seen in the East, went before them, till they came where the young Child was. And when they saw the star, they rejoiced with exceeding great joy.

Verse. And when they were come into the house, they found the young Child with Mary His Mother, and fell down and worshipped Him.

Answer. And when they saw the star, they rejoiced with exceeding great joy.

Eighth Lesson.

THUS also we remark that afterwards the Redeemer was preached among the Gentiles not by Himself, but by His Apostles, even as, when a little Child, He is shown to them, not by the voice of angels, but merely by the vision of a star. When He Himself had begun to speak He was made known to us by speakers, but when He lay silent in the manger, by that silent testimony in heaven. But whether we consider the signs which accompanied His birth or His death, this thing is wonderful, namely, the hardness of heart of the Jews, who would not believe in Him either for prophesying or for miracles.

Eighth Responsory.

When the wise men saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they found the young Child with Mary His Mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

Verse. The star which the wise men had seen in the East, went before them, till it came and stood over where the young Child was.

Answer. And when they were come into the house, they found the young Child with Mary His Mother, and fell down and worshipped Him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And when they had opened their treasures, they presented unto Him gifts; gold, and frankincense, and myrrh.

Ninth Lesson.

ALL things which He had made, bore witness that their Maker was come. Let me reckon them after the manner of men. The heavens knew that He was God, and sent a star to shine over where He lay. The sea knew it, and bore Him up when He walked upon it. The earth knew it, and quaked when He died. The sun knew it, and was darkened. The rocks and walls knew it, and rent at the hour of His death. Hell knew it, and gave up the dead that were in it. And yet up to this very hour the hearts of the unbelieving Jews will not acknowledge that He to Whom all nature testified is their God, and, being more hardened than the rocks, refuse to be rent by repentance.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. The Lord our Saviour, * begotten before the day-star, and before the ages, is this day made manifest in the world.

Second Antiphon. O Jerusalem, * thy light is come, and the glory of the LORD is risen upon thee, and the Gentiles shall walk in thy light. Alleluia.

Third Antiphon. When the wise men * had opened their treasures, they presented unto the Lord gold, frankincense, and myrrh. Alleluia.

Fourth Antiphon. O ye seas and floods, * bless ye the Lord. O ye wells, bless ye the Lord. Alleluia.

Fifth Antiphon.

[1] Bright as a fiery beacon gleams
The guiding star, * whose mystic beams
Shone o'er the crib where, veiled in clay,
The new-born King of Glory lay.

When to the manger came the three,
They fell in worship on the knee,
Then to the King their gifts unfold,
The myrrh, the frankincense, and gold.

Chapter. (Isa. lx. 1.)

ARISE, shine, O Jerusalem, for thy light is come, and the glory of the LORD is risen upon thee.

Hymn.[2]

BETHLEHEM! of noblest cities,
None can once with thee compare;
Thou alone the Lord of heaven,
Didst for us Incarnate bear.

Fairer than the sun at morning,
Was the star that told His birth;
To the lands their God announcing,
Hid beneath a form of earth.

By its lambent beauty guided,
See, the Eastern Kings appear;
See them bend, their gifts to offer,—
Gifts of incense, gold, and myrrh.

Offerings of mystic meaning!—
Incense doth the God disclose;
Gold a Royal Child proclaimeth;
Myrrh a future tomb foreshows.

Holy JESU, in Thy brightness
To the Gentile world displayed!
With the Father and the Spirit,
Endless praise to Thee be paid.
Amen.

Verse. Worship God—Alleluia.

Answer. All ye His angels. Alleluia.

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[1] Two verses of an Hymn.

[2] Hymn by Aurelius Prudentius Clemens practically unchanged; translation by the Rev. E. Caswall.

Antiphon at the Song of Zacharias. This day is the Church joined unto the Heavenly Bridegroom, * since Christ hath washed away her sins in Jordan; the wise men hasten with gifts to the marriage supper of the King; and they that sit at meat together make merry with water turned into wine. Alleluia.

Prayer throughout the Office.

O GOD, Who by the leading of a star didst, as on this day, manifest Thine Only-begotten Son to the Gentiles, mercifully grant that we, which know Thee now by faith, may after this life have the fruition of Thy glorious Godhead; through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Last verse of the Hymn as at Compline.

Antiphon. The Lord our Saviour, &c., (*First Antiphon at Lauds.*)

In the Short Responsory instead of the Verse, "Thou That sittest at the right hand of the Father," *is said:*

Verse. Thou That art manifested unto us this day.

And the same alteration is made every day till the end of the Octave.

MARTYROLOGY.

On the morrow we call to mind the return of the Child Jesus out of Egypt.

Upon the same 7th day of January, were born into the better life—

At Nicomedia, for confessing Christ, in the persecution under the Emperor Galerius Maximian, the blessed martyr Lucian, priest of the Church of Antioch, distinguished for his learning and eloquence, whose praise hath been recorded by holy John Chrysostom. He is buried at Helenopolis in Bithynia.

At Antioch, the holy martyr the deacon Cleri, who on account of his glorious confession was seven times put to the torture, suffered long in prison, and at length was beheaded.

In the city of Heraclea, the holy martyrs Felix and Januarius.

On the same day, the holy martyr Julian.

In Denmark [in the year 1086], the holy martyr King Canute [IV.], whose feast is kept on January 19 [although not in England].

At Pavia, the holy confessor Crispin [I.], bishop of that see [in the year 248].

In Dacia, the holy bishop Nicetas, who by his preaching of the Gospel caused savage and barbarous tribes to become mild and gentle. [Fifth century.]

In Egypt, the blessed monk Theodore, who flourished in holiness in the time of the Emperor Constantine the Great, and of whom mention is made by holy Athanasius in the life of holy Anthony.

At Barcelona [in the year 1275], holy Raymond of Peñafuerte, of the order of Friars Preachers, famous for his holiness and teaching, whose feast we keep upon the 23rd day of this present month of January.

Chapter at the end. (Isa. lx. 6.)

ALL they from Saba shall come, they shall bring gold and incense, and they shall show forth the praises of the LORD.

TERCE.

The last verse of the Hymn is said thus:

JESU, Whom now the Gentiles see,
Father and Spirit, One and Three,
To Thee, one God, be glory given,
By men on earth, by Saints in heaven.
Amen.

Antiphon. O Jerusalem, * &c., (*Second Antiphon at Lauds.*)

Chapter and Prayer from Lauds.

Short Responsory.

The kings of Tarshish and of the isles shall bring presents. Alleluia, Alleluia.

Answer. The kings of Tarshish and of the isles shall bring presents. Alleluia, Alleluia.

Verse. The kings of Arabia and Saba shall offer gifts.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The kings of Tarshish and of the isles shall bring presents. Alleluia, Alleluia.

Verse. All they from Saba shall come. Alleluia.

Answer. They shall bring gold and incense. Alleluia.

SEXT.

The last verse of the Hymn is said thus:

JESU, by Gentiles now adored,
With Father and with Holy Ghost,
To Thee be praise, as God and Lord,
On earth as 'mid the Angelic host.
Amen.

Antiphon. When the wise men, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. lx. 4.)

LIFT up thine eyes round about, and see; all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side.

Short Responsory.

All they from Saba shall come. Alleluia, Alleluia.

Answer. All they from Saba shall come. Alleluia, Alleluia.

Verse. They shall bring gold and incense.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. All they from Saba shall come. Alleluia, Alleluia.

Verse. Worship the LORD. Alleluia.

Answer. In His holy courts. Alleluia.

NONE.

Last verse of the Hymn as at Compline.

Antiphon. Bright as a fiery beacon gleams, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Worship the LORD. Alleluia, Alleluia.

Answer. Worship the LORD. Alleluia, Alleluia.

Verse. In His holy courts.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Worship the LORD. Alleluia, Alleluia.

Verse. Worship God. Alleluia.

Answer. All ye His angels. Alleluia.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn and Verse and Answer from First Vespers.

Psalms as on Sunday.

Antiphon at the Song of the Blessed Virgin. This day we keep a holiday in honour of three wonders, * —this day a star led the wise men to the manger; this day at the marriage, water was made wine; this day was Christ, for our salvation, pleased to be baptized of John in Jordan. Alleluia.

If this day should be a Saturday, the following Commemoration is made of the Sunday within the Octave.

Antiphon. The Child JESUS tarried behind in Jerusalem, and His parents knew not of it, supposing Him to have been in the company: and they sought Him among their kinsfolk and acquaintance.

Verse. All they from Saba shall come. Alleluia.

Answer. They shall bring gold and incense. Alleluia.

Let us pray.

O LORD, we beseech Thee, mercifully to receive the prayers of Thy people which call upon Thee, and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same; through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

COMPLINE.

Last verse of the Hymn as before.

The following are the rules for the Service during the Octave of the Epiphany.

1. *If a Double Minor or Semidouble Feast occur, it is not transferred, but simplified. Only Doubles Major and Feasts of Doctors may be transferred. If Doubles Minor occur on a Double of the first class they are omitted that year. So also Simple Feasts which are otherwise merely commemorated.*

2. *The Service is precisely the same as on Twelfth-Day itself, except the differences hereafter immediately noted, and those given under the head of every day.*

3. *Mattins commence as usual with the following:*

Invitatory. Christ is made manifest unto us, * O come, let us worship Him.

Hymn. What makes thee, &c., (*Hymn at First Vespers.*)

4. *Except on the Sunday within the Octave, and on the Octave itself, the First Responsory is as follows:*

There are three precious gifts which the wise men offered unto the Lord on this day, and they speak a mystery of the things of God,—Gold, to show His kingly power; frankincense, for our Great High Priest; and myrrh, against the Lord's burying.

Verse. The wise men worshipped the Captain of our Salvation, as He lay in the manger, and when they had opened their treasures, they presented unto Him mystic gifts.

Answer. Gold, to show His kingly power; frankincense, for our Great High Priest; and myrrh, against the Lord's burying.

5. *The Third Nocturn begins as follows:*

First Antiphon. This man was born in her, * and the Highest Himself shall establish her.

Psalm LXXXVI.

Her foundation, &c., (*p.* 82.)

6. *Offices are hereafter given for five days within the Octave, besides the Octave-day itself, and the Sunday. These Offices are recited one after another on the five next week-days after the Feast. For example, if the Feast fell on a Saturday, the Office for the Second Day within the Octave would be said on Monday. The Lessons of the First Nocturns of these days are subject to the change mentioned in the eighth section.*

7. *The Antiphons are not doubled, except on the Octave-day.*

8. *On the First Sunday after the Epiphany is begun the First Epistle of St Paul to the Corinthians, which is continued on the following days till the Saturday inclusive. These Lessons are all given together at p.* 201. *To make room for them the Lessons from the Epistle to the Romans are omitted if need be. Hence, if the Feast fell on a Saturday, all the rest of the Epistle to the Romans would that year be omitted.*

9. *If the Feast fall on a Sunday, the Octave-day will do so too. Then the first Sunday after the Feast will be observed as the Octave-day, and the Office of the Sunday will be said on Saturday by anticipation, except the beginning of the First Epistle to the Corinthians, which will still be read on Sunday, and its place in the Sunday Office (said by anticipation on Saturday) is supplied with Lessons from the Epistle to the Romans, given on p.* 198.

Second Day within the Octave of the Epiphany.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (ix. 1.)

I SAY the truth in Christ, I lie not, my conscience bearing me witness in the Holy Ghost; that I have great heaviness and continual sorrow in my heart. For I could wish that myself were anathema from Christ for my brethren, my kinsmen according to the flesh; who are Israëlites; to whom pertaineth the adoption, and the glory, and the covenant, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom, as concerning the flesh, Christ came, Who is over all — God, blessed for ever. Amen.

Second Lesson.

NOT as though the word of God hath taken none effect. For they are not all Israëlites which are of Israël; neither, because they are the seed of Abraham, are they all children; but, "In Isaac shall thy seed be called;"[1] that is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed.—For this is the word of promise: [2] "At this time will I come, and Sarah shall have a son." And not only she, but when Rebecca also had conceived [twins] by the same our father Isaac.

Third Lesson.

FOR the children being not yet born, neither having done any good or evil, (that the purpose of God, according to election, might stand,) not of works, but of Him That calleth, it was said unto her: [3] "The elder shall serve the younger"—as it is written: [4] "Jacob have I loved, but Esau have I hated." What shall we say then? Is there unrighteousness with God? God forbid. For He saith to Moses: [5] "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion." So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*2nd on the Epiphany*, *30th on the Season.*)

WISE men came from the East to worship the Virgin's Son. This is the event which we this day commemorate, the occasion in honour of which this sermon is preached. On them that day first broke in gladness, which year by year, now cometh round to us for celebration. They were the first-fruits of that Gentile Church whereof we are the in-gathering. To us the voice of Apostles, to them a star, as a voice from heaven, proclaimed the advent of a Saviour; and to us the voice of the Apostolic preachers is also as a voice from heaven, a heaven declaring the glory of God.

Fifth Lesson.

GREAT is the mystery. While He lay in the manger, He drew to Himself wise men from the East; while He was unknown in the stable, He was recognised in the heavens; and, being recognised in the heavens, made Himself known in the stable. So this day is called in the Greek "Epiphaneia," which is, being interpreted, "Manifestation." Wherein is manifested both the greatness and the lowliness of Him, Whose greatness was attested in the stars of heaven, and Who, being sought on earth, is found so lowly that there is no room for Him in the inn. And yet, though to be found in fashion as a little Child wrapped in swaddling-clothes, He is the object of worship to the wise men and of terror to the godless.

Sixth Lesson.

FOR Herod feared when he heard from the wise men of Him Whom they sought, and of Whose birth they knew by the witness of a star. What will be the fearful judgment-seat of Him, Who, even as a Suckling, struck terror into haughty kings? How much wiser is the thought of those kings who seek Christ like the wise men, to worship Him, than of those who seek Him, like Herod, to slay Him! who seek to put Him to that same death, which He came to suffer from His enemies for their own salvation, and which, by His death, He hath trodden down! Kings will do well to fear Him Who now sitteth at the right hand of the Father, and Whom Herod feared when He hung upon His mother's breast.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. i.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by Pope St Gregory [the Great.] (*10th on the Gospels.*)

When Herod knew of the birth of our King, he betook himself to his cunning wiles, and lest he should be deprived of an earthly kingdom he desired the wise men to search diligently for the young Child, and when they had found Him, to bring him word again. He said, "that he also might come and worship Him," but, in reality, that, when he had found Him, he might put Him to death. But, behold, of how light weight is the malice of man, when it is tried against the counsel of God. It is written: "There is no wisdom, nor understanding, nor counsel, against the LORD," (Prov. xxi. 30.) So the star which the wise men saw in the East, still led them on; they found the new-born King, and presented unto Him gifts; then they were warned in a dream that they should not return to Herod. And as it came to pass that, when Herod sought JESUS, he could not find Him—even so is it with hypocrites, who, while they make pretence to seek the Lord to worship Him, find Him not.

Eighth Lesson.

IT is as well to know that it is one of the opinions of the Priscillianist heretics[6] that every man is born under the influence of a star; and, to confirm this notion, they bring forward the instance of the star of Bethlehem, which appeared when the Lord was born; and which they call His star, that is, the star ruling over His fate or destiny. But if we consider the words of the Gospel concerning this star, they are: "It went before, till it came and stood over where the young Child was." Whence we see that it was not the young Child Who followed the star, but the star which followed the young Child, as if to show that the young Child ruled the star, instead of the star ruling Him.

Ninth Lesson.

BUT I pray that the hearts of the faithful may ever be free from the thought that anything ruleth their destiny. In this world there is but One Who ruleth the destiny of man, even He Who made man; neither was man made for the stars, but the stars for man; and if we say that they rule his destiny, we set them above him for whose service they were made. When Jacob came out of his mother's womb, and his hand took hold on his elder brother Esau's heel, he could not have done so unless this his first movement had been behind his brother, and, nevertheless, such was not in after life the position of those two brethren whom their mother brought forth at one birth.

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[1] Gen. xxi. 12.
[2] Gen. xviii. 10.
[3] Gen. xxv. 23.
[4] Mal. i. 2, 3.
[5] Exod. xxxiii. 19.

[6] A branch of the Manichæan school, which arose in Spain towards the close of the fourth century.

LAUDS.

Antiphon at the Song of Zacharias. There came wise men from the East to Bethlehem to worship the Lord: * and when they had opened their treasures, they presented unto Him precious gifts; gold, as unto the Great King; frankincense as unto the true God; and myrrh for His burying. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. When the wise men saw the star, * they rejoiced with exceeding great joy; and when they were come into the house, they presented unto the Lord gold, frankincense, and myrrh. Alleluia.

Third Day within the Octave of the Epiphany.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xii. 1.)

I BESEECH you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not fashioned according to this world: but be ye transformed by the renewing of your mind: that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you: not to think of himself more highly than he ought to think; but so to think as to think soberly, according as God hath dealt to each man a measure of faith.

Second Lesson.

FOR as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another, and having gifts differing according to the grace that is given to us; whether prophecy, according to the proportion of faith; or ministry, in ministering; or he that teacheth, in teaching; he that exhorteth, in exhortation; he that giveth, in simplicity; he that ruleth, in carefulness; he that showeth mercy, in cheerfulness.

Third Lesson.

LET love be without hypocrisy. Abhor that which is evil, cleave to that which is good; be kindly affectioned one to another, with brotherly love, in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of the saints; given to hospitality. Bless them which persecute you: bless and curse not. Rejoice with them that do rejoice, and weep with them that weep; be of the same mind one toward another; setting not your heart on high things, but condescending to things that are lowly.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*2nd on the Epiphany.*)

MANY kings of the Jews had been born, and died, but which of them was sought after by wise men to worship him? Not one: for not one had been proclaimed by the voice of heaven. Let us not also pass by the fact that the enlightenment of the wise men standeth in strong contrast to the blindness of the Jews. The first came from far to find Him, Whom, being born in their midst, the second knew not.

Fifth Lesson.

THE wise men found the young Child among those who denied Him. These holy pilgrims came and worshipped the yet silent Christ in the land whose inhabitants, after He grew up and worked miracles, crucified Him. They worshipped in that tiny Body the God Whom, amid great signs and wonders, the Jews would not spare even as a man. They who saw the Star which shone at His birth, put it to more profit than they who saw the sun veiled at His death.

Sixth Lesson.

THE star which led the wise men towards the place where the new-born God dwelt with His Virgin Mother, ceased to shine when it came to the city of Jerusalem, while they were inquiring of the Jews where Christ should be born. The Jews answered them according to the testimony of the Divine Scriptures: "In Bethlehem of Judah: for thus it is written: And thou Bethlehem in the land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule My people Israël." What else are we to understand that God's Providence would here signify, than that there should remain among the Jews those Divine Writings only, whereby the Gentiles are enlightened, while they themselves remain dark?

THIRD NOCTURN

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the King, behold, there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by Pope St Gregory [the Great.] (*10th on the Gospels.*)

The wise men brought gold, frankincense, and myrrh. Gold is the fitting gift to a King, frankincense is offered in sacrifice to God, and with myrrh are embalmed the bodies of the dead. By the gifts, therefore, which they presented unto Him, the wise men set forth three things concerning Him unto Whom they offered them; by the gold, that He was King; by the frankincense, that He was God; and by the myrrh, that He was to die. There are some heretics who believe Him to be God, but confess not His Kingly dominion over all things; these offer unto Him frankincense, but refuse Him gold. There are some others who admit that He is King, but deny that He is God; these present unto Him gold, but will not give Him frankincense.

Eighth Lesson.

THERE are some other heretics who profess that Christ is both God and King, but not that He took a dying nature; these offer Him gold and frankincense, but not myrrh for the Manhood. Let us, however, present gold unto the new-born Lord, acknowledging His universal Kingship; let us offer unto Him frankincense, confessing that He Who hath been made manifest unto us in time, is God before time was; let us give unto Him myrrh, believing that He Who cannot suffer as touching His Godhead, was made capable of death as touching the manhood which He shareth with us.

Ninth Lesson.

THERE is also another signification in this gold, frankincense, and myrrh. Gold is a type of wisdom; as saith Solomon: [1] "In the mouth of the wise abideth a treasure to be desired." Frankincense, which is burnt in honour of God, is a figure of prayer; witness the words of the Psalmist, (Ps. cxl. 2:) "Let my prayer be set forth as incense before Thee." By myrrh is represented the putting to death of the body; as where the holy Church saith of her labourers who strive for God even unto death: "My hands dropped with myrrh." (Cant. v. 5.)

LAUDS.

Antiphon at the Song of Zacharias. Gold, frankincense, and myrrh, * are the three precious gifts which the wise men offered unto the Lord, as unto the Son of God, the Great King. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. O Christ, Thou Light of Light, Thou art made manifest, * and the wise men have presented unto Thee gifts. Alleluia, Alleluia, Alleluia.

Fourth Day within the Octave of the Epiphany.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xiii. 1.)

LET every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God. And they that resist earn for themselves damnation: for rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same; for he is the minister of God to thee for good.

Second Lesson.

BUT if thou do that which is evil, be afraid; for he beareth not the sword in vain. For he is the minister of God; a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject not only for wrath, but also for conscience' sake. For, for this cause pay ye tribute also: for they are God's ministers, attending continually upon Him for this very thing. Render, therefore, to all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour.

Third Lesson.

OWE no man anything, but to love one another; for he that loveth his neighbour, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying: "Thou shalt love thy neighbour as thyself." Love worketh no ill to his neighbour. Therefore love is the fulfilling of the law.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*1st for Twelfth-Day.*)

DEARLY beloved brethren, we have but lately celebrated that day whereon the inviolate virginity of Blessed Mary gave to man a Saviour. And now the venerable solemnity of the Epiphany giveth us a continuance of joy. So that by the nearness of these two holy Feasts, the freshness of our gladness and the quickening of our faith hath no time wherein to die away. And truly it concerneth the salvation of all men, that the Mediator between God and men is already made manifest before leaving the humble city of His birth.

Fifth Lesson.

IT is true that the Lord chose the nation of Israël, and in that nation one family, whence to take upon Him that nature which He shareth with all mankind, but, at the same time, He would not that the narrow walls of His Mother's house should imprison within them all the brightness of His appearing, and, as He was pleased to be born for all, so willed He to be forthwith made manifest to all. Three wise men in the East, therefore, saw a new and brilliant star, which, by excelling all others in brightness and beauty, attracted the eyes and thoughts of all beholders: and thereby it became at once evident that some new and great event had befallen.

Sixth Lesson.

THEN He Who had given the sign, gave understanding to those that saw it; and having given to them to understand that He was born, He gave them the grace to seek Him; and, being sought by them, was pleased to be found. The three wise men followed the guiding of the heavenly light, and, with their eyes firmly fixed upon the glory that went before them, were so led by the light of grace as to obtain the knowledge of truth. They, knowing that He was born a King, sought Him in the Royal City; but He Who had taken upon Him the form of a servant, and came not to judge but to be judged, had chosen Bethlehem for His birth, and Jerusalem for His Suffering.

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[1] Prov. xxi. 20. (LXX.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by Pope St Gregory [the Great.] (10*th on the Gospels.*)

The wise men teach us a great lesson in that "they departed into their own country another way." That which they did, ("being warned of God in a dream,") we ought to do. Our country is heaven; and, when we have once known JESUS, we can never get there by returning on the way wherein we walked before we knew Him. We have left our country far, by the way of pride, and disobedience, and worldliness, and forbidden indulgence: we must seek that heavenly Fatherland by tears, by subjection, by contempt of the things which are seen, and by curbing the fleshly appetites.

Eighth Lesson.

LET us then depart into our own country another way. They that have by enjoyment put themselves away from it, must seek it again by sorrow. Therefore, my dearly beloved brethren, it behoveth us to be ever fearful and watch, having continually before the eyes of our heart, on the one hand, the guilt of our doings, and, on the other, the judgment at the latter day. It behoveth us to think how that awful Judge will surely come, Whose judgment is hanging over us, and hath not yet fallen: the wrath to come is before sinners, and hath not yet smitten them: and the Judge yet tarrieth in order that, when He cometh, there may haply be less to condemn.

Ninth Lesson.

LET us afflict ourselves for our faults with weeping, and, with the Psalmist, "let us come before His Presence with thanksgiving." Let us take heed that we be not fooled by the appearance of earthly happiness, or seduced by the vanity of earthly pleasure. For the Judge is at hand, even He That saith: "Woe unto you that laugh now, for ye shall mourn and weep," (Luke vi. 25.) Hence also Solomon saith: "Even in laughter the heart is sorrowful; and the end of that mirth is heaviness," (Prov. xiv. 13.) And again: "I said of laughter, It is mad; and of mirth, What doeth it?" (Eccles. ii. 2.) And yet again: "The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth," (vii. 5.)

LAUDS.

Antiphon at the Song of Zacharias. We have seen His star * in the East, and are come with gifts to worship the Lord.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Herod inquired * of the wise men: What is the sign that ye have seen that a King is born? We have seen the shining of the star, the glory whereof enlighteneth the whole world."

Fifth Day within the Octave of the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xiv. 1.)

HIM that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things: another, who is weak, eateth herbs. Let not him that eateth despise him that eateth not: and let not him which eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own Master he standeth or falleth; yea, he shall be holden up: for God is able to make him stand.

Second Lesson.

FOR one man esteemeth one day above another; another esteemeth every day alike; let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that eateth, eateth to the Lord: for he giveth God thanks. And he that eateth not, to the Lord he eateth not, and giveth God thanks. For none of us liveth to himself, and none dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's.

Third Lesson.

FOR to this end Christ died and rose again, that He might be the Lord both of the dead and living. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment-seat of Christ. For it is written: "As I live, saith the Lord, unto Me every knee shall bow, and every tongue shall confess to God."[1] So then every one of us shall give account of himself to God. Let us not therefore judge one another any more.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [2] St Maximus, Bishop [of Turin.] (1*st on the Epiphany.*)

DEARLY beloved brethren, we are instructed by the tradition of the Fathers, that we have to keep holiday on this solemnity in honour of several joyful events. We are taught that on this day, our Lord Christ was, first, manifested to the Gentiles by the leading of a star; secondly, that being bidden to a marriage, He turned water into wine; and, thirdly, that He received baptism from John, whereby He hallowed the waters of the Jordan, and cleansed[1] him that baptised Him.

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[1] Isa. xlv. 23.

[2] The Martyrology for June 25, says:—"At Turin, the birthday of St Maximus, Bishop and Confessor, very famous for learning and holiness." He was born about the close of the fourth century, was Bishop of Turin at the beginning of the fifth, and died after 465, aged eighty or ninety years. Nothing more accurate is strictly historical.

Fifth Lesson.

WHICH of these events was the greatest, He knoweth by Whose Will they came to pass; for us it is needful to believe and doubt not that whatever was wrought was wrought for us. For to the Gentiles is given a hope of worshipping that Very God of Very God, to adore Whom the Chaldæans were led by the rays of a glorious star. So also He That by His Will changed water into wine, hath given us to drink of the cup of His Blood of the New Testament; and the Lamb of God baptized in the Jordan hath hallowed for us that saving Fountain wherein we are born again.

Sixth Lesson.

THEREFORE, my brethren, as we have lately celebrated with gladness the Festival of our Saviour's birth, so now it behoveth us with all earnestness to keep holy in His honour, this the birth-day of His wonder-working. And, verily, these three anniversaries are rightly on one day preached to us, who acknowledge the unspeakable mystery of the Trinity under the name of one God. By these miracles the Lord Christ our Redeemer willed to manifest to men some of the power of that Godhead, Which in Him lay hidden under the Manhood.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the king, behold, there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* ii.)

"We have seen His star in the East." In order that the Jews might be confounded by hearing from the Gentiles of the birth of Christ, the star rose in the East. They knew that it would come, by the prophecy of Balaam, whose successors they were. See the Book of Numbers, (xxiv. 17.) The star led the wise men to Judea, that the Priests, having it demanded of them where Christ should be born, might have no power to plead that they knew not of His coming.

Eighth Lesson.

"AND they said unto him, In Bethlehem of Judea,"—this is a mistake of copyists.[2] In our opinion, what the Evangelist wrote must have been, not "of Judea," but "of Judah." Thus it is in the Hebrew text.[3] Nor is there any town called Bethlehem among any other people, that this should be called "of Judea" to distinguish it. But it is fitly distinguished as "of Judah," because there is in Judea another Bethlehem, namely, the one in Galilee. See the Book of Joshua the son of Nun. (xix. 15.) Finally, the passage cited, which is in the prophet Micah, (v. 2,) hath: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah[, yet out of thee shall He come forth unto me that is to be ruler in Israël."]

Ninth Lesson.

"AND when they had opened their treasures they presented unto Him gifts, gold, and frankincense, and myrrh." The mystic meaning of these gifts is thus neatly expressed by Juvencus the Priest,[4]—

"To God made man, born Israel's King,
Frankincense, myrrh, and gold they bring."

"And being warned of God in a dream that they should not return to Herod, they departed into their own country another way." They who had presented unto the Lord gifts, were honoured by receiving a warning, not from an Angel, but from God Himself; whereas even Joseph was warned only by an Angel. They departed into their own country another way, that they might not be brought into contact with the unbelief of the Jews.

LAUDS.

Antiphon at the Song of Zacharias. All nations shall come * from afar, bringing their gifts with them. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. All they from Saba shall come, * they shall bring gold and incense. Alleluia, Alleluia.

Sixth Day within the Octave of the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xv. 1.)

WE then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of you please his neighbour in that which is good, to edification. For even Christ pleased not Himself, but, as it is written: [5] "The reproaches of them that reproached Thee fell on Me." For whatsoever things were written aforetime were written for our learning, that we, through patience and comfort of the Scriptures, might have hope.

Second Lesson.

NOW the God of patience and consolation grant you to be likeminded one toward another, according to Christ JESUS, that ye may with one mind and one mouth glorify God, even the Father of our Lord JESUS Christ.

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[1] Purificâsse.

[2] Which has since been corrected in the Latin Vulgate, which now reads, "In Bethlehem of Judah," but the accepted Greek text still retains the inaccuracy. The Missal agrees with the Vulgate.

[3] *I.e.*, (apparently) the Hebrew Gospel used by the Nazarenes, but now lost.

[4] C. Vettius Aquilinus Juvencus, of the fourth century, priest and poet, composed his Poem on the Gospels during the peace of Constantine.

[5] Ps. lxviii. 10.

Wherefore receive ye one another as Christ also received you, to the glory of God. For I say that JESUS Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers; but that the Gentiles glorify God for His mercy; as it is written: [1] "Therefore will I give thanks unto Thee, O Lord, among the heathen, and sing praises unto Thy Name." And again He saith: [2] "Rejoice, O ye nations, with His people." And again: [3] "O praise the LORD, all ye nations, and praise Him, all ye people."

Third Lesson.

AND again Isaias saith: [4] "There shall be a root of Jesse, and He That shall arise to reign over the Gentiles, in Him shall the Gentiles trust." Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, and in the power of the Holy Ghost. And I myself also am persuaded of you, my brethren, that ye also are full of love, filled with all knowledge, so that ye are able to admonish one another. Nevertheless, brethren, I have written the more boldly unto you in some sort, as putting you in mind; because of the grace that is given to me of God, that I should be the minister of JESUS Christ to the Gentiles, sanctifying the Gospel of God, that the offering of the Gentiles may be made acceptable and sanctified in the Holy Ghost.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Fulgentius,[5] Bishop [of Ruspa.] (*5th on Twelfth-Day.*)

THE same God Who in the Old Testament had commanded the first-fruits to be offered to Himself, being born as a man, Himself consecrated to His own worship the first-fruits of the nations. The Shepherds were the first-fruits of the Jews, and the wise men of the Gentiles. The first came from near at hand, the second from afar. "Where is He," say they, "that is born King of the Jews?" Herod, the king of the Jews, had already had children. Archelaus was born in a palace, Christ at an inn; Archelaus was laid in a silver cradle, Christ in a manger. And yet the wise men sought, not Archelaus, but Christ; they did not even name him that was born in a palace, but when they found Him That lay in a manger, they fell down and worshipped Him.

Fifth Lesson.

WHO is the King of the Jews? The Poor and the Rich, the Lowly and the Exalted One. Who is the King of the Jews? He Who, being carried at the breast, is adored as the Eternal; He Who lieth tiny in the manger, and is He Whom the heavens cannot contain; He Who is meanly wrapped in swaddling clothes, and is more glorious than all the stars. Why art thou troubled, O Herod? He that is born King of the Jews cometh not by carnal warfare to conquer other kings, but by a marvellous working, by dying, to subdue them to Himself. He is not born to be thy successor, but that the world may faithfully believe in Him. He cometh, not that He may fight in the flesh, but that He may conquer through the suffering of death.

Sixth Lesson.

THE little Child, Whom the wise men call the King of the Jews, is the Maker and Lord of Angels. If thou fearest Him at His birth, thou hast more reason to fear Him as the Almighty Judge. Fear Him, not as a pretender to thy kingdom, but fear Him as Him Who will pass a most just sentence of condemnation on thee because thou hast not believed in Him. "Go," said Herod, "and bring me word again, that I may come and worship Him also." We know thy cunning lying, thy godless unbelief, thine iniquitous treachery. The blood of the innocents which thou didst cruelly shed, is witness to us of what thou wouldst have done to Him.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 1.)

WHEN JESUS was born in Bethlehem of Judah, in the days of Herod the King, behold there came wise men from the East to Jerusalem, saying: Where is He That is born King of the Jews? And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Book* ii. *on Luke* ii.)

What are the gifts of the faithful and true? Gold to our King, frankincense to our God, and myrrh to Him Who died for us. The first is that whereof are made the royal honours of kings, the second is that mystic offering which is used in the worship of the Divine Power, and the third is that wherewith we pay respect to the dead, whose bodies it keepeth from corruption. My brethren, let us who hear and read these things, make offering out of what treasures we have—albeit we have it in earthen vessels. (2 Cor. iv. 7.) If we confess that all that we have, we have, not from ourselves, but from Christ, how much more should we confess that whatever we have is not our own, but Christ's?

Eighth Lesson.

THE wise men out of their treasures presented unto Him gifts. Wilt thou know how pleasing to Him they were? The star appeared to them, but disappeared when it came near Herod. Then it appeareth to them again, leading them on the way that led to Christ. This star then was the way, and we know that Christ calleth Himself "the Way." (John xiv. 6.) And truly also in the mystery of His Incarnation He is called a Star; as it is written: "There shall come forth a Star out of Jacob, and a Man shall rise out of Israël."[6] Where Christ is, there is a Star; yea, He is Himself "the bright and morning Star." (Apoc. xxii. 16.) And the light that leadeth to JESUS is His own.

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[1] Ps. xvii. 50.
[2] Deut. xxxii. 43 (LXX.)
[3] Ps. cxvi. 1.
[4] Isa. xi. 10 (LXX.)
[5] Fabius Claudius Gordianus Fulgentius, *born* 468; *cr.* bishop of Ruspa 508; *died* 533.
[6] Numb. xxiv. 17, where in the present text it is not "a man," but "a sceptre." The "man" is LXX.

Ninth Lesson.

REMARK another point. The wise men came by one way and departed by another. They that had seen Christ, knew Christ, and they departed better than they came. There are two ways,—the one which leadeth to destruction, the other which leadeth to the kingdom; the one is the way of sin, which leadeth to Herod; the other is Christ, the true Way, Who leadeth us home to the fatherland, from that journeying here, whereof it is said: "My soul hath long dwelt as an exile." (Ps. cxix. 5.)

LAUDS.

Antiphon at the Song of Zacharias. They that despised Thee * [1] shall come unto Thee, and shall bow themselves down at the Soles of Thy Feet.

VESPERS.

Antiphon at the Song of the Blessed Virgin. The wise men being warned * in a dream, departed into their own country another way.

Saturday within the Octave.

The Sabbath within Eight Days of the Epiphany.

The Vespers from the Chapter are as follows.

Chapter. (Rom. xii. 1.)

BRETHREN, I beseech you, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Hymn and Verse and Answer as on the Feast, (p. 186.)

Antiphon at the Song of the Blessed Virgin. The Child JESUS tarried behind in Jerusalem, * and His parents knew not of it, supposing Him to have been in the company; and they sought Him among their kinsfolk and acquaintance.

Prayer.

O LORD, we beseech Thee, mercifully to receive the prayers of Thy people which call upon Thee: and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then is made a Commemoration of the Epiphany. The Antiphon is that proper to that particular day within the Octave.

Verse. All they from Saba shall come—Alleluia.
Answer. They shall bring gold and incense—Alleluia.

Unless it be the Fifth Day within the Octave, in which case are said:

Verse. Worship God—Alleluia.
Answer. All ye His angels—Alleluia.

Prayer as on the Feast.
Should the Feast fall on a Sunday, and therefore the Office for the Sunday within the Octave be anticipated on Saturday, the above, being the First Vespers of the Sunday, are said on Friday evening.

First Sunday after the Twelfth-Day.

The Lord's Day within eight days of the Epiphany.

All is said as on the Feast, according to the rules given on p. 191, (which see) except what is otherwise given here.

MATTINS.

FIRST NOCTURN.

The following Lessons are only used when this Office is said by anticipation on Saturday. Otherwise the First Epistle to the Corinthians is begun. See p. 201.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (xvi. 1.)

I COMMEND unto you Phœbe our sister, who is a Deaconess of the Church which is at Cenchreæ, that ye receive her in the Lord as becometh Saints, and that ye assist her in whatsoever business she hath need of you: for she hath been a succourer of many, and of myself also. Greet Prisca, and Aquila, my helpers in Christ JESUS, (who have for my life laid down their own necks; unto whom not only I give thanks, but also all the Churches of the Gentiles) and the church that is in their house.

Second Lesson. (17.)

NOW I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not Christ our Lord, but their own belly: and by good words and fair speeches deceive the hearts of the simple. For your obedience is known everywhere abroad; I rejoice therefore in you. But I would have you wise unto that which is good, and simple concerning evil.

Third Lesson.

TIMOTHY my work-fellow, and Lucius and Jason, and Sosipater, my kinsmen, salute you. I, Tertius,[2] who wrote this Epistle, salute you in the Lord. Caius, mine host, and the whole Church, salute you. Erastus, the chamberlain of the city, saluteth you, and Quartus a brother. The grace of our Lord JESUS Christ be with you all. Amen.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*5th on the Epiphany.*)

IT is meet and right, dearly beloved brethren, yea, it is our bounden duty and godly service, to rejoice with full hearts upon those days which more especially set forth before us the workings of God's mercy; and to have in honourable memory those things that were done for our salvation. Hereto are we called by the seasons of the year which continually return, and notably by this present, which, after but a short time hath passed since that day whereon the Co-eternal Son of God was born of a Virgin, bringeth now the Feast of the Epiphany, hallowed by the Manifestation of the Lord.

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[1] Cf. Isa. lx. 14; Apoc. iii. 9.

[2] *I.e.*, the secretary of the Apostle.

Fifth Lesson.

IN this said Manifestation the good Providence of God hath appointed a strong bulwark to our faith. For now, while in solemn worship we call to mind how the childhood of the Saviour was adored in its first infancy, we receive from the original Scriptures the doctrine that Christ was born with the very nature of man. For this is that which maketh of sinners saints, even to believe that in one and the same our Lord JESUS Christ there is very Godhead and very Manhood—very Godhead, as touching Which, He, being in the form of God, is equal to the Father from everlasting to everlasting—and very Manhood, wherein He, taking upon Him the form of a servant, hath in these latter days been born Man.

Sixth Lesson.

FOR the strengthening of this our faith, which we profess in the face of every false doctrine, the mercy of God hath made it to come to pass that one of those peoples who dwell in the uttermost parts of the East, and excel in the skill of reading the stars, should see the sign of the birth of that Child Who was to reign over all Israël. There appeared to the eyes of wise men a new star of such passing beauty, as wrought in the minds of all that saw it the persuasion that the event, which is announced, was of an importance not to be neglected.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 42.)

WHEN JESUS was twelve years old they went up to Jerusalem, after the custom of the Feast, and when they had fulfilled the days, as they returned, the child JESUS tarried behind in Jerusalem. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* ii.)

We read that when He was twelve years old the Lord began to dispute. The number of His years was the same as the number of the Apostles whom He afterwards sent forth to preach the Faith. He Who, as touching His Manhood, was filled with wisdom and grace from God, was not careless of the parents of the same Manhood, and, after three days, was pleased to be found in the Temple: thereby foreshadowing that, after the three days of His victorious Passion, He That had been reckoned with the dead, would present Himself, living, to our faith, in His heavenly Kingship and Divine Majesty.

Eighth Lesson.

"HOW is it that ye sought Me?" Christ hath two Generations; one from His Father, another from His Mother. That from His Father is His Eternal Generation as God the Son; that from His Mother is that whereby He came to work for us and minister to us. Those acts, therefore, of His, which are above nature, beyond His age, and different to His custom, proceeded not from the strength of His Manhood, but from the power of His Godhead. On another occasion His Mother moveth Him to work a miracle; here He answereth her, because she treateth that which was of the Godhead, as though it had been of the Manhood. On this occasion it is said that He was twelve years old, but on the other He had already disciples. His mother had seen His wonders on the earlier occasion, and had learnt from her Son to call on the mightier nature for a work of power.[1]

Ninth Lesson.

"AND He came to Nazareth, and was subject unto them." No wonder that the great Teacher should practise. And shall we marvel how He Who was subject to His Mother, was about His Father's business? His subjection to His Mother proceeded, not from weakness, but from dutiful affection. Nevertheless, the false serpent lifteth its head from its cruel lair, and spitteth poison from its venomous breast. The heretics say that, as the Son was sent by the Father, therefore the Father is greater than the Son, and, if the Father be greater than the Son, there is that, than which the Son is less; yea, that He Who is sent, hath of necessity, need of some strengthening from outside Himself. He was subject to His Mother? Was He less than she? God forbid!

LAUDS.

Chapter. (Rom. xii. 1.)

BRETHREN, I beseech you by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.

Antiphon at the Song of Zacharias. The Child JESUS tarried behind in Jerusalem, * and His parents knew not of it, supposing Him to have been in the company; and they sought Him among their kinsfolk and acquaintance.

Prayer throughout the Office.

O LORD, we beseech Thee mercifully to receive the prayers of Thy people which call upon Thee; and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same, through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Epiphany. Antiphon and Prayer as on the Feast and the following.

Verse. All they from Saba shall come—Alleluia.
Answer. They shall bring gold and incense—Alleluia.

At Terce, Chapter and Prayer from Lauds.

SEXT.

Chapter. (Rom. xii. 3.)

FOR I say, through the grace given unto me, to every man that is among you: not to think of himself more highly than he ought to think; but so to think as to think soberly.

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[1] Translated directly from the works of the Saint. In the Breviary the passage has got corrupted, even to the substitution of a negative for an affirmative ("ne" for "ut.")

NONE.

Chapter. (Rom. xii. 4.)

FOR as we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another, in Christ JESUS our Lord.

VESPERS.

Antiphons, Chapter and Prayer from Lauds.

Psalms as on Sundays.

Hymn and Verse and Answer as at the First Vespers of the Epiphany.

Antiphon at the Song of the Blessed Virgin. Son, why hast Thou thus dealt with us? * Thy father and I have sought Thee sorrowing. How is it that ye sought Me? Wist ye not that I must be in My Father's house?

A Commemoration is made of the Epiphany. Antiphon and Prayer as at the Second Vespers of the Feast, and the Verse and Answer "All they from Saba, &c." *as at Lauds.*

Octave Day of the Epiphany.

The Eighth Day after the Epiphany.

Double.

All as on the Feast except as otherwise directed in the rules given on p. 191, *or given here.*

First Vespers as the First Vespers of the Feast, except the Prayer, which is taken from Lauds.

When this Octave Day falls on Sunday, the Vespers on Saturday are the First Vespers of the Octave, with a Commemoration of the Sunday within the Octave. This Commemoration is made by the Antiphon "Son, why hast Thou, &c.," *Verse and Answer,* "All they from Saba, &c.," *and the Prayer,* "O Lord, we beseech Thee, &c.," *as above. If the Octave Day falls on a Monday the same Commemoration is made on Sunday evening.*

MATINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season, that is, from 1 *Cor.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [1] St Gregory of Nazianzus, Patriarch [of Constantinople.] (*Discourse on the Epiphany.*)[2]

I AM not able to restrain the outbursts of my happiness. I feel changed and elated. I forget my own meanness while I undertake and try to discharge the office of the great John. It is true that I am not the Forerunner, but at least I come from the desert.[3] Christ is enlightened,[4] or rather, He enlighteneth us with His own light. Christ is baptized; let us go down with Him into the water, that we may come up with Him.

Fifth Lesson.

JOHN is baptizing. JESUS cometh. He cometh that He may make holy him who baptizeth Him; He cometh to bury the old Adam in the waters; He cometh to hallow the blessed flood of Jordan. He Who is Flesh and Spirit cometh to open for all that should ever be baptized that power of generation whereby new peoples are constantly begotten of water and the Holy Ghost. The Baptist will not receive Him. JESUS striveth with him. "I," saith John, "have need to be baptized of Thee." Thus speaketh the candle to the Sun, the voice to the Word.

Sixth Lesson.

JESUS came up out of the water, having, in a manner, washed the whole world, and brought it up with Him. And He saw the heavens opened (not divided,) even those heavens which Adam had once shut upon himself and us his descendants, —when the cherub's fiery sword barred the gates of Paradise. And the Holy Spirit bare witness, witness unto Him Who is of One Substance with Himself. And witness was given from Heaven, unto Him that came down from heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 29.)

AT that time: John seeth JESUS coming unto him, and saith: Behold the Lamb of God, behold Him That taketh away the sin of the world. And so on.

Homily by St Austin, Bishop [of Hippo.] (*6th Tract on John.*)

John knew JESUS even before He came to be baptized of him in Jordan, as we perceive by the words: "I have need to be baptized of Thee, and comest Thou to me?" Behold, how he knew that He was the Lord, how he knew that He was the Son of God! How do we prove that he knew that He it was Who should baptize with the Holy Ghost? Before the Lord came to the river, when many betook themselves to John to be baptized of him, the Baptist said: "I indeed baptize you with water: but One Mightier than I cometh; the latchet of Whose shoes I am not worthy to unloose: He shall baptize you with the Holy Ghost and with fire." (Luke iii. 16.) Behold, John knew this also.

Eighth Lesson.

YET John saith: "I knew Him not." Now, how are we to explain this without calling John a liar?—and God forbid that we should ever even think anything of the kind. Was it not that when the Dove descended on Christ, John then for the first time knew Him to have that peculiar attribute, that, whosoever should baptize with His Baptism, whether they were themselves just or unjust, the virtue of the Sacrament should proceed, not from them, but from Him on Whom abode the Dove; so that He is the real Baptizer in every Christian Baptism until the end of time, and it is in this sense that it is said of Him: "the Same is He Which baptizeth with the Holy Ghost?" Whether it be Peter, or Paul, or Judas, that performeth the ceremony, the real Baptizer and effectual Worker is Christ. For if the holiness of the baptism depended on the holiness of the particular officiator, no two baptisms would be exactly alike, and every one would be supposed to be more or less regenerated according as the minister who baptized him was more or less of a saint.

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[1] May 9.

[2] In the original called by one of the Greek names: "The Holy Lights."

[3] St Gregory was a comrade of St Basil, and was brought from a solitude at Seleucia to be Bishop of Constantinople.

[4] Enlightenment is an ancient term for Baptism, still used by the Greeks.

Ninth Lesson.

NOW, my brethren, understand me. The saints themselves, those good men who appertain to the Dove, those good men whose portion is in Jerusalem, those good men in the Church, of whom the Apostle saith, "the Lord knoweth them that are His," (2 Tim. ii. 19,) these good men differ one from another by diversities of graces, and are not all of the same worthiness. Some are holier than others, and some are better than others. Supposing then (for the sake of argument) that A is baptized by B, a righteous saint, and C is baptized by D who is less worthy in the sight of God, who hath attained only a lower degree in godliness, who is not so chaste, and whose life is not so good as B's: yet A and C receive just the same thing. And how is this, unless it be that it is Christ Himself Who is the effectual Baptizer?

LAUDS.

Prayer throughout the Office.

O GOD, Whose Only-begotten Son was made manifest in the substance of our flesh, mercifully grant that through Him our inward man may be changed into the likeness of Him Whose outward Man is made like unto us. Even the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, One God, world without end. *Amen.*

THE LESSONS FROM THE FIRST EPISTLE OF ST PAUL TO THE CORINTHIANS,

Commenced on the Sunday within the Octave of the Epiphany, and continued daily till the next Saturday.

Note 1. *If a Week-day in this week is observed as such, the Office is as in the Psalter, and what is not given there (for example, the Responsories,) is according to Ch. XXVII.* 5, *of the Pie.*

Note 2. *If the next Sunday be Septuagesima, then either on the preceding Saturday, or, failing that, the first day after the Octave which is not occupied by an Office with Nine Lessons, the Week-day Office is said with the following changes,—*

(*a.*) *The Lessons are those of the Third Nocturn of the Second Sunday after the Epiphany, namely, from St John ii.* 1, *with the Homily of St Austin upon the same, given on p.* 207.

(*b.*) *The Responsories are those given for the First Nocturn of the Third Sunday after the Epiphany* (*p.* 213), *namely:—First,* "O LORD, rebuke me not," &c. *Second,* "O God, Which satest," &c. *And Third,* "The Lord is at my right hand," &c.

(*c.*) *The Antiphon at the Song of Zacharias is that given in the Commemoration of the Second Sunday after the Epiphany, at Lauds, on the Feast of the Holy Name, p.* 208, *namely:* "There was a marriage in Cana," &c.

(*d.*) *The Prayer is from the same, namely,* "Almighty and everlasting God, Who dost govern," &c.

If a Double Feast fall on this Saturday, the Ninth Lesson will be the Homily on St John for the Second Sunday, with a Commemoration at Lauds by the Antiphon for that Sunday given at the Feast of the Holy Name, with Verse and Answer of Ferial Lauds, and the Prayer of the Second Sunday, after which no more notice is taken of it.

First Sunday after the Epiphany.

The First Lord's Day after the Epiphany.

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle Paul to the Corinthians[1] (i. 1.)

PAUL, called to be an Apostle of JESUS Christ, through the will of God, and Sosthenes our brother, unto the Church of God which is at Corinth, to them that are sanctified in Christ JESUS, called to be Saints, with all that in every place, whether their's or our's, call upon the Name of JESUS Christ our Lord. Grace be unto you, and peace from God our Father, and from the Lord JESUS Christ.

Second Lesson.

I THANK my God always on your behalf, for the grace of God which is given you in Christ JESUS: that in everything ye are enriched in Him, in all utterance and in all knowledge; even as the testimony of Christ was confirmed in you; so that ye are wanting in no grace, waiting for the appearing of our Lord JESUS Christ, Who shall also confirm you unto the end, that ye may be blameless in the day of the coming of our Lord JESUS Christ. God is faithful by Whom ye were called unto the fellowship of His Son JESUS Christ our Lord.

Third Lesson.

NOW I beseech you, brethren, by the Name of our Lord JESUS Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind, and in the same judgment. For it hath been declared to me of you, my brethren, by them which are of the house of Chloë, that there are contentions among you. Now this I mean, that every one of you saith: I am of Paul; and, I of Apollos; and, I of Cephas; and, I of Christ. Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?

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[1] Archbishop Kenrick says:—"The First Epistle to the Corinthians was written from Ephesus, about the year of our Lord 56: or as Olshausen insists, 59. Corinth, the capital of Achaia, and of all Greece after the fall of Athens, B.C. 86, . . . had received the faith, by the preaching of St Paul, about the year 52."

Monday.

Second Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (ii. 1.)

AND I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of Christ. For I deemed not myself to know anything among you, save JESUS Christ, and Him crucified. And I was with you in weakness, and in fear, and in much trembling; and my speech and my preaching were not with persuasive words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God.

Second Lesson.

HOWBEIT, we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to nought; but we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory, which none of the princes of this world knew; for had they known it, they would never have crucified the Lord of glory. But as it is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.[1]

Third Lesson.

BUT God hath revealed them unto us by His Spirit: for the Spirit searcheth out all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of the man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the Spirit Which is of God, that we might know the things that are freely given to us of God: which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual.

Tuesday.

Third Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (v. 1.)

IT is actually reported that there is fornication among you, and such fornication as is not named even among the Gentiles, that one should have his father's wife. And ye are puffed up; and have not rather mourned, that he that hath done this deed might be taken away from among you. But I, verily, as absent in body, but present in spirit, have judged already, as though I were present, him that hath so done this deed; in the name of our Lord JESUS Christ, when ye are gathered together, my spirit also being with you, with the power of our Lord JESUS Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of our Lord JESUS Christ.

Second Lesson.

YOUR glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover also hath been sacrificed: therefore let us keep the feast, not with old leaven, neither with leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

Third Lesson.

I WROTE unto you in an epistle: Company not with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters: for then must ye needs go out of the world. But now I have written unto you, not to keep company: if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner: with such an one, no, not to eat.

Wednesday.

Fourth Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vi. 1.)

DARE any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge Angels? How much more, things that pertain to this life? If, then, ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the Church. I speak to your shame. Is it so that there is not a wise man among you, that shall be able to judge between his brethren? But brother goeth to law with brother, and that before the unbelievers.

Second Lesson.

NOW, therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? Why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the kingdom of God. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of our Lord JESUS Christ, and in the Spirit of our God.

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[1] Perhaps meant for a quotation from Isa. lxiv. 4, but the late Dr Neale inclined to the belief that it was from some early Christian composition.

Third Lesson.

ALL things are lawful unto me, but all things are not expedient. All things are lawful for me, but I will not be brought under the power of any. Meats for the belly, and the belly for meats: but God shall destroy both it and them. Now, the body is not for fornication, but for the Lord, and the Lord for the body. And God hath both raised up the Lord: and will also raise up us by His Own power. Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ, and make them the members of an harlot? God forbid. What? Know ye not that he which is joined to an harlot is made one body? For "the two," saith He, "shall be one flesh."[1] But he that is joined unto the Lord is one spirit. Flee fornication.

Thursday.

Fifth Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vii. 1.)

NOW concerning the things whereof ye wrote unto me: it is good for a man not to touch a woman; nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render the debt unto the wife; and likewise also the wife unto the husband. The wife hath not power of her own body, but the husband: and likewise also the husband hath not power of his own body, but the wife.

Second Lesson.

DEFRAUD ye not one the other, except perchance it be with consent, for a time, that ye may give yourselves to prayer; and come together again, that Satan tempt you not for your incontinency. But I speak this by permission, not of commandment. For I would that ye all were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. But I say to the unmarried and widows: it is good for them if they abide even as I. But if they have not continency, let them marry. For it is better to marry than to burn.

Third Lesson.

AND unto the married I command, not I, but the Lord; let not the wife depart from her husband; but if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband leave his wife. For to the rest speak I, not the Lord: If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not leave her. And the woman which believeth, and hath an husband which believeth not, and he be pleased to dwell with her, let her not leave her husband; for the unbelieving husband is sanctified by the believing wife, and the unbelieving wife is sanctified by the believing husband; else were your children unclean, but now are they holy.

Friday.

Sixth Day.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xiii. 1.)

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Second Lesson.

CHARITY suffereth long, and is kind: charity envieth not, vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things. Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away.

Third Lesson.

WHEN I was a child, I spake as a child, I felt as a child, I thought as a child. But now that I am become a man, I put away childish things. Now, we see in a mirror darkly; but then, face to face. Now, I know in part; but then shall I know even as also I have been known. And now abideth faith, hope, love, these three: but the greatest of these is love.

Saturday.

The Sabbath.

If the next day be Septuagesima Sunday, then a peculiar Office is sometimes said on this day, (see Note 2, p. 201,) in which case the following Lessons are simply omitted.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xvi. 1.)

NOW concerning the collection for the Saints, as I have given order to the Churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store whatsoever pleaseth him, that there be no gatherings when I come. And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me.

Second Lesson.

NOW I will come unto you, when I shall pass through Macedonia, for I do pass through Macedonia. And it may be that I will abide, yea, and winter with you; that ye may bring me on my journey whithersoever I go. For I would not see you only in passing; but I trust to tarry a while with you, if the Lord permit. But I will tarry at Ephesus until Pentecost. For a great door and evident is opened unto me, and there are many adversaries.

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[1] Gen. ii. 24.

Third Lesson.

NOW, if Timothy come, see that he be with you without fear: for he worketh the work of the Lord, as I also do. Let no man therefore despise him: but conduct him forth in peace, that he may come unto me: for I look for him with the brethren. As touching our brother Apollos, I tell you that I greatly desired him to come unto you with the brethren: but his will was not at all to come at this time: but he will come when he shall have convenient time. Watch ye; stand fast in the faith; quit you like men, and be strong. Let all your things be done with charity.

Vespers are always the First Vespers of the Feast of the Holy Name, except when the next day is Septuagesima Sunday, in which case the Feast of the Holy Name is transferred to Jan. 28, (*which see,*) *and these Vespers are, from the Chapter, of Septuagesima, with the Farewell to the Alleluia, all the Office between this and that, being that year omitted.*

Second Sunday after the Epiphany.

Feast of the Most Holy Name of JESUS.[1]

Double of the Second Class.

All as on ordinary Sundays, except what is otherwise given here.

FIRST VESPERS.

First four Psalms as on Sundays.

First Antiphon. [2] Whosoever shall call on the name of the LORD shall be saved.

Second Antiphon. Holy and terrible is His Name; the fear of the LORD is the beginning of wisdom.

Third Antiphon. [3] Yet will I rejoice in the LORD: I will joy in the God of my salvation.

Fourth Antiphon. From the rising of the sun unto the going down of the same the LORD'S Name is to be praised.

Fifth Antiphon. I will offer the sacrifice of thanksgiving, and will call upon the Name of the LORD.

Psalm CXV.

I believed, therefore have I spoken, &c., (*p.* 105.)

Hymn.[4]

JESUS! the very thought of Thee
With sweetness fills the breast!
Yet sweeter far Thy Face to see
And in Thy Presence rest.

No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than JESU'S Name,
The Saviour of mankind!

O hope of every contrite heart!
O joy of all the meek!
To those who fall, how kind Thou art!
How good to those who seek!

But what to those who find? Ah! this
Nor tongue nor pen can show—
The love of JESUS, what it is,
None but His loved-ones know.

JESUS! our only joy be Thou,
As Thou our prize shalt be;
In Thee be all our glory now,
And through eternity! Amen.

Verse. Blessed be the Name of the LORD—Alleluia.

Answer. From this time forth, and for evermore—Alleluia.

Antiphon at the Song of the Blessed Virgin. He That is mighty hath done to me great things, and holy is His Name—Alleluia.

Prayer throughout the Office.

O GOD, Who hast appointed Thine Only-begotten Son to be the Saviour of mankind, and hast commanded that His Name should be called JESUS, mercifully grant that we who here on earth do worship that His most Holy Name may be made glad in heaven by His Presence. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Commemoration of the First Vespers of the SUNDAY.

Antiphon. God hath holpen His servant Israël: as He spake to Abraham and to his seed, to exalt them of low degree for ever and ever.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer.

ALMIGHTY and everlasting God, Who dost govern all things in heaven and earth, mercifully hear the supplication of Thy people, and grant us Thy peace all the days of our life. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATINS.

Invitatory. The Name which shall be called Wonderful,[5] the Name of JESUS is the Name which is above every name.[6] * O come, let us worship Him.

[7] *Hymn.*

O JESU, King most wonderful!
Thou Conqueror renowned!
Thou sweetness most ineffable!
In Whom all joys are found!

When once Thou visitest the heart,
Then truth begins to shine;
Then earthly vanities depart;
Then kindles love divine.

O JESU, Light of all below!
Thou Fount of life and fire!
Surpassing all the joys we know,
All that we can desire.

May every heart confess Thy Name,
And ever Thee adore;
And seeking Thee, itself inflame
To seek Thee more and more.

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[1] In the original this Office is not given here, but in the Proper Offices of Festivals. It is inserted here, 1st, because it is nearly always so in practice; and 2ndly, as a specimen of the application of the General Rubrics.

[2] Joel ii. 32; Rom. x. 13.

[3] Hab. iii. 18.

[4] Except the last verse, selected from a hymn by St Bernard: translation by the Rev. E. Caswall.

[5] Isa. ix. 6.

[6] Phil. ii. 9.

[7] Except the last verse, selected from a hymn by St Bernard, very slightly altered: translation by the Rev. E. Caswall.

Thee may our tongues for ever bless,
Thee may we love alone;
And ever in our lives express
The image of Thine own. Amen.

FIRST NOCTURN.

First Antiphon. O LORD our Ruler, how excellent is Thy Name in all the earth.

Psalm VIII., commencing with the 2nd verse.

Who hast set, &c., (*p.* 4.)

Second Antiphon. [1] At the Name of JESUS, let every knee bow, of things in heaven, and things in earth, and things under the earth.

Psalm XVIII.

The heavens declare, &c., (*p.* 10.)

Third Antiphon. [2] Praise the LORD and call upon His Name: remember that His Name is exalted.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.* 26.)

Verse. [3] For Thy Name's sake, O LORD, pardon mine iniquity.
Answer. For it is great.

First Lesson.

The Lesson is taken from the Acts of the Apostles (iii. 1.)

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.[4] And a certain man, lame from his mother's womb, was carried; whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple. Who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said: Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said: Silver and gold have I none, but such as I have give I thee; in the Name of JESUS Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up, and immediately his feet and soles received strength. And he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God.

First Responsory.

Behold, thou shalt conceive, and bring forth a Son, and shalt call His Name JESUS; for He shall save His people from their sins.
Verse. His Name was called JESUS, which was so named of the Angel, before He was conceived in the womb.
Answer. For He shall save His people from their sins.

Second Lesson.

AND all the people saw him walking, and praising God. And they knew that it was he which sat for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at that which had happened unto him. And, as he held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people: Ye men of Israël, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or strength we had made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son JESUS, Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Author of life, Whom God hath raised from the dead, whereof we are witnesses. And His Name, through faith in His Name, hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

Second Responsory.

[5] Blessed is Thy Name, O God of our fathers, for in wrath Thou wilt remember mercy. And in the time of tribulation Thou forgivest the sins of them that call upon Thee.
Verse. [6] And blessed be Thy glorious Name for ever, O Thou Who only doest wondrous things!
Answer. And in the time of tribulation Thou forgivest the sins of them that call upon Thee.

Third Lesson. (iv. 5.)

AND it came to pass on the morrow, that their rulers, and elders, and scribes of Jerusalem, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the priests' kindred, were gathered together. And when they had set them in the midst, they asked: By what power, or by what name have ye done this? Then Peter, filled with the Holy Ghost, said unto them: Ye rulers and elders of the people, hearken: If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israël, that by the Name of our Lord JESUS Christ of Nazareth, Whom ye crucified, Whom God raised from the dead, even by Him doth this man stand here before you whole. This[7] is the stone which was set at nought of you builders, which is become the head of the corner; neither is there salvation in any other. For there is no other Name under heaven given among men, whereby ye must be saved.

Third Responsory.

[8] I will praise Thy Name continually; yea, I will praise it with thanksgiving.
Verse. [9] I will be glad and rejoice in Thee: I will sing praise to Thy Name, O Thou Most High.
Answer. Yea, I will praise it with thanksgiving.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Yea, I will praise it with thanksgiving.

SECOND NOCTURN.

First Antiphon. They shall be mindful of Thy Name, O Lord, unto all generations.

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[1] Phil. ii. 10.
[2] Isa. xii. 4.
[3] Ps. xxiv. 11.
[4] *I.e.*, None.
[5] Tobias iii. 13.
[6] Ps. lxxi. 18, 19.
[7] Ps. cxvii. 22.
[8] Ecclus. li. 15.
[9] Ps. ix. 3.

Psalm XLIV.

My heart is overflowing, &c., (*p.* 54.)

Second Antiphon. [1] O magnify the LORD with me, and let us exalt His Name together.

Psalm XLV.

God is our refuge, &c., (*p.* 55.)

Third Antiphon. [2] All nations whom Thou hast made, shall come and worship before Thee, O Lord, and shall glorify Thy Name.

Psalm LXXXVI.

Her foundation, &c., (*p.* 82.)

Verse. [3] For the glory of Thy Name, deliver us, O Lord.

Answer. And forgive our sins, for Thy Name's sake.

Fourth Lesson.

The Lesson is taken from the Sermons of [4] St Bernard, Abbat [of Clairvaux.] (15*th on the Song of Songs.*)

IT is not idly that the Holy Ghost likeneth the Name of the Bridegroom to oil, when He maketh the Bride say to the Bridegroom: "Thy Name is as oil poured forth."[5] Oil indeed giveth light, meat, and unction. It feedeth fire, it nourisheth the flesh, it sootheth pain; it is light, food, and healing. Behold, Thus also is the Name of the Bridegroom. To preach it, is to give light; to think of it, is to feed the soul; to call on it, is to win grace and unction. Let us take it point by point. What, thinkest thou, hath made the light of faith so suddenly and so brightly to shine in the whole world but the preaching of the Name of JESUS? Is it not in the light of this Name that God hath called us into His marvellous light, even that light wherewith we being enlightened, and in His light seeing light,[6] Paul saith truly of us: "Ye were sometimes darkness, but now are ye light in the Lord."[7]

Fourth Responsory.

[8] Let them that know Thy Name put their trust in Thee; for Thou, LORD, hast not forsaken them that seek Thee.

Verse. [9] Arise, O Lord, help us, and redeem us for Thy Name's sake.

Answer. For Thou, LORD, hast not forsaken them that seek Thee.

Fifth Lesson.

THIS is the Name which the Apostle was commanded to bear before Gentiles, and kings, and the children of Israël, the Name which he bore as a light to enlighten his people, crying everywhere: [10] "The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light, let us walk honestly as in the day." He pointed out to all that candle set upon a candlestick, preaching in every place JESUS and Him crucified. How did that Name shine forth and dazzle every eye that beheld it, when it came like lightning out of the mouth of Peter to give bodily strength to the feet of the lame man, and to clear the sight of many a blind soul? Cast he not fire when he said: "In the Name of JESUS Christ of Nazareth, rise up and walk?"

Fifth Responsory.

[11] Let us praise Thy great Name, for it is terrible and holy.

Verse. [12] Some trust in chariots, and some in horses, but we will call upon the Name of the LORD our God.

Answer. For it is terrible and holy.

Sixth Lesson.

THE Name of JESUS is not a Name of light only, but it is meat also. Dost thou ever call it to mind, and remain unstrengthened? Is there anything like it to enrich the soul of him that thinketh of it? What is there like it to restore the fagged senses, to fortify strength, to give birth to good lives and pure affections? The soul is fed on husks if that whereon it feedeth lack seasoning with this salt. If thou writest, thou hast no meaning for me if I read not of JESUS there. If thou preach, or dispute, thou hast no meaning for me if I hear not of JESUS there. The mention of JESUS is honey in the mouth, music in the ear, and gladness in the heart. It is our healing too. Is any sorrowful among us? Let the thought of JESUS come into his heart, and spring to his mouth. Behold, when the day of that Name beginneth to break, every cloud will flee away, and there will be a great calm. Doth any fall into sin? Doth any draw nigh to an hopeless death? And if he but call on the life-giving Name of JESUS, will he not draw the breath of a new life again?

Sixth Responsory.

[13] O LORD, let all those that put their trust in Thee rejoice, let them ever shout for joy because Thou dwellest in them; let them also that love Thy Name be joyful in Thee.

Verse. [14] They shall walk, O LORD, in the light of Thy countenance; and in Thy Name shall they rejoice all the day.

Answer. Let them also that love Thy Name be joyful in Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let them also that love Thy Name be joyful in Thee.

THIRD NOCTURN.

First Antiphon. Sing unto the LORD, and bless His Name: show forth His salvation from day to day.

Psalm XCV.

O sing unto the LORD, &c. (*p.* 85.)

Second Antiphon. [15] According to Thy Name, O God, so is Thy praise unto the ends of the earth; Thy right hand is full of righteousness.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. [16] Sing unto God, sing praises to His Name; spread a path before Him That rideth upon the heavens: the LORD is His Name.

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[1] Ps. xxxiii. 4.
[2] Ps. lxxxv. 9.
[3] Ps. lxxviii. 9.
[4] Aug. 20.
[5] Cant. i. 3, where spiced, or perfumed oil (*i.e.*, ointment) seems to be meant. So Gesenius.
[6] Ps. xxxv. 10.
[7] Eph. v. 8.
[8] Ps. ix. 11.
[9] Ps. xliii. 26.
[10] Rom. xiii. 12.
[11] Ps. xcviii. 3.
[12] Ps. xix. 8.
[13] Ps. v. 12.
[14] Ps. lxxxviii. 16, 17.
[15] Ps. xlvii. 11.
[16] Ps. lxvii. 5.

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 89.)

Verse. [1] Give unto the LORD glory and honour.
Answer. Give unto the LORD the glory due unto His Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 21.)

At that time: When eight days were accomplished for the circumcising of the Child, His Name was called JESUS. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*1st on the Circumcision.*)

Behold a mystery, great and full of wonder! The Child is circumcised, and His Name is called JESUS. Why are these two things thus mentioned together? It would seem that circumcision should rather be for the saved than for the Saviour; that the Saviour ought rather to be Circumciser than circumcised. But behold here the Mediator between God and men, how even from His childhood He joineth the things of the Highest to the things of the lowest, the things of God to the things of men. He is born of a woman, but her womb is made fruitful without the loss of the flower of her virginity. He is wrapped in swaddling-bands, but these swaddling-bands are a theme for the jubilation of angels. He is laid in a manger, but a bright star standeth in heaven over the place. So also in His circumcision, the ceremony gave proof of the reality of the Manhood which He had taken, and that Name which is above every name proclaimed the glory of His Blessed Majesty. As very son of Abraham He underwent circumcision; He assumed the Name of JESUS as very Son of God.

Seventh Responsory.

[2] Sorrow and trouble did I find. Then called I upon the Name of the LORD.
Verse. [3] The Name of the LORD is a strong tower; I trusted in Him and I am helped.
Answer. Then called I upon the Name of the LORD.

Eighth Lesson.

My JESUS beareth not that Name as others have borne it before Him, as a vain and empty title. It is not in Him the shadow of a great Name, but the very meaning of that Name. That His Name was revealed from heaven, is attested by the Evangelist, where it is written, "Which was so named of the Angel before He was conceived in the womb." After JESUS was born, men called Him JESUS, but angels called Him JESUS, before He was conceived in the womb. The One Lord is the Saviour of angels and of men; of men, since His Incarnation; of angels, from the beginning of their creation. "His Name," saith the Evangelist, "was called JESUS, which was so named of the Angel before He was conceived in the womb." In the mouth therefore of two or three witnesses is every word established;[4] and that word whereof the Prophet spoke as cut short,[5] is set forth at length in the Gospel—the Word made Flesh.

Eighth Responsory.

O Lord, [6] I will wait on Thy Name. For it is good before Thy Saints.
Verse. [7] To give thanks unto Thy Holy Name, and to triumph in Thy praise.
Answer. For it is good before Thy Saints.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. For it is good before Thy Saints.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

(*Of the Second Sunday after the Epiphany.*)

The Lesson is taken from the Holy Gospel according to John (ii. 1.)

At that time: There was a marriage in Cana of Galilee, and the mother of JESUS was there. And both JESUS was called, and His disciples, to the marriage. And so on.

Homily by St Austin, Bishop [of Hippo.] (*9th Tract on John.*)

Even setting aside any mystical interpretation, the fact that the Lord was pleased to be asked, and to go to a marriage, showeth plainly enough that He is the Author and Blesser of marriage. There were yet to be those of whom the Apostle hath warned us as "forbidding to marry;"[8] who say that marriage is a bad thing in itself, and a work of the devil. Yet we read in the [9] Gospel that when the Lord was asked, "Is it lawful for a man to put away his wife for every cause?" He answered that it was not lawful, except it were for fornication. In which answer ye will remember that He used these words: "What God hath joined together, let not man put asunder."[10] (*Eighth Lesson of the Sunday.*) They who are well instructed in the Catholic religion know that God is the Author and Blesser of marriage; and that, whereas joining together in marriage is of God, divorce is of the devil. But it is lawful for a man to put away his wife in case of fornication,[11] for by not keeping a wife's faith to her husband she herself hath first willed not to be wife. They also who have made a vow of their virginity to God and have thereby attained to an higher degree of honour and holiness in the Church, are not unmarried, for they are a special part of the marriage of the whole Church, which is the Bride of Christ. (*Ninth Lesson of the Sunday.*) The Lord, being asked, went to the marriage, to strengthen the marriage tie, and to shed light on the hidden meaning of matrimony. In that marriage feast the Bridegroom to whom it was said, "Thou hast kept the good wine until now," was a figure of the Lord Christ, Who hath kept until now the good wine, namely the Gospel.

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[1] Ps. xxviii. 2.

[2] Ps. cxiv. 3, 4.

[3] Prov. xviii. 10; Ps. xxvii. 7.

[4] Matth. xviii. 16; Deut. xix. 15.

[5] The allusion is apparently to the LXX. version of Isa. x. 22, which reads: "For though thy people Israël be as the sand of the sea, the remnant shall be saved; for He will finish the word and cut it short in righteousness, because a short word will God, the Lord of powers, make in the whole world"—quoted in Rom. ix. 27, 28.

[6] Ps. li. 11.

[7] Ps. cv. 47.

[8] 1 Tim. iv. 3.

[9] Matth. xix. 3 et seq.

[10] A person bound to the recitation of the Divine Office would satisfy the obligation by reading to this point only.

[11] Quia ipsa esse uxor prior noluit, quæ fidem conjugalem marito non servavit. As the Church teaches that a marriage once validly contracted and consummated is indissoluble, two explanations have been given to Matth. xix. 9. (1) That "porneia" is there used synonymously with "moicheia," and a separation à mensâ et toro is meant; (2) that the case referred to is that given in Deut. xxii. 21.

The Hymn, "We praise Thee, O God, &c." *is said.*

LAUDS.

First Antiphon. [1] Thy Name is as oil * poured forth, therefore do the virgins love Thee.

Second Antiphon. [2] Know ye that the LORD He is God, * and His Name endureth for ever.

Third Antiphon. My soul thirsteth * for Thy Holy Name, O Lord.

Fourth Antiphon. [3] Blessed is the Holy Name of Thy glory, and worthy to be praised, and exalted above all for ever.

Fifth Antiphon. Young men and maidens, * old men and children, praise the Name of the LORD, for His Name alone is exalted.

Chapter. (Phil. ii. 8.)

BRETHREN, Christ humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of JESUS every knee should bow.

Hymn.[4]

O JESUS, Thou the Beauty art
Of angel worlds above !
Thy Name is music to the heart,
Enchanting it with love !

Celestial sweetness unalloyed !
Who eat Thee hunger still,
Who drink of Thee still feel a void
Which nought but Thou canst fill !

O my sweet JESUS ! hear the sighs
Which unto Thee I send !
To Thee my inmost spirit cries,
My being's hope and end !

Stay with us, Lord, and with Thy light
Illume the soul's abyss ;
Scatter the darkness of our night
And fill the world with bliss.

O JESU ! Spotless Virgin flower !
Our life and joy ! to Thee
Be praise, beatitude, and power,
Through all eternity ! Amen.

Verse. Our help is in the Name of the LORD.

Answer. Who made heaven and earth.

Antiphon at the Song of Zacharias. [5] He gave Himself to deliver His people, and to get Himself an everlasting Name. Alleluia.

Prayer throughout the Office, "O God, Who hast appointed, &c.," *as at Vespers.*

Commemoration of the Lauds of the SUNDAY.

Antiphon. There was a marriage in Cana of Galilee, * and JESUS was there, and Mary His mother.

Verse. The LORD reigneth, He is clothed with majesty.

Answer. The LORD is clothed with strength, and hath girded Himself with power.

Prayer as at the Commemoration at Vespers, "Almighty and everlasting God, &c."

PRIME.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Thy Name is as oil, &c., (*First Antiphon at Lauds.*)

In the Short Responsory is said, "Thou That wast born of the Virgin Mary."

Chapter at the end. (Col. iii. 17.)

WHATSOEVER ye do in word or deed, do all in the Name of the Lord JESUS Christ, giving thanks to God and the Father by Him.

TERCE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Know ye that the Lord He is God, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Blessed be the Name of the LORD—Alleluia, Alleluia.

Answer. Blessed be the Name of the LORD—Alleluia, Alleluia.

Verse. From this time forth, and for evermore.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Blessed be the Name of the LORD—Alleluia, Alleluia.

Verse. Give unto the LORD glory and honour—Alleluia.

Answer. Give unto the LORD the glory due unto His Name. Alleluia.

SEXT.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. My soul thirsteth, &c., (*Third Antiphon at Lauds.*)

Chapter. (Phil. ii. 10.)

AT the Name of JESUS let every knee bow, of things in heaven, and things in earth, and things under the earth ; and let every tongue confess that our Lord JESUS Christ is in the glory of God the Father.

Short Responsory.

Give unto the LORD glory and honour—Alleluia, Alleluia.

Answer. Give unto the LORD glory and honour. Alleluia, Alleluia.

Verse. Give unto the LORD the glory due unto His Name.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Give unto the LORD glory and honour—Alleluia, Alleluia.

Verse. O magnify the LORD with me—Alleluia.

Answer. And let us exalt His Name together—Alleluia.

NONE.

The last Verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Young men and maidens, &c., (*Fifth Antiphon at Lauds.*)

Chapter, Col. iii. 17, *as at the end of Prime.*

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[1] Cant. i. 3.

[2] Ps. xcix. 3.

[3] Dan. iii. 52.

[4] Selected from a hymn by St Bernard; translation by the Rev. E. Caswall.

[5] 1 Macc. vi. 44.

Short Responsory.

O magnify the LORD with me—Alleluia, Alleluia.

Answer. O magnify the LORD with me—Alleluia, Alleluia.

Verse. And let us exalt His Name together.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O magnify the LORD with me—Alleluia, Alleluia.

Verse. Our help is in the Name of the LORD—Alleluia.

Answer. Who made heaven and earth—Alleluia.

SECOND VESPERS.

The same as First Vespers, except the following:

Antiphon at the Song of the Blessed Virgin. Thou shalt call His Name JESUS: for He shall save His people from their sins—Alleluia.

Commemoration of the SUNDAY.

Antiphon. When the wine failed, JESUS commanded them to fill the water-pots with water, and the water was made wine—Alleluia.

Verse. Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Prayer as at the two former Commemorations.

Note. It may possibly happen that a Ninth Lesson is wanted for this Feast [for if Septuagesima falls on Second Sunday after Epiphany the Feast of the Most Holy Name is transferred to Jan. 28], *in which case the following is the*

Ninth Lesson.

IT is no wonder that it should be at His circumcision that the Name of JESUS (which is, being interpreted, "Saviour,") is given to the Child Who is born unto us, for it was then that He for the first time shed that sinless Blood Which is the mean whereby He hath chosen to work out our salvation. It is no matter for the speculation of Christians why the Lord Christ was pleased to be circumcised. He was circumcised for the same reason for which He was born, and for which He suffered. Neither one nor the other was for Himself, but all for the sake of the elect. He was not born in sin; He was not circumcised to separate Him from sin; neither did He die for sins of His own, but for ours. "Which was so named of the Angel before He was conceived in the womb." The Angel indeed gave Him that title of "Saviour," but not for the first time. Saviour is His Name from everlasting; He hath it of His own proper nature to save. This title He hath in Himself, not by the gift of anything that He hath made, be it man or Angel.

Monday.

Second Day.

MATTINS.

First Lesson.

(*First Lesson of Sunday.*[1])

Here beginneth the [2] Second Epistle of the Blessed Apostle Paul to the Corinthians (i. 1.)

PAUL, an Apostle of JESUS Christ, by the will of God, and Timothy our brother, unto the Church of God which is at Corinth, with all the Saints which are in all Achaia. Grace be to you and peace, from God our Father, and from the Lord JESUS Christ. Blessed be the God and Father of our Lord JESUS Christ, the Father of mercies, and the God of all comfort, Who comforteth us in all our tribulation, that we also may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For, as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. (*Second Lesson of Sunday.*) And whether we be afflicted, it is for your comfort and salvation, or whether we be comforted it is for your comfort, or whether we be exhorted it is for your exhortation and salvation, which is effectual to the enduring of the same sufferings which we also suffer, that our hope of you may be steadfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. (*Third Lesson of Sunday.*) For we would not, brethren, have you ignorant of our trouble, which came to us in Asia, that we were pressed out of measure above strength, insomuch that we were weary even of life. But we had the answer of death [3] in ourselves, that we might not trust in ourselves, but in God, Which raiseth the dead; Who delivered us from so great danger, and doth deliver; in Whom we trust that He will yet deliver us, ye also helping together by prayer for us; that for the gift bestowed upon us, by means of many persons, thanks may be given by many on our behalf.

First Responsory.

[4] O how great is Thy goodness, O Lord,—which Thou hast laid up for them that fear Thee!

Verse. Which Thou, O Lord, hast wrought for them that trust in Thee before the sons of men!

Answer. Which Thou hast laid up for them that fear Thee!

Second Lesson.

(*First Lesson of Monday*, iii. 1.)

DO we begin again to commend ourselves? Or need we (as some others) epistles of commendation to you, or from you? Ye are our epistle, written in our hearts, known and read of all men; manifestly declared to be the epistle of Christ, ministered by us, and written, not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshly tables of the heart.

Second Responsory.

[5] O God, be Thou my helper. Neither leave me.

Verse. Nor forsake me—O God of my salvation.

Answer. Neither leave me.

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[1] A person bound to the recitation of the Divine Office can fulfil the obligation by reading the Lessons of Sunday only.

[2] Written from some city in Macedonia, a year after the former.

[3] "'The presentiment'—we felt that we should die."—Abp. Kenrick.

[4] Ps. xxx. 20.

[5] Ps. xxvi. 9.

Third Lesson.

(*Second Lesson of Monday.*)

AND such trust have we through Christ to God-ward; not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God, Who also hath made us able ministers of the New Testament, not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life. But if the ministration of death, engraven with letters upon stones, was glorious, so that the children of Israël could not steadfastly behold the face of Moses, for the glory of his countenance—which is done away: how shall not rather the ministration of the Spirit be glorious? (*Third Lesson of Monday.*) For if the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory. For even that which was glorious had no glory in this respect, by reason of the glory that excelleth. For if that which is done away is glorious; much more that which remaineth is glorious. Seeing then that we have such an hope, we use great confidence; and, not as Moses, which put a veil over his face, that the children of Israël might not steadfastly look upon the face of that which is done away. But their minds are blinded. For until this day remaineth the same veil untaken away in the reading of the Old Testament, because it is taken away in Christ.

Third Responsory.

[1] I will bless the LORD at all times. His praise shall continually be in my mouth.

Verse. My soul shall make her boast in the LORD; the humble shall hear thereof and be glad.

Answer. His praise shall continually be in my mouth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His praise shall continually be in my mouth.

Prayer throughout the week, "Almighty and everlasting God," &c., (*p.* 204.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (v. 1.)

FOR we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that, being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

First Responsory.

[2] O God, give ear unto my tears; hold not Thy peace, but, O, spare me! For I am a stranger with Thee, and a sojourner.

Verse. [3] Be pleased, O LORD, to deliver me; O LORD, look upon me to help me.

Answer. For I am a stranger with Thee, and a sojourner.

Second Lesson.

THEREFORE we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): but we are confident and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labour, that, whether present or absent, we may please Him. For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.

Second Responsory.

[4] The Lord hath set my feet upon a rock, and ordered my goings. And He hath put a new song in my mouth.

Verse. He heard my cry: He brought me up also out of an horrible pit.

Answer. And He hath put a new song in my mouth.

Third Lesson.

KNOWING therefore the terror of the Lord, we persuade men; but we are made manifest unto God. And I trust also are made manifest in your consciences. We commend not ourselves again unto you, but give you occasion to glory on our behalf; that ye may have somewhat to answer them which glory in appearance, and not in heart. For whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause. For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and CHRIST died for all: that they which live should not henceforth live unto themselves, but unto Him Which died for them, and rose again.

Third Responsory.

[5] I said: LORD, be merciful unto me. Heal my soul, for I have sinned against Thee.

Verse. Deliver me from all mine iniquities, O Lord.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Heal my soul, for I have sinned against Thee.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (vii. 1.)

HAVING therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Receive us. We have wronged no man, we have corrupted no man, we have defrauded no man. I speak not this to condemn you: for we have said before that ye are in our hearts, to die and live with you.

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[1] Ps. xxxiii. 2, 3.

[2] Ps. xxxviii. 13, 14.

[3] Ps. xxxix. 14.

[4] Ps. xxxix. 3, 4.

[5] Ps. xl. 5.

First Responsory.

Cut me not off in the midst of my sins. Nor keep Thy wrath against me for my latter end.

Verse. [1] Enter not into judgment with Thy servant, O Lord.

Answer. Nor keep Thy wrath against me for my latter end.

Second Lesson.

GREAT is my boldness towards you, great is my glorying of you; I am filled with comfort, I am exceeding joyful in all our tribulation. For when we were come into Macedonia, our flesh had no rest, but we were troubled on every side: without were fightings, within were fears. Nevertheless God, That comforteth those that are cast down, comforted us by the coming of Titus. And not by his coming only, but also by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your zeal for me: so that I rejoiced the more.

Second Responsory.

[2] My heart is ready, O God, my heart is ready. I will sing and give praise to the Lord.

Verse. Awake up, my glory, awake, psaltery and harp! I will awake early.

Answer. I will sing and give praise to the Lord.

Third Lesson.

FOR though I have made you sorry with a letter, I repent not; and, if I had repented, perceiving that the same epistle made you sorry, (though it were but for a season,) now I rejoice: not that ye were made sorry, but that ye sorrowed to repentance. For ye were made sorry according to God, so that ye receive damage from us in nothing. For the sorrow which is according to God worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death.

Third Responsory.

[3] Unto Thee, O my Strength, will I sing, for God is my defence, the God of my mercy.

Verse. [4] I will be glad and rejoice in Thee, I will sing praise to Thy Name, O Thou Most High.

Answer. The God of my mercy.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The God of my mercy.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (x. 1.)

NOW I, Paul, myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold towards you. But I beseech you that I may not be bold when I am present, with that confidence wherewith I am thought to be bold against some, which think of us as if we walked according to the flesh. For though we walk in the flesh we do not war after the flesh.

First Responsory.

[5] In Thee, O God, do I put my trust; let me never be put to confusion, O Lord: deliver me in Thy righteousness, and cause me to escape.

Verse. Incline Thine ear unto me, deliver me speedily.

Answer. And cause me to escape.

Second Lesson.

FOR the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ, and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Look ye on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so we are Christ's.

Second Responsory.

[6] Let my mouth be filled with Thy praise, that I may sing of Thy glory, all the day long of Thy greatness. Cast me not off in the time of old age; forsake me not when my strength faileth.

Verse. My lips shall be fain when I sing unto Thee.

Answer. Forsake me not when my strength faileth.

Third Lesson.

FOR though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I should not be ashamed. But that I may not seem as if I would terrify you by letters—("for his letters," say they, "are weighty and powerful, but his bodily presence is weak, and his speech contemptible,")—let such an one think this, that such as we are in word by letters when we are absent, such will we be also in deed when we are present. For we dare not make ourselves of the number, or compare ourselves with some that commend themselves, but measuring ourselves by ourselves, and comparing ourselves to ourselves.

Third Responsory.

My lips shall be fain when I sing unto Thee; and my soul, which Thou, O Lord, hast redeemed.

Verse. My tongue shall also talk of Thy righteousness, all the day long of Thy praise.

Answer. And my soul, which Thou, O Lord, hast redeemed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And my soul, which Thou, O Lord, hast redeemed.

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[1] Ps. cxlii. 2.

[2] Ps. lvi. 8, 9.

[3] Ps. lviii. 18.

[4] Ps. ix. 3.

[5] Ps. lxx. 1, 2.

[6] Ps. lxx. 8, 9, 23.

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (xii. 1.)

IF it behoveth me to glory (but it is not expedient) yet I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth;) such an one to have been caught up to the third heaven. And I know such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter.

First Responsory.

[1] I will praise Thee, O Lord my God, with all my heart, and I will glorify Thy Name for evermore. For great is Thy mercy toward me.

Verse. [2] Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee.

Answer. For great is Thy mercy toward me.

Second Lesson.

OF such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me, and He said unto me: My grace is sufficient for thee: for My power is made perfect in weakness.

Second Responsory.

Great, O Lord, is Thy mercy toward me. And Thou hast delivered my soul from the lowest hell.

Verse. In the day of my trouble I called upon thee, for Thou hast heard me.

Answer. And Thou hast delivered my soul from the lowest hell.

Third Lesson.

MOST gladly therefore will I rather glory in mine infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in mine infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake. For when I am weak, then am I strong—I am become a fool; ye have compelled me. For I ought to have been commended of you: for in nothing am I behind the very chiefest Apostles, though I be nothing.

Third Responsory.

[3] The LORD is my refuge. And my God is the stay of my trust.

Verse. [4] He delivered me from the strongest of mine enemies, and the LORD was my stay.

Answer. And my God is the stay of my trust.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And my God is the stay of my trust.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (xiii. 1.)

BEHOLD, this is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established. I told you before, and foretell you, as present, and now as absent, to them which heretofore have sinned, and to all other, that, if I come again, I will not spare. Seek ye a proof of Christ speaking in me, Which to you-ward is not weak, but is mighty in you? For though He was crucified through weakness; yet He liveth by the power of God. For we also are weak in Him, but we shall live with Him by the power of God toward you.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

EXAMINE yourselves whether ye be in the faith: prove yourselves. Know ye not your own selves, how that JESUS Christ is in you? except ye be reprobates. But I trust ye shall know that we are not reprobates. Now I pray God that ye do no evil; not that we should appear approved, but that ye should do that which is right: though we be as reprobates. For we can do nothing against the truth, but for the truth. For we are glad that we are weak, and ye are strong. This also we pray for, even your perfection.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson.

THEREFORE I write these things being absent, lest, being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction. Finally, brethren, farewell. Be perfect; be of good comfort; be of one mind; live in peace, and the God of peace and love shall be with you. Greet one another with an holy kiss. All the saints salute you. The grace of our Lord JESUS Christ, and the love of God, and the communion of the Holy Ghost be with you all. Amen.

Third Responsory.

Unto Thee, O my Strength, &c., (*p.* 211.)

VESPERS.

The Prayer is taken from the Lauds of the succeeding Sunday.

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[1] Ps. lxxxv. 12, 13.

[2] Ps. cxvii. 28.

[3] Ps. xciii. 22.

[4] Ps. xvii. 18.

Third Sunday after the Epiphany.

The Third Lord's Day after the Epiphany.[1]

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [2] Epistle of the Blessed Apostle Paul to the Galatians (i. 1.)

PAUL, an Apostle (not of men, neither by man, but by JESUS Christ, and God the Father, Who raised Him from the dead) and all the brethren which are with me, unto the Churches of Galatia. Grace be to you, and peace, from God the Father, and from our Lord JESUS Christ, Who gave Himself for our sins, that He might deliver us from this present evil world, according to the will of our God, and Father, to Whom be glory for ever and ever. Amen.

First Responsory.

[3] O LORD, rebuke me not in Thine anger, neither chasten me in Thine hot displeasure. Have mercy upon me, O LORD, for I am weak.

Verse. [4] Fearfulness and trembling are come upon me, and darkness hath overwhelmed me.

Answer. Have mercy upon me, O LORD, for I am weak.

Second Lesson.

I MARVEL that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel: which is not another; unless there be some that trouble you, and would pervert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be anathema. As we said before, so say I now again: If any man preach any other Gospel unto you than that ye have received, let him be anathema. For do I now persuade men or God? Or do I seek to please men? If I yet pleased men, I should not be the servant of Christ.

Second Responsory.

[5] O God, Which satest in the throne judging right, be Thou a refuge for the poor, a refuge in times of trouble. For Thou alone beholdest mischief and spite.

Verse. The poor leaveth himself unto Thee; Thou wilt be the helper of the fatherless.

Answer. For Thou alone beholdest mischief and spite.

Third Lesson.

FOR I certify you, brethren, that the Gospel which was preached of me is not after man: for I neither received it of man, neither was I taught it, but by the revelation of JESUS Christ. For ye have heard of my conversation in times past in the Jews' religion, how that beyond measure I persecuted the Church of God, and wasted it, and profited in the Jews' religion above many mine equals in mine own nation, being more exceedingly jealous of the traditions of my fathers.

Third Responsory.

[6] The Lord is at my right hand, I shall never be moved. Therefore my heart is glad, and my tongue rejoiceth.

Verse. The LORD is the portion of mine inheritance, and of my cup.

Answer. Therefore my heart is glad, and my tongue rejoiceth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore my heart is glad, and my tongue rejoiceth.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Epistle to the Galatians by St Austin, Bishop [of Hippo.] (*Preface, Bk.* iv.)

THE reason of the Apostle's writing to the Galatians was this: that they might understand that the grace of God had worked in them that they were no longer under the law. For when the grace of the Gospel was preached to them, there had not been wanting to them some of them of the circumcision, Christians indeed in name, but who had not yet apprehended that great benefit of grace, and desiring still to be bound with burdens of the law—burdens which the Lord God had laid, not upon such as serve righteousness, but upon such as serve sin, laying, that is to say, upon the unrighteous a righteous law, whereby their unrighteousness was made manifest, not taken away. For there is not anything which taketh away sin, save only the grace of faith which worketh by love.

Fourth Responsory.

[7] O Lord, Thou hast shown me the path of life. Thou shalt fill me with joy in Thy presence, at Thy right hand there are pleasures for evermore.

Verse. Thou art He That shalt restore mine inheritance unto me.

Answer. Thou shalt fill me with joy in Thy presence, at Thy right hand there are pleasures for evermore.

Fifth Lesson.

THESE men of the circumcision would have the Galatians, who were under grace, to be under the burdens of the law, persuading them that the Gospel profited them nothing, unless they should be circumcised, and take on them the other outward observances of the Jews' religion. Whence the Galatians began to have doubts of the Apostle Paul, by whom the Gospel had been preached to them, as one that held not the doctrine of the other Apostles, who compelled the Gentiles to come under the law.

Fifth Responsory.

[8] I will love Thee, O LORD, my strength; the LORD is my rock, and my fortress.

Verse. My Deliverer, my God, mine Helper.

Answer. And my fortress.

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[1] The comparatively recent Feast of the Holy Home—Jesus, Mary, and Joseph—for this day, kept in the dioceses of Westminster, Hexham, and Salford, will be found in the Appendix.

[2] Abp. Kenrick says, "It was written probably about the year 54 of Christ."

[3] Ps. vi. 2, 3.

[4] Ps. liv. 6.

[5] Ps. ix. 5; x. 14.

[6] Ps. xv. 9, 5.

[7] Ps. xv. 10, 5.

[8] Ps. xvii. 2.

Sixth Lesson.

THE same question is discussed in the Epistle to the Romans, but with this difference: in that case the Apostle putteth an end to the discussion, and stilleth the strife which had arisen between the Jewish and the Gentile converts, in consequence of the Jews holding that they had earned the knowledge of the Gospel as a reward for their observance of the law, and grudging the same knowledge to the uncircumcised, as to men who had done nothing to deserve it; and the Gentiles, on the contrary, maintaining that they were superior to the Jews, in that they were not the murderers of the Lord. Now, in this Epistle to the Galatians, the Apostle addresseth himself to those who were troubled by the authority claimed by them who were of the circumcision, and sought to bring into subjection to the law them who were of the uncircumcision.

Sixth Responsory.

[1] The earth is the LORD'S, and the fulness thereof—the world, and they that dwell therein.

Verse. For He hath founded it upon the seas, and established it upon the floods.

Answer. The world, and they that dwell therein.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The world, and they that dwell therein.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (viii. 1.)

AT that time: When JESUS was come down from the mountain, great multitudes followed Him: and, behold, there came a leper and worshipped Him. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* viii.)

When the Lord was come down from the mountain, great multitudes followed Him. They were not able to follow Him when He went up. And first there came a leper. This poor creature's disease had prevented him from hearing the Saviour's long sermon on the Mount. Let it be noted that he is the first person specially named as being healed. The second was the Centurion's servant; the third was Peter's wife's mother, who was sick of a fever at Capernaum; the fourth were they who were brought unto Christ as being troubled with evil spirits, from whom He by His word cast out the evil spirits, at the same time that He healed all that were sick.

Seventh Responsory.

[2] Unto Thee, O LORD, do I lift up my soul. O my God, I trust in Thee, let me not be ashamed.

Verse. O keep my soul and deliver me.

Answer. O my God, I trust in Thee, let me not be ashamed.

Eighth Lesson.

"AND, behold, there came a leper, and worshipped Him, saying: —" Properly after preaching and doctrine cometh occasion for a sign, that the power of the miracle might confirm in the hearers the truth of the teaching that had gone before.

"Lord, if Thou wilt, Thou canst make me clean." He that prayeth the Lord to have the will, doubteth not but that He hath the power.

"And JESUS put forth His hand, and touched him, saying: I will; be thou clean." As soon as the Lord put forth His Hand the leprosy departed. Let us remark how lowly and unbragging is the Lord's language. The leper had said, "If Thou wilt;" the Lord answereth, "I will." The leper, "Thou canst make me clean,"—the Lord, "Be thou clean." Most Latin readers, misled by the identity of form in that language between the Present Infinitive Active and the Second Person Singular Present Imperative Passive of the Verb, read Christ's answer as if it were, "I will to make thee clean." This is wrong. The sentences are separate. First cometh the expression of volition, "I will," then the command, "Be thou clean."

Eighth Responsory.

[3] One Seraph cried unto another—Holy, Holy, Holy is the LORD God of hosts: the whole earth is full of His glory.

Verse. [4] There are Three That bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

Answer. Holy, Holy, Holy is the LORD God of hosts:—

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The whole earth is full of His glory.

Ninth Lesson.

"AND JESUS saith unto him: See thou tell no man." What need was there to tell what his body showed?

"But go thy way, show thyself to the Priest." There were divers reasons why Christ should send him to the Priest. First, for humility's sake, that He might show reverence to God's Priest. Then there was a command in the law that they that were cleansed of leprosy should make an offering to the Priests. Moreover, that, when the Priests saw the leper cleansed they might either believe in the Saviour or refuse to believe; if they believed, that they might be saved, and, if they believed not, that they might have no excuse. Lastly, that He might give no ground for the accusation that was so often brought against Him, that He was unobservant of the law.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. When JESUS was come down from the mountain, * behold, there came a leper, and worshipped Him, saying: Lord, if Thou wilt, Thou canst make me clean. And JESUS put forth His Hand, and touched him, saying: I will; be thou clean.

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[1] Ps. xxiii. 1, 2.

[2] Ps. xxiv. 1, 2, 20.

[3] Isa. vi. 3.

[4] 1 John v. 7.

Prayer throughout the day and week.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majesty to help and defend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. Lord, if Thou wilt, * Thou canst make me clean: and JESUS saith to him: I will; be thou clean.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (iii. 1.)

O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes JESUS Christ hath been evidently set forth, crucified among you? This only would I learn of you: Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish, that, having begun in the Spirit, ye are now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth He it by the works of the law, or by the hearing of faith? As it is written: "Abraham believed God, and it was accounted to him for righteousness."[1]

First Responsory.

O how great, &c., (*p.* 209.)

Second Lesson.

KNOW ye therefore, that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, told before unto Abraham: "In thee shall all nations be blessed."[2] So then, they which be of faith shall be blessed with faithful Abraham. For as many as are of the works of the law, are under the curse. For it is written: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."[3]

Second Responsory.

O God, &c., (*p.* 209.)

Third Lesson.

BUT that no man is justified by the law in the sight of God is evident, for "the just liveth by faith."[4] And the law is not of faith; but "the man that doeth them shall live in them."[5] Christ hath redeemed us from the curse of the law, being made a curse for us; (for it is written: "Cursed is every one that hangeth on a tree:")[6] that the blessing of Abraham might come upon the Gentiles through JESUS Christ, that we might receive the promise of the Spirit through faith.

Third Responsory.

I will bless, &c., (*p.* 210.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (v. 1.)

STAND fast, and be not entangled again with the yoke of bondage. Behold I, Paul, say unto you, that, if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that circumciseth himself, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace. For we in spirit by faith wait for the hope of righteousness.

First Responsory.

O God, give ear, &c., (*p.* 210.)

Second Lesson.

FOR in Christ JESUS neither circumcision availeth anything, nor uncircumcision; but faith which worketh by love. Ye did run well: who did hinder you, that ye should not obey the truth? This persuasion cometh not of Him That calleth you. A little leaven leaveneth the whole lump. I have confidence in you in the Lord, that ye will be none otherwise minded. But he that troubleth you shall bear his judgment, whosoever he be.

Second Responsory.

The Lord hath set, &c., (*p.* 210.)

Third Lesson.

AND I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the Cross ceased. I would they were even cut off which trouble you. For, brethren, ye have been called unto liberty: only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word: "Thou shalt love thy neighbour as thyself."[7] But if ye bite and devour one another, take heed that ye be not consumed one of another. I say then: Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: for these are contrary the one to the other, so that ye do not the things that ye would.

Third Responsory.

I said, &c., (*p.* 210.)

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[1] Gen. xv. 6.

[2] Gen. xii. 3.

[3] Deut. xxvii. 26.

[4] Hab. ii. 4.

[5] Lev. xviii. 5.

[6] Deut. xxi. 23.

[7] Lev. xix. 18.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

Here beginneth the [1] Epistle of the Blessed Apostle Paul to the Ephesians (i. 1.)

PAUL, an Apostle of JESUS Christ, by the will of God, to all the Saints which are at Ephesus, and to the faithful in Christ JESUS. Grace be to you, and peace, from God our Father, and from the Lord JESUS Christ. Blessed be the God and Father of our Lord JESUS Christ, Who hath blessed us with all spiritual blessings in heavenly places in Christ, according as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

WHO hath foreordained us unto the adoption of children by JESUS Christ to Himself, according to the good pleasure of His will, to the praise of the glory of His grace, wherein He hath made us acceptable in His beloved Son. In Whom we have redemption through His Blood, the forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us in all wisdom and prudence: that He might make known unto us the mystery of His will, according to His good pleasure, which He hath purposed in Himself, to gather together in one all things in Christ, both which are in heaven, and which are on earth, in Him, in the dispensation of the fulness of times.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson.

IN Whom we also have been called to have part, being predestinated according to the purpose of Him Who worketh all things after the counsel of His own will, that we should be to the praise of His glory, who have first trusted in Christ. In Whom ye also trusted, after that ye heard the word of truth, (the Gospel of your salvation,) in Whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, Which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of His glory.

Third Responsory.

Unto Thee, &c., (*p.* 211.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Ephesians (iv. 1.)

I THEREFORE, the prisoner in the Lord, beseech you that ye walk worthy of the calling wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love, giving diligence to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, Who is above all, and through all, and in us all.

First Responsory.

In Thee, O God, &c., (*p.* 211.)

Second Lesson.

BUT unto every one of us is given according to the measure of the gift of Christ. Wherefore he saith: "When He ascended up on high, He led captivity captive, and gave gifts unto men." [2] Now that He ascended, what is it but that He also descended first into the lower parts of the earth? He That descended is the Same also That ascended up far above all heavens, that He might fill all things.

Second Responsory.

Let my mouth, &c., (*p.* 211.)

Third Lesson.

AND He gave some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers, for the perfecting of the Saints, for the work of the ministry, for the building up of the body of Christ: till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and craftiness, after the wiles of error whereby they lie in wait to deceive. But, speaking the truth in love, may we grow up into Him in all things Which is the Head, even Christ.

Third Responsory.

My lips, &c., (*p.* 211.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Ephesians (v. 1.)

BE ye therefore followers of God, as dear children, and walk in love; as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour. But fornication, and all uncleanness or covetousness, let it not be even named among you, as becometh Saints; neither filthiness, nor foolish talking, or jesting, which are not befitting, but rather, giving of thanks.

First Responsory.

I will praise, &c., (*p.* 212.)

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[1] Abp. Kenrick says, "This letter was written about the year 62, when the Apostle was, the first time, a prisoner at Rome."

[2] Ps. lxvii. 19.

Second Lesson.

FOR know ye and understand this; that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. Let no man deceive you with empty words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them. For ye were sometime darkness, but now are ye light in the Lord. Walk as children of light.

Second Responsory.

Great, O Lord, &c., (*p.* 212.)

Third Lesson.

FOR the fruit of light is in all goodness, and righteousness, and truth; proving what is acceptable unto the Lord. And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret. But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light. Wherefore he saith: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."[1]

Third Responsory.

The LORD is, &c., (*p.* 212.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Ephesians (vi. 1.)

CHILDREN, obey your parents in the Lord; for this is right. "Honour thy father and thy mother," which is the first commandment with promise, "that it may be well with thee, and thou mayest live long on the earth."[2] And, ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

SERVANTS, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart, with good will doing service as to the Lord, and not to men: knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening; knowing that both their and your Master is in heaven, neither is there respect of persons with Him.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson.

FINALLY, my brethren, be strong in the Lord, and in the power of His might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and, having done all, to stand.

Third Responsory.

Unto Thee, O my Strength, &c., (*p.* 211.)

VESPERS.

The Prayer is taken from the Lauds of the succeeding Sunday.

Fourth Sunday after the Epiphany.

The Fourth Lord's Day after the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [3] Epistle of the Blessed Apostle Paul to the Philippians (i. 1.)

PAUL and Timothy, the servants of JESUS Christ, to all the saints in Christ JESUS which are at Philippi, with the Bishops and Deacons. Grace be unto you and peace, from God our Father, and from the Lord JESUS Christ. I thank my God upon every remembrance of you, always in every prayer of mine for you all making request with joy, for your fellowship in the Gospel of Christ, from the first day until now. Being confident of this very thing, that He Which hath begun a good work in you will perform it until the day of JESUS Christ. Even as it is meet for me to think this of you all, because I have you in mine heart, inasmuch as both in my bonds, and in the defence and confirmation of the Gospel, ye all are partakers of my joy.

First Responsory.

O LORD, rebuke me not, &c., (*p.* 213.)

Second Lesson.

FOR God is my witness, how greatly I long after you all in the bowels of JESUS Christ. And this I pray, that your love may abound yet more and more in knowledge and in all judgment: that ye may approve things that are excellent, that ye may be sincere and without offence till the day of Christ, being filled with the fruits of righteousness which are by JESUS Christ, unto the glory and praise of God. But I would ye should understand, brethren, that the things which happen unto me have fallen out rather unto the furtherance of the Gospel; so that my bonds in Christ are manifest in all the court and in all other places, and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word of God without fear.

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[1] The late Dr Neale believed this to be a quotation from an ancient Christian hymn.

[2] Exod. xx. 12; Deuteron. v. 16.

[3] Abp. Kenrick says, "The faithful of Philippi cherished at all times a tender affection for [St Paul], and cheerfully contributed to his wants, especially when he was a prisoner at Rome, whither they sent their offerings by the hands of Epaphroditus, who was probably their Bishop. Paul showed his confidence and tender regard for them by accepting their contributions, which he also gratefully acknowledged in this epistle. . . . The letter was written in the year 62, and forwarded by Epaphroditus. It is believed to have been one of the last written during the first imprisonment of the Apostle at Rome, as it indicates confidence that he would soon be set at liberty."

Second Responsory.

O God, Which satest, &c., (*p.* 213.)

Third Lesson.

SOME indeed preach Christ even of envy and strife; and some also of goodwill; some of love, knowing that I am set for the defence of the Gospel, and some preach Christ of contention, not sincerely, supposing to add affliction to my bonds. What then? While Christ is preached any way, whether in pretence or in truth, I therein will rejoice, yea, and do rejoice.

Third Responsory.

The Lord is at my right hand, &c., (*p.* 213.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflections on Job] written by Pope St Gregory [the Great.] (iv. 30.)

WE refresh the body lest it should grow too weak and fail us; we chasten it by abstinence, lest it should wax gross, and become lord over us; we strengthen it with exercise, lest it perish by the not using; and straightway we give it rest, lest it faint through weariness; we succour it with raiment, lest the cold should blight it; and we strip it of the raiment wherewith we have clothed it, lest the heat should afflict it. In all these so many offices what do we but serve the corruptible? Upon what is all this care spent but upon that wherover hangeth the doom of weakness and change?

Fourth Responsory.

O Lord, Thou hast shown me, &c., (*p.* 213.)

Fifth Lesson.

WELL therefore saith Paul: "For the creature was made subject to vanity, not willingly, but by reason of Him Who hath subjected the same in hope: because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." (Rom. viii. 20.) "The creature was made subject to vanity, not willingly"—for when man had of his own free will abdicated his state of unchangeable blessedness, the just sentence of death was passed upon him, and whether he willed or not, he became subject to the state of change and corruption. But "the creature itself also shall be delivered from the bondage of corruption" when it shall rise again incorruptible and be made partaker of the glory of the children of God.

Fifth Responsory.

I will love Thee, &c., (*p.* 213.)

Sixth Lesson.

HERE, then, the elect are still subject to sorrow, being yet bound by the sentence of corruption; but when we shall have put off this corruptible we shall be loosed from that sentence, and shall sorrow no more. For though we earnestly desire to appear before God, we are still hindered by the burden of this dying body. Rightly then are we called prisoners, since we are not free to go whither we will, that is to say, to God; and rightly did the prisoner Paul, yearning after the things which are eternal, and still weighed down with the burden of this corruptible, rightly did he cry out: "I have a desire to depart and to be with Christ." (Phil. i. 23.) He would not have felt this keenness if he had not felt himself bound down.

Sixth Responsory.

The earth, &c., (*p.* 214.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (viii. 23.)

AT that time: When JESUS was entered into a ship, His disciples followed Him; and, behold, there arose a great tempest in the sea, insomuch that the ship was covered by the waves: but He was asleep. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* viii.)

The fifth sign that He did was when He took ship at Capernaum, and commanded the winds and the sea: the sixth, when, in the country of the Gergesenes, He suffered the devils to enter into the swine: the seventh, when, as He came into His own city, He cured the man sick of the palsy lying on a bed. The first man sick of the palsy that He cured was the centurion's servant.

Seventh Responsory.

Unto Thee, O LORD, &c., (*p.* 214.)

Eighth Lesson.

"BUT He was asleep; and His disciples came to Him, and awoke Him, saying: Lord, save us." There is a type of this in the history of Jonah, who, when the storm arose, was lying fast asleep, and whom the sailors woke to help them; who also saved the sailors by commanding them to throw him into the sea, the said casting of him into the sea, being, as we know, a figure of Christ's Passion.

"Then He arose and rebuked the winds and the sea." From these words we understand that all things, which have been made, are sentient to their Maker. All things which He rebuketh or commandeth, hear His voice. This is not the error of the heretics who will have it that everything is quick, but part of the majesty of the Creator, Who maketh to feel Him things which we cannot make to feel us.

Eighth Responsory.

One Seraph cried, &c., (*p.* 214.)

Ninth Lesson.

"BUT the men marvelled, saying: What manner of man is this, that even the winds and the sea obey Him?" It was not His disciples that marvelled, but the sailors, and the others that were in the ship. If, however, any one willeth to withstand this our interpretation and to maintain that it was the disciples who marvelled, we are ready to answer them that they who knew not before the power of the Saviour deserve to be stripped of the title of disciples, and to be called simply "the men."

The Hymn, "We praise Thee, O God, &c., *is said.*

LAUDS.

Antiphon at the Song of Zacharias. When JESUS was entered into a ship, * there arose a great tempest in the sea: and His disciples awoke Him, saying: Lord, Save us: we perish.

Prayer throughout the day and week.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright; grant to us such health of mind and body, that by Thy strength and protection we may overcome all evils, whereby for our sins we are justly afflicted. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. Lord, Save us: * we perish: give the word, O God, and let there be a great calm!

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Philippians (iv. 1.)

THEREFORE, my brethren dearly beloved and longed for, my joy and my crown; so stand fast in the Lord, my dearly beloved. I beseech Euodia and entreat Syntyché, that they be of the same mind in the Lord. And I entreat thee also, true yoke-fellow,[1] help those women which laboured with me in the Gospel, with Clement[2] also, and with other my fellow-labourers, whose names are in the book of life.

First Responsory.

O how great, &c., (*p.* 209.)

Second Lesson.

REJOICE in the Lord alway: again I say, Rejoice. Let your moderation be known unto all men: for the Lord is at hand. Be careful for nothing; but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. And may the peace of God, which passeth all understanding, keep your hearts and minds in Christ JESUS.

Second Responsory.

O God, &c., (*p.* 209.)

Third Lesson.

FINALLY, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are holy, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise of obedience, think on these things. Those things which ye have both learned, and received, and heard, and seen in me, do, and the God of peace shall be with you. But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again, wherein ye were also careful: but ye lacked opportunity.

Third Responsory.

I will bless, &c., (*p.* 210.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to the [3] Colossians (i. 1.)

PAUL, an Apostle of JESUS Christ, by the will of God, and Timothy our brother, to the saints and faithful brethren in Christ JESUS, which are at Colossæ. Grace be unto you and peace from God our Father, and from the Lord JESUS Christ. We give thanks to God and the Father of our Lord JESUS Christ, praying always for you, since we heard of your faith in Christ JESUS, and of the love which ye have to all the Saints, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as it is in all the world, and bringeth forth fruit, and waxeth strong, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth; as ye also heard of Epaphras our dear fellow-servant,[4] who is for you a faithful minister of Christ JESUS; who also declareth unto us your love in the Spirit.

First Responsory.

O God, give ear, &c., (*p.* 210.)

Second Lesson.

FOR this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye may be filled with the knowledge of His will, in all wisdom and spiritual understanding; that ye may walk worthy of God, in all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to His glorious power, in all patience and long-suffering, giving thanks with joyfulness unto the Father, Which hath made us meet to be partakers of the inheritance of the Saints in light.

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[1] A very common opinion is that this is the Bishop, the bearer of the letter.

[2] Afterwards Pope. Nov. 23.

[3] Abp. Kenrick says: "The letter was written during the imprisonment of the Apostle at Rome, about the year 62."

[4] Probably their Bishop, (and first Apostle.)

Second Responsory.

The Lord hath set, &c., (*p.* 210.)

Third Lesson.

WHO hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son, in Whom we have redemption through His Blood, even the forgiveness of sins: Who is the image of the invisible God, the First-born of every creature; for by Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be Thrones, or Dominions, or Principalities, or Powers; all things were created by Him, and in Him, and He is before all, and in Him all things consist. And He is the Head of the body of the Church; Who is the Beginning, the First-born from the dead.

Third Responsory.

I said, &c., (*p.* 210.)

Wednesday.

Fourth Day.

MATINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (iii. 12.)

PUT on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as the Lord hath forgiven you, so also do ye. And above all these things put on charity, which is the bond of perfectness; and let the peace of Christ rule in your hearts, to the which also ye are called in one body; and be ye thankful.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

LET the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Whatsoever ye do in word or deed, do all in the Name of the Lord JESUS Christ, giving thanks to God and the Father by Him. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson.

SERVANTS, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God. Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Serve the Lord Christ. For he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons with God. (iv. 1.) Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving.

Third Responsory.

Unto Thee, &c., (*p.* 211.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

Here beginneth the [1] First Epistle of the Blessed Apostle Paul to the Thessalonians (i. 1.)

PAUL, and Silvanus, and Timothy, unto the Church of the Thessalonians, which is in God the Father, and in the Lord JESUS Christ. Grace be unto you and peace. We give thanks to God always for you all, making mention of you in our prayers without ceasing, remembering the work of your faith, and labour, and love, and patience of hope in our Lord JESUS Christ, in the sight of God and our Father: knowing, brethren beloved of God, your election; for our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much fulness, as ye know what manner of men we were among you for your sake.

First Responsory.

In Thee, O God, &c., (*p.* 211.)

Second Lesson.

AND ye became followers of us, and of the Lord, receiving the word in much affliction, with joy of the Holy Ghost, so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad, so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you; and how ye turned to God from idols, to serve the living and true God, and to wait for His Son from heaven (Whom He raised from the dead) even JESUS, Who hath delivered us from the wrath to come.

Second Responsory.

Let my mouth, &c., (*p.* 211.)

Third Lesson.

FOR yourselves, brethren, know our entrance in unto you, that it was not vain; but even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi,[2] we were bold in our God to speak unto you the Gospel of God with much carefulness. For our exhortation was not of deceit, nor of uncleanness, nor in guile: but as we were approved of God to be put in trust with the Gospel, even so we speak, not as pleasing men, but God, Which trieth our hearts. For neither at any time used we flattering words, as ye know, nor made occasion of covetousness—God is witness; nor of men sought we glory, neither of you, nor yet of others.

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[1] Abp. Kenrick says: "This letter is believed to be the first of [St Paul's] epistles. It is ascribed to the close of the year 51, or the beginning of 52; though some date it as late as the year 54."

[2] Acts xvi. 21 *et seq.*

Third Responsory.

My lips, &c., (*p.* 211.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Thessalonians (iv. 1.)

FURTHERMORE, then, we beseech you, brethren, and exhort you by the Lord JESUS, that as ye have received of us how ye ought to walk and to please God, so ye would walk, that ye may abound more and more. For ye know what commandments I gave you by the Lord JESUS. For this is the will of God, even your sanctification; that ye should abstain from fornication, that every one of you should know how to possess his vessel in sanctification and honour; not in the passion of lust, even as the Gentiles, which know not God.

First Responsory.

I will praise, &c., (*p.* 212.)

Second Lesson.

AND let no man go beyond, nor defraud his brother in any matter, because that the Lord is the avenger of all such, as we have forewarned you, and testified. For God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth [these commands] despiseth not man, but God; Who hath also given us His Holy Spirit.

Second Responsory.

Great, O Lord, &c., (*p.* 212.)

Third Lesson.

BUT as touching brotherly love, ye need not that I write unto you: for ye yourselves are taught of God to love one another. But indeed ye do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, that ye increase more and more, and that ye study to be quiet, and to do your own business, and to work with your own hands, as we commanded you; and that ye walk honestly toward them that are without, and covet no man's goods.

Third Responsory.

The LORD is, &c., (*p.* 212.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

Here beginneth the [1] Second Epistle of the Blessed Apostle Paul to the Thessalonians (i. 1.)

PAUL, and Silvanus, and Timothy, unto the Church of the Thessalonians in God our Father, and in the Lord JESUS Christ. Grace unto you, and peace, from God our Father, and the Lord JESUS Christ. We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you all toward each other aboundeth: so that we ourselves glory in you in the Churches of God, for your patience and faith, in all your persecutions and tribulations that ye endure, as a manifest token of the righteous judgment of God, that ye may be counted worthy in the kingdom of God, for which ye also suffer.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

BUT if it is a righteous thing with God to recompense tribulation to them that trouble you; ye who are troubled shall receive rest with us, when the Lord JESUS shall be revealed from heaven with His mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord JESUS Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power, when He shall come to be glorified in His Saints, and to be admired in all them that believe; because our testimony among you is committed for proof to that day. Wherefore also we pray always for you, that our God would make you worthy of His calling, and fulfil all the good pleasure of His goodness, and the work of faith with power, that the name of our Lord JESUS Christ may be glorified in you, and ye in Him, according to the grace of our God, and the Lord JESUS Christ.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson. (ii.)

BUT we beseech you, brethren, by the coming of our Lord JESUS Christ, and our gathering together in Him, that ye be not soon shaken in mind, nor be troubled, either by spirit, or by word, or by letter, as sent by us, as that the day of the Lord is at hand. Let no man deceive you by any means: for that day shall not come except there come falling-away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, so that he sitteth in the temple of God, showing himself as though he were God.

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[1] Abp. Kenrick says: "The preceding letter, especially that portion of it which referred to the last judgment, (iv. 13 *et seq.*) having produced a deep impression on the Thessalonians, some one took occasion to forge another in the name of the Apostle, announcing that the judgment itself was at hand. The report of the terror which this announcement spread soon reached St Paul, who hastened to relieve them from their distressed state of mind, by assuring them that a great apostacy must first take place, and the great enemy of Christ must appear, before the final judgment of mankind. He did not, however, fail to set forth this event in all its terrific character, &c."

Third Responsory.

Unto Thee, O my Strength, &c., (*p.* 211.)

VESPERS.

The Prayer is taken from the Lauds of the succeeding Sunday.

Fifth Sunday after the Epiphany.

The Fifth Lord's Day after the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle Paul to Timothy,[1] (i. 1.)

PAUL, an Apostle of JESUS Christ, by the commandment of God our Saviour, and Christ JESUS our hope — Unto Timothy, my beloved son in the faith—Grace, mercy, and peace from God the Father, and Christ JESUS our Lord. As I besought thee to abide still at Ephesus, when I went into Macedonia, that thou mightest charge some that they teach no other doctrine, neither give heed to fables, and endless genealogies, which minister questions, rather than the edifying which is of God in faith.

First Responsory.

O LORD, rebuke me not, &c. (*p.* 213.)

Second Lesson.

NOW the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned. From which some having swerved have turned aside unto vain jangling, desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, and whoremongers, for them that defile themselves with mankind, for men-stealers, for liars and perjurers, and if there be any other thing that is contrary to sound doctrine, according to the glorious Gospel of the blessed God, which was committed to my trust.

Second Responsory.

O God, Which satest, &c., (*p.* 213.)

Third Lesson.

I THANK Him Who hath enabled me, even our Lord the Christ of God, for that He counted me faithful, putting me into the ministry; who was before a blasphemer, and a persecutor, and injurious; but I obtained the mercy of God, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love which is in Christ JESUS. This is a faithful saying, and worthy of all acceptation, that Christ JESUS came into this world to save sinners, of whom I am chief. Howbeit, for this cause I obtained mercy, that in me, first, JESUS Christ might show forth all long-suffering, for the teaching of them that should hereafter believe on Him, to life everlasting.

Third Responsory.

The Lord is at my right hand, &c., (*p.* 213.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*On the words of the Apostles*, 8.)

"THIS is a saying made for man,[2] and worthy of all acceptation, that Christ JESUS came into this world to save sinners." Listen to the words of the Gospel:[3]—"The Son of man is come to seek, and to save that which was lost." If man had not been lost, the Son of man would not have come. Wherefore, man had been lost; God came made Man, and man was found; man had perished by his own free will: God made Man came by grace which setteth free.

Fourth Responsory.

O Lord, Thou hast shown me, &c., (*p.* 213.)

Fifth Lesson.

DOST thou ask how free-will availeth to evil? Call to mind a sinner—Dost thou ask what God made Man availeth to help? Consider in Him the grace which setteth free. There is no example which so showeth what availeth the free will of man, when it is taken possession of by pride, to use it without God's help, of evil is there no greater and plainer example, than the first man. The first man fell: and where had he been if the second Man had not come? As the first was man, so was the second Man, and therefore is this saying a saying made for man.

Fifth Responsory.

I will love Thee, O LORD, &c., (*p.* 213.)

Sixth Lesson.

NEITHER is there any example which so showeth what availeth the tenderness of the grace and the abundance of the All-might of God, as the Man That is the Mediator between God and men, the Man Christ JESUS. For what do we say, my brethren? I speak to them that have been bred up in the Catholic Church, or who have been reconciled to that Church. We know and hold that the Mediator between God and men, the Man Christ JESUS, as touching His Manhood, is of the same nature as we. For our flesh is not of one nature, and His Flesh of another nature, neither our soul of one nature and His Soul of another nature. He took upon Himself the same nature which He had freely ordained to save.

Sixth Responsory.

The earth is the LORD'S, &c. (*p.* 214.)

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[1] Jan. 24. "This letter," says Abp. Kenrick, "is assigned by Hug to Pentecost of the year 59, although others more generally date it as late as 64."

[2] This is the reading of the old Latin version.

[3] Matth. xviii. 11.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 24.)

AT that time: JESUS put forth unto the multitudes this parable: The Kingdom of heaven is likened unto a man which sowed good seed in his field. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Quæst. Evan. Matth.* xi., *Bk.* 4.)

When the Shepherds of the Church wax careless, and since the Apostles sleep the sleep of death, cometh the devil, and soweth them whom the Lord calleth "a seed of evil-doers." Now, are these "seed of evil-doers" the heretics, or Catholics of bad lives? It is possible to call even the heretics a "seed of evil-doers" because they have sprung up from the seed of the Gospel, and been begotten in the Name of Christ, though afterwards they have turned after crooked ways and lying doctrines.

Seventh Responsory.

Unto Thee, O LORD, &c., (*p.* 214.)

Eighth Lesson.

BUT whereas it is written that they were sown in the midst of the wheat, we ought haply to understand that they are of one communion with the righteous. Nevertheless, forasmuch as the Lord saith, "The field is the world," (and not, the Church,) we may well understand that the "seed of evil doers" are the heretics, since in this world they are mingled together with the good, not in one common Communion, but only under one common name of Christian. But they which are of one faith with the good seed, and yet are themselves worthless, may more fitly be likened to straw than to tares, since the straw springeth from one soil and one root with the good ear.

Eighth Responsory.

One Seraph cried, &c., (*p.* 214.)

Ninth Lesson.

HOWEVER, as touching the net cast into the sea, and enclosing a great multitude of fishes, both bad and good, we may well understand that by the bad are meant Catholics of bad lives. For the sea is one thing whereby we may understand to be signified the world; and the net another, which seemeth to signify our faith, or the Communion of one Church. Between heretics and sinful Catholics there is this difference, that heretics believe a lie, and sinful Catholics believe the truth, but live not as they believe.

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Sir, didst not thou sow good seed in thy field? * From whence then hath it tares? And he saith unto them: An enemy hath done this.

Prayer throughout the day and week.

O LORD, we beseech Thee to keep Thy family continually in godliness, that they who do lean only upon the hope of Thine heavenly grace, may evermore be defended by Thy mighty power. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. The master saith: Gather ye together first the tares, * and bind them in bundles to burn them; but gather the wheat into my barn.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to Timothy (iii. 1.)

THIS is a true saying: If a man desire the office of a Bishop, he desireth a good work. A Bishop then must be blameless, the husband of one wife, sober, prudent, of good behaviour, modest, given to hospitality, apt to teach, not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house; having his children in subjection with all modesty. For if a man know not how to rule his own house, how shall he take care of the Church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

First Responsory.

O how great, &c., (*p.* 209.)

Second Lesson.

LIKEWISE must the Deacons be chaste, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a Deacon, being found blameless. Even so must the women[1] be grave, not slanderers, sober, faithful in all things. Let the Deacons be the husbands of one wife; ruling their children and their own houses well. For they that have used the office of a Deacon well, purchase to themselves a good degree, and great boldness in the faith, which is in Christ JESUS.

Second Responsory.

O God, &c., (*p.* 209.)

Third Lesson.

THESE things write I unto thee, hoping to come unto thee shortly; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth. And, without controversy, great is the mystery of godliness, which was manifest in the flesh, justified in the Spirit, seen of Angels, preached unto the Gentiles, believed on in the world, received up into glory. (iv. 1.) But the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.

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[1] Probably Deaconesses.

Third Responsory.

I will bless, &c., (*p.* 210.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

Here beginneth the [1] Second Epistle of the Blessed Apostle Paul to Timothy (i. 1.)

PAUL, an Apostle of JESUS Christ, by the will of God, according to the promise of life which is in Christ JESUS, to Timothy, my dearly beloved son, grace, mercy, and peace from God the Father, and Christ JESUS our Lord. I thank God, Whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers, night and day greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy, when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Loïs, and thy mother Eunicé; and I am persuaded that in thee also.

First Responsory.

O God, give ear, &c., (*p.* 210.)

Second Lesson.

WHEREFORE, I put thee in remembrance that thou stir up the gift of God which is in thee by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of soberness. Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner: but be thou partaker of the afflictions of the Gospel according to the power of God, Who hath saved us, and called us with His holy calling, not according to our works, but according to His own purpose and grace which was given us in Christ JESUS before the world began.

Second Responsory.

The Lord hath set, &c., (*p.* 210.)

Third Lessson.

BUT it is now made manifest by the light of our Saviour JESUS Christ. Who hath abolished death, and hath brought life and immortality to light through the Gospel, whereunto I am appointed a preacher, and an Apostle, and a teacher of the Gentiles. For the which cause I also suffer these things; nevertheless I am not ashamed. For I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day. Hold fast the form of sound words which thou hast heard of me, in faith and love which is in Christ JESUS.

Third Responsory.

I said, &c., (*p.* 210.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to Timothy (iii. 1.)

THIS know also, that in the last days perilous times shall come: for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, contentious, false accusers, incontinent, fierce, discourteous, traitors, heady, high-minded, and lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof. And from such turn away.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

FOR of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning and never able to come to the knowledge of the truth. Now, as Jannes and Mambres [2] withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith: but they shall proceed no further; for their folly shall be manifest unto all men, as theirs also was.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson.

BUT thou hast been a diligent follower of my doctrine, manner of life, purpose of faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch,[3] Iconium, and Lystra, what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ JESUS shall suffer persecution. But evil men and seducers shall wax worse and worse, deceiving and being deceived.

Third Responsory.

Unto Thee, &c., (*p.* 211.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to [4] Titus (i. 1.)

PAUL, a servant of God, and an Apostle of JESUS Christ, according to the faith of God's elect, and the acknowledging of the truth which is after godliness, in hope of eternal life which God, That cannot lie, promised before the world began, but hath in His own times manifested His word through preaching, which is committed unto me according to the commandment of God our Saviour; to Titus, my beloved son after the common faith; grace unto thee, and peace, from God the Father, and JESUS Christ our Saviour.

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[1] Archbishop Kenrick says,—"The mention of the approaching consummation of [St Paul's] ministry in the last chapter, and some facts . . ., have induced the general opinion that this was the last letter from his pen."

[2] According to Jewish tradition, they were warlocks, disciples of Balaam, who were called in by Pharaoh to oppose Moses in Egypt, and who afterwards accompanied Balaam when he went to curse Israël. The form of their names slightly varies. Accepted Greek, and Vatican Codex, "Jannes and Jambres," Midrash Rabbah, "Yuchni and Mamré." Jonathan ben Uzziel, "Yanis and Yambris," or "Yamreh."

[3] Acts xiii. 50—xiv. 19.

[4] A Gentile disciple, and (probably) convert, of St Paul, by whom he was made Bishop in Crete. See Alban Butler. Jan. 4.

First Responsory.

In Thee, O God, &c., (*p.* 211.)

Second Lesson.

FOR this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain Priests in every city, as also I have appointed thee. If any be blameless, the husband of one wife, having faithful children, not accused of riot or unruly. For a Bishop must be blameless, as the steward of God, not proud, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, courteous, sober, just, holy, temperate, holding fast the faithful word as he hath been taught; that he may be able by sound doctrine both to exhort and to convince the gainsayers.

Second Responsory.

Let my mouth, &c., (*p.* 211.)

Third Lesson.

FOR there are also many unruly, vain talkers and deceivers, specially they of the circumcision; whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. One of themselves, even a prophet of their own,[1] said: "The Cretans are always liars, evil beasts, slow bellies." This witness is true. Wherefore rebuke them sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men, that turn from the truth. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure.

Third Responsory.

My lips, &c., (*p.* 211.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to Titus (ii. 15.)

THESE things speak, and exhort, and rebuke with all authority. Let no man despise thee. (iii. 1.) Put them in mind to be subject to princes and powers, to obey orders, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men.

First Responsory.

I will praise, &c., (*p.* 212.)

Second Lesson.

FOR we ourselves also were sometimes foolish, unbelieving, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour appeared, not by works of righteousness which we have done, but according to His mercy He saved us, by the laver of regeneration, and renewing of the Holy Ghost, Which He shed on us abundantly through JESUS Christ our Saviour: that, being justified by His grace, we should be made heirs, according to the hope of eternal life.

Second Responsory.

Great, O Lord, &c., (*p.* 212.)

Third Lesson.

THIS is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God should be careful to maintain good works. These things are good and profitable unto men. But avoid foolish questions, and genealogies, contentions, and strivings about the law; for they are unprofitable and vain. A man that is an heretic after the first and second admonition avoid, knowing that he that is such is subverted, and sinneth, being condemned of his own judgment.

Third Responsory.

The Lord is, &c., (*p.* 212.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to Philemon (1.)

PAUL, a prisoner of JESUS Christ, and Timothy our brother, unto Philemon our dearly beloved and fellow-labourer, and to our beloved sister Appia, and Archippus our fellow-soldier, and to the Church in thine house. Grace to you, and peace, from God our Father and the Lord JESUS Christ. I thank my God, making mention of thee always in my prayers, hearing of thy love, and faith which thou hast toward the Lord JESUS, and toward all saints: that the communication of thy faith may become evident by the acknowledging of every good work which is in you in Christ JESUS.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

FOR I have had great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Wherefore, though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of JESUS Christ. I beseech thee for my son Onesimus,[2] whom I have begotten in my bonds, which in time past was to thee unprofitable, but now profitable to thee, and to me, whom I have sent again to thee.

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[1] Epimenides.

[2] A run-away slave.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson.

THOU therefore receive him as mine own bowels; whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel: but without thy mind would I do nothing, that thy benefit should not be, as it were, of necessity, but willingly. For perhaps he therefore departed for a season from thee, that thou shouldest receive him for ever; not now as a servant, but, instead of a servant, a brother beloved, specially to me; but how much more unto thee, in the flesh, and in the Lord? If thou count me therefore a partner, receive him as myself. If he hath wronged thee, or oweth thee aught, put that on mine account. I, Paul, have written it with mine own hand.

Third Responsory.

Unto thee, O my Strength, &c., (*p.* 211.)

VESPERS.

The Prayer is taken from the Laudsof the succeeding Sunday.

Sixth Sunday after the Epiphany.

The Sixth Lord's Day after the Epiphany.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Epistle of the Blessed Apostle Paul to the Hebrews (i. 1.)

GOD, Who at sundry times[1] and in divers manners spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son, Whom He hath appointed Heir of all things, by Whom also He made the worlds: Who, being the brightness of His glory, and the express image of His Substance, and upholding all things by the word of His power, when He had purged our sins, sat down on the right hand of the Majesty on high: being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they.

First Responsory.

O God, rebuke me not, &c., (*p.* 213.)

Second Lesson.

FOR unto which of the angels said He at any time: "Thou art My Son, this day have I begotten Thee?"[2] And again: "I will be to Him a Father, and He shall be to Me a Son?"[3] And again, when He bringeth in the First-begotten into the world, He saith: "And let all the angels of God worship Him."[4] And of the angels He saith: "Who maketh His angels spirits, and His ministers a flame of fire."[5] But unto the Son He saith: "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom. Thou hast loved righteousness and hated iniquity: therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."[6]

Second Responsory.

O God, Which satest, &c., (*p.* 213.)

Third Lesson.

AND: "Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the works of Thine hands. They shall perish, but Thou remainest; and they all shall wax old as doth a garment, and as a vesture shalt Thou change them, and they shall be changed; but Thou art the Same, and Thy years shall not fail."[7] But to which of the angels said He at any time: "Sit Thou at My right hand, until I make Thine enemies Thy footstool?"[8] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

Third Responsory.

The Lord is at My right hand, &c., (*p.* 213.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [9] St Athanasius, Pope [of Alexandria.] (*2nd against the Arians.*)

IF the heretics had but known the person, the matter, and the times of the Apostle who spoke, they would never have spoken of Godhead as if It were human, nor borne themselves so wickedly, and withal so foolishly against Christ. It will be permitted to us to return, and to take again the first words of the Lesson. The Apostle then saith: "God, Who at sundry times and in divers manners, spake in time past unto the fathers by the Prophets, hath in these last days spoken unto us by His Son"—and again, a little farther on: "When the Son had purged our sins, He sat down on the right hand of the Majesty on high: being made so much better than the angels as He hath by inheritance obtained a more excellent name than they." The Apostle here expressly nameth the times wherein God hath spoken unto us by His Son, and wherein the Same His Son hath purged our sins; for when hath He spoken unto us by His Son, when did the Son purge our sins, or when was He born a Man, but since God spake unto the Fathers by the Prophets, namely, in these last days?

Fourth Responsory.

O Lord, Thou hast shown me, &c., (*p.* 213.)

Fifth Lesson.

THE Apostle, about to enter on the subject of the Word's human dispensation and the last days, naturally mentioneth first that God had not up to those days been silent, but had spoken unto the fathers by the Prophets: and, after the Prophets had discharged their office, and the law had been given by the ministry of angels, that the Son also came down unto us to minister—and then he addeth, "being made so much better than the angels," to show that as the Son differeth from a servant, so is the ministry of the Son better than the duty and office of servants.

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[1] [πολυμερῶς.]

[2] Ps. ii. 7.
[3] 2 Kings (Sam.) vii. 14.
[4] Ps. xcvi. 7.
[5] Ps. ciii. 4.
[6] Ps. xliv. 7, 8.
[7] Ps. ci. 25-28.

[8] Ps. cix. 1.
[9] May 2

Fifth Responsory.

I will love Thee, O LORD, &c., (*p.* 213.)

Sixth Lesson.

THE Apostle, therefore, seeing the difference between the new ministry and the old, maketh very bold in writing and speaking to the Jews. For this cause, therefore, he doth not compare the details of the two ministries, and then come to the general conclusion that the new was greater or more honourable than the old, (lest any should understand that the two ministries were of the same kind, and that the conclusion that the new is better is arrived at by comparing the degrees in each of things which they had in common,) but he saith that the Son, "was made better," to distinguish at once and completely the nature of the Son from the nature of things created.

Sixth Responsory.

The earth is the LORD'S, &c., (*p.* 214.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 31.)

AT that time: JESUS spake this parable unto the multitude: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* ii. *Comment. on Matth.* xiii.)

The kingdom of heaven is the proclamation of the Gospel, and that knowledge of the Scriptures, which leadeth unto life, and whereof it is said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matth. xxi. 43.) Therefore is this kingdom like to a grain of mustard-seed, which a man took and sowed in his field. By the man that sowed it in his field, many understand to be meant the Saviour, because He is the Sower That soweth in the souls of believers; others understand every man that soweth good seed in his own field, that is, in himself and in his own heart.

Seventh Responsory.

Unto Thee, O Lord, &c., (*p.* 214.)

Eighth Lesson.

WHO is he that soweth, but our own mind and soul, which take the grain from preaching, and by nourishing it in the soil, cause it to sprout in the field of our own breast? The preaching of the Gospel is the least of all doctrines. He that preacheth, for his first lesson, God made man, Christ dead, and the stumbling-block of the Cross, receiveth at first but little credit. Compare such teaching as this with the doctrines of the Philosophers, with their books, their magnificent eloquence, and their rounded sentences, and thou shalt see how the grain of the Gospel, when it is sown, is the humblest of all seeds.

Eighth Responsory.

One Seraph cried, &c., (*p.* 214.)

Ninth Lesson.

BUT when the doctrines of men grow up, there is therein nothing piercing, nothing healthy, nothing life-giving. The plant is drooping, and delicate, and soft. There are herbs and grass whereof it may truly be said that "the grass withereth and the flower fadeth." (Isa. xl. 8.) But the grain of Gospel seed, though, when it was sown, it seemed to be the least of all seeds, when once it is rooted in the soul of man, or in the whole world, groweth not into an herb, but becometh a tree: so that the birds of the air (whereby we may understand, either the souls of believers, or the [angelic] powers bound to the service of God,) come and lodge in the branches thereof. I consider that the branches of the Gospel tree, which groweth from the grain of mustard-seed, are the divers developments of doctrine, on which the birds above mentioned find resting-places.

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

Antiphon at the Song of Zacharias. The kingdom of heaven * is like to a grain of mustard-seed, which is the least of all seeds, but, when it is grown, it is the greatest among herbs.

Prayer throughout the day and week.

GRANT us, we beseech Thee, O Almighty God, ever to think such things as be reasonable, and in every word and work of ours, to do always that is well pleasing in Thy sight. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. The kingdom of heaven * is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (iii. 1.)

WHEREFORE, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our confession, even JESUS; Who is faithful to Him That hath appointed Him, as also Moses was faithful in all His house. For He was counted worthy of more glory than Moses, inasmuch as He Who hath builded the house hath more honour than the house. For every house is builded by some one; but He That hath made all things, is God.

First Responsory.

O how great, &c., (*p.* 209.)

Second Lesson.

AND Moses verily was faithful in all His house, as a servant, for a testimony of those things which were to be spoken after: but Christ, as a Son, over His own house; which house we are, if we hold fast the confidence, and the glory of the hope, firm unto the end. Wherefore, as the Holy Ghost saith: "To-day if ye will hear His voice, harden not your hearts; as in 'the Provocation,' and as in the day 'of Temptation' in the wilderness."

Second Responsory.

O God, &c., (*p.* 209.)

Third Lesson.

TAKE heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called "To-day," lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence[1] steadfast unto the end. While it is said: "To-day, if ye will hear His voice, harden not your hearts, as in 'the Provocation'"—for some, when they had heard, did provoke, howbeit not all that came out of Egypt by Moses.[2]

Third Responsory.

I will bless, &c., (*p.* 210.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (iv. 1.)

LET us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them. But the word of hearing did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as He said:—"Unto whom I sware in My wrath, that they should not enter into My rest"—although the works were finished from the foundation of the world.

First Responsory.

O God, give ear, &c., (*p.* 210.)

Second Lesson.

FOR He spake in a certain place (Gen. ii. 2) of the seventh day on this wise: "And God did rest the seventh day from all His works." And in this place again: "They should not enter into My rest." Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in, because of unbelief: again He limiteth a certain day, saying in David: "To-day"—(after so long a time, as it is said above)—"To-day if ye will hear His voice, harden not your hearts."

Second Responsory.

The Lord hath set, &c., (*p.* 210.)

Third Lesson.

FOR if Jesus[3] had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest[4] to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from His. Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart.

Third Responsory.

I said, &c., (*p.* 210.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (vi. 1.)

THEREFORE, leaving the principles of the doctrine of Christ, let us go unto things more perfect, not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do, if God permit.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

FOR it is impossible for those who were once enlightened, and have tasted of the heavenly Gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson.

FOR the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto a curse: whose end is to be burned. But, beloved, we are persuaded better things of you, and things nearer to salvation, though we so speak. For God is not unrighteous, to forget your work, and the love which ye have showed in His name, in that ye have ministered to the saints, and do minister.

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[1] See v. 6.

[2] [The Hebrew bears the translation: For who, when they had heard did provoke? Nay, did not all they that came out of Egypt by Moses?]

[3] viz. Joshua, or Josue—the name is the same which is Græcised, Latinised, and Anglicised into Iesus or Jesus.

[4] Relinquitur sabbatismus; literally "the keeping of a Sabbath;" Rheims has, very elegantly, "a day of rest," but there is nothing about a day in the original, and the words are given in the text in that form in which they have become something like a pious proverb.

Third Responsory.

Unto Thee, &c., (*p.* 211.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (vii. 1.)

FOR this Melchisedek, King of Salem, Priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all; first, being, by interpretation, King of Righteousness, and, after that, also King of Salem, which is, King of Peace; without father, without mother, without descent, having neither beginning of days nor end of life, but made like unto the Son of God, abideth a Priest continually.

First Responsory.

In Thee, O God, &c., (*p.* 211.)

Second Lesson.

NOW consider how great this man was, unto whom even the Patriarch Abraham gave the tenth of the choicest spoils. And, verily, they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham. But he whose descent is not counted from them, received tithes of Abraham, and blessed him that had the promises.

Second Responsory.

Let my mouth, &c., (*p.* 211.)

Third Lesson.

AND, without all contradiction, the less is blessed of the greater. And here men that die receive tithes: but there, he receiveth them, of whom it is witnessed that he liveth. And (as I may say) Levi also, who receiveth tithes, payed tithes in Abraham; for he was yet in the loins of his father when Melchisedek met him. If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need was there that another Priest should rise after the order of Melchisedek, and not be called after the order of Aaron? For the priesthood being moved there is made of necessity a change also of the law.

Third Responsory.

My lips, &c., (*p.* 211.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (xi. 1.)

NOW faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain: by which he obtained witness that he was righteous, God testifying of his gifts, and by it he, being dead, yet speaketh.

First Responsory.

I will praise, &c., (*p.* 212.)

Second Lesson.

BY faith Enoch was translated that he should not see death, and was not found, because God had translated him: for, before his translation, he had this testimony, that he pleased God. But without faith it is impossible to please God. For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him. By faith, Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith.

Second Responsory.

Great, O Lord, &c., (*p.* 212.)

Third Lesson.

BY faith he whose name is called Abraham, obeyed the command to go out into a place which he should after receive for an inheritance, and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose Builder and Maker is God.[1]

Third Responsory.

The Lord is, &c., (*p.* 212.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle to the Hebrews (xiii. 1.)

LET brotherly love continue among you. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. Let marriage be honourable in all, and the bed undefiled. But whoremongers and adulterers God will judge.

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[1] The reader is vehemently urged to finish reading this sublime chapter for himself.

First Responsory.

Cut me not off, &c., (*p.* 211.)

Second Lesson.

LET your conversation be without covetousness, and be content with such things as ye have. For He hath said: I will never leave thee, nor forsake thee:"[1] so that we may boldly say: "The LORD is mine helper, and I will not fear what man shall do unto me."[2] Remember them which have the rule over you, who have spoken unto you the word of God; whose faith follow, considering the end of their conversation, JESUS Christ, the Same yesterday, and today, and for ever.

Second Responsory.

My heart is ready, &c., (*p.* 211.)

Third Lesson.

BE not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace, not with meats; which have not profited them that have been occupied therein. We have an Altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts whose blood is brought into the Sanctuary by the High Priest for sin, are burned without the camp. Wherefore JESUS also, that He might sanctify the people with His own Blood, suffered without the gate.

Third Responsory.

Unto Thee, O my Strength, &c., (*p.* 211.)

Note. If there be less than six weeks between the Epiphany and Septuagesima, as many of the foregoing weeks as may be necessary are omitted, and the Office commences on the evening before Septuagesima Sunday as immediately hereafter given; but the Antiphons, Prayers, and Homilies of the omitted Sundays are afterwards used for the latter Sundays before Advent.

Saturday before Septuagesima Sunday.

The Sabbath before the Lord's Day within Seventy Days of Easter.

VESPERS.

The Chapter and Prayer are taken from the Lauds of the next morning.

Antiphon at the Song of the Blessed Virgin. The Lord said unto Adam: * Of the tree which is in the midst of the garden thou shalt not eat: in the hour that thou eatest thereof, thou shalt surely die.

At the end, the words, "Bless we the Lord, *are said thus—*

Verse. Bless we the Lord—Alleluia, Alleluia.
Answer. Thanks be to God—Alleluia, Alleluia.

This is the Farewell to the Alleluia, which word is not uttered in the Office again till Easter. At the Compline of this evening and every other Service, after the "Glory be to the Father, &c.," *at the beginning, instead of* "Alleluia," *is said:*

Ceaseless praise to Thee be given,
O Eternal King of Heaven.

If the Vespers of this evening be of a Festival, a Commemoration is made of the Saturday, and the Farewell to the Alleluia takes place as above.

If from Septuagesima to Low Sunday, both inclusive, a Feast fall on a Sunday, it is transferred, or simplified, unless it be a Double of the First Class, as the Patronal Feast, or the Anniversary of the Consecration of the Church where the Service takes place, to which occasions yield all the Sundays except the First in Lent, and Passion, Palm, Easter, and Low Sundays.[3]

Septuagesima Sunday.

The Lord's Day within Seventy Days of Easter.

MATTINS.

Invitatory. Let us come before the presence of the Lord: * and make a joyful noise unto Him with Psalms.

The Second half of the First Verse of the XCIVth Psalm, (Let us come, &c.,) *is omitted.*

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Genesis (i. 1.)

IN the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep: and the Spirit of God moved upon the face of the waters. And God said: Let there be light. And there was light. And God saw the light, that it was good; and God divided the light from the darkness; and God called the light Day, and the darkness He called Night: and the evening and the morning were the first day. And God said: Let there be a firmament in the midst of the waters, and let it divide the waters from the waters. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day.

First Responsory.

In the beginning God created the heavens and the earth, wherein He made man also, after His own image and likeness.
Verse. [4] So God formed man of the dust of the ground, and breathed into his face the breath of life.
Answer. After His own image and likeness.

Second Lesson.

AND God said: Let the waters under the heaven be gathered together unto one place, and let the dry land appear. And it was so. And God called the dry land, Earth; and the gathering together of the waters called He Seas. And God saw that it was good. And God said; Let the earth bring forth the green herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth. And it was so. And the earth brought forth the green herb yielding seed after his kind, and the tree yielding fruit, whose seed was in itself, after his kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights in the firmament of the heaven, and let them divide the day from the night; and let them be for signs, and for seasons, and for days and years; and let them be for lights in the firmament of heaven; and let them give light upon the earth. And it was so. And God made two great lights, the greater light to rule the day; and the lesser light to rule the night; He made the stars also. And God set them in the firmament of the heaven, to give light upon the earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. And the evening and the morning were the fourth day.

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[1] Josh. i. 5.

[2] Ps. cxvii. 6.

[3] [Only Doubles Major and Feasts of Doctors may be transferred.]

[4] Gen. ii. 7.

Second Responsory.

In the beginning God created the heavens and the earth, and the Spirit of God moved upon the face of the waters. [1] And God saw everything that He had made, and it was very good.

Verse. [2] Thus the heavens and the earth were finished, and all the hosts of them.

Answer. And God saw everything that He had made, and it was very good.

Third Lesson.

AND God said: Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind. And God saw that it was good. And God blessed them, saying: Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply in the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature after his kind, cattle and creeping thing, and beast of the earth after his kind. And it was so. And God made the beast of the earth after his kind, and cattle, and everything that creepeth upon the earth after his kind. And God saw that it was good. And God said: Let Us make man after Our Own image and likeness, and let him have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Third Responsory.

The LORD formed man of the dust of the ground, and breathed into his face the breath of life, and man became a living soul.

Verse. In the beginning God created the heavens and the earth, wherein He made man also.

Answer. And breathed into his face the breath of life, and man became a living soul.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And breathed into his face the breath of life, and man became a living soul.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the book intituled "The Handbook," written by St Austin, Bishop [of Hippo.] (*Chaps.* xxv., xxvi., xxvii., *tom.* 3.)

THE Lord threatened man with the punishment of death, in case he sinned. Thus did He gift him with free will, while He yet kept His lordship over him, and helped him with the dread of destruction. And so He put him in that happy garden, under the very shadow of the tree of life, in that good place from whence, had he kept his righteousness, he might have passed to a better. But the first man sinned, and was banished from Eden, and infected all his descendants with the disease of sin, poisoning their very root, and bringing upon all that sentence of death and damnation, which he had earned for himself. So that all that descend by fleshly generation from Adam, and from the guilty woman, who was the cause of his sin and the partaker of his punishment, derive from them original sin; whereby they are drawn through a way of divers sins and sorrows, towards that final ruin which they shall share with the rebel angels who are at once their corrupters, their lords, and their comrades.

Fourth Responsory.

God took the man and put him into the garden of Eden, to dress it and to keep it.

Verse. [3] And the LORD God had planted a garden aforetime in Eden, and there He put the man whom He had formed.

Answer. To dress it and to keep it.

Fifth Lesson.

SO "by one man sin entered into the world, and death by sin, (and so death passed upon all men,) in whom all have sinned." (Rom. v. 12.) By the world the Apostle signifieth in this place all mankind. Thus then hath the matter stood. The damned mass of humanity lay in misery, or rather wallowed in it, and fell from bad to worse, till it joined the company of the sinning angels, and both together suffered the deserved punishment of their vile treason.

Fifth Responsory.

The LORD God said: It is not good that the man should be alone. Let Us make an help meet for him.

Verse. But for Adam there was not found an help meet for him; and God said—

Answer. Let Us make an help meet for him.

Sixth Lesson.

TO the wrath of God appertaineth whatever sin man, through the blind and untamed sting of his flesh, willingly committeth, and whatever punishment, declared and open, he unwillingly suffereth. There is, indeed, no pause in that goodness of the Creator whereby He giveth even to the traitor angels life and strength, (which if He gave not, they would be annihilated,) and whereby He formeth the seed of men, though they come of a corrupt and condemned stock, quickeneth them, strengtheneth and fitteth their limbs for the changing seasons of their life, extendeth their knowledge in divers places, and giveth them whereon to live. It hath been His will rather to draw good out of evil, than to suffer that there should be no evil.

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[1] Gen. i. 31.

[2] Gen. ii. 1.

[3] i. 8.

Sixth Responsory.

[1] The LORD caused a deep sleep to fall upon Adam, and He took one of his ribs. And the rib which the LORD had taken from Adam, made He a woman, and brought her unto Adam, to see what he would call her. And he called her name Woman, because she was taken out of Man.[2]

Verse. And while he slept He took one of his ribs, and closed up the flesh instead thereof.

Answer. And the rib which the LORD had taken from Adam made He a woman, and brought her unto Adam, to see what he would call her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he called her name Woman, because she was taken out of Man.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 1.)

AT that time: JESUS spake this parable unto His Disciples: The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. And so on.

Homily by Pope St Gregory [the Great.] (*19th on the Gospels.*)

We hear that the kingdom of heaven is like unto a man that is an householder, which went out early in the morning, to hire labourers into his vineyard. Who indeed is more justly to be likened to an householder than our Maker, Who is the Head of the household of faith, bearing rule over them whom He hath made, and being Master of His chosen ones in the world, as a Master over those that are in his house? He it is That hath the Church for a vineyard, a vineyard that ceaseth not to bring forth branches of the True Vine, from righteous Abel to the last of the elect that shall be born in the world.

Seventh Responsory.

And the LORD God had planted a garden aforetime in Eden, and there He put the man whom He had formed.

Verse. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food, the tree of life also in the midst of the garden.

Answer. And there He put the man whom He had formed.

Eighth Lesson.

THIS householder, then, for the cultivation of his vineyard, goeth out early in the morning, and at the third hour, and the sixth hour, and the ninth hour, and the eleventh hour, to hire labourers into his vineyard. Thus the Lord, from the beginning to the end of the world, ceaseth not to gather together preachers for the instruction of His faithful people. The early morning of the world was from Adam until Noah; the third hour from Noah until Abraham; the sixth hour from Abraham until Moses; the ninth hour from Moses until the coming of the Lord; the eleventh hour from the coming of the Lord until the end of the world. At this eleventh hour are sent forth as preachers the Holy Apostles, who have received full wages, albeit they be come in late.

Eighth Responsory.

[3] Behold, Adam is become as One of Us, to know good and evil. See lest he take of the tree of life and live for ever.

Verse. Unto Adam also did the LORD God make a coat of skins, and clothed him, and said:—

Answer. See lest he take of the tree of life and live for ever.

Ninth Lesson.

FOR the cultivation of His vineyard, (that is, the instruction of His people,) the Lord hath never ceased to send into it labourers. First, by the Fathers, then, by the Prophets and Teachers of the Law, and lastly, by the Apostles He hath dressed and tended the lives of His people, as the owner of a vineyard dresseth and tendeth it by means of workmen. Whoever in whatever degree joined to a right faith the teaching of righteousness, was so far one of God's labourers in God's vineyard. By the labourers at early morning, and at the third hour, the sixth hour, and the ninth hour, may be understood God's ancient people, the Hebrews, who strove to worship Him with a right faith in company with His chosen ones from the very beginning of the world, and thus continually laboured in His vineyard. And now, at the eleventh hour, it is said unto the Gentiles also: "Why stand ye here all the day idle?"

The Hymn, "We praise Thee, O God," &c., *is not said on this or any other Sunday before Easter.*

Ninth Responsory.

[4] The LORD said unto Cain: Where is Abel thy brother? Lord, I know not: am I my brother's keeper? And He said unto him: What hast thou done? Behold, the voice of thy brother Abel's blood crieth unto Me from the ground.

Verse. Cursed shalt thou be upon the earth, which hath opened her mouth to receive thy brother's blood from thy hand.

Answer. Behold, the voice of thy brother Abel's blood crieth unto Me from the ground.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] ii. 21-23.

[2] Virago, quia de Viro. In the Hebrew it is "Isshâh" from "Ish." The Seventy appear to have found it hopeless, and the Latin is clumsy, but the English does very well.

[3] iii. 22.

[4] iv. 9-11.

Answer. Behold, the voice of thy brother Abel's blood crieth unto Me from the ground.

LAUDS.

First Antiphon. Have mercy upon me, * O God, and cleanse me from my sin: for against Thee only have I sinned.

Psalm L.

Have mercy, &c., (*p.* 49.)

Second Antiphon. I will praise Thee, * for Thou hast heard me.

Psalm CXVII.

O give thanks unto the LORD, &c., (*p.* 21.)

Third Antiphon. O God, Thou art my God, * early will I seek Thee, because Thou hast been my help.

Psalms LXII. and LXVI.

O God, Thou art, &c., (*pp.* 13, 14.)

Fourth Antiphon. [1] Blessed art Thou, * O our God, in the firmament of heaven, and worthy to be praised above all for ever.

The Song of the Three Holy Children.

Fifth Antiphon. Praise ye the LORD * from the heavens.

Psalms CXLVIII., CXLIX., and CL.

Praise ye, &c., (*p.* 15.)

Chapter. (1 Cor. ix. 24.)

BRETHREN, know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain.

Verse. LORD, Thou hast been our refuge.
Answer. In all generations.

Antiphon at the Song of Zacharias. Thus saith the Lord: The kingdom of heaven is like unto a man that is an householder, * which went out early in the morning to hire labourers into his vineyard.

Prayer throughout the day and week.

O LORD, we beseech Thee favourably to hear the prayers of Thy people; that we, who are justly punished for our offences, may be mercifully delivered by Thy goodness, for the glory of Thy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. And when he had agreed * with the labourers for a penny [2] a day, he sent them into his vineyard.

TERCE.

Antiphon. Go ye also * into my vineyard, and whatsoever is right, that will I give you.

The Chapter is taken from Lauds.

SEXT.

Antiphon. Why stand ye here * all the day idle? They answered and said unto him: Because no man hath hired us.

Chapter. (1 Cor. ix. 25.)

AND every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown, but we an incorruptible.

NONE.

Antiphon. The Lord of the vineyard saith: * Call the labourers, and give them their hire.

Chapter. (1 Cor. x. 4.)

FOR they drank of that spiritual rock that followed them: and that rock was Christ. But with many of them God was not well pleased.

VESPERS.

Chapter as at Lauds.

Antiphon at the Song of the Blessed Virgin. The householder saith unto his labourers: * Why stand ye here all the day idle? But they answered and said: Because no man hath hired us. Go ye also into my vineyard, and whatsoever is right, that will I give you.

Monday.

Second Day.

First Lesson.

The Lesson is taken from the Book of Genesis (i. 27.)

SO God created man in His Own image; in the image of God created He him: male and female created He them. And God blessed them, and said unto them: Be fruitful, and multiply, and replenish the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. And God said: Behold, I have given you every herb bearing seed which is upon the face of the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, [I have given it] for meat. And it was so. And God saw everything that He had made, and it was very good. And the evening and the morning were the Sixth Day.

First Responsory.

[3] When the Lord walked in the garden in the cool of the day, He called, and said: Adam, where art thou? Lord, I heard Thy voice, and I hid myself.
Verse. I heard Thy voice in the garden, and I was afraid, because I was naked.
Answer. And I hid myself.

Second Lesson.

THUS the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made.

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[1] Dan. iii. 56.

[2] Greek, denarion. Its value was nearly a shilling.

[3] iii. 8-10.

And God blessed the seventh day and sanctified it, because that in it He had rested from all His work, which He created and made. These are the generations of the heavens and of the earth, when they were created, in the day that the LORD God made the heavens and the earth, and every plant of the field before it sprung up in the earth, and every herb of the field before it grew: for the LORD God had not caused it to rain upon the earth, and there was not a man to till the ground; but there rose up a spring[1] from the earth and watered the whole face of the ground.

Second Responsory.

[2] The Lord said unto Adam; In the sweat of thy face shalt thou eat bread; when thou tillest the ground it shall not henceforth yield unto thee her fruits. Thorns also and thistles shall it bring forth to thee.

Verse. Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree which I commanded thee, saying: Thou shalt not eat of it,—cursed is the ground whereon thou shalt labour.

Answer. Thorns also and thistles shall it bring forth to thee.

Third Lesson.

SO the LORD God formed man of the dust of the ground, and breathed into his face the breath of life, and man became a living soul. And the LORD God had planted a garden aforetime in Eden, and there He put the man whom He had formed. And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the tree of life also in the midst of the garden, and the tree of knowledge of good and evil. And a river went out of Eden to water the garden, and from thence it was parted, and became into four heads.

Third Responsory.

The LORD formed man, &c., (*p.* 231.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. These last have wrought but one hour, * and thou hast made them equal unto us, which have borne the burden and heat of the day.

Tuesday.

Third Day.

First Lesson.

The Lesson is taken from the Book of Genesis (ii. 15.)

SO the LORD God took the man and put him into the garden of Eden, to dress it and to keep it; and He commanded him, saying: Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die. And the LORD God said: It is not good that the man should be alone; let Us make him an help meet for him.

First Responsory.

God took the man, &c., (*p.* 231.)

Second Lesson.

SO out of the ground the LORD God formed every beast of the field, and every fowl of the air, and brought them unto Adam, to see what he would call them. And whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to every fowl of the air, and to every beast of the field. But for Adam there was not found an help meet for him.

Second Responsory.

The LORD God said, &c., (*p.* 231.)

Third Lesson.

AND the LORD God caused a deep sleep to fall upon Adam. And while he slept, He took one of his ribs, and closed up the flesh instead thereof. And the rib which the LORD God had taken from Adam made He a woman, and brought her unto Adam. And Adam said: This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man. Therefore shall a man leave his father and his mother; and shall cleave unto his wife; and they twain shall be one flesh.

Third Responsory.

The LORD caused, &c., (*p.* 232.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. And the householder said: * Friend, I do thee no wrong: didst not thou agree with me for a penny? Take that is thine, and go thy way.

Wednesday.

Fourth Day.

First Lesson.

The Lesson is taken from the Book of Genesis (iii. 1.)

NOW the serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman: Why hath God said ye shall not eat of every tree of the garden? And the woman said unto the serpent: We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said: Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired: and she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened.

First Responsory.

And the LORD God, &c., (*p.* 232.)

Second Lesson.

AND when they knew that they were naked, they sewed fig-leaves together, and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God amidst the trees of the garden. And the Lord God called unto Adam, and said unto him: Where art thou? And he said: I heard Thy voice in the garden, and I was afraid, because I was naked, and I hid myself. And He said: Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And Adam said: The woman, whom Thou gavest me to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the Woman: Wherefore hast thou done this? And she said: The serpent beguiled me, and I did eat.

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[1] Hebrew, "a mist."

[2] iii. 19; iv. 12.

Second Responsory.

Behold, Adam is become, &c., (*p.* 232.)

Third Lesson.

AND the Lord God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life. I will put enmity between thee and the woman, and between thy seed and her seed; she[1] shall bruise thy head, and thou shalt bruise her heel. And unto the woman he said: I will greatly multiply thy sorrows and thy conception: in sorrow shalt thou bring forth children, and thou shalt be in the power of thy husband, and he shall rule over thee. And unto Adam He said: Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying: Thou shalt not eat of it—cursed is the ground whereon thou shalt labour; in sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth to thee, and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art, and unto dust thou shalt return. And Adam called his wife's name Eve,[2] because she was the mother of all living.

Third Responsory.

The Lord said unto Cain, &c., (*p.* 232.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. Take that thine is, * and go thy way; for I am good, saith the Lord.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Genesis (iv. 1.)

AND Adam knew his wife, and she conceived, and bare Cain, and said: I have gotten a man from God.[3] And she again bare his brother Abel —and Abel was a keeper of sheep, but Cain was a tiller of the ground. And in process of time it came to pass that Cain brought of the fruit of the ground an offering unto the Lord. And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the Lord had respect to Abel, and to his offering. But unto Cain and to his offering He had not respect: and Cain was very wroth, and his countenance fell. And the Lord said unto him: Why art thou wroth? and why is thy countenance fallen? If thou doest well shalt thou not be accepted? and if thou doest not well, doth not sin lie at the door?[4] But the desire thereof is under thee, and thou hast control over it.

First Responsory.

In the beginning, &c., (*First Responsory on Sunday, p.* 230.)

Second Lesson.

AND Cain said unto Abel his brother; Let us go forth abroad. And when they were in the field, Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain: Where is Abel thy brother? And he said: I know not; am I my brother's keeper? And He said unto him: What hast thou done? The voice of thy brother's blood crieth unto Me from the ground. Now, therefore, cursed shalt thou be upon the earth, which hath opened her mouth to receive thy brother's blood from thy hand. When thou tillest the ground it shall not henceforth yield unto thee her fruits: a fugitive and a vagabond shalt thou be on the earth.

Second Responsory.

In the beginning, &c., (*Second Responsory on Sunday, p.* 231.)

Third Lesson.

AND Cain said unto the Lord: My sin is too great for me to gain pardon thereof.[5] Behold, Thou hast driven me out this day from the face of the earth, and from Thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth. Every one therefore that findeth me shall slay me. And the Lord said unto him: It shall not be so: but whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the Lord set a mark upon Cain, lest any finding him should kill him. And Cain went out from the presence of the Lord, and dwelt a vagabond in the land on the East of Eden.

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[1] Ipsa. Abp. Kenrick remarks that two MSS. examined by Kennicott read as the Vulgate, and that in the very ancient style of the Pentateuch the gender of the Pronoun (without points) is common. "The verb, however, is masculine, and the text is applied by St Irenæus to Christ as 'the Seed predestined to trample under foot the seed of the serpent.'" See also the Breviary itself, on March 25. (Fourth Lesson.) [Scholars now agree that the "ipsa" of the Vulgate here is a scribal error, and that the passage refers to Christ.]

[2] Chavah=Life.

[3] The name.

[4] Like a beast of prey lying in wait. (Gesenius.) The Targum of Jonathan ben Uzziel on the whole passage is: "If thou doest thy work well, will not thy guilt be forgiven thee? But if thou doest not thy work well in this world, thy sin is retained unto the day of the great judgment, and at the doors of thy heart lieth thy sin. And into thy hand have I delivered the power over evil passion, and unto thee shall be the inclination thereof, that thou mayest have authority over it, to become righteous, or to sin." (Etheridge's translation, I. 170.)

[5] The Jerusalem Targum softens the hopelessness of this exclamation. "My sins are greater than can be borne. Nevertheless there is power before Thee to absolve and forgive me." (Etheridge's translation, I. 172.)

Third Responsory.

The LORD formed man, &c., (*p.* 231.)

At the beginning of the Martyrology, is said,

On the morrow we commemorate the prayer of our Lord JESUS Christ at the foot of the Mount of Olives.

Friday.

Office in Memory of the Prayer of our Lord JESUS Christ in the Garden of Gethsemane.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Hymn.[1]

SEE the Eternal Word descending
From the throne of bliss supreme,
Love-constrained, His way now wending
Adam's children to redeem.

Pitying the world's disaster,
Yearning to repair its fall,
Prone upon the earth, our Master
Prays for pardon for us all.

O what anguish, what affliction
Hemmed Him round on every side.
Who shall tell His dereliction!
While His suppliant accents cried—

"O My Father! O My Father!
Let this Chalice pass away—
Yet not My will, Thy will rather
Be accomplishèd this day—"

'Neath that load of anguish sinking
Drops of Blood stood on His Brow—
Wondering earth in silence drinking
One by one the Drops that flow.

But an angel swiftly gliding
Comes from heaven to His aid;
And that Form the Godhead hiding
Comfort seeks from those He made.

To the Father praise be given—
Praise the Son, Whose Name is greater
Than all names beneath the heaven,—
Praise the Spirit, every creature. Amen.

Verse. [2] My soul is exceeding sorrowful,
Answer. Even unto death.

Antiphon at the Song of the Blessed Virgin. [3] He kneeled down, and prayed, saying: Father, if Thou be willing, remove this cup from Me; nevertheless, not My will, but Thine, be done.

MATTINS.

Invitatory. Christ JESUS Who prayed at the foot of the Mount of Olives, * Him, O come, let us worship!

Hymn from Vespers.

FIRST NOCTURN.

First Antiphon. [4] Before thou prayest, prepare thy soul, and be not as one that tempteth God.

Ps. xvi. Hear my right, O LORD, &c., (*p.* 7.)

Second Antiphon. [5] Let nothing hinder thee to pray always, and defer not until death to be justified.

Ps. xxiv. Unto Thee, O LORD, &c., (*p.* 26.)

Third Antiphon. [6] All things whatsoever ye shall ask in prayer, believing, ye shall receive.

Ps. cxli. I cried unto the LORD, &c., (*p.* 113.)

Verse. My soul is exceeding sorrowful,
Answer. Even unto death.

First Lesson.

The Lesson is taken from the Book of Tobias (xii. 8-13.)

PRAYER is good with fasting, and to lay up alms rather than to lay up stores of gold. For alms doth deliver from death, and the same it is which purgeth away sin, and causeth to find mercy and everlasting life. But they that work sin and iniquity are enemies of their own soul. Therefore I show you the truth, and will not keep an hidden matter back from you. When thou didst pray with tears, and bury the dead, and leave thy dinner, and hide the dead in thine house by day, and bury them by night, I did bring up thy prayer before the Lord. And because thou wast accepted with God, it was needs that temptation should try thee.

First Responsory.

[7] In everything give thanks. Pray without ceasing.
Verse. For this is the will of God in Christ JESUS concerning you all.
Answer. Pray without ceasing.

Second Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (v. 16.)

PRAY one for another, that ye may be healed, for the fervent prayer of a righteous man availeth much. Elias was a man subject to like passions as we are, and he prayed earnestly that it might not rain upon the earth, and it rained not by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth a sinner from the error of his way shall save his soul from death, and shall hide a multitude of sins.

Second Responsory.

When [8] ye stand praying, forgive, if ye have aught against any.
Verse. That your Father also Who is in heaven may forgive you your trespasses.
Answer. Forgive, if ye have aught against any.

Third Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (v. 5.)

Christ glorified not Himself to be made an High Priest, but He That said unto Him: "Thou art My Son, to-day have I begotten Thee." (Ps. ii. 7.) As He saith also in another place: "Thou art a Priest for ever, after the order of Melchisedek." (Ps. cix. 4.) Who, in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him That was able to save Him from death, was heard, in that He feared.[1] And though He was the Son of God, yet learned He obedience by the things which He suffered; and being made perfect, He is become the Author of Eternal Salvation unto all them that obey Him—called of God an High Priest after the order of Melchisedek.

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[1] Translation by the Rev. Dr Wallace.

[2] Matth. xxvi. 38.

[3] Luke xxii. 41, 42.

[4] Ecclus. xviii. 23.

[5] Ibid., 22.

[6] Matth. xxi. 22.

[7] 1 Thess. v. 17, 18.

[8] Mark xi. 25.

Third Responsory.

[2] The LORD hath heard my supplication; the LORD hath received my prayer.
Verse. [3] I cried with my whole heart; hear me, O LORD!
Answer. The LORD hath received my prayer.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The LORD hath received my prayer.

SECOND NOCTURN.

First Antiphon. [4] When ye pray ye shall not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.

Ps. xlii. Judge me, O God, &c., (*p.* 59.)

Second Antiphon. [5] But thou, when thou prayest, enter into thy closet, and, when thou hast shut the door, pray to thy Father Who is in secret.

Ps. liv. Give ear to my prayer, &c., (*p.* 61.)

Third Antiphon. [6] And it came to pass in those days, that JESUS went out into a mountain to pray, and continued all night in prayer to God.

Ps. cxx. I will lift up mine eyes, &c., (*p.* 105.)

Verse. [7] O My Father, if it be possible,—
Answer. Let this cup pass from Me!

Fourth Lesson.

The Lesson is taken from the Treatise upon the Lord's Prayer written by the Holy Martyr Cyprian, Bishop [of Carthage.] (*On the Lord's Prayer.*)

THE Lord hath indeed taught us to pray, not by words only, but also by deeds. He Himself prayed oftentimes, and right earnestly, and showed us by the witness of His Own example what we are behoven to do; as it is written: "And He withdrew Himself into the wilderness, and prayed." (Luke v. 16.) And again: "And it came to pass in those days that JESUS went out into a mountain to pray, and continued all night in prayer to God." (Luke vi. 12.) If He prayed Who was without sin, how much more are sinners beholden to pray? And if He remained sleepless all night in unceasing prayer, how much more ought we to watch by night in common prayer? The Lord prayed and besought, but not for Himself—for what had the Innocent One to ask for for Himself? But it was for us sinners that He prayed, as Himself declareth when He saith unto Peter: "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke xxii. 31, 32.) And a little while after, He prayed to the Father for all, saying: "Neither pray I for these alone, but for them also which shall believe on Me through their word, that they all may be one; as Thou, Father, art in Me, and I in Thee; that they also may be one in Us." (John xvii. 20, 21.)

Fourth Responsory.

Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not.
Verse. And when thou art converted strengthen thy brethren.
Answer. I have prayed for thee, that thy faith fail not.

Fifth Lesson.

The Lesson is taken from the Commentary upon the Epistle to the Hebrews, written by St Anselm, Archbishop [of Canterbury.] (v.)

HE offered up prayers like a true High Priest. That He prayed we read oftentimes in the Gospel, especially in that according to Luke, who draweth Him in His Priestly character. But even as all things which He did in the Flesh, His prayers and supplications were for men. Through all His life He prayed to the Father touching the Resurrection of His Own Flesh, and our salvation, and at the last moment before He suffered, He offered up supplications, that is, prayers most beseeching and most vehement, with the utmost passion and tenderness of His Heart, when, "being in an agony He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground." (Luke xxii. 44.) These prayers and supplications He offered up unto the Father, Who met Him half-way by hearing Him. He offered them up unto Him That was able to save Him from death, that is, to raise Him up again—unto Him of Whom He knew that He was able to save Him, that is, to make Him so that He could die no more and suffer no more, by delivering Him from death, so that His Soul was not left in hell, neither did His Flesh see corruption in the grave. (Ps. xv. 10.)

Fifth Responsory.

[8] The prayer of the humble pierceth the clouds, and till it come nigh, he will not be comforted.
Verse. And will not depart till the Most High shall behold.
Answer. And till it come nigh, he will not be comforted.

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[1] Or, "on account of His reverent submission."
[2] Ps. vi. 10.
[3] Ps. cxviii. 145.
[4] Matth. vi. 5.
[5] Ibid., 6.
[6] Luke vi. 12.
[7] Matth. xxvi. 39.
[8] Ecclus. xxxv. 21.

Sixth Lesson.

AND these prayers and supplications He offered up with strong crying, that is, with the keenest and liveliest yearning of godly desire, as when, being in an agony, He prayed more earnestly, and even with tears, for in that lengthened prayer we must believe that He shed Tears as well as those drops of Blood which trickled down His Body in the place of sweat. And He was heard, for in rising again, He received that for which He had asked. He was heard, that is, He in especial was heard in a sense of thoroughness in which no other hath ever been heard, since, after the throes of the struggle were over, the Father exalted Him above everything created. Moreover, He was heard on account of reverent submission,[1] which meaneth either that He was heard because as the Son of God reverent submission was due to His wishes, or else that He was heard because of His reverent submission to the Will of God, in that He feared and honoured the Father above all. Or again, we may understand that He was heard, because His reverent submission merited that He should be heard. The out-pouring of His Blood may in itself be called a strong cry, wherein He was heard on account of His reverent submission to such suffering. His reverent submission in that case lay in this, that having never done any evil, He was willing to suffer, simply out of love.

Sixth Responsory.

[2] Let now Thine ears be attentive and Thine eyes open, to hearken unto the prayer of Thy servant.

Verse. Which I pray before Thee this day, night and day.

Answer. To hearken unto the prayer of Thy servant.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. To hearken unto the prayer of Thy servant.

THIRD NOCTURN.

First Antiphon. [3] Trouble and anguish have taken hold on me: Thy commandments are my delight.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Second Antiphon. [4] I looked for some to take pity on me, and there was none; and for comforters, but I found none.

Ps. xii. How long wilt Thou forget, &c., (*p.* 5.)

Third Antiphon. [3] My soul cleaveth unto the dust; quicken Thou me according to Thy word.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 82.)

Verse. [5] Watch and pray,

Answer. That ye enter not into temptation.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxii. 39.)

AT that time: JESUS came out, and went, as He was wont, to the Mount of Olives; and His disciples also followed Him. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* x. *Comm. on Luke* xxii.)

"Remove this cup from Me"—the Man shrank from death, the God remained unshaken in the counsel of His Own Will. We must needs die to this world that we may rise again to God, that in accordance with God's sentence, the law of the curse may work itself out by our return to the dust of the earth from whence we are taken.

"Not My will, but Thine be done." In these words our Lord signifieth by "My will" His human will, and by the Father's will, His Own Divine Will. The wills of men are temporal, but the Will of God is eternal. There is not one Will of the Father, and another Will of the Son. There is but one Will, where there is but one God. Learn, nevertheless, from the ensample of Christ, to be resigned to God's Will, and not to choose that which best pleaseth thyself, but that which thou knowest will best please God.

Seventh Responsory.

[4] I am come into the depth of the sea, and the flood overfloweth me.

Verse. Save me, O God, for the waters are come in unto my soul.

Answer. And the flood overfloweth me.

Eighth Lesson.

THEN, let us consider the special meaning of His different expressions. "My Soul is exceeding sorrowful, even unto death." (Matth. xxvi. 38.) So also elsewhere He saith: "Now is My Soul troubled." (John xii. 27.) It was not He Who had taken the Manhood unto God Who was troubled, but the Manhood Which He had so taken. The soul of man is able to be moved by divers feelings, but not so God. "The Spirit indeed is willing, but the Flesh is weak."[6] (Matth. xxvi. 41.) That which was exceeding sorrowful was not Himself but His Soul. The Eternal Wisdom was not sorrowful, the Divine Being was not sorrowful, but the human Soul of JESUS was sorrowful. He had taken into the Godhead a Soul, but a Soul of the same nature as mine.[7] I am not deceived into thinking that it was one thing, when it seemed another. Sorrowful He seemed to be, and sorrowful He was—not at the thought of His Own sufferings, but of our sins.

Eighth Responsory.

[8] Let my prayer come before Thee: incline Thine ear unto my cry.

Verse. For my soul is full of troubles, and my life draweth nigh unto the grave.

Answer. Incline Thine ear unto my cry.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Incline Thine ear unto my cry.

Ninth Lesson.

THEN He saith: "I will smite the shepherd, and the sheep of the flock shall be scattered abroad." (Matth. xxvi. 31.) He was sorrowful because He was leaving us orphans. But how resolutely He was giving

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[1] *Apo tes eulabeias.*

[2] 2 Ezra (Nehem.), i. 6.

[3] Ps. cxviii. 143, 25.

[4] Ps. lxviii. 21, 3, 1.

[5] Matth. xxvi. 41.

[6] St Ambrose seems to understand these words as spoken by our Lord concerning Himself.

[7] Suscepit animam meam, suscepit corpus meum.

[8] Ps. lxxxvii. 3, 4.

Himself up to die is sufficiently clear by what followed, when He went to meet those that sought Him, when He calmed the agitated, when He nerved the timid, when He received the traitor himself with the condescension of a kiss. Neither is it other than the truth to say that He was sorrowful for their sakes who were hunting Him down, since He knew what a punishment they were to undergo for that unutterable crime. And because of all these things He said: "Let this cup pass from Me!" It was not that the Divine Son of the Divine Being was afraid to die, but He would not that even wicked men should perish on His account.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.[1]

First Antiphon. JESUS cometh with His disciples unto a place called Gethsemane, and saith unto them: Sit ye here while I go and pray yonder.

Second Antiphon. And He took with Him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Third Antiphon. Then saith He unto them: My soul is exceeding sorrowful, even unto death; tarry ye here, and watch with Me.

Fourth Antiphon. And He went a little farther, and fell on His Face, and prayed, saying: O My Father! if it be possible, let this cup pass from Me!

Fifth Antiphon. O My Father! if this cup may not pass away from Me, except I drink it, Thy Will be done!

Chapter. (Matth. xxvi. 40.)

JESUS cometh unto the disciples, and findeth them asleep, and saith unto Peter: What! could ye not watch with Me one hour? Watch and pray, that ye enter not into temptation.

Hymn.[2]

FROM high heaven the Mediator,
Whom the Prophets sang of yore,
Comes to heal our fallen nature,
Zion's daughters! weep no more.

For the ill which Eden wrought us,
When our parents went astray,
Olivet to life hath brought us,
Where our Lord doth watch and pray.

The Redeemer of His nation,
Such the love which filled His Breast,
Hastens to make expiation
For the world by sin oppressed.

Now the Father's anger ceases,
And the Hand up-raised to smite,
All those threatening shafts releases,
Destined on our souls to light.

Thus the snares of hell are broken;
Heaven's gates are open wide,
Where eternal joys unspoken
Welcome those for whom He died.

To the Father praise be given!
Praise the Son, Whose Name is greater
Than all names beneath the heaven,
Praise the Spirit, every creature. Amen.

Verse. [3] Lord, teach us to pray.
Answer. After this manner therefore pray ye.

Antiphon at the Song of Zacharias. Being in an agony He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground.

Prayer throughout the Office.

O LORD JESUS Christ, Who in the garden didst both by Thy word and by Thine ensample teach us to pray that we enter not into temptation, mercifully grant that we may ever be so instant in prayer, that we may worthily gain the comfortable fruits thereof. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. JESUS cometh, &c., (*First Antiphon at Lauds.*)

Ps. liii. (*p.* 20) *and the two sections of* cxviii. (*pp.* 21, 22).

Chapter at the end. (Matth. v. 44.)

PRAY for them which despitefully use you and persecute you, that ye may be the children of your Father, Who is in heaven.

TERCE.

Antiphon. And He took with Him, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

My Soul is exceeding sorrowful.
Answer. My Soul is exceeding sorrowful,
Verse. Even unto death.
Answer. Exceeding sorrowful.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. My Soul is exceeding sorrowful.
Verse. O my Father, if it be possible—
Answer. Let this cup pass from Me!

SEXT.

Antiphon. Then saith He unto them, &c., (*Third Antiphon at Lauds.*)

Chapter. (Luke xxi. 36.)

WATCH ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man.

Short Responsory.

O My Father! if it be possible.
Answer. O My Father! if it be possible—
Verse. Let this cup pass from Me!
Answer. If it be possible.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. O my Father! if it be possible.
Verse. Watch and pray,
Answer. That ye enter not into temptation.

NONE.

Antiphon. O My Father! &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory.

Watch and pray.
Answer. Watch and pray,

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[1] Antiphons from Matth. xxvi. 36-39, 42.

[2] Translation by the Rev. Dr Wallace.

[3] Luke xi. 1; Matth. vi. 9.

Verse. That ye enter not into temptation.
Answer. And pray.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Watch and pray.
Verse. His Sweat
Answer. Was as it were great drops of Blood.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxv. I believed, &c., (p. 105.)

Hymn from first Vespers.

Verse. His Sweat
Answer. Was as it were great drops of Blood.

Antiphon at the Song of the Blessed Virgin. [1] Behold, the hour is at hand, and the Son of Man is betrayed into the hands of sinners.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Genesis (v. 15.)

AND Mahalaleel lived sixty and five years, and begat Jared. And Mahalaleel lived, after he begat Jared, eight hundred and thirty years, and begat sons and daughters. And all the days of Mahalaleel were eight hundred and ninety-five years; and he died. And Jared lived an hundred sixty and two years, and he begat Enoch. And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters. And all the days of Jared were nine hundred and sixty and two years; and he died. And Enoch lived sixty and five years, and begat Methuselah.

First Responsory.

And the LORD God had planted, &c., (*p.* 232.)

Second Lesson.

AND Enoch walked with God: and he lived, after he begat Methuselah, three hundred years, and begat sons and daughters. And all the days of Enoch were three hundred sixty and five years. And he walked with God; and he was seen no more, for God took him. And Methuselah lived an hundred, eighty and seven years, and begat Lamech. And Methuselah lived, after he begat Lamech, seven hundred eighty and two years, and begat sons and daughters. And all the days of Methuselah were nine hundred sixty and nine years; and he died.

Second Responsory.

Behold, Adam is become, &c., (*p.* 232.)

Third Lesson.

AND Lamech lived an hundred eighty and two years, and begat a son, and he called his name Noah,[2] saying: This same shall comfort us concerning our work and toil of our hands upon the ground which the LORD hath cursed. And Lamech lived, after he begat Noah, five hundred ninety and five years, and begat sons and daughters. And all the days of Lamech were seven hundred seventy and seven years; and he died.

Third Responsory.

The LORD said unto Cain, &c., (*p.* 232.)

VESPERS.

Chapter and Prayer from Lauds of the following morning.

Antiphon at the Song of the Blessed Virgin. The Lord said unto Noah: * The end of all flesh is come before Me: make thee an ark of planed timber, that seed of all flesh may be saved therein.

Sexagesima Sunday.

The Lord's Day within Sixty Days of Easter.

MATTINS.

Invitatory and omission in Ps. XCIV. as on last Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Genesis (v. 31.)

AND when Noah was five hundred years old he begat Shem, Ham, and Japheth. (vi. 1.) And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, that the sons of God[3] saw the daughters of men that they were fair, and they took them wives of all which they chose. And God said: [4] My spirit shall not always continue in man, for that he also is flesh: and his days shall be an hundred and twenty years. And there were giants in the earth in those days. For after that the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men, which were of old, men of renown.

First Responsory.

[5] The Lord said unto Noah: The end of all flesh is come before Me; for the earth is filled with violence through them. And I will destroy them with the earth.
Verse. Make thee an ark of planed timber, rooms shalt thou make in it.
Answer. And I will destroy them with the earth.

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[1] Matth. xxvi. 45.

[2] *I.e.*, "rest," or "comfort."

[3] Targums—"the sons of the mighty," and Samaritan, "sons of the rulers."

[4] Targum of Onkelos: "This evil generation shall not stand before Me for ever, because they are flesh and their works are evil." Jonathan ben Uzziel: "Have I not imparted My Holy Spirit to them, that they may work good works? And, behold, their works are wicked. Behold, I will give them a prolongment of 120 years, that they may work repentance, and not perish."

[5] vi. 13.

Second Lesson.

AND God saw that the wickedness of man was great in the earth, and that every thought of his heart was only evil continually, and it repented Him that He had made man on the earth. And it grieved Him at the heart; and He said: I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air: for it repenteth Me that I have made them. But Noah found grace in the eyes of the Lord.

Second Responsory.

Noah was a just man and perfect; he walked with God. According to all that God commanded him, so did he.

Verse. He made him an ark, that a seed of every sort might be saved alive.

Answer. According to all that God commanded him, so did he.

Third Lesson.

THESE are the generations of Noah: Noah was a just man, and perfect in his generations; he walked with God. And he begat three sons, Shem, Ham, and Japhet. The earth also was corrupt before God, and was filled with violence. And when God looked upon the earth and beheld how it was corrupt, (for all flesh had corrupted his way upon the earth,) He said unto Noah: The end of all flesh is come before Me: the earth is filled with violence through them, and I will destroy them with the earth. Make thee an ark of planed timber: rooms shalt thou make in the ark, and shalt pitch it within and without with pitch. And this is the fashion thou shalt make it of: the length of the ark shall be three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

Third Responsory.

Forty days and forty nights were the heavens opened; and there went into the ark two and two of all flesh wherein is the breath of life. And the LORD shut them in.

Verse. In the self-same day entered Noah into the ark, and his sons, and his wife, and the wives of his sons.

Answer. And the LORD shut them in.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the LORD shut them in.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Noah's Ark by St Ambrose, Bishop [of Milan.] (*Chap.* iv.)

WE read that the Lord was angry. It is in the thoughts, that is to say, in the knowledge of God, that man being put on earth and weighted with the body cannot [1] be without sin, for earth is the home of temptations, and the flesh is a bait for corruption. Yet man had a reasonable soul, and his soul had power to control his body; and, being so made, he made no struggle to keep himself from falling into that from whence he would not return. God's thoughts are not as man's thoughts; in Him there is no such thing as change of mind, no such thing as to be angry and then cool down again. These things are written that we may know the bitterness of our sins, whereby we have earned the Divine wrath. To such a degree had iniquity grown that God, Who by His nature cannot be moved by anger, or hatred, or any passion whatsoever, is represented as provoked to anger.

Fourth Responsory.

[2] Noah builded an Altar unto the LORD, and offered burnt offerings on the Altar; and the LORD smelled a sweet savour, and blessed Noah, and said: Be fruitful, and multiply, and replenish the earth.

Verse. Behold, I establish My covenant with you, and with your seed after you.

Answer. Be fruitful, and multiply, and replenish the earth.

Fifth Lesson.

AND God threatened that He would destroy man. He said: "I will destroy man, whom I have created, from the face of the earth; both man and beast, and the creeping thing, and the fowls of the air." What harm had the animals done? For man's use had they been created, and, when man was wiped away, they were of use no longer. And there is an higher reason. Man is a living soul, capable of reason, who may be described as a living animal, subject to death, and endowed with reason. When then the highest animal is gone, why should the lower branches remain? Why should anything be saved alive, when righteousness, the basis of salvation, is to be no more?

Fifth Responsory.

The Lord said unto Noah: [3] I do set My bow in the clouds of heaven: and I will remember My covenant which is between Me and you.

Verse. And it shall come to pass, when I bring a cloud over the heaven, that My bow shall be seen in the cloud.

Answer. And I will remember My covenant which is between Me and you.

Sixth Lesson.

BUT more effectually to condemn the rest of men, and to manifest the goodness of God, it is written that Noah found grace in the eyes of the Lord. Here we learn also that the sin of his neighbour casteth no shadow on the righteous, when he is kept as a stock from whence the whole race are to spring. He is praised, not because he was of a noble race, but because he was a just man and perfect. The stock of a just man yieldeth men of just souls; for virtues, like blood, are hereditary. Among men are some families illustrious for honourable pedigrees, and so there are also races of souls whose comeliness is the lustre of virtues.

Sixth Responsory.

By Myself have I sworn, saith the Lord. I will not again bring the waters of the flood upon the earth: I will remember My covenant. And the waters shall become no more a flood to destroy all flesh.

Verse. I do set My bow in the clouds, and it shall be for a token of a covenant between Me and the earth.

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[1] Esse non possit, *i.e.*, since the Fall.

[2] viii. 20; ix. 1, 9.

[3] ix. 13, 14.

Answer. And the waters shall no more become a flood to destroy all flesh.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the waters shall no more become a flood to destroy all flesh.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (viii. 4.)

AT that time: When much people were gathered together, and were come to JESUS out of every city, He spake by a parable: A sower went out to sow his seed. And so on.

Homily by Pope St Gregory [the Great.] (15*th on the Gospels.*)

Dearly beloved brethren, the passage from the Holy Gospel which ye have just heard, needeth not so much that I should explain it, as that I should seek to enforce its lesson. The Truth Himself hath explained it, and, after that, it beseemeth not man's frailty to fritter away His exposition by any further comment. But there is, in that very explanation by the Lord, somewhat, which it behoveth us well to weigh. If it were but we who bade you believe that by the seed is signified the word; by the field, the world; by the birds, the devils; and by the thorns, riches —ye would perchance doubt of the truth of our explanation. Therefore the Lord Himself hath vouchsafed to give this explanation, and that, not for this parable only, but that ye may know in what manner to interpret others, whereof He hath not given the meaning.

Seventh Responsory.

[1] God blessed Noah and his sons, and said unto them: Be fruitful, and multiply, and replenish the earth.

Verse. Behold, I establish My covenant with you, and with your seed after you.

Answer. Be fruitful, and multiply, and replenish the earth.

Eighth Lesson.

BEGINNING His explanation, the Lord saith that He speaketh in parables. Hereby He doth certify us, when our weakness would unveil to you the hidden meaning of His words. If I spake of myself, who would believe me when I say that riches are thorns? Thorns prick, but riches lull to rest. And yet riches are indeed thorns, for the anxiety they bring is a ceaseless pricking to the minds of their owners, and, if they lead into sin, they are thorns which bloodily tear the soul. But we understand from another Evangelist (Matth. xiii. 22) that in this place the Lord speaketh, not of riches themselves, but of the deceitfulness of riches.

Eighth Responsory.

Behold, I establish My covenant with you, and with your seed after you. Neither shall there any more be a flood to destroy the earth.

Verse. I do set My bow in the clouds, and it shall be for a token of a covenant between Me and the earth.

Answer. Neither shall there any more be a flood to destroy the earth.

Ninth Lesson.

THOSE riches are deceitful riches, which can be ours only for a little while; those riches are deceitful riches, which cannot relieve the poverty of our souls. They are the only true riches, which make us rich in virtues. If then, dearly beloved brethren, ye seek to be rich, earnestly desire the true riches. If ye would be truly honourable, strive after the kingdom of heaven. If ye love the bravery of titles, hasten to have your names written down at Court above, where Angels are. Take to heart the Lord's words which your ear heareth. The food of the soul is the word of God: when the stomach is sick it throweth up again the food which is put into it, and so is the soul sick when a man heareth and digesteth not in his memory the Word of God. And if any man cannot keep his food, that man's life is in desperate case.

Ninth Responsory.

When much people were gathered together to JESUS, and were come to Him out of every city, He spake by a parable: A sower went out to sow his seed.

Verse. And, as he sowed, some fell on good ground, and sprang up, and bare fruit an hundred-fold.

Answer. A sower went out to sow his seed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. A sower went out to sow his seed.

LAUDS.

First Antiphon. Have mercy upon me, O God, * after Thy great mercy.[2]

Psalm L.

Have mercy, &c., *but beginning with the words,* "After Thy great mercy," (*p.* 49.)

Second Antiphon. If the Lord be my Saviour * I will not fear what man can do unto me.

Psalm CXVII.

O give thanks unto the LORD, &c., (*p.* 21.)

Third Antiphon. Within the veil[3] I cried betimes: * O God, Thou art my God, early will I seek Thee.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. Let us sing praises * to the Lord our God.

The Song of the Three Holy Children.

Fifth Antiphon. Praise God with the timbrel and dance; * praise Him with stringed instruments and organs.

Psalms CXLVIII., CXLIX., and CL.

Praise ye, &c., (*p.* 15.)

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[1] ix. 7, 9.

[2] In the Latin the order of verse 3 is reversed in the Antiphon, ("After Thy great mercy, have mercy," &c.,) and the Psalm consequently begins as usual.

[3] The allusion is perhaps to the ancient custom of hanging a curtain before the chancel, between Septuagesima and Easter. It is still so done, at least in Sicily, but the translator does not think it is anywhere practised in Rome. Formerly it seems to have been nearly co-extensive with Latin Christianity. Cf., however, verse 8.

[Lenten vails are still used in Spain.]

Chapter. (2 Cor. xi. 19.)

BRETHREN, ye suffer fools gladly, seeing ye yourselves are wise: for ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face.

Verse and Answer as last Sunday.

Antiphon at the Song of Zacharias. When much people were gathered together to JESUS, * and were come to Him out of every city, He spake by a parable; a sower went out to sow his seed.

Prayer throughout the day and week.

O GOD, Who seest that we put not our trust in anything that we do, mercifully grant that through the protection of the Teacher of the Gentiles [1] we may be defended against all adversity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Some seed fell on good ground, * and bare fruit with patience.

TERCE.

Antiphon. They which keep the word of God * in an honest and good heart, bring forth fruit with patience.

Chapter from Lauds.

SEXT.

Antiphon. Some seed fell on good ground, * and bare fruit, some an hundred-fold, and some sixty-fold.

Chapter. (2 Cor. xi. 25.)

THRICE was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep of the sea.

NONE.

Antiphon. If then, dearly beloved brethren, ye seek to be rich, * earnestly desire the true riches.

Chapter. (2 Cor. xii. 19.)

MOST gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

SECOND VESPERS.

Chapter from Lauds.

Antiphon at the Song of the Blessed Virgin. JESUS said to His disciples: * Unto you it is given to know the mysteries of the kingdom of God, but to others in parables.

Monday.

Second Day.

First Lesson.

The Lesson is taken from the Book of Genesis (vii. 1.)

THE LORD said unto Noah: Come thou and all thy house into the ark; for thee have I seen righteous before Me in this generation. Of every clean beast thou shalt take to thee by sevens, the male and the female; and of beasts that are not clean by two, the male and the female. Of fowls also of the air by sevens, the male and the female, to keep seed alive upon the face of all the earth. For yet seven days and I will cause it to rain upon the earth forty days and forty nights, and every living substance that I have made will I destroy from off the face of the earth.

First Responsory.

In the self-same day entered Noah into the ark, and his sons, and his wife and the wives of his sons.

Verse. Every living substance was destroyed from the earth, and Noah only remained alive, and they that were with him in the ark.

Answer. His wife, and the wives of his sons.

Second Lesson.

AND Noah did according unto all that the LORD had commanded him. (10.) And it came to pass after seven days that the waters of the flood overflowed the earth. In the six-hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the water-spouts of heaven were loosed; and the rain was upon the earth forty days and forty nights.

Second Responsory.

[2] The Lord remembered Noah, and made a wind to pass over the earth, and the waters assuaged, and the rain from heaven was restrained.

Verse. And the waters returned from off the earth continually, and after the end of the hundred and fifty days the waters were abated.

Answer. And the rain from heaven was restrained.

Third Lesson.

IN the self-same day entered Noah, and Shem, and Ham, and Japhet, his sons, his wife, and the three wives of his sons with them, into the ark; they, and every beast after his kind, and all the cattle after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind. [And they went in unto Noah into the ark, two and two of all flesh, wherein was the breath of life. And they went in, male and female, of all flesh, as God had commanded him: and the LORD shut him in.] And the flood was forty days upon the earth, and the waters increased, and bare up the ark, and it was lift up above the earth.

Third Responsory.

Forty days and forty nights were the heavens opened, and there went into the ark of all flesh wherein is the breath of life. And the LORD shut them in.

Verse. In the self-same day entered Noah into the ark, and his sons, and his wife, and the wives of his sons.

Answer. And the LORD shut them in.

Verse. Glory be to the Father,

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[1] This is on account of the "Station" at Rome being on this day at St-Paul's-without-the-walls, for which reason also (apparently) has been chosen the long Epistle at Mass, from 2 Cor.

[2] viii. 1.

and to the Son, and to the Holy Ghost.

Answer. And the LORD shut them in.

VESPERS.

Antiphon at the Song of the Blessed Virgin. If ye would be truly honourable, * strive after our Fatherland which is in heaven.

Tuesday.

Third Day.

First Lesson.

The Lesson is taken from the Book of Genesis (viii. 1.)

AND God remembered Noah, and every living thing, and all the cattle, that was with him in the ark, and He made a wind to pass over the earth, and the waters assuaged. The fountains also of the deep, and the water-spouts of heaven were stopped, and the rain from heaven was restrained. And the waters returned from off the earth continually, and after the end of the hundred and fifty days, the waters were abated. And the ark rested in the seventh month, on the twenty-seventh day of the month, upon the mountains of Armenia.

First Responsory.

Noah builded, &c., (*p.* 241.)

Second Lesson.

AND the waters decreased continually until the tenth month: in the tenth month, on the first day of the month, were the tops of the mountains seen. And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made, and he sent forth a raven; which went forth, to and fro, until the waters were dried up from off the earth. Also he sent forth a dove after him, to see if the waters were abated from off the face of the ground. But the dove found no rest for the sole of her foot, and she returned unto him into the ark.

Second Responsory.

The Lord said, &c., (*p.* 241.)

Third Lesson.

AND he stayed yet another seven days, and again he sent forth the dove out of the ark. And she came in to him in the evening, and she bare in her mouth an olive-branch with green leaves. So Noah knew that the waters were abated from off the earth. And he stayed yet another seven days, and sent forth the dove, which returned not again unto him any more. And it came to pass in the six-hundredth-and-first year,[1] in the first month, the first day of the month, the waters were dried up from off the earth.

Third Responsory.

By Myself, &c., (*p.* 241.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. The seed is the word of God, * and the Sower is Christ; if any man find Him, he shall never be moved.

Wednesday.

Fourth Day.

First Lesson.

The Lesson is taken from the Book of Genesis (viii. 15.)

AND God spake unto Noah, saying: Go forth of the ark, thou, and thy wife, and thy sons, and thy sons' wives with thee. Bring forth with thee every living thing that is with thee, of all flesh, both of fowl, and of cattle, and of every creeping thing that creepeth upon the earth, and go ye upon the earth; be fruitful and multiply upon it. And Noah went forth, and his sons, and his wife, and his sons' wives with him; every beast and cattle, and whatsoever creepeth upon the earth after their kinds, went forth out of the ark.

First Responsory.

God blessed, &c., (*p.* 242.)

Second Lesson.

AND Noah builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar. And the LORD smelled a sweet savour, and said: I will not again curse the ground any more for man's sake: for the imagination of man's heart and his thoughts are prone to evil from his youth. Neither will I again smite any more every thing living, as I have done. While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

Second Responsory.

Behold, I establish, &c., (*p.* 242.)

Third Lesson. (ix. 1.)

AND God blessed Noah and his sons, and said unto them: Be fruitful, and multiply, and replenish the earth. And the fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth: all the fishes of the sea, into your hand are they delivered. Every moving thing that liveth shall be meat for you; even as the green herb, have I given you all things; but flesh with the blood thereof shall ye not eat. For your blood of your lives will I require at the hand of every beast, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, his blood shall be shed; for in the image of God made He man.

Third Responsory.

In the self-same day, &c., (*p.* 243) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His wife, and the wives of his sons.

VESPERS.

Antiphon at the Song of the Blessed Virgin. But that on the good ground * are they which in an honest and good heart bring forth fruit with patience.

Note. If any of the three Antiphons given for the Song of the Blessed Virgin on the three last days are omitted, and the Office on the next day (Thursday) is

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[1] Of his age.

of the Week-day, then the Antiphon at the Song of the Blessed Virgin on that day will be the last of those which have been omitted.

Thursday.

Fifth Day.

First Lesson.

The Lesson is taken from the Book of Genesis (ix. 12.)

AND God said: This is the token of the covenant which I make between Me and you, and every living creature that is with you, for perpetual generations: I do set My bow in the clouds, and it shall be for a token of a covenant between Me and the earth. And, it shall come to pass, when I bring a cloud over the heaven, that My bow shall be seen in the cloud; and I will remember My covenant which is between Me and you, and every living soul that quickeneth flesh, and the waters shall no more become a flood to destroy all flesh.

First Responsory.

The Lord said, &c., (*p.* 240.)

Second Lesson.

AND Noah began to be an husbandman, and he planted a vineyard. And he drank of the wine, and was drunken; and he was uncovered within his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers without. And Shem and Japhet took a garment on their shoulders, and went backward, and covered the nakedness of their father; and their faces were backward, and they saw not their father's nakedness.

Second Responsory.

Noah was a just man, &c., (*p.* 241.)

Third Lesson.

AND Noah awoke from his wine, and knew what his younger son had done to him, and he said: Cursed be Canaan, a servant of servants shall he be unto his brethren. And he said: Blessed be the LORD God of Shem; let Canaan be his servant. May God enlarge Japhet, and let him dwell in the tents of Shem, and let Canaan be his servant. And Noah lived after the flood three hundred and fifty years. And all his days were nine hundred and fifty years, and he died.

Third Responsory.

Forty days, &c., (*p.* 241.)

PRIME.

At the beginning of the Martyrology is said,

On the morrow we commemorate the sufferings of our Lord JESUS Christ.

Friday.

Sixth Day.

Office in Memory of the Sufferings of our Lord JESUS Christ.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

First Antiphon. I will take the cup of salvation, and call upon the Name of the LORD.

Ps. cxv. I believed, &c., (*p.* 105.)

Second Antiphon. With them that hate peace I was peaceable. When I spoke unto them they fought against me without a cause.

Ps. cxix. In my distress, &c., (*p.* 105.)

Third Antiphon. O LORD, preserve me from the evil man.

Ps. cxxxix. Deliver me, &c., (*p.* 112.)

Fourth Antiphon. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

Ps. cxl. LORD, I cry unto Thee, &c., (*p.* 112.)

Fifth Antiphon. I looked on my right hand and beheld, but there was no man that would know me.

Ps. cxli. I cried unto the LORD, &c., (*p.* 113.)

Chapter from Lauds.

Hymn.[1]

BLOOD is the price of heaven;
All sin that price exceeds;
O come to be forgiven,
He bleeds,
My Saviour bleeds!
Bleeds!

Under the olive boughs,
Falling like ruby beads,
The Blood drops from His Brows,
He bleeds,
My Saviour bleeds!
Bleeds!

While the fierce scourges fall,
The Precious Blood still pleads;
In front of Pilate's hall
He bleeds,
My Saviour bleeds!
Bleeds!

Beneath the thorny crown
The crimson fountain speeds;
See how it trickles down,
He bleeds,
My Saviour bleeds!
Bleeds!

Bearing the fatal wood
His band of Saints He leads,
Marking the way with Blood
He bleeds,
My Saviour bleeds!
Bleeds!

On Calvary His shame
With Blood still intercedes;
His open Wounds proclaim—
He bleeds,
My Saviour bleeds!
Bleeds!

He hangs upon the tree,
Hangs there for my misdeeds;
He sheds His Blood for me;
He bleeds,
My Saviour bleeds!
Bleeds!

Ah me! His Soul is fled;
Yet still for my great needs
He bleeds when He is dead;
He bleeds,
My Saviour bleeds!
Bleeds!

His Blood is flowing still;
My thirsty soul It feeds;
He lets me drink my fill;
He bleeds,
My Saviour bleeds!
Bleeds!

O sweet! O precious Blood!
What love, what love it breeds!
Ransom, Reward, and Food,
He bleeds,
My Saviour bleeds!
Bleeds!

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[1] The two beautiful and popular Hymns by the late Dr Faber which are here inserted at Vespers and Mattins are not translations of the Hymns *Mærentes oculi* and *Aspice, infami*, but, whether the ideas were suggested by the Latin or whether it be an accidental coincidence, they agree with the sense of the Latin so closely, that they might fairly be called Paraphrases or imitations, and this consideration induces the Translator to insert them. Absolute translations have been executed by the late Rev. E. Caswall and the Rev. Dr Wallace.

Verse. [1] He was offered up because He willed it.
Answer. And with His stripes we are healed.

Antiphon at the Song of the Blessed Virgin. [2] O all ye that pass by! behold, and see if there be any sorrow like unto my sorrow.

Prayer as at the following Lauds.

At Compline the last verse of the Hymn is said thus:

Lord Jesu, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

Invitatory. Christ our King Who was crucified, * Him—O come!—let us worship.

Hymn.[3]

O COME and mourn with me awhile!
See, Mary calls us to her side;
O come, and let us mourn with her;
Jesus, our Love, is crucified!

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
Jesus, our Love, is crucified!

How fast His Hands, His Feet are nailed;
His blessed Tongue with thirst is tied;
His failing Eyes are dim with Blood;
Jesus, our Love, is crucified!

His Mother cannot reach His Face;
She stands in helplessness beside;
Her heart is martyred with her Son's;
Jesus, our Love, is crucified!

Seven times He spoke, seven words of love,
And all three hours His silence cried
For mercy on the souls of men:
Jesus, our Love, is crucified!

Death came, and Jesus meekly bowed;
His failing Eyes He strove to guide
With mindful love to Mary's face;
Jesus, our Love, is crucified!

O break, O break, hard heart of mine!
Thy weak self-love and guilty pride
His Pilate and His Judas were;
Jesus, our Love, is crucified!

Come, take thy stand beneath the Cross,
And let the Blood from out that Side
Fall gently on thee, drop by drop:
Jesus, our Love, is crucified!

A broken heart, a fount of tears,
Ask, and it will not be denied;
A broken heart love's cradle is;
Jesus, our Love is crucified!

O love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For He, our Love, is crucified!

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, and the rulers take counsel together against the Lord and against His Anointed.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Second Antiphon. They be increased that trouble me; many are they that rise up against me.

Ps. iii. Lord, how are they increased, &c., (*p.* 3.)

Third Antiphon. They part my garments among them; and cast lots upon my vesture.

Ps. xxi. My God, My God, &c., (*p.* 27.)

Verse. He was offered up because He willed it.
Answer. And with His stripes we are healed.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (v. 8.)

GOD commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement. (17.) For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and bounty, and righteousness, shall reign in life through Jesus Christ.

First Responsory.

[4] I had planted thee a noble vine, saith the Lord, and thou hast brought forth unto Me grapes exceeding bitter, for thou hast made ready a Cross for thy Saviour.
Verse. [5] O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.
Answer. For thou hast made ready a Cross for thy Saviour.

Second Lesson.

THEREFORE, as by the offence of one judgment came upon all men to condemnation, even so, by the righteousness of One, [the gift] came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Then, the law entered that the offence might abound; but where sin abounded grace did much more abound, that, as sin hath reigned unto death even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

Second Responsory.

I brought thee forth out of Egypt; behind thee I caused Pharaoh to drown in the Red Sea, and before thee I went in the pillar of the cloud. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate.
Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.
Answer. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate.

Third Lesson. (vi.)

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid; how shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? For we are buried with Him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with Him.

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[1] Isa. liii. 7, 5.

[2] Lam. i. 12.

[3] By Dr Faber as before; two verses are omitted.

[4] Cf. Jer. ii. 21.

[5] Micah vi. 3.

Third Responsory.

I scourged Egypt in her first-born for thy sake, and thou when thou hadst scourged Me, didst deliver Me [to be crucified,] Me, Who as a lamb before his shearer, was dumb, and opened not My Mouth.[1]

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou, when thou hadst scourged Me, didst deliver Me [to be crucified].

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Me, Who, as a lamb before his shearer, was dumb, and opened not My Mouth.

SECOND NOCTURN.

First Antiphon. Mine enemies speak evil of me: When shall he die, and his name perish?

Ps. xl. Blessed is he that considereth, &c., (*p.* 53.)

Second Antiphon. Strangers are risen up against me, and oppressors seek after my soul.

Ps. liii. Save me, O God, by Thy Name, &c., (*p.* 20.)

Third Antiphon. Mine enemies tread me down all the day long; all their thoughts are against me for evil.

Ps. lv. Be merciful unto me, &c., (*p.* 62.)

Verse. [2] God spared not His Own Son.

Answer. But delivered Him up for us all.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (41*st on the Passion.*)

DEARLY beloved brethren, the awful solemnity of the Lord's sufferings is proclaimed unto us even by the circumstances of the day itself whereon they took place, that day whereon the dumb elements were dumb no longer. Let the light of faith make the tongues of men tell of that agony, whereon the silence of darkness was eloquent. Our Lord was weighing out upon the transom of the Cross, as upon the transom of a balance, the price of our salvation, and by the payment of one death He Who had made all, bought all, and became the Restorer of all. For let us have no hesitation in believing that He bought the whole world, when He paid more than the whole world was worth, since the inestimable value of the price paid infinitely exceeded the value of the object redeemed. One scale was weighted against the other, but when it was done, they hung not evenly.[3] He Who had no sins of His Own, by His merits took away the sins of others. This victim of goodness alone fell, that He might lift up others, and since He alone owed nothing, He alone was able to spend His superabundance in charity for debtors.

Fourth Responsory.

I smote the kings of Canaan for thy sake, and gave thee a kingly sceptre, and thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed.

Fifth Lesson.

AND now judge from this, if He hath paid for us so high a price, what interest He will have from us. On this day [on which He suffered] the words of the prophet were fulfilled: "I gave My Back to the smiters, and My Cheeks to them that plucked off the Hair, I hid not My face from shame and spitting." (Isa. l. 6.) He took our evil, that He might give us His good. From the extent to which He loved man after his fall, we may understand how He was pleased to love him before he sinned. When thou seest what was the worth of thy ransom, let it make thee feel some shame for sin. Behold the Holy One scourged for the sake of a sinner, the Eternal Wisdom mocked for the sake of a fool, the Truth murdered for the sake of a liar, the Righteous One condemned for the sake of a criminal, the Merciful One tortured for the sake of the cruel, the Harmless One filled with bitterness for the sake of a wretch, the Gentle One given gall to drink, the Innocent One doomed for the sake of the guilty, Life dying for the sake of the dead.

Fifth Responsory.

I led thee through the wilderness for forty years, and gave thee manna to eat, and thou didst buffet Me and scourge Me.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst buffet Me and scourge Me.

Sixth Lesson.

SENSELESS nature shuddered at the sin of man. The rebel work of His hands would not acknowledge Him, but the quaking earth bore witness that He was Lord of the world, and the shrinking sun confessed that He was the King of heaven. His [natural] Body was clad in a purple robe, for the blood of His martyrs is the stately robe of His [mystical body the] Church. The crown upon His Head was a crown of thorns, for the sharp prickles of our sins, by the remission whereof He claimeth the glorious title of Redeemer, are likened unto thorns and thistles. (Gen. iii. 18.) And now let us try to treat Him otherwise than He was treated then, to treat Him so that the lives of His members may form a crown for Him. Upon the Cross He saith: "I thirst," (John xix. 28,) that thirst was for unbelieving souls to believe in Him; but on the contrary they put to His mouth the astringent vinegar of deadly sin, whereinto they have turned by malice the wine of wisdom given unto them by God. The veil of the Temple was rent in twain, for the Synagogue lost her crown, the old rites were abolished, and the fact of one Church for all humanity stood revealed. The graves were opened, for death rightly lost her rights.

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[1] Isa. liii. 7.

[2] Rom. viii. 32.

[3] Inter redemptum et redimentem dispensatio fuit, compensatio non fuit.

Sixth Responsory.

I lifted thee up with a strong hand, and thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people.[1]

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst lift Me up upon the gibbet of the Cross.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thereon I stretched forth My hands unto an unbelieving and gainsaying people.

THIRD NOCTURN.

First Antiphon. As for the sons of men, their teeth are spears and arrows, and their tongue a sharp sword.

Ps. lvi. Be merciful unto me, &c., (*p.* 62.)

Second Antiphon. They bend their bow, even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, &c., (*p.* 64.)

Third Antiphon. I am as a man that hath no strength, lying nerveless among the dead.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 82.)

Verse. He became obedient unto death,

Answer. Even the death of the Cross.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. And so on.

Homily by St John Chrysostom, Patriarch of Constantinople. (*On John*, 84.)

"JESUS, knowing that all things were now accomplished, said: I thirst"—even in this one word[2] making a fulfilment of Scripture. And now see here the spite of those that were there; we, although we had countless enemies, who had grievously assailed us, if we saw them at the point of death, would be touched with some feeling of compassion. But those beings were nowise touched, but rather excited; they cracked their jests upon Him, "and they filled a sponge with vinegar, and put it upon hyssop, and put it to His Mouth"—this was why the hyssop was added, because to give them a draught of hyssop is a way to put to death felons. Seest thou in what a calm of unruffled strength He went through all this? And then "When JESUS therefore had received the vinegar, He said: It is finished. And He bowed His Head and gave up the ghost."

Seventh Responsory.

I gave thee to drink out of the rock the waters of salvation, and thou didst give Me gall and vinegar to drink.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst give Me gall and vinegar to drink.

Eighth Lesson.

IT commonly is after death the head falleth, but here the Head fell before death, whereby the Evangelist showeth that He was [exalted as] Lord above [the nature] of all others. The Jews had now swallowed the camel, and proceeded to strain out the gnat; having accomplished the great murder, they discussed a point about the honouring of a day. "Because it was the Preparation (*paraskeue*,) that the bodies should not remain upon the Cross on the Sabbath-Day, the Jews besought Pilate that their legs might be broken, and that they might be taken away." Seest thou the force of the truth? What they did fulfilled a prophecy, for thereby was another made clear. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him, but when they came to JESUS, and saw that He was dead already, they brake not His legs, but one of the soldiers with a spear pierced His Side." Willing, with a vile and iniquitous willingness to do the Jews a pleasure, that man outraged his Redeemer even in death.

Eighth Responsory.

I opened the Red Sea before thee, and thou didst open with a spear the Side of thy Saviour, Who redeemed the world by His Blood.

Verse. O My people! what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst open with a spear the Side of thy Saviour.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who redeemed the world by His Blood.

Ninth Lesson.

BUT rest Thou still, O Thou Whom my soul loveth! they thought to do it wickedly, but they did service to the truth. "For these things were done, that the Scripture should be fulfilled: 'Not a Bone of Him shall be broken,' and, again, another Scripture saith: 'They shall look on Him Whom they pierced.'" Nor was it done for this alone, but it was afterward a mean to faith for Thomas and them that were with him. And, yet again, another great mystery was here established, for "forthwith came thereout Blood and Water." Not idly nor perchance sprang forth that twofold Fountain, for the Church, like her great Head, "came by Water and Blood; not by Water only, but by Water and Blood." (1 John v. 6.) What this meaneth the baptized do know, for they have been born again of water, and fed on Flesh and Blood. Hence come the Sacraments, so that as often as thou drinkest of that wondrous Cup, thou dost as good as suck out of the opened Side.

The Hymn, "We praise Thee, O God, &c.," *is said.*

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[1] Rom. x. 21.

[2] *Dipso.*

LAUDS.

First Antiphon. [1] All the day long have I been plagued, * and chastened every morning.

Second Antiphon. [2] I gat me to the mountain of myrrh, * and to the hill of frankincense; I was brought as a lamb to the slaughter, and I was dumb, and opened not my mouth.

Third Antiphon. [3] They pierced my hands and my feet; * they have told all my bones.

Fourth Antiphon. [4] I looked for comforters and I found none; * they gave me also gall for meat, and in my thirst they gave me vinegar to drink.

Fifth Antiphon. When JESUS had received the vinegar, * He said: It is finished—and He bowed His Head, and gave up the ghost.

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a servant, and was found in the likeness of men. He humbled Himself and became obedient unto death, even the death of the Cross.

Hymn.[5]

O'ERWHELMED in depth of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind
With racking anguish torn.

See how the nails those Hands
And Feet so tender rend;
See down His Face, and Neck, and Breast
His Sacred Blood descend!

Hark! with what awful cry
His Spirit takes Its flight,
That cry, it pierced His Mother's heart
And whelmed her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The vail is rent in two.

The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe
Their Maker's death bewail.

Shall man alone be mute?
Come, youth and hoary hairs,
Come, rich and poor, come, all mankind,
And bathe those Feet in tears.

Come, fall before His Cross,
Who shed for us His Blood!
Who died, the Victim of pure love,
To make us sons of God.

JESU, all praise to Thee,
Our joy and endless rest;
Be Thou our Guide while pilgrims here,
Our Crown amid the blest. Amen.

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

Antiphon at the Song of Zacharias. But when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Prayer throughout the Office.

ALMIGHTY and everlasting God, Who didst send our Saviour to take upon Him our flesh, and to endure the Cross, that all mankind should follow the example of His great humility, mercifully grant that we who worship in memory of His Sufferings, may worthily both follow the example of His Patience and also be made partakers of His resurrection. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. All the day long, &c., (*First Antiphon at Lauds.*)

The last verse of the Hymn is said thus:

Lord JESUS, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in Heaven.

Chapter at the end. (Isa. liii. 8.)

WHO shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people did I smite Him.

Instead of Verse, "Thou That sittest, &c.," *is said:*

Verse. Thou That wast pleased to suffer for us.

TERCE.

The last verse of the Hymn is said thus:

JESU, our Sacrifice, to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.

Antiphon. I gat me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He was offered up because He willed it.

Answer. He was offered up because He willed it.

Verse. And with His stripes we are healed.

Answer. Because He willed it.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He was offered up because He willed it.

Verse. God spared not His own Son.

Answer. But delivered Him up for us all.

SEXT.

The last verse of the Hymn is said thus:

Lord JESU, Who for us didst die,
To Father, Thee, and Holy Ghost,
Be praise below, as praise on high,
On earth, as 'mid the Angelic host.

Antiphon. They pierced, &c., (*Third Antiphon at Lauds.*)

Chapter. (Zech. xiii. 6.)

WHAT are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

Short Responsory.

God spared not His Own Son.

Answer. God spared not His Own Son.

Verse. But delivered Him up for us all.

Answer. His Own Son.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God spared not his Own Son.

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[1] Ps. lxxii. 14.

[2] Cant. iv. 6; Isa. liii. 7.

[3] Ps. xxi. 17, 18.

[4] Ps. lxviii. 21, 22.

[5] Translation by the late Rev. E. Caswall.

Verse. He became obedient unto death,
Answer. Even the death of the Cross.

NONE.

The last verse of the Hymn as at Compline.

Antiphon. When JESUS, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He became obedient unto death.
Answer. He became obedient unto death,
Verse. Even the death of the Cross.
Answer. Unto death.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He became obedient unto death.
Verse. He was wounded for our transgressions.
Answer. He was bruised for our iniquities.

SECOND VESPERS.

All as the First, except the following.

Verse. He was wounded for our transgressions.
Answer. He was bruised for our iniquities.

Antiphon at the Song of the Blessed Virgin. [1] Joseph took down the Body of JESUS, and wrapt It in linen, and laid It in a sepulchre that was hewn in stone. In that day there was a great mourning, and the women sitting over against the sepulchre, mourned, as one mourneth for the death of the first-born.[2]

Verse at Compline as before.

Saturday.

The Sabbath.

First Lesson.

The Lesson is taken from the Book of Genesis (xi. 10.)

THESE are the generations of Shem. Shem was an hundred years old, and begat Arphaxad, two years after the flood. And Shem lived, after he begat Arphaxad, five hundred years, and begat sons and daughters. And Arphaxad lived five hundred and thirty years, and begat Salah; and Arphaxad lived, after he begat Salah, three hundred and three years,[3] and begat sons and daughters. And Salah lived thirty years, and begat Eber. And Salah lived after he begat Eber four hundred and three years, and begat sons and daughters.

First Responsory.

God blessed, &c., (*p.* 242.)

Second Lesson.

AND Eber lived four-and-thirty years, and begat Peleg. And Eber lived after he begat Peleg, four hundred and thirty years, and begat sons and daughters. And Peleg lived thirty years, and begat Reü. And Peleg lived, after he begat Reü, two hundred and nine years, and begat sons and daughters. And Reü lived two-and-thirty years, and begat Serug. And Reü lived, after he begat Serug, two hundred and seven years, and begat sons and daughters. And Serug lived thirty years, and begat Nahor. And Serug lived, after he begat Nahor, two hundred years, and begat sons and daughters.

Second Responsory.

Behold, I establish, &c., (*p.* 242.)

Third Lesson.

AND Nahor lived nine-and-twenty years, and begat Terah. And Nahor lived, after he begat Terah, an hundred and nineteen years, and begat sons and daughters. And Terah lived seventy years, and begat Abram, and Nahor, and Haran. These are the generations of Terah: Terah begat Abram, Nahor, and Haran. And Haran begat Lot. And Haran died before his father Terah in the land of his nativity in Ur of the Chaldees. And Abraham and Nahor took them wives; the name of Abram's wife was Sarai; and the name of Nahor's wife Melcha, the daughter of Haran the father of Melcha and the father of Iscah. But Sarai was barren and had no children.

Third Responsory.

In the self-same day, &c., (*p.* 243), (*with the* "Glory be to the Father," &c.)

VESPERS.

Chapter and Prayer from the succeeding Lauds.

Hymn, Verse, and Answer, as on p. 115.

Antiphon at the Song of the Blessed Virgin. Abraham, the Captain and Father of our faith, * offered up a burnt-offering on the altar instead of his son.[4]

Quinquagesima Sunday.

The Lord's Day within Fifty Days of Easter.

MATTINS.

Invitatory and omission in Psalm XCIV. as on Septuagesima Sunday.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Genesis (xii. 1.)

NOW the LORD said unto Abram: Get thee out of thy country and from thy kindred, and from thy father's house, and go into a land that I will show thee: and I will make of thee a great nation, and I will bless thee and make thy name great, and thou shalt be blessed. I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him; and Lot went with him. And Abram was seventy and five years old when he departed out of Haran. And he took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan. And when they were come thither, Abram passed through the land unto the place of Shechem, unto "the noble vale."[1] And the Canaanite was then in the land.

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[1] Cf. Luke xxiii. 53; Matth. xxvii. 60; Zech. xii. 10, 11.

[2] There is almost invariably some commemoration, because, even if there be no feast on the Friday, or Saturday, the Votive Office of the Immaculate Conception is obligatory in England on the Saturday.

[3] Present Hebrew text, 403. Targums, 430.

[4] Gen. xxii. 13.

First Responsory.

The Lord spake unto Abram, saying: Get thee out of thy country, and from thy kindred, and go unto the land that I will show thee: and I will make of thee a great nation.

Verse. I will surely bless thee and make thy name great, and thou shalt be blessed.

Answer. And I will make of thee a great nation.

Second Lesson.

AND the Lord appeared unto Abram and said unto him: Unto thy seed will I give this land. And there builded he an altar unto the Lord, Who appeared unto him. And he removed from thence unto a mountain on the east of Bethel,[2] and pitched his tent there, having Bethel on the west, and Hai on the east. And there he builded an altar unto the Lord, and called upon His Name. And Abram journeyed, going on still toward the south. And there was a famine in the land, and Abram went down into Egypt, to sojourn there: for the famine was grievous in the land. And it came to pass when he was come near to enter into Egypt, that he said unto Sarai his wife: I know that thou art a fair woman to look upon, and that when the Egyptians see thee, they will say: This is his wife; and they will kill me, but they will save thee alive. Say, therefore, I pray thee, that thou art my sister: that it may be well with me for thy sake, and my soul shall live because of thee.

Second Responsory.

[3] Abraham stood by the oak of Mamre, and he saw three men coming up by the path. He saw three, and worshipped One.

Verse. Behold, Sarah thy wife shall bear thee a son, and thou shalt call his name Isaac.

Answer. He saw three, and worshipped One.

Third Lesson.

AND it came to pass, that, when Abram was come into Egypt, the Egyptians beheld the woman that she was very fair. The princes also told Pharaoh, and commended her before him; and the woman was taken into Pharaoh's house. And they entreated Abram well for her sake. And he had sheep, and oxen, and he-asses, and men-servants, and maid-servants, and she-asses, and camels. And the Lord plagued Pharaoh and his house with great plagues, because of Sarai, Abram's wife. And Pharaoh called Abram, and said unto him: What is this that thou hast done unto me? Why didst thou not tell me that she was thy wife? Why saidst thou that she was thy sister, so that I might take her to me to wife? Now, therefore, behold thy wife, take her and go thy way.

Third Responsory.

[4] The Lord did tempt Abraham, and said unto him: Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

Verse. And when the Lord called him, he answered: Behold, here I am. And the Lord said unto him:

Answer. Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Take thy son Isaac whom thou lovest, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon the Patriarch Abraham written by St Ambrose, Bishop [of Milan.] (*Bk.* i. 2.)

ABRAHAM was truly a great man, illustrious as an example of many virtues; one the like of whom the day-dreams of Philosophy have not been able to produce. That which she imagineth is less than that which he did; his simple truth and faith were something grander than her lying rounded periods. Let us then consider what this man's loyalty was. For that virtue is first to be taken which was the source of all the others, and thus this was the first which God called for from him, when He said: "Get thee out of thy country, and from thy kindred, and from thy father's house." It would have been enough to have said, "Get thee out of thy country," for there were his kindred, and there his father's house.

Fourth Responsory.

[5] The Angel of the Lord called unto Abraham and said: Lay not thine hand upon the lad; for now I know that thou fearest God.

Verse. And Abraham stretched forth his hand to slay his son; and, behold, the Angel of the Lord called unto him out of heaven, and said:—

Answer. Lay not thy hand upon the lad; for now I know that thou fearest God.

Fifth Lesson.

BUT He gave the details of his sacrifice one by one, that He might see whether he loved Him, lest also he should begin rashly, or should seek to evade the heavenly commandment. But as the whole of the precept was plainly set forth, lest anything should be unconsidered, so also were the rewards set forth, lest the burden should seem hopeless. He was tried as one that is strong, he was roused as one that is true, he was called as one that is righteous; and he departed loyally as the Lord had spoken unto him. And Lot went forth with him. That saying of the Seven Wise Men of Greece is much spoken of—"Follow God." But this did Abraham before the Seven Wise Men were thought of; he followed God, and went out of his own land.

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[1] The meaning of both words seems uncertain. Abp. Kenrick, "The turpentine tree of Moreh." LXX., "the lofty oak." Onkelos, "the plain of Moreh," (so also the Protestant version.) Jonathan-ben-Uzziel, "the plain which had been showed." Jerusalem Targum, "the plain (or, valley) of vision." And so on.

[2] Afterwards so called by Jacob, xxviii. 19.

[3] xviii. 1, 2; xvii. 19.

[4] xxii. 1, 2.

[5] xxii. 11, 10.

Fifth Responsory.

[1] The Angel of the LORD called unto Abraham out of heaven the second time, and said: I will bless thee, and I will multiply thy seed as the stars of the heaven.

Verse. Thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed.

Answer. And I will multiply thy seed as the stars of the heaven.

Sixth Lesson.

BUT, forasmuch as Abraham had before had another country, namely, the land of the Chaldees, whence went forth Terah the father of Abraham, and came unto Haran, and forasmuch as he to whom it had been said, "Get thee out from thy kindred," took Lot, his brother's son, with him, let us consider whether this "Get thee out of thy country"[2] signifieth not "get thee out of this earthly dwelling," namely, our body, from which Paul came forth, who said, "Our conversation is in heaven." (Phil. iii. 20.)

Sixth Responsory.

[3] O God of my master Abraham, prosper my way which I go; that I may return again in safety unto the house of my master.

Verse. O Lord, I pray Thee, be merciful unto Thy servant—

Answer. That I may return again in safety unto the house of my master.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That I may return again in safety unto the house of my master.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xviii. 31.)

AT that time: JESUS took unto Him the twelve, and said unto them: Behold, we go up to Jerusalem, and all things that are written by the Prophets concerning the Son of man shall be accomplished. And so on.

Homily by Pope St Gregory [the Great.] (*2nd on the Gospels.*)

Our Redeemer, foreseeing that the minds of His disciples would be troubled by His suffering, told them long before both of the pains of that suffering, and of the glory of His rising again, to the end that, when they should see Him die as He had prophesied, they might not doubt that He was likewise to rise again. But, since His disciples were yet carnal, and could not receive the words telling of this mystery, He wrought a miracle before them. A blind man received his sight before their eyes, that if they could not receive heavenly things by words, they might be persuaded of heavenly things by deeds.

Seventh Responsory.

[4] I came this day unto the well, and I besought the Lord, and said: O LORD God of Abraham, Thou hast prospered my way.

Verse. Therefore the virgin to whom I shall say: Give me water of thy pitcher to drink; and she shall say to me: Drink, my lord, and I will give thy camels drink also; let the same be the woman whom the LORD hath appointed out for my master's son.

Answer. O LORD God of Abraham, Thou hast prospered my way.

Eighth Lesson.

BUT, dearly beloved brethren, we must so take the miracles of our Lord and Saviour, as believing both that they were actually wrought, and that they have some mystic interpretation for our instruction. For in His works, power speaketh one thing and mystery again another. Behold here, for instance. We know not historically who this blind man was, but we do know of what he was mystically the figure. Mankind is blind, driven out from Eden in the persons of his first parents, knowing not the light of heaven, and suffering the darkness of condemnation. But, nevertheless, through the coming of his Redeemer, he is enlightened, so that now he seeth by hope already the gladness of inward light, and walketh by good works in the path of life.

Eighth Responsory.

[5] The word of the LORD came unto Abram, saying: Fear not, Abram: I am thy shield, and thy exceeding great reward.

Verse. For I am the LORD thy God That brought thee out of Ur of the Chaldees.

Answer. Fear not, Abram: I am thy shield, and thy exceeding great reward.

Ninth Lesson.

WE must note that as JESUS drew to Jericho a blind man received his sight. Now, this name Jericho, being interpreted, signifieth "the city of the moon:" and in Holy Scripture the moon is used as a figure of our imperfect flesh, of whose gradual corruption her monthly waning is a type. As, therefore, our Maker draweth nigh to Jericho, a blind man receiveth his sight. While the Godhead taketh into itself our weak manhood, man receiveth again the light which he had lost. By God's suffering in the Manhood, man is raised up toward God. This blind man is also well described as sitting by the wayside begging: for the Truth saith: "I am the Way." (John xiv. 6.)

Ninth Responsory.

AS the Lord passed by, a certain blind man sat by the way-side, and cried unto Him. And the Lord asked him, saying: What wilt thou that I shall do unto thee? Lord, that I may receive my sight.

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[1] xxii. 15, 17, 18.

[2] There appears in this obscure passage to be some play on the word "terra," which stands for a country as well as for earth or soil. Hence, "Exi de terrâ tuâ" might be translated "Get thee of thy earth.

[3] xxiv. 12.

[4] xxiv. 42-44.

[5] xv. 1, 7.

Verse. And JESUS stood, and commanded him to be brought unto Him; and when he was come near, He asked him, saying:

Answer. What wilt thou that I shall do unto thee?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Lord, that I may receive my sight.

LAUDS.

First Antiphon. O Lord, according to the multitude of Thy tender mercies, * blot out my transgressions.

Psalm L.

Have mercy, &c., (*p.* 49.)

Second Antiphon. Thou art my God, * and I will praise Thee: Thou art my God, and I will exalt Thee.

Psalm CXVII.

O give thanks, &c., (*p.* 21.)

Third Antiphon. O God, early will I seek Thee, * to see Thy power.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. Sing praises, * and exalt Him above all for ever.

The Song of the Three Holy Children.

Fifth Antiphon. Praise ye the LORD * from the heavens, all His angels.

Psalms CXLVIII., CXLIX., and CL.

Praise ye the LORD, &c., (*p.* 15.)

Chapter. (1 Cor. xiii. 1.)

BRETHREN, though I speak with the tongues of men and of Angels, and have not charity, I am become as sounding brass or a tinkling cymbal.

Verse and Answer as on Septuagesima Sunday.

Antiphon at the Song of Zacharias. Behold, we go up to Jerusalem, * and all things that are written by the Prophets concerning the Son of man shall be accomplished: for He shall be delivered unto the Gentiles, and shall be mocked and spitted on; and they shall scourge Him, and put Him to death, and the third day He shall rise again.

Prayer throughout the day.

O LORD, we beseech Thee, mercifully to hear our prayers, that we, being loosed from all chains of our sins, may by Thee be defended against all adversity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. As JESUS went on His way, * as He was come nigh unto Jericho, a certain blind man cried unto Him, that he might worthily receive his sight.

TERCE.

Antiphon. As the Lord passed by, * a certain blind man cried unto Him: Thou Son of David, have mercy on me.

Chapter from Lauds.

SEXT.

Antiphon. And they that went before rebuked him, * that he should hold his peace: but he cried so much the more: Thou Son of David, have mercy on me!

Chapter. (1 Cor. xiii. 8.)

CHARITY never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away. For we know in part, and we prophesy in part.

NONE.

Antiphon. The blind man cried on the Lord * so much the more, to give him light.

Chapter. (1 Cor. xiii. 13.)

AND now abideth faith, hope, charity, these three: but the greatest of these is charity.

VESPERS.

Chapter from Lauds.

Antiphon at the Song of the Blessed Virgin. And JESUS stood, * and commanded the blind man to be brought unto Him, and He asked him, saying: What wilt thou that I shall do unto thee? Lord, that I may receive my sight. And JESUS said unto him: Receive thy sight: thy faith hath saved thee. And immediately he received his sight, and followed Him, glorifying God.

Monday.

Second Day

First Lesson.

The Lesson is taken from the Book of Genesis (xiii. 1.)

AND Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him, into the South. And he was very rich in gold and in silver. And he went on his journeys from the South even to Bethel, unto the place where his tent had been at the beginning, between Bethel and Hai, unto the place of the Altar which he had made at the first: and there he called on the Name of the LORD. And Lot also, which was with Abram, had flocks, and herds, and tents. And the land was not able to bear them, that they might dwell together: for their substance was great, so that they could not dwell together.

First Responsory.

Abram removed his tent, and came, and dwelt by the vale[1] of Mamre; and built there an altar unto the LORD.

Verse. And the LORD said unto him: Lift up thine eyes, and look; all the land which thou seest, to thee will I give it, and to thy seed for ever.

Answer. And built there an Altar unto the LORD.

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[1] Some, instead of "vale" or "plain," read "oak" or "terebinth-tree."

Second Lesson.

THEREFORE there was a strife between the herdmen of Abram's cattle, and the herdmen of Lot's cattle. And the Canaanite and the Perizzite dwelled then in the land. Abram therefore said unto Lot: Let there be no strife, I pray thee, between me and thee, and between my herdmen and thy herdmen; for we be brethren. Behold, the whole land is before thee; separate thyself, I pray thee, from me. If thou wilt take the left hand, then I will go to the right: if thou depart to the right hand, then I will go to the left. And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered everywhere, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD, and like the land of Egypt, as thou comest unto Zoar. Then Lot chose him all the plain of Jordan, and journeyed eastward.

Second Responsory.

[1] Abraham believed God, and it was counted unto him for righteousness. And therefore he became the friend of God.

Verse. For he was righteous in the sight of the Lord, and walked in His ways.

Answer. And therefore he became the friend of God.

Third Lesson.

AND they separated themselves, brother from brother. Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain of Jordan, and abode in Sodom. But the men of Sodom were very wicked, and sinners before the LORD exceedingly. And the LORD said unto Abram, after that Lot was separated from him: Lift up now thine eyes, and look from the place where thou art, Northward and Southward, and Eastward and Westward: all the land which thou seest, to thee will I give it, and to thy seed for ever. And I will make thy seed as the dust of the earth.

Third Responsory.

The Lord did tempt, &c., (*p.* 251.)

Prayer throughout the day as on Sunday.

VESPERS.

Antiphon at the Song of the Blessed Virgin. And they, &c., (*Antiphon at Sext on Sunday*, *p.* 253.)

Shrove Tuesday.

Third Day in the Week within Fifty Days of Easter.

First Lesson.

The Lesson is taken from the Book of Genesis (xiv. 8.)

AND there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Belah, (the same is Zoar:) and they joined battle with them in the vale of the woods, with Chedorlaomer, the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar; four kings with five. And the vale of the woods was full of slime-pits. And the kings of Sodom and Gomorrah fled and fell there: and they that remained fled to the mountain. And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way; and they took Lot, Abram's brother's son, who dwelt in Sodom, and his goods.

First Responsory.

The Angel of the LORD, (*Fourth Responsory on Sunday*, *p.* 251.)

Second Lesson.

AND, behold, there came one that had escaped, and told Abram the Hebrew, for he dwelt in the vale of Mamre the Amorite, brother of Eshcol, and brother of Aner; for these were confederate with Abram. And when Abram heard that his brother Lot was taken captive, he armed his trained servants, born in his house, three hundred and eighteen, and pursued them unto Dan. And he divided his comrades, and warred against them by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and his brother Lot, and his goods; and the women also and the people.

Second Responsory.

The Angel of the LORD, &c., (*Fifth Responsory on Sunday*, *p.* 252.)

Third Lesson.

AND the king of Sodom went out to meet him, (after his return from the slaughter of Chedorlaomer, and of the kings that were with him,) in the valley of Shaveh, which is the King's Dale. And Melchizedek King of Salem brought forth bread and wine, (for he was the Priest of the Most High God,) and blessed him, and said: Blessed be Abram of the Most High God, Maker of heaven and earth; and blessed be the Most High God, Which hath delivered thine enemies into thy hand. And he gave him tithes of all.

Third Responsory.

O God of my master, &c., (*p.* 252.)

Prayer throughout the day as on Sunday.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Thou Son of David, * have mercy on me. What wilt thou that I shall do unto thee? Lord, that I may receive my sight.

Lent.

During Lent the following rules are to be observed.

1. *On the first Saturday and every Week-day after, Vespers*[2] *are said before Supper, being the one meal allowed.*

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[1] Gen. xv. 6.

[2] The *letter* of this rule is, of course, fulfilled by those who eat before sunset, if they say Vespers before supper, which a tolerated custom now allows to be taken at any time after noon. In this country at least, the rich, when fasting, usually adhere to the primitive practice of the Church during the warmth of her first love, and take their meal after dark; but among working-people and religious, who rise very early, the other practice is most usual. The Church now tolerates it, only insisting that at any rate her day of Prayer should have closed. For private recitation some do not hold the rule to apply.

2. *When the service is of the Week-day, at every service except Mattins, Preces are said kneeling.*

3. *If the service is of the Week-day, the following additions are made in Choir, but persons bound to the Divine Office are not bound to them under sin.*[1]

a. On Monday the Office of the Dead, viz. the Vespers after the Vespers on Sunday evening, and the Dirge after Lauds the next morning. Out of Choir it may be said any time between Sunday afternoon and Monday midnight. Monday in Holy Week is excepted.

b. On Wednesday the Gradual Psalms. In Choir they are said before Mattins; out of Choir whenever convenient, and Wednesday in Holy Week is excepted.

c. On Friday[2] *the Penitential Psalms and the Litany. The whole is said kneeling after Lauds, but out of Choir how and when convenient. Good Friday is excepted. (See the Additional Services at the end of the Breviary.)*

4. *Simple Feasts are only commemorated. Doubles and Semidoubles are observed, if they fall on Week-days before Palm Sunday. In this case the Ninth Lesson of the Festival is omitted or read as one with the Eighth, and for the Ninth Lesson is read the first part or the whole of the Homily for the Week-day, which is also commemorated at Lauds and Vespers.*

Ash Wednesday.

Fourth Day. Of Ashes.

This Day cannot be displaced by a Festival.

Before Mattins are said the Gradual Psalms.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (vi. 16.)

AT that time: JESUS said unto His disciples; When ye fast, be not as the hypocrites, of a sad countenance. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* ii. *on the Lord's Sermon on the Mount, ch.* xii., *tom.* 4.)

It is evident that by these precepts we are bidden to seek for inner gladness, lest, by running after that reward which is without, we should become conformed to the fashion of this world, and should so lose the promise of that blessing which is all the truer and more stable that it is inward, that blessing wherein God hath chosen us to be conformed to the likeness of His Son. In this chapter we will principally consider the fact that vain-glory findeth a ground for its exercise in struggling poverty as much as in worldly distinction and display; and this development is the most dangerous, because it entices under pretence of being the serving of God.

First Responsory.

I came this day, &c., (*p.* 252.)

Second Lesson.

HE that is characterised by unbridled indulgence in luxury or in dress, or any other display, is by these very things easily shown to be a follower of worldly vanities, and deceiveth no one by putting on an hypocritical mask of godliness. But those professors of Christianity, who turn all eyes on themselves by an eccentric show of grovelling and dirtiness, not suffered by necessity, but by their own choice, of them we must judge by their other works whether their conduct really proceedeth from the desire of mortification by giving up unnecessary comfort, or is only the mean of some ambition: the Lord biddeth us beware of wolves in sheep's clothing, but "by their fruits," saith He, "ye shall know them."

Second Responsory.

The word of the LORD, &c., (*p.* 252.)

Third Lesson.

THE test is when, by divers trials, such persons lose those things which under the cover of seeming unworldliness they have either gained or sought to gain. Then must it needs appear whether they be wolves in sheep's clothing, or indeed sheep in their own. But that hypocrites do the contrary maketh it no duty of a Christian to shine before the eyes of men with a display of needless luxury—the sheep need not to lay aside their own clothing because wolves sometimes falsely assume it.

Third Responsory.

Abram removed his tent, &c., (*p.* 253,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And built there an altar unto the LORD.

LAUDS.

Antiphon at the Song of Zacharias. When ye fast, * be not, as the hypocrites, of a sad countenance.

Prayer.

(On this and all other Week-day Offices in Lent, Preces are said kneeling.)

O LORD, grant unto Thy faithful people to enter with all meet godliness upon the observance of this worshipful and solemn Fast, and in like mind faithfully to fulfil the same. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After None, ashes are blessed and put upon the heads of clergy and people, after which is celebrated the Liturgy.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Lay up for yourselves treasures in heaven, * where neither moth nor rust doth corrupt.

Prayer.[3]

LOOK mercifully, O Lord, upon all that bow themselves down before Thy Divine Majesty, and, as Thou hast given them to taste of Thine Unspeakable Gift, so strengthen them ever by Thy heavenly succour. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] There are, however, indulgences for reciting them under any circumstances.

[2] But in most if not all dioceses there are Greater Double Offices in honour of the Passion on these Fridays.

[3] These Prayers appointed for the Week-day evenings during Lent, are the same as the "Prayers over the people" read after the Post-Communions of the corresponding masses said after None. The first clause of the Prayer above relates to the Bidding, "Bow down your heads to God," always said before the "Prayer over the people," and the second clause, of course, to the Holy Communion just received.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (viii. 5.)

At that time: When Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy, and grievously tormented. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Book* ii. *on the Agreement of the Evangelists*, *ch.* xx., *tom.* 4.)

Let us consider whether Matthew and Luke are at one as touching this centurion's servant. Matthew saith: "There came unto Him a centurion, beseeching Him, and saying: Lord, my servant lieth at home sick of the palsy." This seemeth to differ from what Luke saith: namely: "And when he heard of Jesus, he sent unto Him the elders of the Jews, beseeching Him that He would come and heal his servant. And when they came to Jesus, they besought him instantly, saying: That he was worthy for whom He should do this; for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them; and when He was now not far from the house, the centurion sent friends to Him, saying unto Him: Lord, trouble not Thyself; for I am not worthy that Thou shouldest enter under my roof." (vii. 6, *et seq.*)

First Responsory.

Lord, my servant lieth at home sick of the palsy, and grievously tormented. Amen, I say unto Thee, I will come and heal him.

Verse. Lord, I am not worthy that Thou shouldest enter under my roof, but speak the word only, and my servant shall be healed.

Answer. Amen, I say unto thee, I will come and heal him.

Second Lesson.

If it were done thus, how is Matthew truthful, when he saith that the "centurion came unto Him,"—seeing that, in fact, he sent his friends? We must then look well into this, and we shall see that Matthew only made use of a common form of speech. Now, we use to say of a man that he cometh to a place even though he be not already come: whence also we say, "He arrived close," or "He arrived a long way off," that is, to that place to which he would come; yea, we speak of that coming, toward which he tendeth, as though it had already taken place, when he that should be come at, seeth not yet him that cometh, but is come at for him by friends, to obtain his favour, which is needful for him that would come to him. And so much doth this manner of speaking hold, that they are commonly said to "come at" a great man, (who is beyond their personal reach,) who, by means of suitable persons, succeed in laying before him such things as they desire.

Second Responsory.

Abraham stood by the oak, &c., (*p.* 251.)

Third Lesson.

THEREFORE it is not strange that Matthew should make use of the common short phrase, and say of the centurion, who reached the Lord's sympathies, by mean of friends, that he "came unto Him." Also we must needs not pass by lightly the mystic depth which underlieth the words of this holy Evangelist. It is written in the Psalms (xxxiii. 6): "Draw near unto Him and be lightened." Thus did the centurion in faith draw near unto Jesus, and the Lord so praised him that He said: "I have not found so great faith, no, not in Israël." Of him of whom these words were spoken the Evangelist deemeth it wiser to say that he had found his way to Jesus, that he had got to Christ, than that they came, through whom he sent his message unto Him.

Third Responsory.

The Lord did tempt Abraham, &c., (*p.* 251.)

LAUDS.

Antiphon at the Song of Zacharias. Lord, my servant lieth at home sick of the palsy * and grievously tormented. Amen, I say unto thee: I will come and heal him.

Prayer.

O GOD, Whom sin doth justly move to anger, and repentance turn again, mercifully to forgive the same, look down now graciously upon the supplications of Thy people praying before Thee, and turn away the scourges of Thy wrath, which for our sins, we do most rightfully deserve. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, say, On the morrow we commemorate the Coronation of our Lord Jesus Christ with Thorns.

The same Prayer at Terce, Sext, and None.

First Friday in Lent.

Office in Memory of the Coronation of our Lord JESUS Christ with Thorns.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the Lord, &c., (*p.* 105.)

Hymn.[1]

DAUGHTERS of Zion! Royal Maids!
Come forth to see the Crown
Which Zion's self, with cruel hands,
Hath woven for her Son.

See! how amid His gory Locks
The jagged thorns appear;
See! how His pallid Countenance
Foretells that death is near.

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[1] Translation by the late Rev. E. Caswall.

Oh, savage was the earth that bore
Those thorns so sharp and long!
Savage the hand that gathered them
To work this deadly wrong!

But now that Christ's redeeming Blood
Hath tinged them with its dye,
Fairer than roses they appear,
Or palms of victory.

JESU! the thorns which pierced Thy Brow
Sprang from the seed of sin;
Pluck ours, we pray Thee, from our hearts,
And plant Thine own therein.

Praise, honour, to the Father be,
And sole begotten Son;
Praise to the Spirit Paraclete
While endless ages run. Amen.

Verse. When they had platted a crown of thorns,
Answer. They put it upon His Head.

Antiphon at the Song of the Blessed Virgin. [1] Go forth, O ye daughters of Zion, and behold King Solomon with the Crown wherewith his mother crowned him whilst she was making ready a Cross for her Saviour.

A Commemoration of the Week-Day.

Antiphon. Lord, I am not worthy Thou shouldst enter under my roof; but speak this word only, and my servant shall be healed.
Verse. Let my prayer, O Lord, be set forth,
Answer. As incense before Thee.

Prayer.

SPARE, O Lord, spare Thy people, that they, being justly chastened because of their iniquities, may, through Thy mercy, find time of relief. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ our King, Who was crowned with thorns, * Him, O come, let us worship!

Hymn from Vespers.

FIRST NOCTURN.

Only three Psalms are said, as follows.

First Antiphon. He shall be like a tree planted by the rivers of water, that bringeth forth its fruit in its season.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. They take counsel together against the LORD, and against His Anointed.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Third Antiphon. Thou hast enlarged me when I was in distress.

Ps. iv. When I called, &c., (*p.* 116.)

Verse. [2] Thou hast crowned Him with glory and honour, O Lord—
Answer. And madest Him to have dominion over the works of Thy hands.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

WHO hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid as it were his face from us; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

First Responsory.

[3] Cursed is the ground by man's work. Thorns and thistles shall it bring forth for the Anointed.
Verse. Because Adam hath eaten of the tree of which God commanded him, saying: Thou shalt not eat of it.
Answer. Thorns and thistles shall it bring forth for the Anointed.

Second Lesson.

ALL we, like sheep, have gone astray; we have turned every one to his own way: and the LORD hath laid on him the iniquity of us all. He was offered up because he willed it,[4] and he opened not his mouth. He is brought as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people have I stricken him.

Second Responsory.

The Lord [5] appeared unto Moses in a flame of fire, out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.
Verse. And Moses said: I will now turn aside, and see this great sight.
Answer. And he looked, and, behold, the bush burned with fire, and the bush was not consumed.

Third Lesson.

AND he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; He hath put him to grief; when he hath made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall My righteous servant justify many, for he shall bear their iniquities.

Third Responsory.

[6] Behold the fire and the wood. God will provide Himself a lamb for a burnt-offering.

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[1] Cant. iii. 11.

[2] Ps. viii. 6.

[3] Gen. iii. 17, 18, &c.

[4] Oblatus est quia ipse voluit. The present Hebrew is literally, "He was oppressed and he was afflicted." Jonathan ben Uzziel, "He was required, and he was brought back, and without opening his mouth, he submitted to the mighty of the people."

[5] Exod. iii. 2, 3, but the words are "the Angel of the Eternal appeared, &c."

[6] Gen. xxii. 7, 8, 13.

Verse. And Abraham lifted up his eyes, and looked, and, behold, behind him a ram caught in a thicket by his horns.

Answer. A lamb for a burnt-offering.

Verse. Glory be to the Father, and o the Son, and to the Holy Ghost.

Answer. A lamb for a burnt-offering.

SECOND NOCTURN.

First Antiphon. O LORD, Thou hast compassed me with Thy favour as with a shield.

Ps. v. Give ear to my words, &c., (*p.* 49.)

Second Antiphon. Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour.

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Third Antiphon. The wicked bend their bow, they make ready their arrows in the quiver, that they may shoot at the upright.

Ps. x. In the LORD, &c., (*p.* 5.)

Verse. [1] Thou hast set a crown, O Lord, of precious stones,

Answer. Upon his head.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd for Twelfth Day.*)

"GO forth, O ye daughters of Zion." You we address as daughters of Zion, O worldly souls, frail, sickly children, daughters and not sons, beings in whom there is no muscle, and no manliness. Go forth from your dream of carnal sensuality to understand something with your mind. Go forth from your bondage to the lusts of the flesh, unto the freedom of spiritual intelligence. Go forth out of your country, and from your kindred, and from your father's house, and behold King Solomon with the crown wherewith his mother crowned him, that crown of want and woe. But albeit his stepmother crowned him with a crown of woeful thorns, he is yet to be crowned by his household with a crown of righteousness, when "the Son of Man shall send forth His Angels, and they shall gather out of His Kingdom all things that offend," (Matth. xiii. 41,) when "the LORD will enter into judgment with the antients of His people," (Isa. iii. 14,) and "the world shall fight with Him against the unwise." (Wisd. v. 21.) The Father also crowneth Him with a crown of glory, as saith the Psalmist: "Thou hast crowned him with glory and honour, O Lord," (Ps. viii. 6.) Daughters of Zion! behold Him with the crown wherewith His mother crowned Him!

Fourth Responsory.

[2] When the chief Shepherd shall appear, (even the Shepherd That was smitten, and the sheep of the flock were scattered abroad,) when He shall appear, ye shall receive a crown of glory that fadeth not away.

Verse. When He maketh a great feast to show the riches of His glorious kingdom.

Answer. Ye shall receive a crown of glory that fadeth not away.

Fifth Lesson. (*42nd Sermon on the Song of Songs.*)

BRETHREN, from the first moment of my conversion, I took care to gather a bundle of my Lord's troubles and griefs, and put the same to lie between my breasts, to make up for the sheaf of merits which I knew I had not. I will tell how abundantly sweet was the smell of this [bundle of myrrh.] As long as I live, even for ever and ever, I will never forget those mercies whereby I was called to life. I have kept this healthy bundle by me, and no one will ever take it away from me, but it shall lie between my breasts. I have decreed that to think of these troubles and griefs is real wisdom; in them I have determined to find perfect righteousness, full knowledge, plentiful salvation, and abundant merit. From these His troubles and griefs I drink sometimes a draught of healthy bitters, and from the same again I draw the sweet oil of comfort. It is the thought of these troubles and woes of His that cheereth me when I am afflicted, and maketh me grave when it is well with me. As the pilgrim walketh along the King's High-way of this present life, in joy and in sorrow, it is the memory of the woes of JESUS that keeps him moving straight and saveth him from the dangers that threaten him upon the one hand or upon the other. These griefs are what will gain my pardon from the Judge of all the earth; He Who is dreadful to the mighty is shown by these griefs to be meek and lowly, manifesting as the Forgiving One, yea, One That a man may take ensample by, Him Who is exalted above all Princes and dreadful among the kings of the earth.

Fifth Responsory.

[3] He hath received a glorious kingdom and a beautiful crown.

Verse. [4] God hath highly exalted Him, and given Him a Name which is above every name.

Answer. And a beautiful crown.

Sixth Lesson.

THEREFORE are these His griefs oftentimes in my mouth, and God knoweth that they be alway in my heart. My pen useth to write of them, as is manifest. The highest flight of my philosophy is this, to know JESUS, and Him Crucified. I do not ask, like the Bride, where He lieth to rest at noon, (Cant. i. 6,) since I have the joy to embrace Him as He lieth between my breasts. I ask not where He feedeth at noon, since I see Him on the Cross a Saviour. On the Cross He is glorious, at my breast He is sweet; on the Cross, my Bread; at my breast, my milk, milk which filleth the bellies of sucklings, and the paps of mothers, and therefore He shall lie betwixt my breasts. Do ye also, dearly beloved brethren, do ye also gather you a bundle of this beloved myrrh, [even the woe of JESUS,] put it in the core of your heart, put it to guard the door of your breast, that it may lie betwixt your breasts also. If ye have before your eyes Him Whom ye bear about, the sight of the Lord's afflictions will make your own lighter to carry, through the help of Him Who is the Bridegroom of the Church, and Who is above all God, blessed for ever. Amen.

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[1] Ps. xx. 4.

[2] 1 Pet. v. 4; Matth. xxvi. 31; Esther i. 3, 4.

[3] Wisd. v. 17.

[4] Phil. ii. 9.

Sixth Responsory.

[1] They shall make an ark of shittim-wood; and thou shalt overlay it with pure gold; within and without shalt thou overlay it, and shalt make upon it a crown of gold round about.

Verse. And thou shalt put into the ark the testimony which I shall give thee.

Answer. And shalt make upon it a crown of gold round about.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And shalt make upon it a crown of gold round about.

THIRD NOCTURN.

First Antiphon. He that walked uprightly and worked righteousness was crowned upon Thy holy hill.

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Second Antiphon. Thou hast set a crown of precious stones upon his head, O Lord.

Ps. xx. The king shall joy, &c., (*p.* 10.)

Third Antiphon. In the presence of mine enemies Thou anointest mine head with oil.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 26.)

Verse. [2] A crown of gold upon his head.

Answer. Wherein was engraved "HOLINESS."

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 1.)

AT that time: Pilate took JESUS and scourged Him. And the soldiers platted a crown of thorns, and put it on His Head. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (50*th on divers matters.*)

Daughters of Zion, behold King Solomon—not here called "the Preacher," or Y'dydyah.[3] By these three names was that King called, and therein is he a figure of our true Solomon, JESUS Christ, Who was Sh'lomoh, that is, "the Peaceful One" in His exile here, Who will be [Koheleth, that is,] "the Preacher" when He delivereth the last doom, and Who is Y'dydyah, that is, "the delight of the LORD" as the Universal King—gentle in His exile, righteous in His judgment, glorious in His kingdom; lovely in His exile, dreadful in His judgment, worshipful in His kingdom. Behold Him now "with the crown wherewith His Mother crowned Him." This was a crown of mercy, and therein He may be followed. But His step-mother also crowned Him with a crown of sorrow, and therein He was made a reproach. By His step-mother I mean the Synagogue which showed herself not as His mother, but as His step-mother.

Seventh Responsory.

[4] Thou shalt make an Altar to burn incense upon; of shittim-wood shalt thou make it. And thou shalt make unto it a crown of gold round about.

Verse. And thou shalt put the Altar before the veil that is before the mercy-seat.

Answer. And thou shalt make unto it a crown of gold round about.

Eighth Lesson.

HIS household will crown Him with a crown of righteousness, and therein He will be dreadful. His Father crowneth Him with a crown of glory, and therein He is lovely. Let sinners gaze upon Him in His crown of sorrow, the crown of thorns, and let the pricks thereof enter into themselves. Let the daughters of Zion, the souls that love Him, gaze upon Him in His crown of mercy, and follow in His steps. The wicked shall gaze upon Him in His crown of righteousness, and they shall perish. The Saints shall gaze upon Him in His crown of glory, and they shall be blessed for ever. Others also that have followed Him shall be crowned after Him, but that by earnest working by the help of His grace. He alone was crowned by His mother, Who alone, with every emotion duly ordered, came forth out of His mother's womb, like a Bridegroom out of his chamber.

Eighth Responsory.

[5] A man of sorrows and acquainted with grief, Christ was crowned with thorns. The Same is He Who crowneth us with mercy and loving-kindness.

Verse. He was wounded for our transgressions; He was bruised for our iniquities; and with His stripes we are healed.

Answer. The Same is He Who crowneth us with mercy and loving-kindness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Same is He Who crowneth us with mercy and loving-kindness.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 43.)

AT that time: JESUS said unto His disciples: Ye have heard that it hath been said: Thou shalt love thy neighbour and hate thine enemy. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i., *Comm. on Matth.* v. *and* vi.)

"But I say unto you: Love your enemies, do good to them that hate you." There are many who judge of the commandments of the Lord by their own weakness, and not by the strength of His Saints; and so deem Him to have commanded things impossible. These are they who think that not to hate their enemies is all that they are able to do; and that to command us to love them, is to command more than man's nature can bear. It behoveth them to know, that this which Christ commandeth is not impossible, albeit perfect. This is what

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[1] Exod. xxv. 10, 11, 16.

[2] Ecclus. xlv. 14.

[3] "The-delight-of-the-LORD," a name given to Solomon, 2 Kings (Sam.) xii. 25. In the Vulgate it is translated "Amabilis Domino."

[4] Exod. xxx. 1, 3, 6.

[5] Isa. liii. 3; Ps. cii. 4.

David did in respect of Saul and Absalom; the martyr Stephen also prayed for his enemies, even while they were stoning him; and Paul "could wish that himself were accursed from Christ for his" persecutors. (Rom. ix. 3.) And this, JESUS Himself did, as well as taught, when He said: "Father, forgive them: for they know not what they do." (Luke xxiii. 34.) "That ye may be the children of your Father Which is in heaven." If he that doeth the commandments of God becometh a son of God, then is he not a son by nature, but by his own choice.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues, and in the streets, that they may have glory of men." He that soundeth a trumpet before him, when he doeth alms, is an hypocrite. He that disfigureth his face, when he fasteth, to the end that he may show the emptiness of his belly in his looks, he also is an hypocrite. He that prayeth in the synagogues and in the corners of the streets, that he may be seen of men, is an hypocrite. From all which, we gather that an hypocrite is one which doeth anything that he may have glory of men. To me also it seemeth that he which saith unto his brother: "Let me pull out the mote out of thine eye," (vii. 4,) that he also is an hypocrite; for he proposeth to take upon him that office for vain-glory's sake, that he himself may appear righteous. Wherefore the Lord saith unto him: "Thou hypocrite, first cast out the beam out of thine own eye." Thus we see that it is, not the doing good, but the motive which moveth us to do good, which will meet with reward from God; and, if thou stray but a little from the right way, it is of small moment whether thou wander to the right hand or to the left, when once thou hast lost the straight path.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] My beloved is white and ruddy; * the hair of his head is like kingly purple bound in tresses.

Second Antiphon. [2] The spirit of the fear of the Lord rested upon him; * a crown of wisdom and gladness adorned him.

Third Antiphon. [3] The Lord clothed him with the garments of salvation, * and with the robe of righteousness, as a bridegroom decked with his crown.

Fourth Antiphon. [4] A bundle of myrrh is my well-beloved unto me; * he shall lie betwixt my breasts.

Fifth Antiphon. [5] The King of Eternal Glory, * Who was crowned for our sakes, will bless the crown of the year with His goodness.

Chapter. (Cant. iii. 11.)

GO forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him.

Hymn.[6]

THE noble crown of Christ our Lord
Shines in the antient pact;
By thorn-entangled Victim shown,
And burning Bush intact.

The ark was circled by a crown;
The Table's mystic round,
And Altars breathing sweet perfume
Fair golden crowns surround.

Hail! Crown of glory! hail to thee!
Encircling JESUS' scars!
No gems, no gold can rival thee,
Nor crowns of shining stars.

Strength, honour, praise and glory be
To Father and to Son,
And to the Spirit Paraclete,
While endless ages run. Amen.

Verse. [7] Thou shalt be a crown of glory in the hand of the LORD.

Answer. And a royal diadem in the hand of thy God.

Antiphon at the Song of Zacharias. Then came JESUS forth, wearing the crown of thorns and the purple robe.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that we who among the memories of the sufferings of our Lord JESUS Christ do make worshipful mention of His Coronation with thorns, may by Him be worthily crowned with glory and honour in heaven. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. When thou doest alms let not thy left hand know what thy right hand doeth.

Verse. Thou hast satisfied us early with Thy mercy.

Answer. We rejoice and are glad.

Prayer.

O LORD, the Fast is now begun; we beseech Thee graciously to bless the same, and so to strengthen us Thy people, that we may ever follow this our bodily exercise, with our hearts truly turned to seek after Thee. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. My beloved, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two sections of* cxviii. "Whosoever, &c.," *is not said.*

Chapter at the end. (Isa. xxviii. 5.)

IN that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the residue of His people.

TERCE.

Antiphon. The spirit of the fear, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Thou shalt be a crown of glory in the hand of the LORD.

Answer. Thou shalt be a crown of glory in the hand of the LORD.

Verse. And a royal diadem in the hand of thy God.

Answer. In the hand of the LORD.

Verse. Glory be to the Father,

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[1] Cant. v. 10; vii. 5.

[2] Isa. xi. 2; Ecclus. i. 22, 11.

[3] Isa. lxi. 10.

[4] Cant. i. 12.

[5] Ps. lxiv. 12.

[6] Hymn of sixteenth to eighteenth century, found in the Breviary only, author unknown, translation by the Rev. Dr Wallace.

[7] Isa. lxii. 3.

and to the Son, and to the Holy Ghost.

Answer. Thou shalt be a crown of glory in the hand of the LORD.

Verse. Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

SEXT.

Antiphon. The Lord clothed him, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. vi. 2.)

I SAW, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him; and he went forth conquering, and to conquer.

Short Responsory.

Thou hast crowned him with glory and honour, O Lord.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. And madest him to have dominion over the works of Thy hands.

Answer. With glory and honour, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. We worship Thy Crown, O Lord,—

Answer. We tell of Thy glorious sufferings.

NONE.

Antiphon. The King, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end oj Prime.

Short Responsory.

We worship Thy Crown, O Lord.

Answer. We worship Thy Crown, O Lord.

Verse. We tell of Thy glorious sufferings.

Answer. Thy Crown, O Lord!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We worship Thy Crown, O Lord.

Verse. When they had platted a crown of thorns,

Answer. They put it upon His Head.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c. (*p.* 105.)

Hymn, and Verse and Answer from First Vespers.

Antiphon at the Song of the Blessed Virgin. [1] And they bowed the knee before Him, and mocked Him, saying: Hail, King of the Jews! And they spit upon Him, and took the reed, and smote Him on the Head.

Commemoration of the Week-day.

Antiphon. But thou, when thou prayest, enter into thy closet; and when thou hast shut the door, pray to thy Father thus:

Verse. Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Prayer.

GRACIOUSLY look down upon Thy people, O Lord, and purge the same from all sin, for then shall no evil be able to hurt them, when no iniquity hath hold upon them. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Mark (vi. 49.)

AT that time: When the even was come, the ship was in the midst of the sea, and JESUS alone on the land. And so on.

Homily by the Venerable Bede, Priest [at Jarrow] and Doctor of the Church.[2] (*Bk.* ii., *cap.* 6, on *Mark* vi. 45.)

The toil of the disciples in rowing, and the wind contrary to them, is a figure of the divers toils of the Holy Church, as, amid the waves of a world that fighteth against her, and the stormy blasts of unclean spirits, she laboureth to reach the rest of her Fatherland above, as a shore safe for her anchor. Here also it is well said that the ship was in the midst of the sea, and He alone on the land; for sometimes it cometh to pass that the Church is, by the great pressure of the Gentiles, not only so afflicted, but also befouled, that it seemeth as though, if it were possible, her Redeemer had for the time forsaken her.

First Responsory.

I came this day, &c., (*p.* 252.)

Second Lesson.

WHENCE it is that there cometh that cry of hers, when she is taken amid the waves, and the winds of temptations that break upon her, and with piteous entreaty she calleth on Him to protect her—"Why standest Thou afar off, O LORD, why hidest Thou Thyself in times of trouble?" (Ps. ix. 22.) And then, in the verses that follow, she telleth Him what saith the enemy that persecuteth her, saying: For he hath said in his heart: God hath forgotten; He hideth His face: He will never see it." (32.)

Second Responsory.

The word of the LORD, &c., (*p.* 252.)

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[1] Matth. xxvii. 29.

[2] The celebrated English historian; born, A.D. 673, near Jarrow on the Tyne; sent to the new Benedictine house at that place, at seven years of age; ordained Deacon in 691; Priest, 702; died, May 26, 735, after the First Vespers of the Ascension, which fell on May 27, on which day, therefore, the Martyrology names him, with the remark that he is very famous for holiness and learning. In England he [had] a Festival on Oct. 29. [On November 13, 1899, he was proclaimed a Doctor of the Church. His Festival is now kept everywhere on May 27.]

Third Lesson.

VERILY, He forgetteth not the prayer of the poor, neither turneth He His face away from any that putteth his trust in Him; yea, rather, to him whosoever is striving with the enemy, He giveth help to conquer, and, whosoever conquereth, to him He giveth an everlasting crown. For the which reason also it is here said plainly: "He saw them toiling in rowing." The Lord seeth them that are toiling in the sea, albeit He be Himself on the land. Although He seem for a moment to tarry in succouring the distressed, nevertheless the look of His love is strengthening them, all the while, lest they should faint: and sometimes He setteth them free, even by an open deliverance, conquering all their adversaries for them, as when He walked upon the swelling of the waves, and stilled them.

Third Responsory.

Abram removed his tent, &c., (*p.* 253, *with addition as on Wednesday, p.* 255.)

LAUDS.

Antiphon at the Song of Zacharias. [1] Yet they seek Me * daily, and delight to know My ways.

Prayer.

HEAR our prayers, O Lord, and grant unto us, that we may keep with all earnestness and godliness, this solemn Fast, ordained for the health both of our bodies and of our souls. Through our Lord JESUS Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

This is the first day on which Vespers must be said before Supper.

Chapter and Prayer from the following Lauds.

Hymn.[2]

O MAKER of the world, give ear,
Accept the prayer and own the tear,
Towards Thy Seat of Mercy sent
In this most holy Fast of Lent.

Each heart is manifest to Thee:
Thou knowest our infirmity:
Forgive Thou then each soul that fain
Would seek to Thee, and turn again.

Our sins are manifold and sore,
But pardon them that sin deplore;
And, for Thy Name's sake, make each soul,
That feels and owns its languor, whole.

So mortify we every sense
By grace of outward abstinence,
That from each stain and spot of sin
The soul may keep her fast within.

Grant, O Thou Blessed Trinity!
Grant, O Essential Unity!
That this our Fast of forty days
May work our profit and Thy praise.
Amen.

Verse. God hath given His Angels charge over thee.

Answer. To keep thee in all thy ways.

Antiphon at the Song of the Blessed Virgin. [3] Then shalt thou call, * and the Lord shall answer: thou shalt cry, and He shall say: Here I am.

First Sunday in Lent.

The First Lord's Day in the Forty Days before Easter.

MATTINS.

Invitatory. Let it not be vain for you to rise up early, before the light[4]: for * the Lord hath promised a crown to them that watch.

Hymn.[5]

NOW, with the slow revolving year,
Again the Fast we greet;
Which in its mystic circle moves
Of forty days complete.

That Fast, by Law and Prophet taught,
By JESUS Christ restored;
JESUS, of seasons and of times
The Maker and the Lord.

Henceforth more sparing let us be
Of food, of words, of sleep;
Henceforth beneath a stricter guard
The roving senses keep:

And let us shun whatever things
Distract the careless heart;
And let us shut our souls against
The tyrant tempter's art;

And weep before the Judge, and strive
His vengeance to appease;
Saying to Him with contrite voice
Upon our bended knees:

Much have we sinned, O Lord! and still
We sin each day we live;
Yet look in pity from on high,
And of Thy grace forgive.

Remember that we still are Thine,
Though of a fallen frame;
And take not from us in Thy wrath
The glory of Thy name.

Undo past evil; grant us, Lord,
More grace to do aright;
So may we now and ever find
Acceptance in Thy sight.

Blest Trinity in Unity!
Vouchsafe us, in Thy love,
To gather from these fasts below
Immortal fruit above.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (vi. 1.)

WE then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith: "I have heard thee in a time accepted, and in the day of salvation have I succoured thee."[6] Behold, now is the acceptable time; behold, now is the day of salvation.) Giving no offence to any, that our ministry be not blamed; but in all things let us approve ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings, in purity, in knowledge, in long-suffering, in kindness, in the Holy Ghost, in love unfeigned, in the word of truth, in the power of God: by the armour of righteousness on the right hand and on the left, by honour and dishonour, by evil report and good report; as deceivers, and yet true; as unknown, and yet well known; as dying, and behold, we live; as chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things.

First Responsory.

Behold, now is the acceptable time; behold, now is the day of salvation:

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[1] Isa. lviii. 2.

[2] Hymn by St Gregory the Great; the fourth verse slightly altered; translation extracted from the "Hymnal Noted."

[3] Isa. lviii. 9.

[4] Ps. cxxvi. 2.

[5] Hymn of the Ambrosian school, very slightly altered; translation by the late Rev. E. Caswall.

[6] Isa. xlix. 8.

let us approve ourselves in much patience, in much fasting; in the power of God, by the armour of righteousness.

Verse. In all things let us approve ourselves as the ministers of God, in much patience, in much fasting.

Answer. In the power of God, by the armour of righteousness.

Second Lesson.

O YE Corinthians, our mouth is open unto you, our heart is enlarged. Ye are not straitened in us, but ye are straitened in your own bowels; but having the same recompense, (I speak as unto sons,) be ye also enlarged. Be ye not unequally yoked together with unbelievers. For what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial?[1] or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said: "I will dwell in them, and walk among them, and I will be their God, and they shall be My people."[2]

Second Responsory.

In all things let us approve ourselves as the ministers of God, in much patience; that our ministry be not blamed.

Verse. Behold, now is the acceptable time; behold, now is the day of salvation: let us approve ourselves in much patience.

Answer. That our ministry be not blamed.

Third Lesson.

Same as the Second Lesson on Wednesday in the Second Week after the Epiphany (p. 211) from the words: "I am filled with comfort"—*inclusive, to the end, and the Third Lesson as far as the words:* "Ye sorrowed to repentance"—*inclusive.*

Third Responsory.

[3] The Priests shall pray, with fasting and with weeping, and shall say: Spare, O LORD, spare Thy people; and give not Thine heritage to destruction.

Verse. The Priests shall weep between the porch and the altar, and shall say:

Answer. Spare, O LORD, spare Thy people; and give not Thine heritage to destruction.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Spare, O LORD, spare Thy people: and give not Thine heritage to destruction.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*4th on Lent.*)

DEARLY beloved brethren, I am to preach to you the holiest and the greatest of Fasts; and with what words can I more fitly begin than with those words of the Apostle, in whom Christ spake, which have just been read? "Behold, now is the acceptable time! Behold, now is the day of salvation!" It is true that there are no times which are not rich with God's gifts; His grace doth ever give us an entry unto His mercy; nevertheless, more especially at this time doth it behove that the minds of all men be earnestly stirred up to make progress in things spiritual, and to be nerved by a trust in God stronger than ever; for now the anniversary of that day on which we were redeemed is drawing near, and thereby moving us to work all godliness, to the end that we may be able to celebrate, with clean minds and bodies, that mystery which exceedeth all others, the mystery of the Lord's sufferings.

Fourth Responsory.

Let us amend for the better in that wherein we have sinned unknowingly, or ever the day of death suddenly prevent us, and we seek a place of repentance, and find none. Give heed, O Lord, and have mercy upon us, for we have sinned against Thee.

Verse. [4] Help us, O God of our salvation, and for the glory of Thy Name deliver us, O Lord.

Answer. Give heed, O Lord, and have mercy upon us, for we have sinned against Thee.

Fifth Lesson.

MYSTERIES so great demand sustained earnestness, and continuous worship, if we would ever abide in the sight of God, such as it is meet that He should find us on the Feast of the Passover. But since few have the strength to do thus, and the frailty of the body rebelleth against such hardness, while the divers actions of this life distract us with their cares, it necessarily befalleth that the dust of earth befouleth the hearts even of the godly. To meet this befoulment therefore, and to restore the cleanness of our souls, it is provided by the healthful institution of God, that we should be purged by an exercise of forty days, wherein godly works may redeem the mis-spending of our other time, and purifying fasts rid us of the same.

Fifth Responsory.

[5] Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him; [6] for the Lord our God is gracious, and merciful, and repenteth Him of the evil.

Verse. [7] The Lord hath no pleasure in the death of the wicked; but that he turn from his way and live.

Answer. For the Lord our God is gracious, and merciful, and repenteth Him of the evil.

Sixth Lesson.

THEREFORE, dearly beloved brethren, as we are now about to enter upon these mystic days, the end of whose most holy ordinance is the cleansing both of our souls and bodies, let us take heed that we be obedient unto the command of the Apostle, putting far away from us every defilement of flesh and spirit, ordering the strife which there is between the two substances whereof we are compounded; that the soul, which is ordained under the rule of God, and which it beseemeth under His rule to rule the body, may enjoy the fulness of her lordship; giving no offence to any so that we may give no cause to such as revile us. For if our ways during the Fast agree not with the purity of perfect temperance, the reproaches of the unbelievers will be just, and our sins will arm the tongues of the ungodly to the harming of our religion. The sum of our Fast standeth not only in abstaining from meats; neither is it profitable to deny food to the body, if the mind be not bridled from iniquity.

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[1] "The destroyer," *i.e.*, Satan.

[2] Exod. xxix. 45; Lev. xxvi. 12.

[3] Joel ii. 17.

[4] Ps. lxxviii. 9.

[5] Isa. lv. 7.

[6] Joel ii. 13.

[7] Ezek. xxxiii. 11.

Sixth Responsory.

The season of the Fast openeth unto us the gates of heaven; let us enter thereon in prayer and supplication, that on the day when the Lord riseth again we may rejoice with Him.

Verse. In all things let us approve ourselves the ministers of God, in much patience.

Answer. That on the day when the Lord riseth again we may rejoice with Him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That on the day when the Lord riseth again we may rejoice with Him.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (iv. 1.)

AT that time: JESUS was led up of the Spirit into the wilderness, to be tempted of the devil: and when He had fasted forty days and forty nights, He was afterward an-hungred. And so on.

Homily by Pope St Gregory [the Great.] (16*th on the Gospels.*)

Some persons are accustomed to question what Spirit it was of which JESUS was led up into the wilderness, on account of the words a little farther on: "Then the devil taketh Him up into the holy city"—and again: "The devil taketh Him up into an exceeding high mountain." But in truth, and without any searching, we may very fitly take it that we are to believe it was the Holy Ghost Who led Him up into the wilderness; His own Spirit led Him where the evil spirit found Him to tempt Him. When however it is said that He, God and man, was taken up by the devil either into an exceeding high mountain or into the holy city, the mind shrinketh from believing, and the ears of man tingle to hear it. Yet these things we know not to be incredible, when we consider certain other things concerning Him.

Seventh Responsory.

[1] Rend your hearts and not your garments, and turn unto the LORD your God; for He is gracious and merciful.

Verse. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the LORD, and He will have mercy upon him.

Answer. For He is gracious and merciful.

Eighth Lesson.

IN truth, the devil is the head of all the wicked, and every wicked man is a member of this body, of which the devil is the head. Was not Pilate a limb of Satan? Were not the Jews that persecuted, and the soldiers that crucified Christ, likewise limbs of Satan? Is it then strange that He should allow Himself to be led up into a mountain by the head, Who allowed Himself to be crucified by the members? Therefore it is not unworthy of our Redeemer, Who came to be slain, that He was willing to be tempted. It was meet that He should thus overcome our temptations by His own, even as He came to conquer our death by His own.

Eighth Responsory.

[2] Deal thy bread to the hungry, and bring the poor and the wanderer to thine house. Then shall thy light break forth as the morning, and thy righteousness shall go before thee.

Verse. When thou seest the naked, cover him; and hide not thyself from thine own flesh.

Answer. Then shall thy light break forth as the morning, and thy righteousness shall go before thee.

Ninth Lesson.

WE ought to know that temptation worketh through three forms. There is, first, the suggestion; then the delectation;[3] lastly, the consent. When we are tempted, it often happeneth that we fall into delectation, and even into consent, because in the sinful flesh of which we are begotten, we carry in ourselves matter to favour the attack. But God, when He took Flesh in the womb of the Virgin, and came into the world without sin, did so without having in Himself anything of this lusting of the flesh against the spirit. It was possible therefore for Him to be tempted in the first stage, namely suggestion; but there was nothing in His Mind in which delectation could fix its teeth. And thus all the temptation which He endured from the devil was without, and none within Him.

Ninth Responsory.

[4] God hath given His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

Verse. Thou shalt tread upon the adder and the cockatrice, the lion also, and the dragon shalt thou trample under feet.

Answer. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

LAUDS.

First Antiphon. Create in me a clean heart, * O God, and renew a right spirit within me.

Psalm L.

Have mercy upon me, &c., (*p.* 49.)

Second Antiphon. Save me now, O LORD; * O LORD, send Thou prosperity.

Psalm CXVII.

O give thanks, &c., (*p.* 21.)

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[1] Joel ii. 13.

[2] Isa. lviii. 7, 8.

[3] *I.e.*, the feeling of "How pleasant to do it."

[4] Ps. xc. 11-13.

Third Antiphon. Thus will I bless Thee, * O Lord, while I live; and will lift up my hands in Thy Name.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. [1] In an humble spirit * and a contrite heart may we be accepted by Thee, O Lord; and so let our sacrifice be this day, that it may be acceptable and pleasant in Thy sight, O Lord our God!

The Song of the Three Holy Children.

Fifth Antiphon. Praise God, * ye heavens of heavens, and all ye waters.[2]

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*p.* 15.)

Chapter. (2 Cor. vi. 1.)

BRETHREN, we beseech you that ye receive not the grace of God in vain. For He saith: I have heard thee in a time accepted, and in the day of salvation have I succoured thee.

Hymn.[3]

THE darkness fleets, and joyful earth
Welcomes the new-born day;
JESUS! true Sun of human souls!
Shed in our souls Thy ray!

Thou, Who dost give the accepted time,
Give tears to purify,
Give flames of love to burn our hearts
As victims unto Thee.

The fountain, whence our sins have flowed,
Shall soon in tears distil,
If but Thy penitential grace
Subdue the stubborn will.

The [4] day is near when all re-blooms,—
Thine own blest day, O Lord!
We too would joy, by Thy right hand
To life's true path restored.

All-glorious Trinity! to Thee
Let earth's vast fabric bend;
And evermore from souls renewed
The Saints' new song ascend.

Verse. God hath given His Angels charge over thee.

Answer. To keep thee in all thy ways.

Antiphon at the Song of Zacharias. JESUS was led up of the Spirit into the wilderness, * to be tempted of the devil: and when He had fasted forty days and forty nights, He was afterward an-hungred.

Prayer throughout the day.

O GOD, Who dost every year purge Thy Church by the Fast of Forty Days, grant unto this Thy family, that what things soever they strive to obtain at Thy hand by abstaining from meats, they may ever turn to profit by good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. When JESUS had fasted forty days * and forty nights, He was afterward an-hungred.

TERCE.

Antiphon. Then the devil taketh Him up into the holy city, * and setteth Him on a pinnacle of the temple, and saith unto Him: If Thou be the Son of God, cast Thyself down.

Chapter from Lauds.

SEXT.

Antiphon. Man shall not live by bread alone, * but by every word that proceedeth out of the mouth of God.

Chapter. (2 Cor. vi. 2.)

BEHOLD, now is the acceptable time; now is the day of salvation: giving no offence to any, that our ministry be not blamed.

NONE.

Antiphon. Thou shalt worship the Lord thy God, * and Him only shalt thou serve.

Chapter. (2 Cor. vi. 9.)

AS chastened, and not killed; as sorrowful, yet alway rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things.

VESPERS.

Chapter and Verse and Answer from Lauds.
Hymn as on Saturday evening.

Antiphon at the Song of the Blessed Virgin. Behold, now is the accepted time; * behold, now is the day of salvation; in these days therefore let us approve ourselves as the ministers of God, in much patience, in fastings, in watchings, and in love unfeigned.

Afterwards are said the Vespers for the Dead.

Monday.

Second Day.

MATTINS.

Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 31.)

AT that time: JESUS said unto His disciples: When the Son of Man shall come in His glory, and all the Angels with Him, then shall He sit upon the throne of His glory, and before Him shall be gathered all nations. And so on.

Homily by St Austin, Bishop [of Hippo.] (*On Faith and Works*, xv. 4.)

If, without keeping the commandments, it be possible to attain unto life by faith only, (and "faith, if it hath not works, is dead,"—James ii. 17,) how can it be true that the Lord will say to such as He shall have set on His left hand: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels?" He rebuketh them, not because they have not believed in Him, but because they have not wrought good works. Yea, lest any man should promise himself life eternal by faith only, (and "faith, if it hath not works, is dead,") the Lord saith that He will gather together all nations, nations who have lived mingled together in the same countries, that we may seem to hear them which have believed indeed in Him, but have not wrought good works, (as though that their dead faith could, "being alone," lead them into life eternal,) that we may seem to hear such crying unto Him,—"Lord, when saw we Thee suffering such and such things, and did not minister unto Thee?"

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[1] Dan. iii. 40.
[2] Possibly, an allusion to the approaching Easter baptisms.
[3] Hymn of perhaps twelfth century; author unknown; altered almost beyond recognition; translation by the late Rev. E. Caswall.
[4] *I.e.*, Easter.

First Responsory.

Behold, now is the acceptable time, &c., (*p.* 262.)

Second Lesson.

IF they shall go into everlasting fire who have not done works of mercy, shall not they go who have taken their neighbour's goods? Or shall not they go who have outraged the temple of God in their own selves, and so been merciless to themselves? As if works of mercy could avail anything without love, contrary to the words of the Apostle: "Though I bestow all my goods to feed the poor, and have not charity, it profiteth me nothing." (1 Cor. xiii. 3.) And what manner of love to his neighbour hath he who loveth him as himself and loveth not himself?—remembering that "he that loveth iniquity hateth his own soul." (Ps. x. 6.)

Second Responsory.

In all things, &c., (*p.* 263.)

Third Lesson.

NEITHER dare we say here that by which some delude themselves, namely, that the fire indeed is everlasting, but that they will not burn therein everlastingly. Such men say that they whose faith is dead, will pass through that everlasting fire, and that they are they to whom it is promised that they themselves "shall be saved, yet so as by fire." (1 Cor. iii. 15.) So that, though the fire itself be everlasting, the burning of the damned therein, that is, the work of the fire upon them, will not be everlasting. As though the Lord were answering this beforehand, the last words of His Sermon are: "And these shall go away into everlasting punishment, but the righteous into life eternal." As the fire, so shall the burning be; and the Truth biddeth us know that they shall burn therein, who have lacked, not faith, but good works.

Third Responsory.

The Priests, &c., (*p.* 263.)

LAUDS.

Chapter. (Isa. lviii. 1.)

CRY aloud, spare not; lift up thy voice like a trumpet, and show My people their transgressions, and the house of Jacob their sins.

Hymn and Verse and Answer as on Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. Come, ye blessed of My Father, * inherit the kingdom prepared for you from the foundation of the world.

Prayer.

TURN us, O God of our salvation, and that the Fast of these Forty Days may profit us, do Thou order all our thoughts according to Thy heavenly teaching. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter. (Joel ii. 17.)

THE Priests, the ministers of the LORD, shall weep between the porch and the altar, and shall say: Spare, O LORD, spare Thy people, and give not thine heritage to reproach, that the heathen should rule over them.

Hymn and Verse and Answer as on Saturday, (*p.* 262.)

Prayer.

LOOSE us, O Lord, we beseech Thee, from all bonds of our sins, and in Thy mercy turn away from us all pains which for the same we do justly deserve. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday.

Third Day.

MATTINS.

Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxi. 10.)

AT that time: When JESUS was come into Jerusalem, all the city was moved, saying: Who is this? And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*7th for Lent, Tom.* vii.)

The same thing which the Lord showed in a figure by cursing the barren fig-tree, He afterwards more plainly put before us by casting the desecrators out of the temple. The tree herself had not sinned by bearing no fruit when the Lord was hungry, for the time of figs was not yet come, but those Priests had sinned who were carrying on worldly business in the Lord's house, and who neglected to bring forth that fruit of godliness which they owed, and which the Lord was hungry to find in them. The Lord made the fig-tree to wither away under His curse, that all men who saw it, and all men who hear of it, might know that they will be condemned by the judgment of God, if they content themselves with the talk of godliness, without the solid fruit of good works, even as that barren fig-tree was clothed only with a rustling garb of green leaves.

First Responsory.

Let us amend, &c., (*p.* 263.)

Second Lesson.

BUT because the buyers and sellers understood not the parable of the barren fig-tree, the Lord brought upon them the stroke of the punishment that they had deserved, and cast out the traffickers in earthly things, from that house, wherein it had been commanded that nothing should be done save the work of God, sacrifices and prayers offered up to Him, and

His word read, taught, and sung. And yet it may be believed that nothing was being sold or bought in the temple save such things as were needful for the service thereof, as we read in another place, (John ii. 14,) that when JESUS went into the temple "He found those that sold oxen and sheep and doves,"—and all these things were doubtless there for no other end but to be offered to God in that His holy house, and were sold by the natives to those worshippers who came from a distance, to be so used.

Second Responsory.

Let the wicked, &c., (*p.* 263.)

Third Lesson.

IF, therefore, the Lord would not have to be sold in the temple, even such things as He willed should be offered therein, (on account, that is, of the greed or dishonesty which is often the stain of such transactions,) with what anger, suppose ye, would He visit such as He might find laughing or gossiping there, or yielding to any other sin? If the Lord suffer not to be carried on in His house such worldly business as may be freely done elsewhere, how much more shall such things as ought never to be done anywhere, draw down the anger of God if they be done in His own holy house? Lastly; the Holy Ghost came down upon the Lord in the shape of a dove, and by doves therefore may be signified the gifts of that Holy Spirit. They, then, to this day sell doves in the temple of God, who take money in the Church for the laying on of their hands, whereby the Holy Ghost is given from heaven.

Third Responsory.

The season of the Fast, &c., (*p.* 264.)

LAUDS.

Chapter from Isa. lviii. 1, *as on Monday* (*p.* 266.)

Hymn and Verse and Answer as on Sunday (*p.* 265.)

Antiphon at the Song of Zacharias. JESUS went into the temple of God, * and cast out all them that sold and bought; and overthrew the tables of the money-changers, and the seats of them that sold doves.

Prayer.

LOOK down, O Lord, on this Thy family, and grant that our minds, which, by the chastening of the body, we seek to purify, may ever more and more shine in Thy sight by strong hungering after Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the Unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on Monday*, (*p.* 266.)

Hymn and Verse and Answer as on Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. For it is written that My house is the house of prayer * for all nations; but ye have made it a den of thieves; and He was daily teaching in the temple.

Prayer.

O LORD, may our prayers come up before Thy presence, and do Thou mercifully rid Thy Church of all wickedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Ember Wednesday.

Fourth Day of Quarter-Tense.

Before Mattins are said the Gradual Psalms.

MATTINS.

Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xii. 38.)

AT that time: Certain Scribes and Pharisees answered JESUS, saying: Master, we would see a sign from Thee. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*7th Bk. on Luke, ch.* xii.)

After the condemnation of the Jewish people, the mystery of the Church is plainly declared in the figures of the repentant Ninevites, and of the Queen of the South. Like that Queen, the Church cometh from the uttermost parts of the earth, to hear the wisdom of the true Solomon, the Prince of Peace.[1] A Queen she is, and a Queen of one indivisible realm, wrought into one body out of all nations, however divers and distant.

First Responsory.

Rend your hearts, &c., (*p.* 264.)

Second Lesson.

AND thus cometh that great mystery of Christ and the Church, a mystery more excellent now in the fulness of truth, than in the ancient type. For there they had in Solomon only a type of that which Christ is now in His own Person. And the Church is of two classes, whereof the one knoweth not how to sin, and the other sinneth no more. To wash away sin is the work of repentance, to eschew it that of wisdom.

Second Responsory.

Deal thy bread, &c., (*p.* 264.)

Third Lesson.

LASTLY, the sign of the Prophet Jonas, as it was a figure of the Lord's sufferings, was also a witness to the gravity of those sins which the Jews committed. At the same time, we see in these words of the Lord a declaration at once of His power, and of His love; for, by turning our eyes on the Ninevites, He showeth us a way of escape, while He setteth before us the horror of what will otherwise be our punishment. Even the Jews need not cease to hope for pardon, if only they would repent.

Third Responsory.

[2] Shut up alms in the breast of the poor, and it shall plead for you with

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[1] A play on the meaning in the Hebrew of the name Solomon, *i.e.*, "Peaceful."

[2] Ecclus. xxix. 15.

the Lord. For, [1] as water will quench fire, so alms maketh an atonement for sins.

Verse. [2] Give alms, and, behold, all things are clean unto you.

Answer. For, as water will quench fire, so alms maketh an atonement for sins.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For, as water will quench fire, so alms maketh an atonement for sins.

LAUDS.

Chapter from Isa. lviii. 1, *as on Monday*, (*p.* 266.)

Hymn and Verse and Answer as on Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. This evil and adulterous generation seeketh after a sign; * and there shall no sign be given to it, but the sign of the Prophet Jonas.

Prayer.

O LORD, we beseech Thee, mercifully to hear our prayers, and to stretch forth the right hand of Thy power against all things that fight against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on Monday*, (*p.* 263.)

Hymn and Verse and Answer as on Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. As Jonas was three days and three nights in the whale's belly, * so shall the Son of man be three days and three nights in the heart of the earth.

Prayer.

O LORD, we beseech Thee to cast Thy bright beams of light upon our mind that we may clearly see whatsoever things Thou wouldst have us to do, and have strength to do always that is pleasing in Thy sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Thursday.

Fifth Day.

MATTINS.

Hymn as on Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xv. 21.)

AT that time: JESUS went thence, and departed into the coasts of Tyre and Sidon. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* ii. *Comm. on Matth.* xv.)

Christ leaveth the Scribes and Pharisees who had spoken falsely against Him, and goeth into the coasts of Tyre and Sidon, that He may heal the Tyrians and Sidonians. But a woman of Canaan cometh to Him out of the land He had left, and crieth to Him to give health to her daughter. Remark that the case of the daughter of this woman of Canaan is the fifteenth case of healing.

"Have mercy on me, O Lord, Thou Son of David!" She knew that He was to be called "Son of David" because she was come out of His own country, and had left the errors of the Tyrians and Sidonians when she changed her home and her faith.[3]

First Responsory.

I had been troubled, but that I knew Thy mercy, O Lord: Thou hast said: [4] I have no pleasure in the death of the wicked, but that he turn from his way and live. O Thou, Who didst call the Canaanitish woman and the Publican unto repentance!

Verse. [5] In the multitude of the sorrows within my heart, Thy comforts delight my soul.

Answer. O Thou Who didst call the Canaanitish woman and the Publican unto repentance!

Second Lesson.

"MY daughter is grievously vexed with a devil." I think that the daughter of this woman of Canaan, [whom the Lord at length delivered,] was a figure of the souls of such as now believe, but were once grievously vexed by the devil, knowing not Him Who made them, and bowing down to stocks and stones.

"But He answered not a word"—not because He was puffed up with the pride of the Pharisees, or shared the high looks of the Scribes, but that He might fulfil His own word that He had spoken, saying: "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not." (Matth. x. 5.) He would not give an occasion to such as spoke falsely against Him, and He kept back perfect salvation from the Gentiles until such time as He should have suffered and risen again.

Second Responsory.

In all things, &c., (*p.* 263.)

Third Lesson.

"AND His disciples came and besought Him, saying: Send her away; for she crieth after us." The disciples, knowing not as yet the mysterious things of the Lord, said this, either because they were moved with compassion and so interceded for this Canaanitish woman, whom another Evangelist calleth a Syrophœnician, (Mark vii. 26,) or because she was crying out that the Lord was an hard, instead of a merciful physician, and they desired to be rid of her clamour.

"But He answered and said: I am not sent but unto the lost sheep of the house of Israël,"—not that He was not sent unto the Gentiles, but because it was to Israël in the first instance that He was sent, whom refusing the Gospel, He might justly pass away from, and go to the Gentiles.

Third Responsory.

The Priests, &c., (*p.* 263.)

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[1] Ecclus. iii. 33.

[2] Luke xi. 41.

[3] "The woman was a Gentile, a Syrophenician by nation." (Mark vii. 26.)

[4] Ezek. xxxiii. 11.

[5] Ps. xciii. 19.

LAUDS.

Chapter from Isa. lviii. 1, *as on Monday*, (*p.* 266.)

Hymn and Verse and Answer as on Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. JESUS went thence, * and departed unto the coasts of Tyre and Sidon: and, behold a woman of Canaan came out of those coasts,[1] and cried unto Him, saying: Have mercy on me, Thou Son of David!

Prayer.

O LORD, look down favourably upon the earnestness of Thy people, and grant that they being an-hungred in their bodies, may be spiritually fed by the fruit of good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology is said,

On the morrow we commemorate the piercing of the Lord JESUS Christ with the spear and the nails.

The same Prayer at Terce, Sext, and None.

Ember Friday.

Sixth Day of Quarter-Tense.

Office in Memory of the Piercing of our Lord JESUS Christ with the Spear and Nails.

Greater Double.

All as on Sunday, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Hymn.

ON Calvary with what a mystery gleams
The spear that at the ninth hour of the day
Made for the Precious Blood toward the earth
Out of the pulseless Heart its last strange way.

As the first Adam by the tree of life
Lay still and silent in sleep's deep repose,
Mother of all that live, from his cleft side
Eve guileful bride to life and beauty rose.

So when upon the Cross's quickening tree
In death's deep sleep the Second Adam hung,
Mother of all that live by faith, the Church
From His cleft Side in Blood and Water sprung.

There too the nails that pierced Him—they they were
Wherewith the Saviour to the bitter wood
Whereto His Hands and Feet were nailed, nailed too
The dark handwriting that against us stood.

Praise to the Father, and the Holy Ghost,
And Him Who, where earth's feeble vision fails
Amid the glory of the Eternal Throne
Still bears the marking of the spear and nails.

Verse. [2] They pierced My Hands and My Feet.
Answer. They have told all My Bones.

Antiphon at the Song of the Blessed Virgin. [3] Blotting out the handwriting of the ordinance that was against us, He took it out of the way, nailing it to His Cross.

Commemoration of the Week-day.

Antiphon. O woman, great is thy faith: be it unto thee even as thou wilt.
Verse. God hath given His Angels charge over Thee.
Answer. To keep Thee in all Thy ways.

Prayer.

GRANT, O Lord, we beseech Thee, unto all Christian people, that what they now believe they may one day know and may see in love unchecked, that heavenly gift whereof now they are the worshippers and the partakers. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline, last verse of the Hymn,

Lord JESU, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

Invitatory. Christ, Who was pierced with the Spear and Nails, * Him, O come, let us worship!

Hymn.[4]

If the Hymn at Vespers should not have been said, it is said instead of this one, and verses 1, 2, and 3 of this are prefixed to the Hymn at Lauds.

HAIL, Spear and Nails, erewhile despised
As things of little worth;
Now crimson with the Blood of Christ
And famed through heaven and earth.

Chosen by Jewish perfidy
As instruments of sin,
God turned you into ministers
Of love and grace Divine:

For from each several wound ye made
In the Redeemer's Frame,
As from a fount, celestial gifts
And life eternal came.

Thee, JESU, pierced with Nails and Spear,
Let every knee adore;
With Thee, O Father, and with Thee,
O Spirit, evermore. Amen.

FIRST NOCTURN.[5]

Only three Psalms are said.

First Antiphon. But when they came to JESUS, they brake not His Legs, but one of the soldiers with a spear pierced His Side.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. And forthwith came thereout Blood and Water; and he that saw it bare record, and his record is true.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

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[1] Viz., those of her adopted country, Canaan.

[2] Ps. xxi. 17, 18.

[3] Col. ii. 14.

[4] Hymn of sixteenth to eighteenth century, author unknown, translation by the late Rev. E. Caswall.

[5] Antiphons from John xix. 33-37.

Third Antiphon. Another Scripture saith: They shall look on Him Whom they pierced.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. [1] They persecute him whom Thou hast smitten.
Answer. And they embitter the pain of my wounds.

First Lesson.

The Lesson is taken from the Book of the Prophet Zechariah (xii. 10.)

THUS saith the Lord: I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced; and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one useth to be that is in bitterness for the death of his first-born. In that day there shall be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the field of Megiddon.[2] And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain apart, and their women apart.

First Responsory.

But when they came to JESUS, and saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side.
Verse. And he that saw it bare record, and his record is true.
Answer. One of the soldiers with a spear pierced His Side.

Second Lesson. (xiii.)

IN that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.[3] And it shall come to pass in that day, saith the LORD of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered; the false prophets and the unclean spirit will I cause to pass out of the land. And it shall come to pass that, when any shall yet prophesy, then his father and his mother, that begat him, shall say unto him: Thou shalt not live, for thou speakest lies in the name of the LORD. And his father and his mother, that begat him, shall thrust him through, when he prophesieth. And it shall come to pass in that day, that the prophets shall be ashamed every one of his vision, when he had prophesied; neither shall they wear a rough garment to deceive; but he shall say: I am no prophet; I am an husbandman; for Adam hath been mine ensample from my youth.

Second Responsory.

One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.
Verse. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem.
Answer. And forthwith came thereout Blood and Water.

Third Lesson.

AND one shall say unto him: What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.[4] Awake, O sword, against My shepherd, and against the man that is My fellow, saith the LORD of hosts; smite the shepherd, and the sheep shall be scattered; and I will turn Mine hand upon the little ones. And it shall come to pass that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. He shall call on My Name, and I will hear him. I will say: Thou art My people; and he shall say: The LORD is my God.

Third Responsory.

In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.
Verse. This is He That came by Water and Blood, even JESUS Christ.
Answer. For sin and for uncleanness.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. For sin and for uncleanness.

SECOND NOCTURN.

First Antiphon. They shall look upon Me Whom they have pierced; and they shall mourn for him as one mourneth for his only son.

Ps. iv. When I called, &c., (*p.* 116.)

Second Antiphon. What are these wounds in thine hands?

Ps. v. Give ear, &c., (*p.* 49.)

Third Antiphon. Those with which I was wounded in the house of my friends.

Ps. viii. O LORD, our Lord, &c., (*p.* 4.)

Verse. He was wounded for our transgressions.
Answer. He was bruised for our iniquities.

Fourth Lesson.

The Lesson is taken from a Sermon by Pope Innocent VI. (*Decree concerning the Feast of the Spear and the Nails.*)

WE are behoven so to glory in the most holy sufferings of our Lord and Saviour JESUS Christ, as to count out one by one all the mysteries and merits of His Suffering, and even to glory in every one of their soul-saving instruments. Among such mysteries is notable the fact that the Saviour on the Cross, after that He had given up the Ghost, bore that His Side should be pierced with a spear, to the end that in the stream of Blood and Water which forthwith came thereout, there might spring forth, one, and stainless, and virgin, His Bride and our holy mother, the Church. O how blessed is that gap in the Sacred Side, whence have rushed for us so many and so great streams of mercy! Happy for us was the lance whose work was to do us such good, and to add such another glory to such a victory!

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[1] Ps. lxviii. 27.

[2] This was the national lamentation for the death of Josiah. 2 Par. (Chron.) xxxv. 24, 25.

[3] In ablutionem peccatoris et menstruatæ.

[4] Abp. Kenrick says: "The occasion of his wounds is not stated, although he received them in the house of his friends. They were probably inflicted by his parents, to punish him for uttering false prophecies"—as he also says before: "The general horror of idolatry is expressed by the readiness of parents to punish their own son for countenancing it by false predictions."

Fourth Responsory.

[1] This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.
Verse. [2] There are Three that bear witness in earth, the Spirit, and the Water, and the Blood: and these three are One.
Answer. Not by Water only, but by Water and Blood.

Fifth Lesson.

IN opening that Side, the lance opened for us the gates of the kingdom of heaven. In wounding Him Who was dead already, (John xix. 33, 34,) the lance closed our wounds, and gave us life and health. In piercing Him Who was harmless, (Heb. vii. 26,) the lance, by His Blood, purged our sins of their harmfulness; in trickling down with that most holy Water, it flooded away from our eye the beam which had made us blind, and washed us clean in the waves of God's mercy. For us are also sweet the nails wherewith the Saviour was fastened upon the Cross. We must clearly remember that theirs it was not only to be smeared with the sinless Blood, not only to bear up the weight of the Great [Victim of Atonement], but to open for us, in the salvation-bringing Wounds, sweet wells of the goodness of God; [by going through His Hands,] to free our hands from the manacles of sin, and, [by boring His Feet,] to draw our feet out of the snares of death.

Fifth Responsory.

[3] Many dogs have compassed me: the assembly of the wicked have inclosed me. They pierced my hands and my feet: they have told all my bones.
Verse. One shall say unto him, What are these wounds in thine hands?
Answer. They pierced my hands and my feet: they have told all my bones.

Sixth Lesson.

THAN the Cleft in that Side, and the Wounds in those Hands and Feet what is there holier? What is there more life-giving?—out of Them floweth salvation, and in Them the souls of believers may for ever find health. The Lance and Nails heretofore mentioned, and other instruments employed in the life-giving Sufferings of Christ, are everywhere to be held in reverence of all His faithful people, and solemn Offices concerning His Sufferings themselves are held and kept in the Church; but We, nevertheless, hold it meet and convenient that a special Festal Office should be held and kept concerning these things in particular, especially in those places where the instruments themselves are asserted to be still preserved; and We desire by these Offices and Indulgences more particularly to provoke the earnestness in godliness of such of the faithful as please themselves with the belief that they have any such Relique in their possession.

Sixth Responsory.

One shall say unto him: What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.
Verse. [4] Except I shall see in His Hands the print of the nails, I will not believe.
Answer. Those with which I was wounded in the house of my friends.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Those with which I was wounded in the house of my friends.

THIRD NOCTURN.

First Antiphon. They pierced my hands and my feet: they have told all my bones.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Second Antiphon. Except I shall see in His Hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His Side, I will not believe.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. Reach hither thy finger, and behold My Hands; and reach hither thy hand, and thrust it into My Side.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 89.)

Verse. The chastisement of our peace was upon Him.
Answer. And with His stripes we are healed.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. And so on.

Homily by St Austin, Bishop [of Hippo.] (*120th Tract upon John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that he smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance into the life which is life indeed. That Blood, Which was shed there, was shed for the remission of sins, that Water is the Water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . and of every living thing of all flesh shalt thou bring into the ark . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church.

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[1] 1 John v. 6.

[2] 1 John v. 8.

[3] Ps. xxi. 17.

[4] John xx. 25.

Seventh Responsory.

These things were done that the Scripture should be fulfilled: A bone of Him shall not be broken. And again another Scripture saith: They shall look on Him Whom they pierced.

Verse. I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications.

Answer. They shall look on Him Whom they pierced.

Eighth Lesson.

THUS it was that the first woman was made from the side of her husband while he slept, and she was called [Eve, which is, being interpreted,] "Life," "because she was the mother of all living." (Gen. iii. 20.) This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the second Adam bowing His Head, and the deep sleep of death falling upon Him upon the Cross, and He sleepeth that the Lord God may take a thing out of His Side, and make thereof a wife for Him. O what a death was His, which quickeneth the dead! What is cleaner than His Blood? What more health-giving than His wounding? "For these things were done, that the Scripture might be fulfilled: 'Not a Bone of Him shall be broken,'—and again, another Scripture saith: 'They shall look on Him Whom they pierced.'"

Eighth Responsory.

I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplications; and they shall look upon Me Whom they have pierced.

Verse. And they shall mourn for him as one mourneth for his only son.

Answer. And they shall look upon Me Whom they have pierced.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And they shall look upon Me Whom they have pierced.

Ninth Blessing.

May the Gospel's glorious word,
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to John (v. 1.)

AT that time: There was a feast of the Jews: and JESUS went up to Jerusalem. And so on.

Homily by St Austin, Bishop [of Hippo.] (*17th Tract on John.*)

Let us see what is mystically signified by that one infirm man whom alone the Lord, keeping to a mysterious unity, chose out of so many sufferers, to be the subject of His healing power. He found in him a certain number of years of sickness. He had had an infirmity thirty and eight years. How this number is proper rather to weakness than to health, will now be the subject of a few careful remarks. I bespeak your attention; the Lord will be present, that I may speak fitly, and you may understand. The number forty is put before us as hallowed, and, in a way, perfect. I think that your love knoweth this: God's Scriptures often and often witness it. Ye well know that a Fast of this number of days is hallowed. Moses fasted forty days. Elias did the same. And our Lord and Saviour JESUS Christ Himself fasted this number of days complete. Moses representeth the Law, Elias the Prophets, and the Lord the Gospel. And therefore these three appeared on the Mount of the Transfiguration. There the Lord showed Himself to His disciples with His Face shining as the sun, and His raiment glistering; and He stood between Moses and Elias; as it were, the Gospel receiving testimony, on the one hand from the Law, and, on the other, from the Prophets. Whether, therefore, it be in the Law, or in the Prophets, or in the Gospel, the number of forty is recommended to us for Fast-days. The great and general Fast is this: to abstain from the iniquity of the world, and her forbidden pleasures. This is the perfect Fast, "that, denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world." After such a Fast, what is the Feast that followeth? Hear what the Apostle saith in continuation: "Looking for that blessed hope, and the glorious appearing of our great God and Saviour JESUS Christ." (Titus ii. 12, 13.) We, then, make our pilgrimage in this world a Lent, by living good lives, and abstaining from her iniquities and her forbidden pleasures. But at the end of this life-long Lent there will be an Easter indeed. We "look for that blessed hope, and the glorious appearing of our great God and Saviour JESUS Christ." When that hope is realised, when that faith is swallowed up in knowledge, then indeed shall we receive every man a penny. In good sooth, it is true that every labourer in the vineyard will get his wages—witness that Gospel which I believe ye have not forgotten, (Matth. xx. 1—16) and which it is not my business to quote again as if ye were ignorant children. Now, the word used in the original for this penny which the labourers received is "denarion." And the derivation of the word "denarion" is the numeral "decem," ten. There are forty days in Lent, and if we add ten, we get fifty. So do we toil in fasting for the forty days of Lent before Easter, and, then, when we have, as it were, received our reward, we keep holiday for the fifty days of Easter-tide. Remember how I remarked, that the man healed by our Lord at the pool of Bethesda had had an infirmity thirty and eight years. I wish to explain why this number of thirty-eight is proper rather to weakness than to health. "Love is the fulfilling of the law" (Rom. xiii. 10;) to the fulfilling of the law belongeth in every work the number forty. But in love we have given us two precepts: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." (Matth. xxii. 37-40.) When the widow gave all she had for an offering to God she gave two mites (Mark xii. 42;) the inn-keeper received two pence wherewith to cure him that had fallen among thieves (Luke x. 35;) JESUS abode for two days among the Samaritans (John

iv. 40,) that He might establish them in love. When, then, anything good is spoken of as two, the two great divisions of love are the chief mystic interpretation. If, then, the law is fulfilled in the number forty, and it is not fulfilled if there be lacking the two precepts of love, what wonder is it that he was infirm who lacked two of forty?

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. One of the soldiers with a spear pierced His Side, * and forthwith came thereout Blood and Water.

Second Antiphon. They pierced my hands and my feet, * they have told all my bones.

Third Antiphon. There are three that bear witness in earth, * the Spirit, and the Water, and the Blood.

Fourth Antiphon. [1] Why are ye troubled? * and why do thoughts arise in your hearts? Behold My Hands and My Feet, that it is I Myself.

Fifth Antiphon. Reach hither thy finger, and behold My Hands; * and reach hither thy hand, and thrust it into My Side.

Chapter. (1 John v. 5.)

DEARLY beloved brethren, Who is he that overcometh the world, but he that believeth that JESUS is the Son of God? This is He that came by Water and Blood,—even JESUS Christ—not by Water only, but by Water and Blood.

Hymn.[2]

OH, turn those blessed points, all bathed
In JESU'S Blood, on me;
Mine were the sins that wrought His death—
Mine be the penalty.

Pierce through my feet, my hands, my heart—
So may some Drop distil
Of Blood Divine, into my soul,
And all its evils heal.

So may my feet be slow to sin,
Harmless my hands shall be;
So, from my wounded heart, shall each
Forbidden passion flee.

Thee, JESUS! pierced with nails and spear!
Let every knee adore!
With Thee, O Father, and with Thee,
O Spirit, evermore. Amen.

Verse. They pierced my hands and my feet.

Answer. They have told all my bones.

Antiphon at the Song of Zacharias. [3] His visage was so marred more than any man, and His Form more than the sons of men. So shall He sprinkle many nations.

Prayer throughout the Office.

O GOD, Who didst take our weak nature upon Thee, and, inasmuch as Thou didst will it, didst work salvation for the world by being crucified with nails and pierced with a spear, mercifully grant unto all of us who now on earth are making solemn memorial of the same nails and spear, that hereafter in heaven we may be made glad for ever by the fruits of that glorious victory whereof Thy piercing was the mean. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. The Angel of the Lord came down from heaven: and the water was troubled, and one was made whole.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

BE gracious unto Thy people, O Lord, and in Thy mercy help all such as Thou hast called to be Thine. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. One of the soldiers, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two sections of* Ps. cxviii. "Whosoever, &c.," *is not said.*

In the Short Responsory, instead of "Thou That sittest, &c.," *is said,*

Verse. Thou That wast wounded for us.

Chapter at the end. (1 Pet. ii. 24.)

WHO His Own Self bare our sins in His Own Body on the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes ye were healed.

TERCE.

Antiphon. They pierced, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

They pierced my hands and my feet.

Answer. They pierced my hands and my feet.

Verse. They have told all my bones.

Answer. And my feet.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They pierced my hands and my feet.

Verse. They persecute him whom Thou hast smitten.

Answer. And they embitter the pain of my wounds.

SEXT.

Antiphon. There are three, &c., (*Third Antiphon at Lauds.*)

Chapter. (1 Pet. ii. 21.)

BRETHREN, Christ suffered for us, leaving you an example, that ye should follow His steps: Who did no sin, neither was guile found in His Mouth.

Short Responsory.

They persecute him whom Thou hast smitten.

Answer. They persecute him whom Thou hast smitten.

Verse. And they embitter the pain of my wounds.

Answer. Whom Thou hast smitten.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] Luke xxiv. 38, 39.

[2] Hymn of sixteenth to eighteenth century, author unknown, translation by the late Rev. E. Caswall.

[3] Isa. lii. 14, 15.

Answer. They persecute him whom Thou hast smitten.

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

NONE.

Antiphon. Reach hither, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He was wounded for our trangressions.

Answer. He was wounded for our transgressions.

Verse. He was bruised for our iniquities.

Answer. For our transgressions.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He was wounded for our transgressions.

Verse. The chastisement of our peace was upon Him.

Answer. And with His stripes we are healed.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxv., I believed, &c., (*p.* 105.)

Antiphon at the Song of the Blessed Virgin. Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God and afflicted.

Commemoration of the Week-day.

Antiphon. He that made me whole, the same said unto me: Take up thy bed, and walk in peace.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

HEAR us, O merciful God, and cause the bright beams of Thy grace to shine upon our souls. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Ember Saturday.

The Sabbath of Quarter-Tense.

MATTINS.

Hymn as on Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvii. 1.)

AT that time: JESUS taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them. And so on.

Homily by Pope St Leo [the Great.] (*On the Transfiguration of the Lord.*)

Dearly beloved brethren, the Lesson from the Holy Gospel which, entering in by our bodily ears, hath knocked at the door of our inner mind, calleth us to understand a great mystery. This, by the grace of God, we shall the more readily do, if we return to consider what hath been told us just before. The Saviour of mankind, even JESUS Christ, laying the foundations of that faith whereby the ungodly are called to righteousness and the dead to life, instilled into the minds of His disciples, both by the voice of His teaching and the wonder of His works, that they should believe Him, the one Christ, to be both the Only-begotten Son of God and the Son of man. Had they believed Him one of these and not the other, it had availed them nothing to salvation; and the danger was equally great, of holding the Lord JESUS Christ to be God without the Manhood, or Man only without the Godhead, since we are constrained to acknowledge that He is perfect God and perfect Man, and that as there is in the Godhead perfect Manhood, so there is in the Manhood perfect Godhead.

First Responsory.

Rend your hearts, &c., (*p.* 264.)

Second Lesson.

TO strengthen, therefore, the saving knowledge of this faith, the Lord had asked His disciples what, among the differing opinions of men, was their own belief and judgment as to Who He was. Then did the Apostle Peter, by the revelation of That Father Who is above all, rising above fleshly things, yea, outstripping the thoughts of men, then did he fix the eyes of his mind upon the Son of the living God, and confess the glory of the Godhead, for he looked not on the substance of the flesh and blood only. And in all the exaltation of this faith so well did he please God, that he was gifted with that joyous blessing, the hallowed establishment of that impregnable rock, whereon the Church being founded, should prevail against the gates of hell and the laws of death; neither, when anything is to be bound or loosed, is any bound or loosed in heaven, otherwise than as the judgment of Peter hath bound or loosed it upon earth.

Second Responsory.

Deal thy bread, &c., (*p.* 264.)

Third Lesson.

BUT, dearly beloved brethren, it behoved that the height of this understanding, which the Lord praised, should rest upon a foundation, and that foundation, the mystery of the lower nature, lest the faith of the Apostle, carried away by the glorious acknowledgment of the Godhead in Christ, should deem it unworthy and unnatural for the impassible God to take into Himself the frailty of our nature; and should thus believe that in Christ the Manhood had been so glorified as to be no longer able to suffer pain, or be dissolved in death. And therefore it was that, when the Lord said how that He must go up unto Jerusalem, and suffer many things of the elders and chief priests, and scribes, and be killed, and rise again the third day, and the blessed Peter, bright with heavenly illumination, and still glowing from the passionate acknowledgment of the Divine Sonship, by a natural, and, as seemed to him, a godly shrinking, could not bear the mention of mockery and insult and a cruel death, he was corrected by the merciful rebuke of JESUS, and moved rather to desire to be a partaker in the sufferings of his Master.

Third Responsory.

Shut up alms, &c., (*p.* 267.)

LAUDS.

Chapter from Isa. lviii. 1, *as on Monday*, (*p.* 266.)

Hymn and Verse and Answer as on Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. JESUS took His disciples, * and went up into a mountain, and was transfigured before them.

Prayer.

LOOK down mercifully, O Lord, we beseech Thee, upon Thy people, and graciously turn away from them the scourges of Thy wrath. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter and Prayer from the following Lauds.

Hymn and Verse and Answer as on the last Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. Tell the vision that ye have seen to no man, * until the Son of man be risen again from the dead.

Second Sunday in Lent.

Second Lord's Day in the Forty Days before Easter.

MATTINS.

Invitatory and Hymn as on last Sunday, (*p.* 262.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Genesis (xxvii. 1.)

AND it came to pass that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him: My son? And he said unto him: Here am I. And his father said: Behold, now I am old, and I know not the day of my death. Take thy weapons, thy quiver and thy bow, and go out to the field; and take me some venison, and make me savoury meat, such as thou knowest that I love, and bring it to me, that I may eat, and my soul may bless thee before I die. And Rebecca heard. And Esau went to the field to do as his father had commanded him. And Rebecca said unto Jacob her son: I heard thy father speak unto Esau thy brother, saying: Bring me venison, and make me savoury meat, that I may eat, and bless thee before the LORD, before my death. Now therefore, my son, obey my voice, and go now to the flock, and fetch me from thence two good kids of the goats, and I will make them savoury meat for thy father, such as he loveth; and thou shalt bring it to thy father, that he may eat, and that he may bless thee before his death.

First Responsory.

Take thy weapons, thy quiver and thy bow, and bring me some of thy venison, that I may eat, and my soul may bless thee.

Verse. And when thou hast taken somewhat, make me thereof savoury meat, that I may eat.

Answer. And my soul may bless thee.

Second Lesson.

AND he answered: Thou knowest that Esau my brother is an hairy man, and I am a smooth man; if my father feel me, and perceive it, I fear lest he think that I go about to deceive him, and I shall bring a curse upon me, and not a blessing. And his mother said unto him: Upon me be the curse, my son; only obey my voice, and go, fetch me them as I have said. And he went, and fetched, and brought them to his mother. And she made savoury meat, such as she knew that his father loved. And she took goodly raiment of Esau, which were with her in the house, and put them upon Jacob: and she put the skins of the kids of the goats upon his hands, and upon the smooth of his neck. And she gave the savoury meat, and the bread which she had prepared, into his hand. And he brought it unto his father, and said: My father? And he said: I hear; who art thou, my son? And Jacob said: I am Esau thy first-born; I have done according as thou badest me. Arise, sit, and eat of my venison, that thy soul may bless me. And Isaac said unto his son again: How is it that thou couldest find it so quickly, my son? And he said: God willed that that which I sought should come to me quickly.

Second Responsory.

See! the smell of my son is as the smell of a field which the LORD hath blessed: may my God multiply thee as the sand of the sea, and give thee a blessing of the dew of heaven!

Verse. And God Almighty bless thee, and multiply thee—

Answer. And give thee a blessing of the dew of heaven.

Third Lesson.

AND Isaac said: Come near, that I may feel thee, my son, whether thou be my very son Esau or not. And he went near unto his father, and Isaac felt him, and said: The voice is Jacob's voice, but the hands are the hands of Esau. And he discerned him not, because his hands were hairy, as his elder brother's hands. Therefore, or ever he blessed him, he said: Art thou my very son Esau? And he answered: I am. And he said: Bring it near to me, my son, and I will eat of thy venison, that my soul may bless thee. And he brought it near to him, and he did eat; and he brought him wine also. And when he had drunk, he said unto him: Come near now, and kiss me, my son. And he came near and kissed him. And as soon as he smelled the smell of his raiment, he blessed him, and said: See! the smell of my son is as the smell of a field which the LORD hath blessed. God give thee of the dew of heaven, and the fatness of the earth, and plenty of corn and wine. Let people serve thee, and nations bow down to thee: be lord over thy brethren and let thy mother's sons bow down to thee. Cursed be he that curseth thee, and blessed be he that blesseth thee!

Third Responsory.

God give thee of the dew of heaven and the fatness of the earth. Let people and nations serve thee. Be lord over thy brethren.

Verse. And let thy mother's sons bow down to thee.

Answer. Be lord over thy brethren.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be lord over thy brethren.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book against Lying written by St Austin, Bishop [of Hippo.] (*Ch.* ix. *tom.* 4.)

IF we consider faithfully and carefully what it was that Jacob did by the advice of his mother, and wherein he seemeth to have deceived his father, it will appear that [it hath an aspect in which] it is not a lie, but an allegory. If we denounce this [its mystic sense] as a lie, then must we also give the name of lies to even all parable, and to every figure devised to set forth the nature of anything, which is not to be taken in its literal sense, but in which one thing is to be understood under the name of another. And this be far from us. Whoso should do this, would bring the charge of falsehood against very many figures of speech, including that one called metaphor (in which a word is transferred from that meaning which belongeth to it, to some other) to which would, by such reasoning, be given the name of a lie.

Fourth Responsory.

[1] As Jacob went out from his own land, he saw the glory of God, and said: How dreadful is this place! This is none other but the house of God; and this is the gate of heaven.

Verse. Surely God is in this place, and I knew it not.

Answer. This is none other but the house of God; and this is the gate of heaven.

Fifth Lesson.

THE deep meaning is given; but what is considered is the lie; because men do not understand the way in which that signification, which is a truth, is set forth; but the falsehood is plainly expressed, and believed. That we may understand this more plainly by taking some points in illustration, consider with me what Jacob did. It is certain that he covered his limbs with the skins of goats. If we consider his object in point of fact, we shall find that it was to lie, because he did this that he might be thought to be he who he was not. But if we consider this his deed in that deep typical sense which it undoubtedly possesseth, we find that by the goat-skins are represented sins, and by him who covered himself therewith Him Who bore not His own sins, but the sins of others.

Fifth Responsory.

[2] If the Lord my God will be with me, in this way that I go, and will keep me, and will give me bread to eat, and raiment to put on, and will bring me again safely, the LORD shall be my refuge, and this stone shall be a sign.

Verse. So Jacob rose up early in the morning, and took the stone that he had put for his pillow, and set it up for a pillar, and poured oil upon the top of it, and said:—

Answer. The LORD shall be my refuge, and this shall be a sign.

Sixth Lesson.

IT is impossible to apply the term "lie" to that mystic aspect of this transaction in which it was true; and such an aspect there is, not only in the acts, but in the words. When Isaac said to Jacob: "Who art thou, my son?" and Jacob answered: "I am Esau, thy first-born,"—if we take this in its sense relative to the two brothers, it will be apparent that it was a lie. If, however, we look at it relatively to that for the sake of which these words and deeds were written down, we shall see that Christ is here signified in His mystic body, the Church. Concerning her, [the younger covenant,] He saith [to them of the older covenant]: "Ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And, behold, there are last which shall be first, and there are first which shall be last." (Luke xiii. 28-30.) Thus did the younger take away the title and inheritance from the elder, and acquire it to himself.

Sixth Responsory.

The LORD shall be my God, and this stone, which I have set for a pillar, shall be called God's house, and of all that Thou shalt give me, I will offer tithes and peace-offerings to Thee.

Verse. If I come again to my father's house in peace.

Answer. I will offer tithes and peace-offerings unto Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will offer tithes and peace-offerings unto Thee.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvii. 1.)

AT that time: JESUS taketh Peter, and James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them. And so on.

Continuation of the Homily by Pope St Leo [the Great.]

JESUS took Peter, and James, and John his brother, and brought them up into an exceeding high mountain apart, and manifested forth the brightness of His glory. Hitherto, though they understood that there was in Him the Majesty of God, they knew not the power of that Body which veiled the Godhead. And therefore He had individually and markedly promised to some of the disciples that had stood by Him (Matth. xvi. 28) that they should "not taste of death till they had seen the Son of Man coming in His kingdom,"—that is, in the kingly splendour, which is the right of the Manhood taken into God, and which He willed to make visible to those three men. This it was that they saw, for the unspeakable and unapproachable vision of the Godhead Himself which will be the everlasting life of the pure in heart, (Matth. v. 8,) can no man, who is still burdened with a dying body, see and live.

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[1] xxviii. 17.

[2] xxviii. 20, 21, 18.

Seventh Responsory.

[1] The Angel said unto Jacob: Let me go, for the day breaketh. And he said: I will not let thee go, except thou bless me. And he blessed him there.

Verse. And when Jacob arose, behold there wrestled a man with him, until the breaking of the day; and, when he saw that he prevailed not, he said unto him:—

Answer. Let me go, for the day breaketh. And he said: I will not let thee go, except thou bless me. And he blessed him there.

Eighth Lesson.

WHEN the Father saith: "This is My beloved Son, in Whom I am well pleased: hear ye Him"—did they not plainly hear Him say—"This is My Son, Whose it is to be of Me and with Me without all time"? For neither is He That begetteth, before Him That is begotten, neither He That is begotten, after Him That begetteth Him. "This is My Son"—between Whom and Me, to be God is not a point of difference; to be Almighty, a point of separation; nor to be Eternal, a point of distinction. "This is My Son"—not by adoption, but My very Own; not created from, or of another substance, or out of nothing, but begotten of Me; not of another nature, and made like unto Me, but of Mine own Being, born of Me, equal unto Me.

Eighth Responsory.

I have seen God face to face—and my life is preserved.

Verse. And he said unto me: Thy name shall be called no more Jacob, but Israël shall be thy name.

Answer. And my life is preserved.

Ninth Lesson.

"THIS is My Son"—by Whom all things were made, and without Whom was not anything made that was made, (John i. 3;) Who maketh likewise all things whatsoever I make: and what things soever I do He doeth likewise, (v. 19), inseparably and indifferently. "This is My Son"—Who thought it not robbery, nor hath taken it by violence, to be equal with Me, but, abiding still in the form of My glory, that He may fulfil Our common decree for the restoration of mankind, hath bowed the unchangeable Godhead even to the form of a servant. (Phil. ii. 6, 7.) Him therefore in Whom I am in all things well pleased, by Whose preaching I am manifested, and by Whose lowliness I am glorified, Him instantly hear ye. For He is the Truth and the Life, (John xiv. 6,) My Power, and My Wisdom. (1 Cor. i. 24.)

Ninth Responsory.

[2] When Jacob heard that Esau came to meet him, he divided his sons and his wives, saying: If Esau smite the one company, then the other shall escape. Deliver me, O Lord, Which saidst unto me: I will multiply thy seed as the stars of heaven, and as the sand of the sea, which cannot be numbered for multitude.

Verse. O LORD, Which saidst unto me: Return unto thy country—[3] O Lord, Which feedest me still from my youth up—

Answer. Deliver me, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Which saidst unto me: I will multiply thy seed as the stars of heaven, and as the sand of the sea, which cannot be numbered for multitude.

LAUDS.

First Antiphon. O LORD, open Thou my lips, * and my mouth shall show forth Thy praise.

Psalm L.

Have mercy upon me, &c., (*p.* 49.)

Second Antiphon. The right hand of the LORD * hath done valiantly, the right hand of the LORD hath exalted me.

Psalm CXVII.

O give thanks, &c., (*p.* 21.)

Third Antiphon. My God * hath been my help.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. Let us sing the Song of the Three Children, * even the Song that they sang when they blessed the Lord in the burning fiery furnace.

The Song of the Three Holy Children, (*p.* 14.)

Fifth Antiphon. He hath established them * for ever and ever: He hath made a decree which shall not pass.

Psalms CXLVIII., CXLIX., CL.

Praise ye the Lord, &c., (*p.* 15.)

Chapter. (1 Thess. iv. 1.)

WE beseech you, brethren, and exhort you by the Lord JESUS, that as ye have received of us how ye ought to walk and to please God, ye would so walk, and abound more and more.

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. JESUS took His disciples, * and went up into a mountain, and was transfigured before them.

Prayer.

O GOD, Who seest that we have no power of ourselves to help ourselves, keep us both outwardly in our bodies, and inwardly in our souls, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] xxxii. 24-32.

[2] xxxii. 7, 11, 12.

[3] xlviii. 15.

The same Prayer throughout the day.

PRIME.

Antiphon. Lord, it is good for us to be here: * if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

TERCE.

Antiphon from Prime.
Chapter from Lauds.

SEXT.

Antiphon. Let us make here three tabernacles, * one for Thee, and one for Moses, and one for Elias.

Chapter. (1 Thess. iv. 3.)

FOR this is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour.

NONE.

Antiphon. Tell the vision that ye have seen to no man, * until the Son of Man be risen again from the dead.

Chapter. (1 Thess. iv. 7.)

FOR God hath not called us unto uncleanness, but unto holiness, in Christ JESUS our Lord.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)
Antiphon at the Song of the Blessed Virgin same as that at None.
After Vespers are said the Vespers of the dead.

Monday.

Second Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (viii. 21.)

AT that time: JESUS said unto the multitudes of the Jews: I go My way, and ye shall seek Me, and shall die in your sins. And so on.

Homily on this passage by St Austin, Bishop [of Hippo.] (*Tract* 38 *on John.*)

The Lord spake unto the Jews, saying: "I go My way"—for, to the Lord Christ, death was a departure to that place whence He had come, and whence He had never departed. "I go My way," saith He, "and ye shall seek Me"—not from love, but from hatred. Yea, after He had withdrawn Himself from the sight of men, two classes sought Him, even they that loved, and they that hated Him; the one because they longed for His presence, the other because they were fain to hunt Him down. In the Psalms the Lord Himself saith by His Prophet:[1] "Refuge failed me, and no man cared for my soul." (Ps. cxli. 5.) And again He said in another Psalm: "Let them be confounded and put to shame that seek after my soul." (Ps. xxxiv. 4.)

First Responsory.

[2] While as Jacob went from Beersheba, and hasted unto Haran, the LORD spake unto him, saying: The land whereon thou sleepest, to thee will I give it, and to thy seed.

Verse. [3] He built an altar of stones unto the Name of the Lord, and poured oil upon the top of it; and God blessed him and said:

Answer. The land whereon thou sleepest, to thee will I give it, and to thy seed.

Second Lesson.

THUS doth He blame them that seek not, and condemn such as seek. Yea, it is a good thing to seek the soul of Christ, as the disciples sought it; and an evil thing to seek it, as the Jews sought it; the first sought it to possess, the second to destroy it. What then doth He bid us know will be the reward of such as seek it evilly in a perverse heart? "Ye shall seek Me, and"—lest ye think that ye shall do well so to seek Me, I tell you that ye—"shall die in your sins." To seek Christ with bad intent, is as much as to die in sin, for it is to hate Him through Whom alone we can be saved.

Second Responsory.

[4] God appeared unto Jacob, and blessed him, and said: I am the God of Bethel, where thou anointedst the pillar, and where thou vowedst a vow unto Me. [5] I will make thee fruitful, and multiply thee.

Verse. [6] Surely the LORD is in this place, and I knew it not.

Answer. I will make thee fruitful, and multiply thee.

Third Lesson.

WHEREAS men whose hope is in God ought to return good even for evil, those men returned evil for good. The Lord therefore told them beforehand, and, because He knew it, He let them know their coming end, how that they should die in their sins. Then He said farther: "Whither I go, ye cannot come." This He said in another place (xiii. 33) to His disciples, but He never said to them: "Ye shall die in your sins." What said He? The same words as to the Jews: "Whither I go, ye cannot come." Yet, to the disciples, these words only deferred, they cut not away hope—for they, though for a little while they could not come whither He was to go, were yet in the end to go there. Not so they to whom He foretold and said: "Ye shall die in your sins."

Third Responsory.

God give thee, &c., (*p.* 276.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday,* (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday (*p.* 265.)

Antiphon at the Song of Zacharias. Even the Same * That I said unto you from the beginning.

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[1] Viz., by inspiring the language of the complaint. The words in both cases were uttered by David.

[2] xxviii. 13.

[3] xxxv. 7, 14, 9.

[4] xxxi. 13.

[5] xlviii. 4.

[6] xxviii. 16.

Prayer.

O ALMIGHTY God, grant, we beseech Thee, unto this Thy family, that as they do abstain from meals to afflict the flesh, so by following after righteousness they may fast from sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. He That sent Me is with Me, * and hath not left Me alone, for I do always those things that please Him.

Prayer.

GRACIOUSLY hear our prayers, O Almighty God, and as Thou dost give us to look with confidence for Thy favour for which we hope, so grant us, in Thy goodness, the manifestation of Thine accustomed mercy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday.

Third Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiii. 1.)

AT that time: Spake JESUS to the multitude, and to His disciples, saying: The Scribes and Pharisees sit in Moses' seat. All therefore whatsoever they bid you observe, that observe and do; but do not ye after their works. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comm. on Matth.* xxiii.)

Was there ever man gentler and kinder than the Lord? The Pharisees tempted Him; their craft was confounded, and, in the words of the Psalmist, "The arrows of babes have pierced them," (Ps. lxiii. 8,) and nevertheless, because of the dignity of their priesthood and name, He exhorteth the people to be subject to them, by doing according to their words, though not according to their works. By the words "Moses' seat" we are to understand the teaching of the law. Thus also must we mystically take, "Sitteth in the seat of the scornful," (Ps. i. 1,) and likewise, "overthrew the seats of them that sold doves," (Matth. xxi. 12,) to describe doctrine.

First Responsory.

As Jacob went, &c., (*p.* 276.)

Second Lesson.

"FOR they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders, but they themselves will not move them with one of their fingers." This is generally directed against all teachers who command things hard, and themselves do not even things easy. But it is to be remarked that the "shoulders," the "fingers," and the "binding" of the burdens, have a spiritual interpretation.

"But all their works they do for to be seen of men." Whosoever therefore doth anything for to be seen of men, the same is, so far, a Scribe and a Pharisee.

Second Responsory.

If the Lord my God, &c., (*Fifth Responsory on Sunday, p.* 276.)

Third Lesson.

"THEY make broad their phylacteries, and enlarge the borders of their garments. And love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi." Woe to us miserable sinners who have inherited the vices of the Pharisees! When the Lord had given the commandments of the law to Moses He added afterwards: "Thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes," (Deut. vi. 8.) The sense of these words is: "My Law shall be in thine hand to order whatsoever thou doest, and ever before thine eyes that thou mayest meditate therein day and night." But the Pharisees, by a bad interpretation, were accustomed to write on pieces of parchment the Decalogue of Moses, that is, the Ten Words of the Law,[1] and to tie these pieces of parchment, plaited in a peculiar manner, on their foreheads, so as to make a sort of crown round their heads, which projected in front of their eyes, and always moved before them.

Third Responsory.

The LORD shall be my God, &c., (*p.* 276.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. For One is your Master, * Which is in heaven, even Christ the Lord.

Prayer.

ENABLE us, O Lord, we beseech Thee, to carry to a perfect end this holy and helpful observance, that what we know we have to do by Thine ordinance we may be holpen to do by Thy strength. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

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[1] St Jerome seems to have been misinformed. The passages inscribed in the phylacteries are four, and are (1) Exod. xiii. 1-10, (2) 11-16; (3) Deut. vi. 4-9; (4) xi. 13-21.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)
Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. And all ye are brethren, * and call no man your father upon earth: for One is your Father, Which is in heaven: neither be ye called masters, for One is your Master, even Christ.

Prayer.

LEND Thy merciful ears, O Lord, we beseech Thee, unto our supplications, and heal the sickness of our souls, that we, receiving Thy pardon, may rejoice for ever in Thy blessing. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Wednesday.

Fourth Day.

Before Mattins are said the Gradual Psalms.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 17.)

AT that time: JESUS, going up to Jerusalem, took the twelve disciples apart, and said unto them: Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests and unto the Scribes, and they shall condemn Him to death. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *to Gratian, on Faith, c.* ii.)

Consider what it was that the mother of Zebedee's children came to Christ desiring, with, and for her sons. She was a mother, who, longing for the honour of her sons, preferred a request immoderate, and yet pardonable. She was a mother who, albeit stricken in years and comfortless, at an age when she had sore need of the strength of her offspring to help and keep her, was yet so earnest in godliness and motherly love, that she had liefer suffer the loss of her sons, that they might gain the reward of following Christ still, as we read they had already done, when, at the first call of the Lord, they left their nets and their father. (iv. 21, 22.)

First Responsory.

The Angel said, &c., (*p.* 277.)

Second Lesson.

SHE, then, yielding to the intensity of her motherly love, besought the Saviour, saying, "Grant that these my two sons may sit, the one at Thy right hand and the other at Thy left hand, in Thy kingdom." Although it was a mistake, it was a mistake of love. For a mother's love knoweth no moderation. Yet, although it was a greedy prayer, that was a pardonable greed, which hungered, not for riches, but for grace. Neither was that request shameless which sought, not her own good, but her children's. Remember that she was a mother. Think how that she was a mother.

Second Responsory.

I have seen God, &c., (*p.* 277.)

Third Lesson.

CHRIST took into His consideration that mother's love of hers, which made her sons' reward the comfort of her own old age, and which could bear the loss of her loved ones, broken as she was by a mother's yearnings. Consider also that she was a woman, that is, of the weaker sex, to which the Lord had not yet given strength by His Passion. Consider, I say, that she was an heiress of Eve, and weakened by that transmission of the unbridled covetousness of the first woman, which the Lord had not yet disarmed by His Blood, even that craving for undue dignity, wherewith all our natures are imbued, and which Christ's Blood-shedding had not yet washed away. She erred indeed, but the mistake was an inherited weakness.

Third Responsory.

When Jacob heard, &c., (*p.* 277.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)
Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. Behold, we go up to Jerusalem, * and the Son of man shall be betrayed to be crucified.

Prayer.

LOOK down in mercy upon Thy people, O Lord, we beseech Thee, and grant unto them, whom Thou commandest to abstain from fleshly meats, power to abstain also from the corruption of sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)
Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. For He shall be delivered to the Gentiles, * to mock, and to scourge, and to crucify.

Prayer.

O GOD, the Renewer and Lover of innocency, turn the hearts of all Thy servants to Thyself, that so they, being enkindled with the fire of Thy Spirit, may be found ever rooted in faith, and fruitful in works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

Thursday.

Fifth Day.

MATTINS.

Hymn as on the First Sunday, (p. 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xvi. 19.)

AT that time: JESUS said unto the Pharisees: There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day. And so on.

Homily by Pope St Gregory [the Great.] (*40th on the Gospels.*)

Whom, dearly beloved brethren, whom are we to understand as signified by that rich man which was clothed in purple and fine linen, and fared sumptuously every day, whom, I ask, are we to understand, but the Jewish people, who had all the outward life of religious ordinances, and who turned the treasure of the law they had received to show and not to use? What but the herd of the Gentiles is figured in Lazarus, full of sores? Whosoever turneth himself to God and is not ashamed to confess his sin, hath his sores on the skin, for in a sore on the skin breaketh out the corruption, which is drawn from within.

First Responsory.

Take thy weapons, &c., (*p.* 275.)

Second Lesson.

WHAT is, then, the confession of our sins but the breaking out of our sores? The corrupt matter of sin is healthily opened in confession, instead of remaining in the mind to rot it. Open sores on the skin bring the poisonous matter to the surface, and when we confess our sins, what do we but open up the evil that there is lurking in us? But Lazarus desired to be fed with the crumbs which fell from the rich man's table, and no man gave unto him; even so did that proud people scorn to admit a Gentile to the knowledge of their law.[1]

Second Responsory.

See! the smell of my son, &c., (*p.* 275.)

Third Lesson.

THE teaching of the law moved them to pride, and not to love, as though they swelled with self-importance at the thought of their riches, and the words which some Gentiles caught of their knowledge were as crumbs falling from their sumptuous table. On the other hand, the dogs came and licked the sores of the beggar that was laid at their gate. Sometimes in Holy Writ, under the figure of dogs, preachers are understood. A dog's tongue healeth the sore which it licketh, and so do holy teachers, when we confess our sins, and they speak to us, mollify by their tongues the sores of our souls.

Third Responsory.

God give thee, &c., (*p.* 276.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (p. 265.)

Antiphon at the Song of Zacharias. Son, remember * that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things.

Prayer.

GRANT unto us, O Lord, we beseech Thee, the help of Thy grace, that we, who are now bent on fasting and prayer, may be freed from enemies both of our bodies and of our souls. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

At the beginning of the Martyrology, is said,

On the morrow we commemorate the Enshroudment of our Lord JESUS Christ in His Most Holy Winding-sheet.

Friday.

Sixth Day.

Office in Memory of the Enshroudment of our Lord JESUS in His Most Holy Winding-sheet.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the Lord, &c., (*p.* 105.)

Hymn.[2]

JESUS! when on Thy fatal day
Thy people turn their awe-struck eyes,
Thy latest vesture's history dread
Distinct before their memory lies.

Thy Suffering o'er, from Hands and Feet
They drew the nails who loved Thee well—
Into the linen's spotless folds
Thy Soul-less Body gently fell.

O Word of God! the conquest won,
Thy trophies still around Thee lay;
Clothed in a vesture dipped in Blood,
Thou restedst Victor from the fray.

With our salvation's awful Price
Still wet upon Thy gaping Side
And mangled Feet, and Hands, and Brow,
The virgin web was redly dyed.

If Blood from Thee, let tears from us
In spirit on Thy grave-clothes fall:
The price was Thine, the debt was ours;
For us, for us, was suffered all.

Thou Who Thine own blest life didst give
A sacrifice for ours to be,
Teach us, O God, in least return
Our Blood-bought lives to give to Thee!

Word of the Self-Existent One,
Word uttered with the Breath Divine,
Word clad in vesture dipped in Blood,
All praise eternally be Thine! Amen.

Verse. We honour Thy Winding-sheet, O Lord.
Answer. We call to mind Thy glorious Sufferings.

Antiphon to the Song of the Blessed Virgin. A man named Joseph, a good man and a just, went to Pilate, and begged the Body of Jesus. [Then Pilate commanded the Body to be delivered.] And when [Joseph] had taken [the Body] he wrapped It in a clean linen cloth.

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[1] Gentilium quemque ad cognitionem legis admittere superbus ille populus despiciebat. It is, however, evident, from John xii. 20, Acts ii. 5, and other places, that Gentile converts to Judaism were by no means rare.

[2] The original Latin, of sixteenth to eighteenth century, is from the Proprium of the arch-diocœse of Freiburg.

Commemoration of the Week-day.

Antiphon. That rich man, who had refused Lazarus bread-crumbs, cried for a drop of water.

Verse. God hath given His Angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

BE Thou, O Lord, the help of Thy servants, and grant unto their prayers this abiding effect of Thy mercy: that as they do make their boast in Thee, that it is Thou which hast created and dost govern them, so Thou wilt renew in them the gifts wherewith Thou didst bountifully endow them, and wilt preserve what Thou hast renewed. Through our Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ our Lord, Who recalleth the memory of His Sufferings by the thought of the Holy Shroud, *—Him, O come, let us worship!

Hymn.[1]

A WONDROUS mystery this day
Reveals itself before our eyes:
The true Son of the living God
Upon the Cross in torment dies.

To advocate a servant's cause,
He takes that servant's guilty guise;
The Master suffers for the slave,
The just Man for the sinner dies.

The emblems of His cruel death
And triumph redly were impressed
Upon the robe, which with its folds
His mangled Body did invest.

These were the signs of victory won
O'er Death, o'er Hell, and o'er the World;
These were the trophies which our Chief
Displays triumphantly unfurled.

This gratitude at least we owe
To Him Who brought eternal life,
That 'neath this banner we should stand,
And fight and conquer in the strife.

Then let us die to all our sin,
And let us rise to life of grace;
That by the Cross we may deserve
To see the glory of His Face.

Grant this, O Father merciful!
And Thou, His own coequal Son!
Grant this, O Spirit! Who dost bear
The sceptre, while the ages run. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. [2] Thou art red in thine apparel, and thy garment like their's that tread in the wine-press.

Ps. iv. When I called, &c., (*p.* 116.)

Second Antiphon. [2] Blood hath been sprinkled upon my garments, and I have stained all my raiment.

Ps. xiv. Lord, who shall abide, &c., (*p.* 6.)

Third Antiphon. [3] They part my garments among them, and cast lots upon my vesture.

Ps. xv. Preserve me, &c., (*p.* 7.)

Verse. We honour Thy Winding-sheet, O Lord.

Answer. We call to mind Thy sufferings.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

WHO hath believed our report? And to whom is the arm of the Lord revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid as it were his face from us; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

First Responsory.

Behold, we saw Him as having no form nor comeliness. There is no beauty in Him. He hath borne our sins, and sorroweth for us. He was wounded for our transgressions, and with His stripes we are healed.

Verse. Surely He hath borne our sins, and carried our sorrows.

Answer. And with His stripes we are healed.

Second Lesson.

ALL we, like sheep, have gone astray; we have turned every one to his own way: and the Lord hath laid on him the iniquity of us all. He was offered up because he willed it,[4] and he opened not his mouth. He is brought as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people have I stricken him. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Second Responsory.

[5] What are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

Verse. Awake, O sword, against My shepherd, and against the man that is My fellow.

Answer. Then he shall answer: Those with which I was wounded in the house of my friends.

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[1] Hymn of sixteenth to eighteenth century, taken from the Proprium of the arch-diocœse of Freiburg, translation by the Rev. Dr Wallace.

[2] Isa. lxiii. 2, 3.

[3] Ps. xxi. 19.

[4] Oblatus est quia ipse voluit. The present Hebrew is literally, "He was oppressed and he was afflicted." Jonathan ben Uzziel, "He was required, and he was brought back, and without opening his mouth, he submitted to the mighty of the people."

[5] Zech. xiii. 6, 7.

Third Lesson.

YET it pleased the LORD to bruise him; He hath put him to grief; when he hath made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Third Responsory.

We honour Thy Winding-sheet, O Lord; we call to mind Thy glorious sufferings. Thou that didst suffer for us, have mercy upon us!

Verse. O that every one who is here gathered this day to praise Thee may find that Thou art indeed salvation for him!

Answer. Thou that didst suffer for us, have mercy upon us!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou that didst suffer for us, have mercy upon us!

SECOND NOCTURN.

First Antiphon. He hid as it were His Face from us; He was despised,—and we esteemed Him not.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Second Antiphon. All they that see Me, laugh Me to scorn; they shoot out the lip, and shake the head.

Ps. xxvi. The LORD is my light, &c., (*p.* 41.)

Third Antiphon. He hath poured out His soul unto death; [and He was numbered with the transgressors;] and He bare the sin of many.

Ps. cxliv. I will extol Thee, &c., (*p.* 113.)

Verse. We adore Thee, O Christ, and we bless Thee.

Answer. Because that through Thy Cross Thou hast redeemed the world.

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan.] (*On Luke* xxiii.)

WHAT is the meaning of this, that, not His Apostles but Joseph, and as saith John, Nicodemus, performed the burial of Christ? The one was a just and bold man, the other a master in Israël. Such it beseemed Christ to have to lay Him in the grave, even He from whom all justice and all rule proceed. Hereby no ground is left for dispute, and the Jews are confuted by witnesses from their own midst. For had the Apostles buried Him, they might have said that He had been taken away, rather than buried. The just man covereth the Body of Christ with linen, the guileless anointeth it with ointment. These distinctions we find not idle, for the clothing of the Church is the righteousness of her Saints (Apoc. xix. 8), and guilelessness bringeth her grace.

Fourth Responsory.

O wondrous Shroud, wherein was wrapped up our Treasure, the ransom-money of the captives.

Verse. The whole world rejoiceth, redeemed by the Blood of her Lord.

Answer. Our Treasure, the ransom-money of the captives.

Fifth Lesson.

DO thou, if thou also wilt be just, clothe [in thy mind's eye] the Body of the Lord, with that glory which is Its Own. Though thou believest It to have been dead, [in thy faith] cover It with the fulness of the Godhead Which belongeth unto It. Anoint It with myrrh and aloes, that thou mayest be a good savour of Christ. The linen which the just Joseph gave was fine, and perchance the same as the great sheet knit at the four corners, and let down to the earth, wherein were all manner of four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air, figures of the Gentiles, which appeared unto Peter. (Acts x. 11, 12.) With Christ was mystically buried in that ointment of spikenard the Church, who bindeth together in her Communion all peoples, how divers soever they be.

Fifth Responsory.

[1] And his brethren took Joseph's coat, and dipped it in the blood of a kid of the goats, which they had slaughtered, and they sent one that brought the coat unto their father, and said: This have we found—see now whether it be thy son's coat or no.

Verse. And he knew it, and said: It is my son's coat; an evil beast hath devoured him.

Answer. This have we found—see now whether it be thy son's coat, or no.

Sixth Lesson.

THIS Joseph is called by Luke just, and by Matthew rich. And well is he called rich which receiveth the Body of Christ. By receiving [the source of all] riches, he bade farewell to lack of faith. He that is just is rich. A just man therefore wrapped the Body in the linen, while an Israëlite "brought a mixture of myrrh and aloes, about an hundred pound weight,"—that is to say, the measure of perfect faith. "Then took they the Body of JESUS, and wound It in linen clothes with the spices, as the manner of the Jews is to bury"—(John xix. 38-42,) wound it, not in the nooses of treachery, but in the bands of loyalty. And they laid It in that garden, whereunto the Church is so oftentimes compared, because of the manifold and divers fruits of good works and flowers of grace which do grow in her.

Sixth Responsory.

[2] Christ suffered for us, leaving you an example, that ye should follow His steps, Who did no sin, neither was guile found in His Mouth.

Verse. Who, when He was reviled, reviled not again; when He suffered, He threatened not.

Answer. Who did no sin, neither was guile found in His Mouth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] Gen. xxxvii. 31-33.

[2] 1 Pet. ii. 21-23.

Answer. Who did no sin, neither was guile found in His Mouth.

THIRD NOCTURN.

First Antiphon. My flesh shall rest in hope, for Thou wilt not suffer Thine Holy One to see corruption.

Ps. liii. Save me, O God, &c., (*p.* 20.)

Second Antiphon. Thou hast turned for me my mourning into rejoicing: Thou hast put off my sackcloth, and girded me with gladness.

Ps. lxxv. In Judah is God known, &c., (*p.* 73.)

Third Antiphon. I am as a man that hath no strength, lying nerveless among the dead.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 82.)

Verse. Let all the earth worship Thee and sing unto Thee.
Answer. Let them sing praises to Thy Name, O Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xv. 42.)

AT that time: When the even was come, because it was the Preparation, that is, the day before the Sabbath, Joseph of Arimathæa, an honourable Counsellor, which also waited for the kingdom of God, came, —And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*For Tuesday in Holy Week.*)

The Greek word "Paraskeué," used by the Evangelist, signifieth "the Preparation," and was the name by which the Greek-speaking Jews were used to call Friday, as being the day whereon those things were got ready which would be needed during the rest of the Sabbath, even as it was antiently commanded concerning the manna: "On the sixth day they shall prepare that which they bring in, and it shall be twice as much as they gather daily." (Exod. xvi. 5.) Even thus is it written that on Friday "God created man." (Gen. i. 27.) And "thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day and sanctified it, because that in it He had rested from all His work which God created and made." (ii. 1-3.) And He was pleased to call the seventh day the Sabbath, that is to say, the Day of "Rest." (Exod. xx. 10.) In like manner also did the crucified Saviour complete upon Friday the work of the new creation, and "when . . . He had received the vinegar, He said: It is finished"—even as it were "The evening and the morning are about to be numbered as the sixth day, and My work whereby I have re-made the world, I have ended." And on the seventh day, the Sabbath Day, He rested from all His work which He had made, awaiting in the grave till the eighth day should come, for him to rise again.

Seventh Responsory.

Joseph bought a clean linen cloth, to wrap therein the Body of the Lord. He came therefore, and took the Body.
Verse. Joseph of Arimathæa besought Pilate that he might take away the Body of JESUS.
Answer. He came therefore, and took the Body.

Eighth Lesson.

"JOSEPH of Arimathæa, an honourable Counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the Body of JESUS." Very honourable was this Joseph in the eyes of the world, but his honour now is because of his good work toward God. It was meet that he who laid the Lord in the grave should by his good life have earned such a ministry, and by the power of his honourable position in the world should have been able to obtain it. A person unknown or obscure would not have been able to go unto the President and to obtain from him the Body of the Crucified.

Eighth Responsory.

This is that most honourable Winding-sheet, wherein, when the Author of salvation was taken down from the Cross, He was pleased to be wrapped.
Verse. That we being stripped of the slough of the old Adam and buried together with [the new Adam] might be clothed on with the white linen of His sinlessness.
Answer. Wherein when the Author of salvation was taken down from the Cross, He was pleased to be wrapped.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Wherein, when the Author of salvation was taken down from the Cross, He was pleased to be wrapped.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxi. 33.)

AT that time: JESUS spake unto the multitudes of the Jews and unto the chief priests this parable: There was a certain householder, which planted a vineyard, and hedged it round about. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ix. *on Luke* xx.)

Many derive divers spiritual meanings from the term vineyard, but Isaias giveth us to know that "the vineyard of the LORD of Sabaoth is the house of Israël," (v. 7.) Who but God planted that vineyard? He it was that let it out to husbandmen, and went into a far country; not that the Lord, Who is everywhere present, moveth from place to place; but because He is nigh unto them that seek Him, and from such as regard Him not He standeth afar off. For a long time He tarried away, lest He might seem to ask too early for the fruits of His vineyard. For where kindness is greatest, there ingratitude is worst.

Therefore it is well written in Matthew, for our instruction, that He "hedged it round about," that is, He girded it with the fortifications of His own Divine protection, that it might not easily lie open to the ravages of spiritual wild beasts.

"And digged a wine-press in it." What sense are we to put upon the wine-press, unless it be that the Psalms are here described under that title, because in them the mysteries of the Lord's Passion flow over like new wine, working under the power of the Holy Ghost? Whence also, they upon whom the Holy Ghost was outpoured were deemed to be drunken (Acts ii. 13.) God therefore digged a wine-press, whereinto the reasonable grapes of inward fruitfulness poured their spiritual richness.

"And built a tower"—that is, He raised up the goodly structure of the Law. And so this His vineyard, thus fortified, furnished, and garnished, He gave over to the Jews.

"And when the time of the fruit drew near, He sent His servants to the husbandmen." Well doth He call it the time of the fruit, not the time of the in-gathering. For the Jews yielded Him no fruit; the Lord had no in-gathering from that vineyard of which He said: "When I looked that it should bring forth grapes, it brought forth wild grapes."[1] (Isa. v. 4.) Not that wine that maketh glad the heart of man, not with the new wine of the spirit, reeked that wine-press, but with the blood of the Prophets, brutally shed.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. There was a man named Joseph, an honourable Counsellor, a good man, and a just; * (the same also was rich;) who also himself waited for the kingdom of God.

Second Antiphon. This man went in boldly unto Pilate, * and craved the Body of JESUS.

Third Antiphon. When Pilate knew of the Centurion that JESUS was already dead, * he gave the Body to Joseph.

Fourth Antiphon. And Joseph bought fine linen, * and took Him down, and wrapped Him in the linen.

Fifth Antiphon. And laid Him in a sepulchre, * wherein never man before was laid.

Chapter. (Isa. lxiii. 1.)

WHO is This That cometh from Edom, with dyed garments from Bozrah? This That is glorious in his apparel, travelling in the greatness of His strength? I, That speak in righteousness, mighty to save.

Hymn.[2]

JESUS, as though Thyself wert here,
I draw in trembling sorrow near;
And gazing on Thy Form divine,
Kneel down to kiss those Wounds of Thine.

Ah me, how naked art Thou laid,
Blood-stained, distended, cold, and dead,—
Joy of my soul, my Saviour sweet!—
Upon the sacred Winding-sheet!

Hail, awful Brow! Hail, thorny wreath!
Hail, Countenance, now pale in death,
Whose glance but late so brightly blazed,
That angels trembled as they gazed.

And hail to Thee, my Saviour's Side—
And hail to Thee, Thou Wound so wide,
Thou Wound more ruddy than the rose,
True Antidote of all our woes.

O by those sacred Hands and Feet
For me so mangled, I entreat,
My JESUS, turn me not away,
But let me here for ever stay. Amen.

Verse. The LORD reigneth, He is clothed with majesty.

Answer. The LORD is clothed with strength, and hath girded Himself with power.

Antiphon at the Song of Zacharias. Joseph, an honourable Counsellor, which also waited for the kingdom of God, bought fine linen, and took down the Body of JESUS, and wrapped It in the linen.

Prayer throughout the Office.

O GOD, Who hast left unto us [in the] records of Thy Sufferings [how Thou wast enshrouded] in the holy linen wherein Joseph wrapped Thy most sacred Body what time he had taken It down from the Cross, mercifully grant that through Thy Death and Burial we may be brought unto the glory of Thy Resurrection. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. He will miserably destroy those wicked men, and will let out His vineyard unto other husbandmen, which shall render Him the fruits in their seasons.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

O ALMIGHTY God, grant, we beseech Thee, that the Sacred Fast may so cleanse us that thereby Thou mayest make us to come with clean hearts unto those holy ordinances[3] which are now before us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. There was a man, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Isa. lxiii. 5.)

I LOOKED, and there was none to help; I searched, and there was none to uphold; therefore Mine Own arm brought salvation unto Me, and My fury, it upheld Me.

TERCE.

Antiphon. This man went in, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

We honour Thy Winding-sheet, O Lord.

Answer. We honour Thy Winding-sheet, O Lord.

Verse. We call to mind Thy Sufferings.

Answer. O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We honour Thy Winding-sheet, O Lord.

Verse. We worship and bless Thee, O Christ!

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[1] Thus the present text, but that quoted by St Ambrose follows the LXX., "thorns."

[2] Hymn, of sixteenth to eighteenth century, from the Proprium of the arch-diocœse of Freiburg, translation by the late Rev. E. Caswall.

[3] Viz., the Sacraments administered at Easter.

Answer. For that by Thy death Thou hast redeemed the world.

SEXT.

Antiphon. When Pilate knew, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. lxiii. 2.)

WHEREFORE art Thou red in Thine apparel, and Thy garments like their's that tread in the wine-fat? I have trodden the wine-press alone, and of the people there was none with Me.

Short Responsory.

We worship and bless Thee, O Christ!

Answer. We worship and bless Thee, O Christ!

Verse. For that by Thy death Thou hast redeemed the world.

Answer. O Christ!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. We worship and bless Thee, O Christ!

Verse. Let all the earth worship Thee, and sing unto Thee.

Answer. Let them sing praises to Thy Name, O Lord.

NONE.

Antiphon. And laid Him, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Let all the earth worship Thee and sing unto Thee.

Answer. Let all the earth worship Thee and sing unto Thee.

Verse. Let them sing praises to Thy Name, O Lord.

Answer. And sing unto Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let all the earth worship Thee and sing unto Thee.

Verse. The LORD reigneth, He is clothed with majesty.

Answer. The LORD is clothed with strength, and hath girded Himself with power.

SECOND VESPERS.

As the First, except the following.

Last Psalm.

Ps. cxli. I cried unto the LORD, &c., (*p.* 113.)

Antiphon at the Song of the Blessed Virgin. A certain rich man of Arimathæa, named Joseph, took the Body of JESUS, and wrapped It in clean linen.

Commemoration of Week-day.

Antiphon. When they sought to lay hands on Him, they feared the multitude, because they took Him for a Prophet.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

GRANT unto Thy people, O Lord, we beseech Thee, soundness both of mind and body, that they, cleaving ever unto good works, may evermore worthily be defended by the shield of Thine Almighty arm. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday.

The Sabbath.

MATTINS.

Hymn as on the First Sunday.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xv. 11.)

AT that time: JESUS spake this parable unto the Pharisees and Scribes: A certain man had two sons; and the younger of them said to his father: Father, give me the portion of goods that falleth to me. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vii. *Comment. on Luke* xv.)

Thou seest how that the heavenly goods are given to such as seek them. Neither oughtest thou to think the father to blame, because he gave to his younger son. In the kingdom of God there is no age of weakness, neither doth faith wax infirm with years. He, surely, who asked, deemed himself of sufficient age. And would that he had not left his father! then had he been ignorant of the obstacle of his age! But after that he had left his father's house, and had gone into a far country, he began to be in want. Well is he said to have wasted his substance, who hath cut himself off from the Church!

First Responsory.

Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son. Make me as one of thine hired servants.

Verse. How many hired servants of my father's have bread enough and to spare, and I perish with hunger! I will arise and go to my father and will say unto him:

Answer. Make me as one of thine hired servants.

Second Lesson.

HE took his journey into a far country. No man can go farther than to abandon his own better self, to leave, not his country, but his morals, and, as it were, in an hideous fever of lust after the world, to divorce himself from the ties that bind him to holy things. Yea, he that turneth his back on Christ, banisheth himself from his Fatherland, and becometh a citizen of the world. But we "are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God," since we "who sometimes were afar off, are made nigh by the Blood of Christ." (Eph. ii. 19, 13.) Let us not envy the pleasures of them who remain in the far country. We too have once been there, but, as saith Isaiah, "they that dwelt in the land of the shadow of death, upon them hath the light shined." (ix. 2.) And that far country is the land of the shadow of death.

Second Responsory.

I have seen God, &c., (*p.* 277.)

Third Lesson.

BUT we to whom the Lord Christ is the breath of life, are alive under the shadow of Christ. And therefore it is that the Church saith: "I sat down under His shadow with great delight." (Cant. ii. 3.) The prodigal son by riotous living wasted all the gifts of nature. Take warning, O thou who art made in the image and likeness of God, lest thou waste the same by brutish wallowing. Thou art the work of God; say not "to a stock: Thou art my father," (Jer. ii. 27,) lest thou grow into the likeness of a stock, as it is written: "They that make them are like unto them." (Ps. cxiii. 16.)

Third Responsory.

When Jacob heard, &c., (*p.* 277.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. I will arise and go to my father, * and will say unto him: Make me as one of thine hired servants.

Prayer.

GRANT, O Lord, we beseech Thee, that our Fasts may bring forth their fruit unto salvation, that so the affliction which we lay upon our bodies may quicken our souls unto spiritual increase. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter and Prayer from the following Lauds.

Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. But the father said to his servants: * Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

Third Sunday in Lent.

Third Lord's Day in the Forty Days before Easter.

MATTINS.

Invitatory and Hymn as on the First Sunday, (*p.* 262.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxvii. 2.)

JOSEPH, being sixteen years old, was feeding the flock with his brethren, for he was yet but a lad; and he was with the sons of Bilhah and Zilpah, his father's wives; and he brought unto his father their evil report. Now Israël loved Joseph more than all his children, because he was the son of his old age, and he made him a coat of many colours. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And it came to pass that he dreamed a dream, and he told it his brethren; and they hated him yet the more. And he said unto them: Hear, I pray you, this dream which I have dreamed: I thought that we were binding sheaves in the field, and my sheaf arose, and stood upright; and your sheaves stood round about, and made obeïsance to my sheaf. And his brethren said unto him: Shalt thou indeed rule over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams and for his words. And he dreamed yet another dream, and told it to his brethren, and said: I beheld in my dream as though the sun, and the moon, and the eleven stars made obeïsance to me. And he told it to his father and to his brethren; and his father rebuked him, and said unto him: What is this dream that thou hast dreamed? Shall I, and thy mother, and thy brethren indeed come to bow down ourselves to thee to the earth?

First Responsory.

And when his brethren saw Joseph afar off, they said one to another: Behold, this dreamer cometh. Come, let us slay him; and we shall see what will become of his dreams.

Verse. And when his brethren saw that their father loved Joseph more than all his brethren, they hated him, and could not speak peaceably unto him; therefore they said:

Answer. Come, let us slay him; and we shall see what will become of his dreams.

Second Lesson.

SO his brethren envied him, but his father observed the saying, and spake nothing. And when his brethren were gone to feed their father's flock in Shechem, Israël said unto him: Thy brethren feed the flock in Shechem: come, and I will send thee unto them. And he said to him: Here am I. And he said to him: Go, I pray thee, and see whether it be well with thy brethren, and with the flocks; and bring me word again what passeth. So he sent him out of the vale of Hebron, and he came to Shechem. And a certain man found him wandering in the field, and asked him what he sought. And he answered: I seek my brethren; tell me, I pray thee, where they feed their flocks. And the man said unto him: They are departed hence; for I heard them say: Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan. And when they saw him afar off, before he came near unto them, they conspired against him, to slay him, and said one to another: Behold, this dreamer cometh; come, let us slay him, and cast him into some old cistern, and we will say: Some evil beast hath devoured him; and we shall see what will become of his dreams.

Second Responsory.

Judah[1] said unto his brethren: Behold, the Ishmaëlites pass by; come, let us sell him, and let not our hands be defiled. For he is our flesh, and our brother.

Verse. What profit is it if we slay our brother, and conceal his blood? It is better to sell him.

Answer. For he is our flesh, and our brother.

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[1] Judas. Perhaps the passage is chosen for this Responsory with allusion to the selling of Christ by the Iscariote.

Third Lesson.

AND Reuben heard it, and he strove to deliver him out of their hands; and said: Kill him not, nor shed blood, but cast him into this cistern that is in the wilderness, and keep your hands undefiled. This he said, being willing to rid him out of their hands, and deliver him to his father again. And it came to pass straightway, when Joseph was come unto his brethren, that they stripped him out of his coat of many colours that was on him; and they cast him into an old cistern, wherein was no water. And they sat down to eat bread; and, behold, a company of Ishmaëlites came from Gilead, with their camels bearing spicery, and balm, and myrrh, going to carry it down to Egypt. Judah therefore said unto his brethren: What profit is it if we slay our brother, and conceal his blood? It is better to sell him to the Ishmaëlites, and let not our hands be defiled; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites, merchantmen, and they drew up Joseph out of the cistern, and sold him to the Ishmaëlites for twenty pieces of silver: and they brought him into Egypt.

Third Responsory.

They drew up Joseph out of the pit, and sold him to the Ishmaëlites for twenty pieces of silver.[1] And Reuben returned unto the pit, and when he found not Joseph, he rent his clothes, and wept, and said: The child is not, and I, whither shall I go?

Verse. And they took Joseph's coat, and dipped it in the blood of a kid of the goats, and they sent one that brought the coat unto their father, and said: See now whether this be thy son's coat or no.

Answer. And Reuben returned unto the pit, and when he found not Joseph, he rent his clothes, and wept.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And Reuben said: The child is not, and I, whither shall I go?

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon holy Joseph written by St Ambrose, Bishop [of Milan.] (*Ch.* 1.)

THE lives of the saints are the models for the lives of others. This is one of the reasons why we have been given the wise tale of the Scriptures, that while, by reading therein, we come to know Abraham, and Isaac, and Jacob, and others of the righteous, we may follow them in that path of innocency which is opened to us for our imitation by the record of their godly conversation. Of them I have often treated, and to-day the story of the holy Joseph cometh before me. In that story there are patterns of many virtues, but chiefly is he glorious on account of his clean living. Right is it then that ye who have learnt in Abraham the devotedness of a faith that nothing could daunt, in Isaac the transparency of an upright soul, in Jacob a wonderful patience of spirit in great travails, should now turn from their worthy deeds, to see the bright example of Joseph's self-control.

Fourth Responsory.

When Jacob saw Joseph's coat he rent his clothes, and mourned; and he said: An evil beast hath devoured my son Joseph.

Verse. And his brethren took his coat, and sent it to his father: and he knew it, and said:

Answer. An evil beast hath devoured my son Joseph.

Fifth Lesson.

THE holy Joseph is put before us as a pattern of chastity. Modesty shineth in his manners and in his deeds, and a certain loveliness, which is found with chastity, shineth there also. Hence his parents loved him more than their other children. But this love caused him to be the object of an envy, which we must needs not pass by, and upon this the whole story turneth. Yet, at the same time, we learn how that just man was not swayed by any desire to avenge his own sufferings, neither repaid evil for evil. Whence also David saith: "If I have rewarded evil—" (Ps. vii. 5.)[2]

Fifth Responsory.

[3] When Joseph came into the land of Egypt, he heard a language that he understood not; his hands were burdened with labour; [4] and his tongue spake wisdom among princes.

Verse. [5] Whose feet they hurt with fetters; the iron entered into his soul, until the time that his word came—

Answer. And his tongue spake wisdom among princes.

Sixth Lesson.

IN what would Joseph have been worthy to be chosen before others, if he had harmed them which harmed him, and loved them which loved him? For this do many do. But it is a wonder if one do that which the Saviour teacheth, and love his enemy. Well, then, may we wonder at him who did this before the Gospel came; who, being injured, spared; being assailed, forgave; being sold, returned no evil; but repaid insult with favour. We, from the Gospel, have been taught to do all this, and we cannot. Let us also, then, learn how that there was envy even among some of the holy [Patriarchs], that we may follow the example of the patience [wherewith others of them bore it;] and let us feel that they were not men of another and higher nature than ours, but only more heedful; that they were not sinless, but that they repented. But if the passion of envy scorched even some of the holy race, how much more need is there for the sinful to take heed lest it set fire to them?

Sixth Responsory.

[6] Think on me when it shall be well with thee, and make mention of me unto Pharaoh, that he may bring me out of this prison. For I was stolen away; and here have I done noth-

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[1] xxxvii. 29-33.

[2] Viz., "I have not rewarded evil," &c. St Ambrose seems to have understood the sense of the words of David to be—"If I have rewarded evil unto them that rewarded [evil unto] me."

[3] Ps. lxxx. 6, 7.

[4] Ps. xlviii. 4; civ. 22; cxviii. 46.

[5] Ps. civ. 18.

[6] xl. 14, 15, 13.

ing, that they should put me into the dungeon.

Verse. For yet three days, and then Pharaoh shall remember thy service, and restore thee unto thy place; then think of me—

Answer. And make mention of me unto Pharaoh, that he may bring me out of this prison.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For I was stolen away; and here have I done nothing, that they should put me into the dungeon.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 14.)

AT that time: JESUS was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake; and the people wondered. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iv. *c.* 48 *on Luke* xi.)

We read in Matthew (xii. 22) that the devil, by which this poor creature was possessed, was not only dumb, but also blind; and that, when he was healed by the Lord, he saw as well as spake. Three miracles, therefore, were performed on this one man; the blind saw, the dumb spake, and the possessed was delivered. This mighty work was then indeed wrought carnally, but it is still wrought spiritually in the conversion of believers, when the devil is cast out of them, so that their eyes see the light of faith, and the lips, that before were dumb, are opened that their mouth may show forth the praise of God.

"But some of them said: He casteth out devils through Beelzebub, the chief of the devils." These some were not of the multitude, but liars among the Pharisees and Scribes, as we are told by the other Evangelist (24.)

Seventh Responsory.

[1] We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us.

Verse. And Reuben answered his brethren, saying: Spake I not unto you, saying: Do not sin against the child; and ye would not hear?

Answer. Therefore is this distress come upon us.

Eighth Lesson.

WHILE the multitude, who were less instructed, wondered ever at the works of the Lord, the Pharisees and Scribes, on the other hand, denied the facts when they could, and when they were not able, twisted them by an evil interpretation, and asserted that the works of God were the works of an unclean spirit.

"And others, tempting Him, sought of Him a sign from heaven." They would have had Christ either to call down fire from heaven like Elias, (4 Kings i. 10,) or, like Samuel, (1 Kings vii. 10,) to have made thunder roll, and lightning flash, and rain fall at midsummer. And yet and if he had so done, they had been still able to explain away these signs also, as being the natural result of some unusual, though, till that moment, unremarked state of the atmosphere. O thou, who stubbornly deniest that which thine eye seeth, thine hand holdeth, and thy sense perceiveth, what wilt thou say to a sign from heaven? In good sooth, thou wilt say that the magicians in Egypt also wrought divers signs from heaven. (Ex. vii., viii.)

Eighth Responsory.

And Reuben answered his brethren, saying: Spake I not unto you, saying: Do not sin against the child; and ye would not hear? Behold, his blood is required.

Verse. We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear.

Answer. Behold, his blood is required.

Ninth Lesson.

"BUT He, knowing their thoughts, said unto them: Every kingdom divided against itself is brought to desolation, and an house divided against an house falleth." He answered not their words, but their thoughts; as though He would compel them to believe in the power of Him Who seeth the secrets of the heart. But if every kingdom divided against itself is brought to desolation, then have not the Father, the Son, and the Holy Ghost a divided kingdom, since His is a kingdom that, without all contradiction, shall never be brought to desolation by any shock, but abideth unchanged and unchangeable for ever.

"If Satan also be divided against himself, how shall his kingdom stand? Because ye say that I cast out devils by Beelzebub." In saying this, He sought to draw from their own mouth a confession that they had chosen for themselves to be part of that devil's kingdom, which, if it be divided against itself, cannot stand.

Ninth Responsory.

Jacob lamented for his two sons, saying: Woe is me; I am bereaved of Joseph, for he is not; and afflicted because of Benjamin, because he is taken away for bread. I pray the King of heaven in my distress, that He may make me to see them yet again.

Verse. And Jacob cast him down upon his face upon the ground, and wept sore; and he prayed, saying—

Answer. I pray the King of heaven in my distress, that He may make me to see them yet again.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I pray the King of heaven in my distress, that He may make me to see them yet again.

LAUDS.

First Antiphon. O Lord, do good in Thy good pleasure * unto Zion; to build the walls of Jerusalem.

Psalm L.

Have mercy upon me, &c., (*p.* 49.)

Second Antiphon. The LORD is on my side; * I will not fear: what can man do unto me?

Psalm CXVII.

O give thanks, &c., (*p.* 21.)

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[1] xlii. 21, 22.

Third Antiphon. God be merciful * unto us, and bless us.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. [1] The fire forgat his strength * that Thy children might be delivered therefrom.

The Song of the Three Holy Children, (*p.* 14.)

Fifth Antiphon. Praise God, O ye sun and moon, * for His Name alone is exalted!

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*p.* 15.)

Chapter. (Eph. v. 1.)

BRETHREN, be ye followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet-smelling savour.

Hymn and Verse and Answer as on the First Sunday (*p.* 265.)

Antiphon at the Song of Zacharias. When a strong man armed keepeth his palace, * his goods are in peace.

Prayer throughout the Office.

WE beseech Thee, Almighty God, look upon the hearty desires of Thy humble servants, and stretch forth the right hand of Thy Majesty, to be our defence against all our enemies. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. When JESUS had cast out the devil, * the dumb spake, and the people wondered.

TERCE.

Antiphon. If I with the finger of God * cast out devils, no doubt the kingdom of God is come upon you.

Chapter from Lauds.

SEXT.

Antiphon. He that gathereth not with Me scattereth, * and he that is not with Me is against Me.

Chapter. (Eph. v. 5.)

FOR this know ye, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

NONE.

Antiphon. When the unclean spirit * is gone out of a man, he walketh through dry places, seeking rest, and finding none.

Chapter. (Eph. v. 8.)

FOR ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light: for the fruit of the Spirit is in all goodness, and righteousness, and truth.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on the First Saturday (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. A certain woman of the company lifted up her voice and said: * Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But JESUS said unto her: Yea, rather, blessed are they that hear the word of God, and keep it.

After Vespers are said the Vespers of the Dead.

Monday.

Second Day.

MATTINS.

Hymn as on the First Sunday (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iv. 23.)

AT that time: JESUS said unto the Pharisees: Ye will surely say unto Me this proverb: Physician, heal Thyself. Whatsoever we have heard done in Capernaum, do also here in Thy country. And so on.

Homily by St Ambose, Bishop [of Milan.] (*Bk.* iv. *on Luke* iv.)

Here we have a display of a spite not very common. Their hatred of Christ, and their desire to find grounds for that hatred in what in Him appealed for their love, had made them forget their local friendliness to a fellow-citizen. By this example as well as by God's declaration, thou mayest learn that thou wilt wait in vain to be holpen of His mercy, whilst thou art envious of the spiritual good of thy neighbour. Yea, the Lord turneth Him away from the envious, and will not show the mighty works of His power to such as are bitter against His gifts to others. The example of Himself which God hath been pleased to set before us is that of His doings in the Flesh, and it is by these His doings which He suffered to be seen, that we are taught touching those which are unseen.

First Responsory.

[2] Take hence presents with you, and go unto the lord of the land, and when ye be come into his presence, bow yourselves to him to the earth. And my God give you mercy before the man, that he may send away again this your brother, and him which he keepeth in ward.

Verse. Take of the best fruits of the land in your vessels, and carry down the man a present.

Answer. And my God give you mercy before the man, that he may send away again this your brother, and him which he keepeth in ward.

Second Lesson.

THE Saviour then doth not lightly excuse Himself that He had wrought none of His mighty works in His own country, lest perchance any should thence learn to think lightly of our duty to love our Fatherland. Neither was it possible that He Who loved all, should not love His own countrymen; they it was who failed in that love because of their very envy.

“I tell you of a truth, many widows

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[1] Cf. Wisdom xvi. 23.

[2] Cf. xliii. 11-14.

were in Israël in the days of Elias." The days of Elias—not that the said days belonged to Elias, but either because those were the days when Elias lived and worked; or, else, this is a mystic phrase, meaning that Elias by his works made many souls to awake spiritually from the night of sin to the day of grace, and turn to the Lord. In this latter sense that holy Prophet was a mean whereby heaven was opened to such as looked to the eternal and mysterious things of God, and again was shut, (and there was a famine,) when there were no means of knowing God through outward ordinances. This subject, however, I have treated before at full length, when I was writing on the subject of widows.

Second Responsory.

[1] Is this your younger brother, of whom ye spake unto me? God be gracious unto thee, my son. And he made haste, and entered into the house, and wept there, for his tears brake forth, and he could not refrain himself.

Verse. And Joseph lifted up his eyes, and saw his brother Benjamin, and his bowels yearned upon his brother.

Answer. And he made haste, and entered into the house, and wept there, for his tears brake forth, and he could not refrain himself.

Third Lesson.

"AND many lepers were in Israël in the days of Eliseus the Prophet, and none of them was cleansed, saving Naaman the Syrian." By these words of the Lord our great Physician, we are plainly taught and urged to put our trust in the Adorable God, since we see that none was healed, or cleansed from bodily plague-spots, save him who took a religious means to regain health. For the blessings of God are not given to them who close their eyes in sleep, but to them that look to Him. We have remarked in our other book, (alluded to above,) that the widow to whom Elias was sent was a type of the Church. And next after [the mention of the type of] the Church cometh meetly the [mention of him who was a type of the Gentile] people, [her converts.][2] Yea, the Gentiles were a people foreigners by birth, leprous, and covered with plague-spots, till they were baptized in the stream [of the] mystic [Jordan;] but from the sacramental waters they rise, lepers no more, but cleansed in body and soul, a glorious virgin Church, not having spot, or wrinkle, or any such thing. (Eph. v. 27.)

Third Responsory.

[3] Joseph said unto his eleven brethren: I am Joseph whom ye sold into Egypt; is our father yet alive, the old man of whom ye spake unto me? Go, bring him down unto me, that he may live.

Verse. For these two years hath the famine been in the land; and yet there are five years, in the which there shall neither be earing nor harvest.

Answer. Go, bring him down unto me, that he may live.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go, bring him down unto me, that he may live.

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. Amen I say unto you, * No Prophet is accepted in his own country.

Prayer.

O LORD, we beseech Thee mercifully to shed abroad Thy grace into our hearts, that we who are now denying carnal meats to our bodily cravings, may have power likewise to withhold from the same all yielding to the deathful lusts of sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. But JESUS, * passing through the midst of them, went His way.

Prayer.

LET our help, O Lord, be in Thy mercy, that we over whom Thy wrath doth most justly hang because of our sins, may in all dangers worthily be shielded by Thy protection and delivered by Thy salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday.

Third Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 15.)

AT that time: JESUS said unto His disciples: If thy brother shall trespass against thee, go and tell him his fault between thee and him alone. And so on.

Homily by St Austin, Bishop [of Hippo.] (*16th Sermon on the Words of the Lord, vol.* x.)

Why tell him his fault? Because he hath made thee smart by trespassing against thee? God forbid. If thou tell him his fault because thou lovest thyself, thou dost nothing. But if thou tell it him because thou lovest him, then dost thou do exceeding well. Hear now, in the words of the Gospel itself, for love of whom thou oughtest to do it, of thyself, or of him. The Lord saith: "If he shall hear thee, thou hast gained thy brother." Therefore it behoveth thee to do it for his sake, that thou mayest gain him; since, if thou so do, haply thou mayest gain him; whereas, if thou do it not, he may haply perish. Why then are there so many who reckon lightly of a trespass against their brother, and say: I have done no great offence, for I have trespassed only against my fellow man? Deem it not light; thou hast trespassed, though it be against thy fellow man.

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[1] xliii. 29, 30.

[2] Translated directly from the works of the Saint, which give the following:—"Diximus, in viduâ illâ, ad quam Elias directus est, typum ecclesiæ præmissum. Populus ecclesiam congruit ut sequatur, (*i.e.*, congruit ut populus ecclesiam sequatur.) Populus ille ex alienigenis congregatus, populus ille ante leprosus," &c. In the printed text of the Breviary the passage has got corrupted thus:—"Diximus, in viduâ illâ, ad quam Elias directus est, typum ecclesiæ præmissum. *Populus ecclesiam congregavit, ut sequatur populus ille ex alienigenis congregatus.* Populus ille ante leprosus," &c.

[3] xlv. 4, 6; xliii. 27.

First Responsory.

[1] They told Jacob, saying: Thy son Joseph is yet alive, and he is governor over all the land of Egypt; and, when he heard it, his spirit revived, and he said: It is enough; I will go, and see him before I die.

Verse. And when Jacob heard that his son yet lived, he was as one that awakeneth from a deep sleep, and said—

Answer. It is enough; I will go, and see him before I die.

Second Lesson.

WOULDEST thou know that thy trespass against thy brother hath destroyed thee? If he against whom thou hast trespassed tell thee thy fault between himself and thee alone, and thou hear him, he hath gained thee. Gained thee! And what signify those words, if it be not that thou, if thou be not gained, shalt perish? For if thou shouldest not otherwise perish, in what sense can he be said to gain thee? Therefore let no man deem it a light thing when he trespasseth against his brother. For the Apostle Paul saith in a certain place: "When ye sin so against the brethren, and wound their weak conscience, ye sin against Christ." (1 Cor. viii. 12.) We are all members of Christ. How dost thou not trespass against Christ, which trespassest against one of His members?

Second Responsory.

When Joseph came, &c., (*p.* 288.)

Third Lesson.

LET no man therefore say: I have not trespassed against God, but only against my brother; that is, I have trespassed against my fellowman; and so the sin is light, if any at all. And perchance thou wilt argue that it is light, because it is quickly mended; thou hast trespassed against thy brother, but thou canst make satisfaction, and be right again; thou hast done the deadly thing quickly, and quickly canst thou find a remedy. O my brethren, which of us can hope for the kingdom of heaven, when we remember that the Gospel saith: "Whosoever shall say to his brother: Thou fool: shall be in danger of hell fire?" (Matth. v. 22.) It is a thought full of dread; but, lo! the remedy—"If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." God is not wroth that thou tarry or ever thou offer thy gift; for God seeketh thyself more than thy gift.

Third Responsory.

Think on me, &c., (*p.* 288.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the first Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. If two of you shall agree on earth * as touching anything that they shall ask, it shall be done for them of My Father, saith the Lord.

Prayer.

GRACIOUSLY hear us, O Almighty and merciful God, and in Thy goodness enable us to reap the fruit of this our healthful Fasting. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. Where two or three are gathered together in My Name, * there am I in the midst of them, saith the Lord.

Prayer.

O LORD, shield us by Thy protection, and keep us ever from all iniquity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Wednesday.

Fourth Day.

Before Mattins are said the Gradual Psalms.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xv. 1.)

AT that time: There came to JESUS Scribes and Pharisees which were of Jerusalem, saying: Why do Thy disciples transgress the tradition of the elders? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* ii. *Comm. on Matth.* xv.)

The stupidity of the Pharisees and Scribes is something extraordinary. They rebuke the Son of God because He doth not observe the traditions and commandments of men: "for they wash not their hands when they eat bread." It behoveth us to cleanse, not the hands of the body, but the hands of the soul, namely, our works, that we may do the commandments of God.

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[1] xlv. 26-28.

"But He answered and said unto them: Why do ye also transgress the commandment of God by your tradition?" He meeteth here their false accusation by a true. 'How,' saith He, 'do ye, who pass over the commandments of God, in order to keep to the traditions of men, hold that My disciples are to be rebuked, because they deem the tradition of the elders of little moment in comparison with the doing of what they know to be the Laws of God?'

First Responsory.

We are verily guilty, &c., (*p.* 289.)

Second Lesson.

"FOR God commanded, saying, Honour thy father and mother; and, He that curseth father or mother, let him die the death." But ye say: "Whosoever shall say to his father or his mother: It is a gift, by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free." The word "honour" is used in Scripture, not so much in the sense of paying salutations and services, as in that of giving alms and gifts. "Honour widows," saith the Apostle, "which are widows indeed." (1 Tim. v. 3.) And here honour signifieth support. So again, (17, 18): "Let the Priests that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith: 'Thou shalt not muzzle the ox that treadeth out the corn:' and: 'The labourer is worthy of his reward.'"

Second Responsory.

And Reuben answered, &c., (*p.* 289.)

Third Lesson.

THE Lord being mindful of the helplessness, or age, or poverty of parents, had commanded their children to honour them even by giving them the necessaries of life. The Scribes and Pharisees, scrupling not to make of none effect this most benign law, and bringing in ungodliness under the very form of godliness, taught, for the benefit of unnatural children, that if any one vowed to God, Who is our very Father in heaven, whatsoever he was bound to give to his parents, the duty of discharging his debt to his heavenly Father ought to come before that which he owed to his earthly father; or, at least, that parents in such case incurred the guilt of sacrilege by taking for themselves what they knew had been made a gift to God. And so parents were left unsuccoured, and the offerings of such children, under pretence of being given to God and His temple, became the gain of the Priests.

Third Responsory.

Jacob lamented, &c., (*p.* 289.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. Hear and understand * the traditions which the Lord hath given unto us.

Prayer.

GRANT unto us, O Lord, we beseech Thee, that we, being purged by healthful Fasting, and mortified to all sinful lusts, may the more speedily obtain of Thee forgiveness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. To eat * with unwashen hands, defileth not a man.

Prayer.

GRANT unto us, we beseech Thee, O Almighty God, that we who seek the shelter of Thy protection, being defended from all evils, may serve Thee in peace and quietness of spirit. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Thursday.

Fifth Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iv. 38.)

AT that time: JESUS arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* iv. *on Luke* iv.)

Behold here how long-suffering is the Lord our Redeemer! Neither moved to anger against them, nor sickened at their guilt, nor outraged by their attacks, did He leave the Jews' country. Nay, forgetting their iniquity, and mindful only of His mercy, He strove to soften their hard and unbelieving hearts, sometimes by His teaching, and sometimes by freeing some of them, and sometimes by healing them. St Luke doth well to tell us first of the man who was delivered from an unclean spirit, and then of the healing of a woman. The Lord indeed came to heal both sexes, but that must be healed first which was created first, and then must not she be passed by whose first sin arose rather from fickleness of heart than from depraved will.

First Responsory.

And when his brethren, &c., (*p.* 287.)

Second Lesson.

THAT the Lord began to heal on the Sabbath-day showeth in a figure how that the new creation beginneth where the old creation ended. It showeth, moreover, that the Son of

God, Who is come not to destroy the law but to fulfil the law, (Matth. v. 17,) is not under the law, but above the law. Neither was it by the law, but by the Word, that the world was created, as it is written: "By the Word of the Lord were the heavens made." (Ps. xxxii. 6.) The law, then, is not destroyed, but fulfilled, in the Redemption of fallen man. Whence also the Apostle saith: "Put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and put on the new man, which after God is created in righteousness and true holiness." (Eph. iv. 22.)

Second Responsory.

Judah said, &c., (*p.* 287.)

Third Lesson.

IT was well that He began to heal on the Sabbath, that He might show Himself to be the Creator, weaving in one with another of His works, and continuing that which He had already begun, even as a workman, being to repair an house, beginneth not to take down that which is old from the foundations, but from the roof. Thus doth the Lord begin to lay to His hand again, in that place whence last He hath lifted it; then He beginneth with things lesser, that He may go on to things greater. Even men are able to deliver other men from evil spirits, albeit with the word of God: to command the dead to rise again is for God's power alone.[1] Perchance, also, this woman, the mother-in-law of Simon and Andrew, was a type of our nature, stricken down with the great fever of sin, and burning with unlawful lusts after divers objects. Nor would I say that the passion which rageth in the mind is a lesser fire than that fever which burneth the body. Covetousness, and lust, and uncleanness, and vain desires, and strivings, and anger—these be our fevers.

Third Responsory.

They drew up Joseph, &c., (*p.* 288.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. And devils also came out of many, * crying out and saying: Thou art Christ the Son of God. And He, rebuking them, suffered them not to speak, for they knew that He was Christ.

Prayer.

[2] PRAISE be to Thee, O Lord, for the blessed and solemn victory of Thine holy servants Cosmas and Damian, whereby Thou, in Thine unspeakable Providence, wast pleased to give unto them everlasting glory, and unto us a shield and succour. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

On the morrow we commemorate the Five Most Holy Wounds of our Lord Jesus Christ.

Prayer as above at Terce, Sext, and None.

Fourth Friday in Lent.

Office in honour of the Five Most Holy Wounds of our Lord JESUS Christ.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Ps. cxv. I believed, &c., (*p.* 105.)

Ps. cxix. In my distress, &c., (*p.* 105.)

Ps. cxxxix. Deliver me, O Lord, &c., (*p.* 112.)

Ps. cxl. Lord, I cry unto Thee, &c., (*p.* 112.)

Ps. cxli. I cried unto the Lord, &c., (*p.* 113.)

Hymn.[3]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.[4]

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence[5] would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.[6]

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

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[1] Divinæ solius est potestatis—and yet Scripture attributes this miracle to divers saints under both covenants.

[2] On this day the "station" at Rome is in the Church of SS. Cosmas and Damian. It is not, however, the day of their martyrdom, which the Martyrology distinctly declares to be Sept. 27, when their Feast occurs. The "beata solemnitas" here spoken of must therefore be understood of their victory itself. Cf. Cant. iii. 11, "the day of his espousals, the day of the gladness of his heart."

[3] Hymn by Venantius Fortunatus, translated by the late Dr Neale.

[4] The Cross, as the mystic "tree of life," (Gen. ii. 9,) is here set by the poet in antithesis to the tree of the knowledge of good and evil, "whose mortal taste Brought death into the world and all our woe." The present translator has taken the liberty to substitute "tree" for "wood," as a translation of "lignum,"—as more conformable to our common phraseology, and used by Dr Neale himself in the "Royal Banners."

[5] *I.e.*, from trees.

[6] The poem is here abruptly broken off, the rest being sung at Lauds.

Verse. [1] They shall look upon Him Whom they have pierced.
Answer. And they shall mourn for Him, as one mourneth for the death of the first-born.

Antiphon at the Song of the Blessed Virgin. While as the Only-begotten Son of God hung upon the Cross, and was mocked of all, His Virgin Mother Mary worshipped him in her sorrow as very God and Man.

Commemoration of the Week-day.

Antiphon. All they that had any sick brought them unto Jesus, and He healed them.
Verse. God hath given His Angels charge over Thee.
Answer. To keep Thee in all Thy ways.

Prayer.

LORD, we beseech Thee that Thine heavenly Peace-Offering may so effectually work for all Thy people, which are now bowing themselves down before Thee, that they may ever continue in meek obedience to Thy commandments. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ Who was nailed to the Cross, pierced with five Wounds, * Him, O come, let us worship!

Hymn as at Vespers, (p. 294.)

FIRST NOCTURN.[2]

First Antiphon. Who is This That cometh from Edom, with dyed garments from Bozrah?

Ps. x. In the LORD put I, &c., (*p.* 5.)

Second Antiphon. Wherefore art Thou red in Thine apparel, and Thy garments like their's that tread in the wine-fat?

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Third Antiphon. I have trodden the wine-press alone, and of the people there was none with Me.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Verse. [3] They pierced My Hands and My Feet.
Answer. They have told all My Bones.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

WHO hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid as it were his face from us; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

First Responsory.

[4] God hath made us acceptable in His beloved Son, in Whom we have redemption through His Blood, for the remission of sins.
Verse. [5] Behold, the fulness of the time was come wherein God sent forth His Son into the world.
Answer. In Whom we have redemption through His Blood, for the remission of sins.

Second Lesson.

ALL we, like sheep, have gone astray; we have turned every one to his own way: and the LORD hath laid on him the iniquity of us all. He was offered up because he willed it,[6] and he opened not his mouth. He is brought as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the trangression of My people have I stricken him. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the LORD to bruise him; He hath put him to grief.

Second Responsory.

[7] We who sometimes were far off, are made nigh by the Blood of JESUS Christ; for He is our peace, Who hath made both one.
Verse. This is the LORD'S doing, and it is marvellous in our eyes.
Answer. He is our peace, Who hath made both one.

Third Lesson. (lxiii. 1.)

WHO is this that cometh from Edom, with dyed garments from Bozrah? This, that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like their's that tread in the wine-fat? I have trodden the wine-press alone, and of the people there was none with me. I trod them in mine anger, and trampled them in my fury; and their blood is sprinkled upon my garments, and I have stained all my raiment. For the day of vengeance is in mine heart, and the year of my redemption is come. I looked, and there was none to help; I sought, and there was none to uphold.

Third Responsory.

[8] It pleased [the Father] that in the first-born from the dead should all the fulness of the Godhead dwell, and by Him to reconcile all things unto Himself, making peace through the Blood

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[1] Zech. xii. 10.

[2] Antiphons from Isa. lxiii. 1-3.

[3] Ps. xxi. 17. [4] Eph. i. 6, 7. [5] Gal. iv. 4.

[6] Oblatus est quia ipse voluit. The present Hebrew is literally, "He was oppressed and he was afflicted." Jonathan ben Uzziel, "He was required, and he was brought back, and without opening his mouth, he submitted to the mighty of the people." St Jerome thought it meant "He was brought before" [Pilate]. &c.

[7] Eph. ii. 14; Ps. cxvii. 23.

[8] Col. ii. 9; i. 18, 20.

of His Cross, whether they be things in heaven or things in earth.

Verse. He is the Head of the Body of the Church, in all things having the preëminence.

Answer. Making peace through the Blood of His Cross, whether they be things in heaven or things in earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Making peace through the Blood of His Cross, whether they be things in heaven or things in earth.

SECOND NOCTURN.

First Antiphon. They pierced My Hands and My Feet; they have told all My Bones.

Ps. xxi. My God, my God, &c., (*p.* 27.)

Second Antiphon. [1] From the Sole of the Foot even unto the Head there is no soundness in Him.

Ps. lxv. Make a joyful noise, &c., (*p.* 64.)

Third Antiphon. [1] Wounds, and Bruises, and putrefying Sores—they have not been closed, neither bound up, neither mollified with ointment.

Ps. lxxv. In Judah is God known, &c., (*p.* 73.)

Verse. Surely He hath borne our griefs.

Answer. And carried our sorrows.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*Bk. on the Passion, ch.* 41.)

AFTER much mocking by Jews and Gentiles, after much Blood-shedding, JESUS is taken, and His Hands and Feet pierced with hard nails, and so our Saviour, the gentle JESUS, is nailed to the tree of the Cross. Look there, and gaze upon the roses of bloody suffering — how they shine—the marks of that love greater than which hath no man. Suffering and love strive together whether the one shall be more excellent for bloodiness or the other for fieriness.

Fourth Responsory.

[2] JESUS through death destroyed him that had the power of death, that He might deliver them who through fear of death were all their life-time subject to bondage.

Verse. Wherefore in all things it behoved Him to be made like unto His brethren, that he might be merciful.

Answer. That He might deliver them who through fear of death were all their life-time subject to bondage.

Fifth Lesson.

LO with what red flowers doth blossom that noble Vine, our ruddy JESUS! Look if anywhere on His Body thou wilt not find those bloody roses. Look into one Hand and then into the Other, and thou wilt find a rose in Either. Look at one Foot and then at the Other—are They not rosy? Look at the Gash in His Side, and That hath Its rose too—but a rose pink rather than red this time, by reason of the Water; as saith the Evangelist: "One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water."

Fifth Responsory.

[3] By man came death; by Man came also the resurrection of the dead. For as in Adam all have sinned, even so in Christ shall all be made alive.

Verse. At last shall be destroyed the enemy death.

Answer. For as in Adam all have sinned, even so in Christ shall all be made alive.

Sixth Lesson.

The Lesson is taken from the same. (*On the Passion of the Lord.*)

LOOK down, O Lord, Holy Father, from Thy Sanctuary, even from heaven Thy dwelling-place, and behold this Most Holy Oblation Which our Great High Priest, Thine Holy Child, the Lord JESUS doth offer unto Thee for the sins of His brethren; and take not vengeance upon us for the multitude of our iniquities. Know now, O Father, whether this be Thy Son Joseph's coat or no. Alas! an evil beast hath devoured Him, and trampled [Him] in his fury [and stained all] His raiment. Behold, in five places It is rent grievously.[4]

Sixth Responsory.

[5] We see JESUS, [Who was made a little lower than the angels,] for the suffering of death, crowned with glory and honour, that He [by the grace of God] should taste death for every man.

Verse. For it became Him [for Whom are all things, and by Whom are all things,] in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Answer. That He [by the grace of God] should taste death for every man.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That He [by the grace of God] should taste death for every man.

THIRD NOCTURN.

First Antiphon. [6] What are these wounds in Thine Hands?

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Second Antiphon. [6] Those with which I was wounded in the house of My friends.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. [7] My complaint is bitter, and my stroke is heavier than my groaning.

Ps. xcvii. O sing unto the LORD, &c. (*p.* 89.)

Verse. He was wounded for our transgressions.

Answer. He was bruised for our iniquities.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. And so on.

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[1] Isa. i. 6.

[2] Heb. ii. 15, 17.

[3] 1 Cor. xv. 21, 22, 26. Notice the curious divergence from the inspired text, which reads, "In Adam all die, &c."

[4] Cf. Gen. xxxvii. 32, 33; Isa. lxiii. 3.

[5] Heb. ii. 9, 10.

[6] Zech. xiii. 6.

[7] Job xxiii. 2.

Homily by St Cyril, Pope of Alexandria. (*Bk.* xii. *Comment. on John.*)

The brutality of the Jews had already outraged Christ to the full; cruelty had nothing left to desire; and now at the last moment the Most Holy Flesh of Christ suffereth a pain springing naturally from Itself. That Flesh, fevered by many and divers tortures, felt thirst. Great pain hath the property of producing strong thirst, since by some natural law which I cannot explain, it drieth up as by heat the liquids of the body and as it were setteth on fire the inward parts.

Seventh Responsory.

[1] The grace of God is now made manifest by the appearing of our Saviour JESUS Christ, Who hath abolished death, and hath brought life and immortality to light.
Verse. Who hath saved us and called us with His holy calling, according to grace which was given us in Christ JESUS.
Answer. Who hath abolished death, and hath brought life and immortality to light.

Eighth Lesson.

"IT is finished." Jewish outrage against God was finished; the power to inflict torture was finished. What had the Jews left unattempted, or cruelty left undone? Did any pain or insult remain uninflicted? Rightly did He say: "It is finished." But He was come to be the Lord of the dead as well as of the quick, and the hour was now calling Him to go and preach to the imprisoned spirits in the netherworld. He accepted even death for our sakes and bore in His Own Flesh that suffering common to all our nature.[2] When they saw that the Head of JESUS had fallen, and deemed Him to have already given up the Ghost, they held it pains wasted to break His Legs. Howbeit, forasmuch as they were not quite sure that He was dead, they pierced His Side with a spear, and there burst forth Blood mingled with Water, the image and the first-fruits of the mystic Thankoffering and of holy Baptism, for holy Baptism is indeed a thing of Christ and from Christ, and the virtue of the mystic Thankoffering proceedeth unto us from His holy Flesh.

Eighth Responsory.

[3] Thou art worthy, O Lord, to take the book, and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy Blood—
Verse. And hast made us unto our God a kingdom and Priests.
Answer. By Thy Blood.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. By Thy Blood.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to John (iv. 5.)

AT that time: Cometh JESUS to a city of Samaria which is called Sychar: near to the parcel of ground that Jacob gave to his son Joseph. And so on.

Homily by St Austin, Bishop [of Hippo.] (15*th Tract on John.*)

"JESUS, wearied with His journey," —"JESUS, wearied with His journey," —the mysteries are beginning now. It is not for nothing that JESUS is wearied. It is not for nothing that the Mighty One of God is wearied. It is not for nothing that He is wearied Who Himself giveth Rest to all them that are weary and heavy-laden. It is not for nothing that He is wearied Whose absence prostrateth us, and Whose presence maketh us to be strong.

"JESUS, therefore, being wearied with His journey, sat thus on the well: and it was about the sixth hour." There is a depth in all these details—they all have something to say for us to learn. Upon them we gaze. "Knock," saith the Lord, "and it shall be opened unto you." Let us knock then—and, O, may He open to me and to you, even He Who hath spoken to us those words: "Knock, and it shall be opened unto you." (Matth. vii. 7.) It is for thy sake that JESUS was wearied with His journey. We find the strength of JESUS, and we find JESUS weak; yea, strong and weak. Strong, for "In the beginning was the Word, and the Word was with God, and the Word was God: the Same was in the beginning with God." Wouldest thou know again how that the Son of God is strong? "All things were made by Him, and without Him was not anything made that was made"—made without effort. (John i. 1-3.) What then is stronger than He by Whom all things were made without effort? Wouldest thou know His weakness? "The Word was made Flesh and dwelt among us." (14.) Christ, strong, made thee; Christ, weak, redeemed thee. Christ, strong, made all things out of nothing; Christ, weak, so wrought that that that was made perished not. His strength hath made us, and His weakness saved us. He then, being Himself made weak, is strength to all such as are weak, gathering them together, to use His own figure, even as an hen gathereth her chickens under her wings. "O Jerusalem, Jerusalem! how often would I have gathered thy children together, even as an hen gathereth her chickens under her wings, and ye would not!" (Matth. xxiii. 37.) Consider now, my brethren, in what bondage is an hen to her chickens. There is no other bird in whom motherhood is unmistakeable. We watch the sparrows building their nests under our eyes; we see swallows, and storks, and pigeons building theirs every day. But, unless we actually see them in their nests, we know not if they have little ones, or no. But the hen's motherhood is so much a part of herself, that even if at the minute we see not her children the chickens following after her, nevertheless we see by her ways if she be a mother.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Surely He hath borne our griefs * and carried our sorrows.
Second Antiphon. But He was

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[1] 2 Tim. i. 10, 9.

[2] The lesson now stops here.

[3] Apoc. v. 9, 10.

wounded for our transgressions, * He was bruised for our iniquities.

Third Antiphon. [1] The LORD bindeth up the hurt of His people, * and healeth the stroke of their wound.

Fourth Antiphon. [2] Every one that goeth by it shall be astonished * at all the plagues thereof.

Fifth Antiphon. [3] O all ye that pass by! * Behold and see, if there be any sorrow like unto My sorrow!

Chapter. (Isa. liii. 5.)

[CHRIST] was wounded for our transgressions, He was bruised for our iniquities, and with His stripes we were healed.

Hymn.[4]

THIRTY years among us dwelling,
His appointed time fulfilled,
Born for this, He meets His Passion,
For that this He freely willed:
On the Cross the Lamb is lifted,
Where His Life-Blood shall be spilled.

He endured the nails, the spitting,
Vinegar, and spear, and reed;
From that Holy Body broken
Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
By that flood from stain are freed.

Faithful Cross! above all other,
One and only noble Tree!
None in foliage, none in blossom,
None in fruit thy peers may be:
Sweetest wood and sweetest iron!
Sweetest weight is hung on thee.

Bend thy boughs, O tree of glory!
Thy relaxing sinews bend;
For a while the ancient rigour,
That thy birth bestowed, suspend;
And the King of heavenly beauty
On thy bosom gently tend.

Thou alone wast counted worthy
This world's ransom to uphold;
For a shipwrecked race preparing
Harbour, like the ark of old:
With the Sacred Blood anointed
From the smitten Lamb that rolled.

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

Verse. They shall look upon Him Whom they have pierced.

Answer. And they shall mourn for Him as one mourneth for the death of his first-born.

Antiphon at the Song of Zacharias. One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Prayer throughout the Office.

O GOD, Who by the suffering of Thine Only-begotten Son, and the outpouring of His Blood through the Five Wounds, hast made anew the manhood which sin had lost, grant, we beseech Thee, that we who on earth do worship the Wounds Which He received may worthily obtain in heaven the purchase of His Most Precious Blood. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Week-day.

Antiphon. Whosoever drinketh of the water that I shall give him, shall never thirst.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

LORD, we beseech Thee graciously to bless this our Fast, that we who are now outwardly denying meats to our bodies, may have power inwardly to keep our souls fasting from all sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Surely, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Isa. liii. 12.)

[CHRIST] poured out His Soul unto death; and He was numbered with the transgressors; and He bare the sin of many, and made intercession for the transgressors.

TERCE.

Antiphon. But He was wounded, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

They pierced My Hands and My Feet.

Answer. They pierced My Hands and My Feet.

Verse. They have told all My Bones.

Answer. My Hands and My Feet.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They pierced My Hands and My Feet.

Verse. O all ye that pass by!

Answer. Behold, and see My sorrow!

SEXT.

Antiphon. The LORD bindeth up, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. l. 6.)

I HID not my face from shame and spitting; for the Lord GOD will help me; therefore shall I not be confounded.

Short Responsory.

Surely He hath borne our griefs.

Answer. Surely He hath borne our griefs—

Verse. And carried our sorrows.

Answer. Our griefs.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Surely He hath borne our griefs.

Verse. The chastisement of our peace was upon Him.

Answer. And with His stripes we are healed.

NONE.

Antiphon. O all ye, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He was wounded for our transgressions.

Answer. He was wounded for our transgressions.

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[1] Isa. xxx. 26.
[2] Jer. xlix. 17.
[3] Lam. i. 12.
[4] Continuation of the Vespers Hymn.

Verse. He was bruised for our iniquities.

Answer. For our transgressions.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He was wounded for our transgressions.

Verse. He was offered up because He willed it.

Answer. And He opened not His Mouth.

SECOND VESPERS.

All as the First, except the

Antiphon at the Song of the Blessed Virgin. I am your Redemption. * My Hands, which made you, those Hands were pierced with the nails. It was for your sakes that I was scourged, for your sakes that I was crowned with thorns, for your sakes that as I hung, I said: "I thirst"—and, for water, they gave Me vinegar to drink. They gave Me also gall for My meat, and pierced My Side with a spear. I died and was buried, and arose again. I am with you always and am alive for evermore.

Commemoration of the Week-day.

Antiphon. Sir, I perceive that Thou art a prophet: our fathers worshipped in this mountain.

Verse. God hath given His angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we whose trust is under the shadow of Thy wings, may, through the help of Thy power, overcome all evils that rise up against us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday.

The Sabbath.

MATTINS.

Hymn as on the First Sunday, (p. 263.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (viii. 1.)

AT that time: JESUS went unto the Mount of Olives. And early in the morning He came again into the temple. And so on.

Homily by St Austin, Bishop [of Hippo.] (*33rd Tract on John.*)

"JESUS went unto the Mount of Olives"—even unto that fruitful Mount, that anointing Mount, that Mount of Chrism. Where else became it Christ to teach if not on the Mount of Olives? For the word "Christ" is derived from "Chrisma," and "Chrisma" is the Greek for "ointment." He hath anointed us that we may be able to wrestle with the devil.[1]

"And, early in the morning, He came again into the temple; and all the people came unto Him; and He sat down, and taught them"—and no man laid hands on Him, because He was not yet pleased to suffer. And now listen how His enemies tried the Lord's meekness.

First Responsory.

We are verily guilty, &c., (*p.* 289.)

Second Lesson.

"AND the Scribes and Pharisees brought unto Him a woman taken in adultery; and when they had set her in the midst, they say unto Him: Master, this woman was taken in adultery, in the very act. Now, Moses in the law commanded that such should be stoned; but what sayest Thou? This they said, tempting Him, that they might have to accuse Him." Whereof to accuse Him? Had they taken Him in any sin? Or was the woman said to have anything to do with Him?

Second Responsory.

And Reuben answered, &c., (*p.* 289.)

Third Lesson.

WE must understand, my brethren, that there was a wonderful gentleness in the Lord. They knew that He was most mild and most gentle. Of Him indeed it had been said of old time: "Gird Thy sword upon Thy thigh, O most Mighty! In Thy comeliness and Thy beauty go forward, fare prosperously, and reign, because of truth, and meekness, and righteousness." (Ps. xliv. 4, 5.) And He came bringing truth as one that teacheth, meekness as one that delivereth, and righteousness as one that knoweth. Because of these it was that the Prophet declared, in the Holy Ghost, that He was to reign. Whenever He spake, truth shone forth: whenever He spared His enemies, meekness was made glorious. And His enemies, racked with envy and hatred by His truth and His meekness, laid a stumbling-block for His righteousness.

Third Responsory.

Jacob lamented, &c., (*p.* 289.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday, (p. 266.)*

Hymn and Verse and Answer as on the First Sunday, (p. 265.)

Antiphon at the Song of Zacharias. JESUS stooped down, * and wrote on the ground: He that is without sin, let him cast a stone at her.

Prayer.

O ALMIGHTY God, grant, we beseech Thee, that as many as, to afflict the body, do abstain from meats, may, by following after righteousness, fast from sin. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter and Prayer from the following Lauds.

Hymn and Verse and Answer as on the First Saturday, (p. 262.)

Antiphon at the Song of the Blessed Virgin. Woman, hath no man condemned thee? * No man, Lord. Neither do I condemn thee: go, and sin no more.

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[1] The ancient wrestlers had their bodies rubbed with oil.

Mid-Lent Sunday, called also Mothering Sunday, and Rose Sunday.[1]

The Fourth Lord's Day in the Forty Days before Easter.

MATTINS.

Invitatory and Hymn as on the First Sunday, (*p.* 262.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Exodus (iii. 1.)

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the mountain of God, even to Horeb. And the LORD[2] appeared to him in a flame of fire, out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and was not consumed. And Moses said: I will now turn aside, and see this great sight, why the bush is not burned. And when the LORD saw that he turned aside to see, He called unto him out of the midst of the bush, and said: Moses! Moses! And he said: Here am I. And He said: Draw not nigh hither; put off thy shoes from off thy feet; for the place whereon thou standest is holy ground. Moreover He said: I am the God of thy father: the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God.

First Responsory.

The Lord spake unto Moses, saying: Go down now into Egypt, and say unto Pharaoh: Let My people go. And the heart of Pharaoh shall be hardened, that he will not let My people go but by a mighty hand.

Verse. The cry of the children of Israël is come unto Me, and I have seen their affliction: come now, therefore, and I will send thee unto Pharaoh, and thou shalt say unto him—

Answer. Let My people go. And the heart of Pharaoh shall be hardened, that he will not let My people go but by a mighty hand.

Second Lesson.

AND the LORD said: I have surely seen the affliction of My people which are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land, unto a good land and a large, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites. Now, therefore, the cry of the children of Israël is come unto Me, and I have also seen the oppression wherewith the Egyptians oppress them. Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth My people, the children of Israël, out of Egypt.

Second Responsory.

[3] Moses stood before Pharaoh, and said: Thus saith the LORD: Let My people go, that they may hold a feast unto Me in the wilderness.

Verse. The Lord God of the Hebrews hath sent me unto thee, saying:

Answer. Let My people go, that they may hold a feast unto Me in the wilderness.

Third Lesson.

AND Moses said unto God: Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israël out of Egypt? And He said unto him: Certainly I will be with thee; and this shall be a token unto thee that I have sent thee: when thou hast brought forth My people out of Egypt, thou shalt serve God upon this mountain. And Moses said unto God: Behold, when I come unto the children of Israël, and shall say unto them: The God of your fathers hath sent me unto you: and they shall say unto me: What is His Name? what shall I say unto them? And God said unto Moses: I AM THAT I AM.[4] And He said: Thus shalt thou say unto the children of Israël: I AM[5] hath sent me unto you. And God said moreover unto Moses: Thus shalt thou say unto the children of Israël: The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is My Name for ever, and this is My memorial unto all generations.

Third Responsory.

[6] Let us sing unto the LORD, for He hath triumphed gloriously; the horse and his rider hath He thrown into the sea. The LORD is my strength and song, and He is become my salvation.

Verse. The LORD is a man of war; ALMIGHTY[7] is His Name.

Answer. The LORD is my strength and song, and He is become my salvation.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The LORD is my strength, and my song, and He is become my salvation.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of [8] St Basil the Great, Archbishop [of Cæsarea-in-Pontus.] (*1st on Fasting.*)

WE know that it was with and by fasting that Moses went up into the Mount,[9] for he had not dared to go up to that smoking summit, nor to have entered that darkness, except he had been made strong by a Fast. It was with fasting that he received the commandments, written by the finger of God upon tables of stone. Upon the mountain, that Fast made interest with Him Whose law was given unto it; but, below, gluttony was leading the people to the worship of idols and polluting them. It is written: "The people sat down to eat and to drink, and rose up to play." (Ex. xxxii. 6.) That one fit of drunken phrenzy, on the part of the people, made void and of none effect all the toil and patience of the forty days, during the which the servant of God had fasted and prayed unceasingly. To the Fast had been given those tables of stone written on with the finger of God; the Feast's work was to break them, by the hand of the most holy prophet, who deemed a nation of drunkards a nation unmeet to receive law from God.

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[1] So called because on this day the gladness of the Church at the thought of the consequences to her of the atonement causes her to use, if possible, rose-coloured (viz. reddish brown) vestments, &c., instead of purple, as well as the altar to be decorated with flowers, the dalmatic and tunicle to be worn, and the organ played. The observance is a sort of rest in the middle of Lent, and in some places the Fast undergoes a slight modification for a few days. On this day, at Rome, the Pope blesses the Golden Rose, which afterwards remains on the altar during Mass.

[2] Hebrew, "the angel of the LORD." So also the LXX. and Onkelos.

[3] Exod. v. 1.

[4] EGO SUM QUI SUM. Hebrew, EH'YEH ASHER EH'YEH. LXX., I AM HE THAT IS. Onkelos does not dare to attempt a translation, and it is indeed unfathomable; though it is generally understood to express the nature of Him Who alone is Self-existent, Eternal, and Unchangeable.

[5] QUI EST. Hebrew, EH'YEH. LXX., HE THAT IS. Onkelos, untranslated, as before.

[6] xv. 1-3. [7] The Name. [8] June 14.

[9] See the facts referred to throughout, in Ex. xxiv. 12-18; xxxi. 18; xxxii. 1-19.

Fourth Responsory.

[1] Thy way is in the sea, and Thy paths in the great waters. Thou leddest Thy people like a flock, by the hand of Moses and Aaron.

Verse. [2] Thou broughtest them through the Red Sea, and leddest them through much water.

Answer. Thou leddest Thy people like a flock by the hand of Moses and Aaron.

Fifth Lesson.

IN a moment of time, that people, who had by great wonders been taught to worship God, were, by gluttony, dropped back into the cesspool of Egyptian idolatry. The which things if thou wilt consider, thou shalt see that the tendency of fasting is to God-ward, and that that of feasting is to hell-ward. What was it that degraded Esau, and made him a slave to his brother? Was it not that one dish of pottage for which he sold his birthright? (Gen. xxv. 29-34.) Was it not prayer when joined to fasting that gave Samuel to his mother? (1 Kings [Sam.] i. 7, 19.) What made the mighty Samson invincible? Was it not the fast during the which he was conceived in his mother's womb? The fast it was which made him to be conceived; the fast, which fed him; the fast, which made a man of him, even as the Angel of the Lord commanded his mother, saying: "She may not eat of anything that cometh of the vine, neither let her drink wine or strong drink." (Judges xiii. 14.) Fasting is the mother of prophets, the strength and stay of mighty men.

Fifth Responsory.

O Lord, Thou hast overwhelmed in the deep of the sea them which persecuted Thy people, even Thy people which Thou leddest in the pillar of the cloud.

Verse. Thou leddest Thy people like a flock, by the hand of Moses and Aaron.

Answer. Even Thy people, which Thou leddest in the pillar of the cloud.

Sixth Lesson.

IT is fasting which giveth wisdom to lawgivers; fasting which is the trustiest keeper of the soul, and the safest companion for the body. It is fasting which is strength and armour to mighty men; fasting which maketh supple them which run and which wrestle. It is fasting which maketh a man strong to strive against temptation, and which is to godliness as a fenced city; even fasting, whose fellow is soberness, and her work temperance. It is fasting which maketh men to wax valiant in fight; fasting which teacheth to rest in time of peace. Fasting maketh a Nazarite to be holy, and a priest perfect. Without a fast it is unlawful to touch the Sacrifice, not only in that mystic and true worship of God which now is, but also according to the law, in those sacrifices which were offered of old time as figures of the true. It was fasting which opened the eyes of Elias to look upon the visions of GOD, even as it is written, that when he had fasted forty days and forty nights he was in the mount of God, even Horeb, and he was made able, so far as man may be made able, to see God. (3 [1] Kings xix. 8 et seq.) Even so also was Moses in that Mount forty days and forty nights, fasting, at what time he again received the Law. (Ex. xxxiv. 28.) Unless the Ninevites had fasted, both man and beast, herd and flock, they had not escaped from the ruin that hung over them. (Jonah iii. 7-10.) In the wilderness fell some—and who were they? Yea, they were such as lusted after flesh meat. (Num. xi. 33.)

Sixth Responsory.

[3] Moses, the servant of God, fasted forty days and forty nights, to make him meet to receive the Law of God.

Verse. [4] Moses gat him up unto the Lord into Mount Sinai, and he was in the Mount forty days and forty nights.

Answer. To make him meet to receive the Law of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. To make him meet to receive the Law of God.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 1.)

AT that time: JESUS went over the Sea of Galilee, which is the sea of Tiberias. And a great multitude followed Him, because they saw His miracles which He did on them that were diseased. And so on.

Homily by St Austin, Bishop [of Hippo.] (*24th Tract on John.*)

The miracles which our Lord JESUS Christ did were the very works of God, and they enlighten the mind of man by mean of things which are seen, that he may know more of God. God is Himself of such a Substance as eye cannot see, and the miracles, by the which He ruleth the whole world continually, and satisfieth the need of everything that He hath made, are by use become so common, that scarce any will vouchsafe to see that there are wonderful and amazing works of God in every grain of seed of grass. According to His mercy He kept some works to be done in their due season, but out of the common course and order of nature, that men might see them and be astonished, not because they are greater, but because they are rarer than those which they lightly esteem, since they see them day by day.

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[1] Ps. lxxvi. 20.

[2] Wisd. x. 18.

[3] Exod. xxxiv. 28.

[4] Exod. xxiv. 18.

Seventh Responsory.

[1] After that the Lord had looked upon him, the face of Moses shone. And when the elders saw that his face shone, they marvelled and were sore afraid.

Verse. And when he came down from Mount Sinai with the two tables of testimony in his hand, he wist not that his face shone, because that God had spoken with him.

Answer. And when the elders saw that his face shone, they marvelled and were sore afraid.

Eighth Lesson.

FOR it is a greater miracle to govern the whole universe, than to satisfy five thousand men with five loaves of bread; and yet no man marvelleth at it. At the feeding of the five thousand, men marvel, not because it is a greater miracle than the other, but because it is rarer. For Who is He Who now feedeth the whole world, but He Who, from a little grain that is sown, maketh the fulness of the harvest? God worketh in both cases in one and the same manner. He Who of the sowing maketh to come the harvest, is He Who of the five barley loaves in His Hands made bread to feed five thousand men; for Christ's are the Hands which are able to do both the one and the other. He Who multiplieth the grains of corn multiplied the loaves, only not by committing them to the earth whereof He is the Maker.

Eighth Responsory.

[2] Behold, I send My Angel before thee, to keep thee. Beware, and obey My voice; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries; for Mine Angel shall go before thee.

Verse. [3] O Israël, if thou wilt hearken unto Me, there shall no strange god be in thee, neither shalt thou worship any strange god: for I am the LORD.

Answer. Beware, and obey My voice; then I will be an enemy unto thine enemies, and an adversary unto thine adversaries; for Mine Angel shall go before thee.

Ninth Lesson.

THIS miracle, then, is brought to bear upon our bodies, that our souls may thereby be quickened; shown to our eyes, to give food to our understanding; that, through His works which we see, we may marvel at that God Whom we cannot see, and, being roused up to believe, and purified by believing, we may long to see Him, yea, may know by things which are seen Him Who is Unseen. Nor yet sufficeth it for us to see only this meaning in Christ's miracles. Let us ask of the miracles themselves what they have to tell us concerning Christ — for, soothly, they have a tongue of their own, if only we will understand it. For, because Christ is the Word of God, therefore the work of the Word is a Word for us.

Ninth Responsory.

[4] Give ear, O My people, to My law: incline your ears to the words of My mouth.

Verse. I will open My mouth in parables: I will utter dark sayings of old.

Answer. Incline your ears to the words of My mouth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Incline your ears to the words of My mouth.

LAUDS.

First Antiphon. Then shalt Thou be pleased * with the sacrifices of righteousness, when Thou hast hidden Thy face from my sins.

Psalm L.

Have mercy, &c., (*p.* 49.)

Second Antiphon. It is better to trust * in the LORD, than to trust in princes.

Psalm CXVII.

O give thanks, &c., (*p.* 21.)

Third Antiphon. Let God, even our own God, bless us; * let God bless us.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. [5] O Lord, Thou art mighty to save * us with a strong hand: deliver us, O our God.

The Song of the Three Holy Children.

Fifth Antiphon. Kings of the earth, * and all people, praise God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*p.* 15.)

Chapter. (Gal. iv. 22.)

BRETHREN, It is written that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman was born after the flesh: but he of the free woman was by promise; which things are an allegory.

Hymn and Verse and Answer as on the First Sunday (*p.* 265.)

Antiphon at the Song of Zacharias. When JESUS lifted up His Eyes, * and saw a great company come unto Him, He saith unto Philip: Whence shall we buy bread that these may eat? And this He said to prove him; for He Himself knew what He would do.

Prayer.

GRANT, we beseech Thee, Almighty God, that we who for our evil deeds are worthily punished, may, by the comfort of Thy grace, mercifully be relieved. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

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[1] Exod. xxxiv. 29, 30.

[2] Exod. xxiii. 20.

[3] Ps. lxxx. 10.

[4] Ps. lxxvii. 1.

[5] Dan. iii. 17.

PRIME.

Antiphon. And JESUS took the loaves, * and when He had given thanks, He distributed to them that were set down.

TERCE.

Antiphon. With five loaves and two fishes * did the Lord satisfy five thousand men.

Chapter from Lauds.

SEXT.

Same Antiphon as at Terce.

Chapter. (Gal. iv. 27.)

REJOICE, thou barren, that bearest not, break forth and cry, thou that travailest not; for the desolate hath many more children than she which hath an husband.

NONE.

Antiphon. Then those men, * when they had seen the miracle that JESUS did, said within themselves: This is of a truth that Prophet that should come into the world.

Chapter. (Gal. iv. 31.)

SO then, brethren, we are not children of the bond-woman, but of the free: in the liberty wherewith Christ hath made us free.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on the First Saturday, (p. 262.)

Antiphon at the Song of the Blessed Virgin. And JESUS went up into a mountain, * and there He sat with His disciples.

After Vespers are said the Vespers of the Dead.

Monday.

Second Day.

MATTINS.

Hymn as on the First Sunday, (p. 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (ii. 13.)

AT that time: The Jews' Passover was at hand: and JESUS went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves. And so on.

Homily by St Austin, Bishop [of Hippo.] (*10th Tract on John.*)

What hear we now, my brethren? Behold, that temple was still but a figure, and the Lord drove out therefrom all them that sought their own, even them that were come to deal in merchandise. And what was it that they sold there? Only such things as were needful to men for the sacrifices that then were. For your love knoweth that, because of that people's carnal-mindedness and the stoniness of their heart, there were commanded unto them such sacrifices as these, thereby to hold them back from idolatry: and there, according, they offered up oxen, and sheep, and doves. This ye have read, and know.

First Responsory.

[1] When ye be gone over Jordan, there shall ye build an altar unto the LORD, of whole stones; ye shall not lift up any iron tool upon them; and ye shall offer burnt-offerings thereon, and peace-offerings, unto your God.

Verse. When ye shall pass over [Jordan] unto the land which the LORD giveth you, there shall ye build an altar unto the LORD.

Answer. Of whole stones; ye shall not lift up any iron tool upon them; and ye shall offer burnt-offerings thereon, and peace-offerings, unto your God.

Second Lesson.

IT was no great sin, therefore, if they sold in the temple that which was bought to be offered in the temple—and yet He drove them out. If, then, the Lord drove out of His temple them which sold such things as are lawful and right (for to buy and sell is lawful, if only it be done honestly,) and suffered not the house of prayer to be made an house of merchandise, what would He have done if He had found there men drunken?

Second Responsory.

Hear, O Israël, the law of the Lord, and write it in thine heart as in a book; and I will give unto thee a land flowing with milk and honey.

Verse. Take heed therefore, and hearken unto My voice: and I will be an enemy unto thine enemies.

Answer. And I will give unto thee a land flowing with milk and honey.

Third Lesson.

IF the house of God must not be an house of merchandise, must it be an house to drink in? And yet, when we say this, men gnash upon us with their teeth. But we find consolation in remembering that so far we are even as the Psalmist, who saith: "They gnashed upon me with their teeth."[2] (Ps. xxxiv. 16.) Yea, we have also learnt to listen to words that heal us, though, of a verity, the lashes that are made at His word are really made at Christ. "Lashes," saith He, "were heaped upon Me; and they knew not what they did." (15.)[2] He was lashed by the scourges of the Jews, and He is lashed still by the blasphemies of false Christians; they heap lashes upon the Lord their God; and know not what they do. As for us, we will do that which He hath holpen us to do; "But as for me, when they troubled me, my clothing was sackcloth, and I humbled my soul with fasting" (13).[2]

Third Responsory.

[3] As I was with Moses, so I will be with thee, saith the Lord. Be strong and of a good courage, and thou shalt bring My people into a land flowing with milk and honey.

Verse. Fear not, for I am with thee: whithersoever thou goest I will not fail thee, nor forsake thee.

Answer. Be strong and of a good courage, and thou shalt bring My people into a land flowing with milk and honey.

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday, (p. 266.)*

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[1] Deut. xxvii. 4-6.

[2] The quotation is not from the present Latin Version.

[3] Addressed to Joshua. (Josh. i. 5, 6.

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. Thus saith the Lord: * Take these things hence; make not My Father's house an house of merchandise.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who year by year do prayerfully renew the holy observance of this Thy great Fast, may be acceptable in Thy sight, as touching both our bodies and our souls. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. Thus saith the Lord: * Destroy this temple, and in three days I will raise it up. But He spake of the temple of His Body.

Prayer.

O LORD, we beseech Thee graciously to hear our supplications, and evermore help and defend all them to whom Thou hast given the mind to pray. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday.

Third Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (vii. 14.)

AT that time: About the midst of the Feast, JESUS went up into the temple, and taught. And the Jews marvelled. And so on.

Homily by St Austin, Bishop [of Hippo.] (*29th Tract on John.*)

He Who had gone up unto the Feast, "not openly, but as it were in secret," the Same taught, and spake openly, and no man laid hands upon Him. That He had hid Himself, was for example's sake; that He manifested Himself, was to show His power. And when He taught, the Jews marvelled. As seemeth to my mind, they all marvelled, but were not all converted. And wherefore marvelled they? Because many of them knew where He was born, and how He had been brought up. They had never seen Him learn letters; but they heard Him dispute concerning the law, and alledge the testimony of the same, as no man could do who had not read it; and no man can read unless he learn; and therefore they marvelled. But their marvelling was unto the Teacher an occasion for the revealing of higher truth.

First Responsory.

Why go ye about to kill Me, a Man That hath [1] told you the truth? If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?

Verse. [2] Many good works have I wrought among you; for which of those works go ye about to kill Me?

Answer. If I have spoken evil, bear witness of the evil; but if well, why smitest thou Me?

Second Lesson.

FOR when they marvelled and whispered, the Lord said a certain deep thing, yea, a thing worthy of very careful thought and discussion. And what was this thing which the Lord gave for an answer to such as "marvelled that He knew letters, having never learned?" "JESUS answered them and said: My doctrine is not Mine, but His That sent Me." Here is the first depth, for He seemeth in these few words to enunciate a contradiction. He saith not: This doctrine is not Mine—but: "My doctrine is not Mine." If it be not Thine, O Lord, wherefore dost Thou call it Thine? If it be Thine, wherefore sayest Thou that it is not Thine? For Thou sayest: "My doctrine is not Mine."

Second Responsory.

[3] I, even I, the Lord, have led you forty years in the wilderness, and your clothes are not waxen old upon you. I rained down manna upon you from heaven, and ye have forgotten Me, saith the Lord.

Verse. I led you forth out of the land of Egypt, and delivered you from the house of bondage.

Answer. I rained down manna upon you from heaven, and ye have forgotten Me, saith the Lord.

Third Lesson.

LET us then carefully regard what this same holy Evangelist saith in the beginning of his Gospel, and we shall find there wherewith to loose the knot of this difficulty. There it is written: "In the beginning was the Word, and the Word was with God, and the Word was God." (i. 1.) What is the doctrine of the Father but the Word of the Father? If Christ therefore be the Word of the Father, He is the doctrine of the Father. But a Word cannot be of no one, but must needs, if it be a Word, have some one whose word it is. Christ therefore saith that His doctrine is Himself, and therefore not His, forasmuch as He is the Word of the Father. And what hast thou that is so much thine own as thy self? Or what is there that is so little thine own as thyself, if that which thou art is another's?

Third Responsory.

Moses, the servant of God, &c., (*p.* 301.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

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[1] John vii. 20; viii. 40; xviii. 23.

[2] Cf. John x. 32.

[3] Deut. xxix. 5.

Antiphon at the Song of Zacharias. Why go ye about to kill Me, * a Man that hath told you the truth?

Prayer.

O LORD, we beseech Thee that the observance of this holy fast may avail us both to the increase of godliness in our conversation, and the stablishing upon us of the help of Thy mercy. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)
Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. No man laid hands on Him; * because His hour was not yet come.

Prayer.

O LORD, have mercy upon Thy people, and be graciously pleased to grant relief unto the same, who are ever toiling amid the storms of divers tribulations. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Amen.*

Wednesday.

Fourth Day.

Before Mattins are said the Gradual Psalms.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (ix. 1.)

AT that time: As JESUS passed by, He saw a man which was blind from his birth. And His disciples asked Him, saying: Rabbi, who did sin, this man, or his parents, that he was born blind? And so on.

Homily by St Austin, Bishop [of Hippo.] (44*th Tract on John.*)

Dread and wondrous are all the things which our Lord JESUS Christ did, both His works and His words; the works, because He wrought them; the words, because they are deep. If, therefore, we consider the meaning of this work of His, we see that that man which was blind from his birth was a figure of mankind. This spiritual blindness was the consequence of the sin of the first man, from whom we all inherit by birth, not death only, but depravity also. For if blindness be unbelief, and faith, light, whom, when Christ came, did He find faithful? Nay, the Apostle who had himself been born of the race of which the Prophets came, saith: "We also were by nature children of wrath, even as others." (Eph. ii. 3.) And if children of wrath, then children also of vengeance, children of damnation, children of hell. And wherefore so "by nature," unless it were that the sin of the first man had made all his descendants to be born in sin, in that they partook of his nature? If, then, our nature bring sin with it, all men, according to the spirit, are born blind.

First Responsory.

After that the Lord, &c., (*p.* 302.)

Second Lesson.

THE Lord came; and what did He? He set before us a great mystery. "JESUS spat on the ground, and made clay of the Spittle"—for "the Word was made flesh."

"And He anointed the eyes of the blind man with the clay"—but yet that man saw not. He was anointed, indeed, but yet still he saw not.

"And He said unto him: Go, wash in the Pool of Siloam." Now, it was the duty of the Evangelist to impress upon us the name of this Pool, and therefore he saith: "Siloam, which is, by interpretation, Sent." Ye, my brethren, know Who is signified where it is written: "[The sceptre shall not depart from Judah, nor a law-giver from his loins, until] He that shall be Sent [cometh.]" (Gen. xlix. 10.) Yea, He it is, Who, if He had not been sent, we had never been sent loose out of the prison-house of sin. The blind man went his way therefore, and washed his eyes in that Pool, which is, by interpretation, "Sent"—in other words, he was baptized in Christ. When, therefore, he had figuratively been baptized in Him Whom the Father hath Sent into the world "he came seeing." When he was anointed, he was perchance made a figure of a Catechumen.[1]

Second Responsory.

Behold I send, &c., (*p.* 302.)

Third Lesson.

YE have heard this great mystery. Ask of a man:[2] "Art thou a Christian?" He answereth thee: "I am not." Then, if thou ask him: "Art thou a pagan then, or a Jew?" And he still saith unto thee: "Nay"—and thou say: "Art thou then a Catechumen, though not yet one of the faithful?" and he saith: "Yea, a Catechumen"—then there thou seest a man anointed, but not yet washed. With what hath he been anointed? Ask of him, and he will tell thee. Ask of him in Whom he believeth, and, being a Catechumen, he will say: "In Christ." But, behold, I speak before both Faithful and Catechumens. What said I touching the Spittle and the clay? I said: "for 'the Word was made flesh.'" This the Catechumens hear, but it is not enough for them to be anointed; they must make haste to the washing, if they would have their eyes opened.[3]

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[1] Oil (specially blest for that purpose by Bishops on Maundy Thursday, and called from its object the oil of Catechumens) is, of course, still used in so making them, both infants and adults.

[2] The ancient Church, at least in Africa, did not so commonly use infant Baptism as we do. St Augustine himself was made a Catechumen when an infant, and not baptized till his conversion to Catholicism from the heresy which he had embraced as a young man and retained for nine years.

[3] A great deal of doctrine and several formularies as well as privileges were concealed from the Catechumens.

Third Responsory.

Give ear, O My people, &c., (*p.* 302.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. Rabbi, who did sin, this man, or his parents, * that he was born blind? JESUS answered, and said: Neither hath this man sinned, nor his parents; but that the works of God shall be made manifest in him.

Prayer.

O GOD, Who by mean of fasting dost give unto the righteous the reward of their good works, and unto sinners pardon; have mercy upon us, we beseech Thee, and grant that we, humbly confessing our guiltiness, may so be enabled to obtain Thy forgiveness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Joel ii. 17, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Saturday, (*p.* 262.)

Antiphon at the Song of the Blessed Virgin. The Man that is called JESUS * made clay of His Spittle, and anointed mine eyes, and now I do see.

Prayer.

LET Thy merciful ears, O Lord, be open unto the prayers of all them that entreat Thee, and that Thou mayest grant us ever such things as we ask, teach us ever to ask such things as are pleasing in Thy sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Thursday.

Fifth Day.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 11.)

AT that time: JESUS went into a city called Naim; and His disciples went with Him, and much people. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *Comm. on Luke* vii.)

The history which we here read in the Holy Gospel hath for us specially two gracious lessons, the one from the literal, the other from the mystic interpretation thereof. According to the letter then, we see how quickly the compassion of God was aroused by the sorrow of this mother, who was a widow, a widow broken down by nursing her only son, or by the bitterness of her grief for his death. She was a widow also whose worshipful conversation is borne witness to by this, that, "much people of the city was with her." Mystically however, this widow encompassed by the multitude was something more than a poor woman whose tears won from the Lord the resurrection of her young and only son; for she is a type of our holy Mother the Church, who calleth back her young children to life from the pursuit of deathly vanities, and soul-slaying honours, by bidding them look on those tears which she sheddeth for such as they, and which it is unlawful for her to shed for them of whom she knoweth that they will rise again.[1]

First Responsory.

The Lord spake unto Moses, &c., (*p.* 300.)

Second Lesson.

THIS man, then, being dead, was carried out on a bier to the grave by four bearers,[2] even as the sinner is borne to destruction by the four elements of which he is composed. But there was hope in his latter end, from this, that that whereon he was carried was of wood, and wood, albeit it had profited us little before, is become everything to us now since "JESUS touched it," being a figure of that gibbet, the Cross, which was made thereof, and wherefrom salvation floweth unto all people. When, therefore, the horrid bearers of the corpse heard the commandment of God, they stood still, and carried no farther him who was dead through the fatal course of a material nature. And is not our case even as that of the widow's son, when we lie, as it were, lifeless, in our spiritual coffin, that is, in the last bed of our soul's death, consumed by the fever of unbridled lust, or frozen by cold-heartedness, or with our whole manliness sapped by some degrading habit of this earthly body, or starved by a spiritual lockjaw that shutteth our mouth to the bright food of our soul? These, and such as these, are they which carry us out to burial.

Second Responsory.

Moses stood, &c., (*p.* 300.)

Third Lesson.

BUT even at the last hour, when the hope of life hath been utterly extinguished, and the bodies of the dead are lying by the side of the grave, by the word of God those carcases live again, yea, arise and speak. Then doth JESUS deliver the son to his mother, for JESUS calleth him out of the grave, and delivereth him from death. O, what is the grave of the soul but a bad life? Sinner! thy grave is unbelief, and thy throat is a sepulchre! Even so is it written: "Their throat is an open sepulchre," (Ps. v. 11,) whereout breathe their pestilential words. Lo! Christ maketh thee free from that grave! If only thou wilt hear the word of God, thou shalt yet arise from that sepulchre! Yea, though thy sin be exceeding weighty, so that the tears of thine own sorrow cannot wash it away, let thy Mother the Church weep for thee, that longing Mother who weepeth for every one of her children as though he were "the only son of his mother, and she was a widow." Believe me, her spiritual anguish is keen like the anguish of nature, when she seeth her children dead in sin, and carried out to be buried for ever.

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[1] Viz. those "who are fallen asleep in JESUS."

[2] The Greek uses the Plural, not the Dual.

Third Responsory.

Let us sing, &c., (*p.* 300.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. JESUS went into a city called Naim; * and, behold, there was a dead man carried out, the only son of his mother.

Prayer.

O ALMIGHTY God, grant, we beseech Thee, that we who are chastened by this hallowed fast, may be gladdened by holy earnestness, and that as earthly attractions grow dimmer, things heavenly may grow clearer. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology is said,

On the morrow we commemorate the Most Precious Blood of our Lord JESUS Christ.

The same Prayer at Terce, Sext, and None.

Friday.

Sixth Day.

Office in honour of the Most Precious Blood of our Lord JESUS *Christ.*

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.[1]

First Antiphon. Who is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in His apparel?

Second Antiphon. I that speak in righteousness, mighty to save.

Third Antiphon. He was clothed with a vesture dipped in blood, and His name is called "The Word of God."

Fourth Antiphon. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?

Fifth Antiphon. I have trodden the wine-press alone, and of the people there was none with Me.

Chapter and Prayer from Lauds.

Hymn.[2]

FORTH let the long procession stream
And through the streets in order wend;
Let the bright waving line of torches gleam,
The solemn chant ascend.

While we, with tears and sighs profound,
That memorable Blood record,
Which, stretched on His hard Cross, from many a Wound,
The dying JESUS poured.

By the first Adam's fatal sin
Came death upon the human race;
In this new Adam doth new life begin,
And everlasting grace.

For scarce the Father heard from heaven
The cry of His expiring Son,
When in that cry our sins were all forgiven,
And boundless pardon won.

Henceforth, whoso in that dear Blood
Washeth, shall lose his every stain,
And, in immortal roseate beauty robed,
An Angel's likeness gain.

Only, run thou with courage on
Straight to the goal set in the skies;
He Who assists thy course will give thee soon
The everlasting prize.

Father Supreme! vouchsafe that we,
For whom Thine only Son was slain,
And whom Thine Holy Ghost doth sanctify,
May heavenly joys attain. Amen.

Verse. [3] Lord, Thou hast redeemed us by Thy Blood.

Answer. And hast made us unto our God a kingdom.

Antiphon at the Song of the Blessed Virgin. [4] Ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to JESUS the Mediator of the New Covenant, and to the Blood of sprinkling That speaketh better things than that of Abel.

Commemoration of the Week-day.

Antiphon. A great Prophet is risen up among us, and God hath visited His people.

Verse. God hath given His Angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

O GOD, the Teacher and Shepherd of all Thy people, free the same from all sins which do assail them, that so they may ever be pleasing in Thy sight and safe under Thy shelter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ the Son of God hath redeemed us by His Own Blood. * O come, let us worship Him.

Hymn.[5]

HE Who once, in righteous vengeance,
Whelmed the world beneath the flood,
Once again in mercy cleansed it
With the stream of His Own Blood,
Coming from His Throne on high
On the painful Cross to die.

[6] Blest with this all-saving shower
Earth her beauty straight resumed;
In the place of thorns and briars,
Myrtles sprang and roses bloomed:
Flowers surprised the desert waste,
Wormwood lost her bitter taste.

Scorpions ceased; the slimy serpent
Laid his deadly poison by;
Savage beasts of cruel instinct
Lost their wild ferocity;
Welcoming the gentle reign
Of the Lamb for sinners slain.

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[1] Antiphons from Isa. lxiii. 1-3 except the 3rd, which is Apoc. xix. 13.

[2] Sixteenth to eighteenth century, author unknown, translation by the late Rev. Father Caswall.

[3] Apoc. v. 9, 10.

[4] Heb. xii. 22, 24.

[5] Anonymous hymn of eighteenth century translation by the late Rev. E. Caswall.

[6] These two verses are apparently founded on such passages as Isa. xxxv.; xi. 8; Mark xvi. 18, &c.

O the wisdom of the Eternal!
O its depth and height Divine!
O the sweetness of that mercy
Which in JESUS Christ doth shine!
Slaves we were condemned to die,
Our King pays the penalty.

When before the Judge we tremble,
Conscious of His broken laws,
May this Blood in that dread hour,
Cry aloud and plead our cause—
Bid our guilty terrors cease—
Be our pardon and our peace.

Prince and Author of Salvation!
Lord of Majesty Supreme!
JESU, praise to Thee be given
By the world Thou didst redeem!
Who with the Father and the Spirit
Reignest in eternal merit. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. [1] And when eight days were accomplished, for the circumcising of the child, His Name was called JESUS.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Second Antiphon. [2] And being in an agony, He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Third Antiphon. [3] Judas, which had betrayed Him, repented himself, and brought again the thirty pieces of silver, saying: I have sinned, in that I have betrayed the innocent Blood.

Ps. xv. Preserve me, O Lord, &c., (*p.* 7.)

Verse. Lord, Thou hast redeemed us—
Answer. By Thy Blood.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (ix. 11.)

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own Blood, He entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of goats or of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who, through the Holy Spirit, offered Himself without spot to God, purge our conscience from dead works to serve the living God? And for this cause, He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they, which are called, might receive the promise of eternal inheritance.

First Responsory.

[4] JESUS also, that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.
Verse. Ye have not yet resisted unto blood, striving against sin.
Answer. Let us go forth therefore unto Him without the gate, bearing His reproach.

Second Lesson.

FOR where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Wherefore neither the first Testament was dedicated without blood. For when Moses had read every precept of the law to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Second Responsory.

[5] Moses took the blood, and sprinkled all the people, saying: This is the blood of the Testament which God hath enjoined unto you.
Verse. Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.
Answer. Saying: This is the blood of the Testament which God hath enjoined unto you.

Third Lesson. (x. 19.)

HAVING therefore, brethren, boldness to enter into the holiest by the Blood of Christ, by a new and living way which He hath consecrated for us, through the veil (that is to say, His Flesh,) and having an High Priest over the house of God, let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering; (for He is faithful That promised,) and let us consider one another to provoke unto love and to good works.

Third Responsory.

[6] Ye, who sometimes were far off, are made nigh by the Blood of Christ. For He is our Peace, Who hath made both one.
Verse. [7] It pleased [the Father that in Him should all fulness dwell, and,] having made peace through the Blood of His Cross, by Him to reconcile all things unto Himself, [by Him, I say,] whether they be things in earth or things in heaven.
Answer. For He is our Peace, Who hath made both one.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. For He is our Peace, Who hath made both one.

SECOND NOCTURN.

First Antiphon. [8] Pilate, willing to content the people, delivered JESUS, when He had scourged Him, to be crucified.

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[1] Luke ii. 21.
[2] Luke xxii. 44.
[3] Matth. xxvii. 3, 4.
[4] Heb. xiii. 12, 13; xii. 4.
[5] Heb. ix. 19, 20; xi. 28.
[6] Eph. ii. 13, 14.
[7] Col. i. 19, 20.
[8] Mark xv. 15.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 26.)

Second Antiphon. [1] When Pilate saw that he could prevail nothing, he took water, and washed his hands before the multitude, saying: I am innocent of the Blood of this just Person.

Ps. xxix. I will extol Thee, &c., (*p.* 42.)

Third Antiphon. Then answered all the people and said: His Blood be on us, and on our children.

Ps. lxiii. Hear my voice, &c., (*p.* 64.)

Verse. [2] The Blood of JESUS Christ, the Son of God,—
Answer. Cleanseth us from all sin.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Archbishop [of Constantinople.]

WOULDEST thou hear the power of the Blood of Christ? Then let us look at the figure thereof, let us call to mind the old type, and tell the story written in the antient Scriptures. The Egyptians would not let God take away Israël His firstborn,[3] "And Moses said: Thus saith the LORD—About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israël shall not a dog move his tongue, against man or beast; that ye may know how that the LORD hath put a difference between the Egyptians and Israël." (Ex. xi. 4-7.) "Then Moses called for all the elders of Israël, and said unto them: Draw out and take you a lamb according to your families and kill the Passover. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood . . . . and when He seeth the blood upon the lintel and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." (xii. 21-23.) And could the blood of a sheep save a man? Yea, in good sooth; not because it was blood, but because it represented in a figure the Blood of the Lord.

Fourth Responsory.

[4] Pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold—
Verse. But with the Precious Blood of Christ, as of a lamb without spot.
Answer. Ye know that ye were not redeemed with corruptible things, as silver and gold.

Fifth Lesson.

THE statues of monarchs, mindless and speechless images though they be, have sometimes been an helpful refuge to men endowed with soul and reason, not because they are works of the brazier's skill, but because the likeness they bear is a King's. And just so did this unconscious blood deliver the lives of men, not because it was blood, but because it foreshadowed the shedding of the Blood of JESUS. On that night in Egypt, when the destroying Angel saw the blood upon the lintel and on the two side-posts, he passed over the door, and came not in unto the house. Even so now much more will the destroyer of souls flee away when he seeth, not the lintel and the two side-posts sprinkled with the blood of a lamb, but the [5] mouth of the faithful Christian, the living dwelling of the Holy Ghost, shining with the blood of the True Messiah. If the Angel let the type be, how shall not the enemy quail before the Reality? Wouldest thou hear more of the power of that Blood? I am willing. Consider from what source it welleth, from what fountain it springeth. Its fountain is the Heart of the Lord, pierced for us upon the Cross. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him; but when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water," (John xix. 32-34,) whereof the One is a figure of Baptism, and the Other of the Sacrament [of the Altar.][6]

Fifth Responsory.

[7] Ye are bought with a great price, therefore glorify God and bear Him in your body.
Verse. Ye are bought with a price—be not ye the servants of men.
Answer. Glorify God and bear Him in your body.

Sixth Lesson.

ONE of the soldiers with a spear pierced His Side—the veil of the Temple of His Body was rent in twain. (John ii. 19-21, Matth. xxvii. 51.) O how glorious is the treasure that is laid open to me therein! How noble the riches that it is my joy there to have found! Thus was it with the Paschal lamb. The Jews slew the typical sheep, but to me also is it given to know the worth of the thing typified. "One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." I would not, O my hearer, that thou shouldest pass by the depths of such a mystery as this without pausing. I have some mystic and hidden words to say. I have said that that Blood and Water were a figure of Baptism and of the Mysteries [of the Altar.] These are the foundations of the Church, "the washing of regeneration, and renewing of the Holy Ghost." (Tit. iii. 5.) I say [that the Church is founded in these things, whereof the substance came out of the Redeemer's Side, namely,] in Baptism and the Mysteries [of the Altar.] It was therefore out of the Side of Christ that the Church was created, just as it was out of the side of Adam that Eve was raised up to be his bride. (Gen. ii. 21, 22.) This is the reason why Paul saith, no doubt in allusion to the [bride of the Second Adam, even the Holy Church to which we belong, coming, like the bride of the first Adam, out of the] Side [of her Husband]: "We are members of His Body, [of His Flesh,] and of His bones." (Eph. v. 30.) For even as God made the woman Eve out of the rib which He had taken out of the side of Adam, so hath Christ made the Church out of the Blood and Water Which He made to flow for us out of His Own Side.

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[1] Matth. xxvii. 24, 25.

[2] 1 John i. 7.

[3] The description in the Latin is a sort of oratorical paraphrase of the account in the Pentateuch, which I have thought it best to represent by two simple quotations.

[4] 1 Peter i. 17-19.

[5] *I.e.*, probably, as wet from the Eucharistic chalice.

[6] After this comes a passage which I omit, as it relates to a reading in the Gospel of St John, used by St Chrysostom, but rejected by the present Greek and Latin texts.

[7] 1 Cor. vi. 20; vii. 23.

Sixth Responsory.

[1] God commendeth His love toward us, in that, while we were yet sinners, in due time Christ died for us.

Verse. Much more then being now justified by His Blood, we shall be saved from wrath through Him.

Answer. In that, while we were yet sinners, in due time Christ died for us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In that, while we were yet sinners, in due time Christ died for us.

THIRD NOCTURN.

First Antiphon. [2] Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them: Behold the Man!

Ps. lxxiii. O God, why hast Thou, &c., (*p.* 72.)

Second Antiphon. And He, bearing His Cross, went forth into a place called "the place of a Skull," where they crucified Him.

Ps. lxxxvii. O LORD God, &c., (*p.* 82.)

Third Antiphon. [But] when they [came to JESUS, and] saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Ps. xciii. The LORD God to Whom vengeance, &c., (*p.* 84.)

Verse. [3] Christ loved us—

Answer. And washed us from our sins in His Own Blood.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 29.)

AT that time: When JESUS had received the vinegar, He said: It is finished. And He bowed His Head, and gave up the ghost. And so on.

Homily by St Austin, Bishop [of Hippo.] (*120th Tract on John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that he smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance unto the life which is life indeed. That Blood which was shed there was shed for the remission of sins, that Water is the water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . and of every living thing of all flesh shalt thou bring into the ark . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church. Thus was it that the first woman was made from the side of her husband while he slept, and she was called [Eve, which is, being interpreted,] "Life," "because she was the mother of all living." (Gen. iii. 20.) This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the Second Adam bowing His Head, and the deep sleep of death falling upon Him upon the Cross, and He sleepeth, that the Lord God may take a thing out of His side, and may make thereof a wife for Him. O what a death was His, which quickeneth the dead! What is cleaner than His Blood? What more health-giving than His wounding?

Seventh Responsory.

[4] This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.

Verse. [5] In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

Answer. Not by Water only, but by Water and Blood.

Eighth Lesson.

MEN were being held bondsmen to the devil, slaves to evil spirits. But they have been redeemed from that bondage. They had been able to sell themselves, but they were not able to redeem themselves. A Redeemer came and paid the price for them. He shed His Blood, and at that cost bought the world. Ye ask what He bought? Look what He paid, and ye shall see what He bought. Christ's Blood was the price. What is His Blood worth? What, but the whole world? What but all men? They are very unthankful for His redemption, or very proud, who say that It is only precious enough to buy the Africans, or that they themselves are so precious that It was shed only for them. Let there be an end to such conceit, an end to such vain-glory. What He paid, He paid for all.

Eighth Responsory.

[6] God hath predestinated us unto the adoption of children by JESUS Christ, in Whom we have redemption through His Blood.

Verse. The forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us.

Answer. In Whom we have redemption through His Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In Whom we have redemption through His Blood.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

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[1] Rom. v. 8, 9, 6. [2] John xix. 5, 17, 33, 4.

[3] Apoc. i. 5.

[4] 1 John v. 6. [5] Zech. xiii. 1. [6] Eph. i. 5-7.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to John (xi. 1.)

AT that time: A certain man was sick, named Lazarus, of Bethany, the town of Mary, and her sister Martha. And so on.

Homily by St Austin, Bishop [of Hippo.] (*49th Tract on John.*)

Ye remember that in our last reading we learnt how that the Lord "escaped out of the hands" of them which "took up stones to stone Him," "and went away again beyond Jordan, into the place where John at first baptized." (John x. 31, 39, 40.) While, then, the Lord still tarried there, Lazarus was sick at Bethany, which was a town near to Jerusalem. "It was that Mary which anointed the Lord with ointment, and wiped His Feet with her hair, whose brother Lazarus was sick. Therefore his sisters sent unto Him." We know already whither it was that they sent, for we know where JESUS was: "He was gone away again beyond Jordan." "His sisters sent unto Him, saying: Lord, behold, he whom Thou lovest is sick"—in order that, if He so pleased, He might come and free him from his sickness. But JESUS healed not, that He might afterward quicken. What therefore sent his sisters to say? "Lord, behold, he whom Thou lovest is sick"—and no more. They said not: "Come:"—for JESUS loved him; and to tell Him that he was sick was enough. They dared not to say: "Come, and heal him:"—they dared not to say: "Speak the word where Thou art, and it shall be done here." And wherefore should they not have said this if they had the faith which won the Centurion so much praise? He had said: "Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed." (Matth. viii. 8.) But they said none of these things, only: "Lord, behold, he whom Thou lovest is sick"—"It is enough that Thou shouldest know it: Thou art not one that lovest and leavest." But some man will say: "How shall Lazarus be a type of the sinner, and yet the Lord so love him?" Let such an one hear the words of the same Lord, which He said: "I am not come to call the righteous, but sinners." (Matth. ix. 13.) For if God had not loved sinners, He had not come down from heaven to earth. "When JESUS heard that, He said: This sickness is not unto death, but for the glory of God, that the Son of God might be glorified thereby." Such a glorification is no increase of majesty for Him, but of profit for us. He therefore meaneth to say: "This sickness is not unto death, but for the working of a miracle, the which being wrought, if men will thereby believe in Christ, they shall escape the real death." Note especially how the Lord doth in this place declare Himself to be God, as it were by implication, for the sake of some which say that He is not the Son of God.

The hymn "We praise Thee, O God, &c.," *is said.*

LAUDS.[1]

First Antiphon. Who are these * that are arrayed in white robes? And whence came they?

Second Antiphon. These are they which came out of great tribulation, * and have washed their robes [and made them white] in the Blood of the Lamb.

Third Antiphon. Therefore are they before the throne of God, * and serve Him day and night.

Fourth Antiphon. And they overcame the dragon * by the Blood of the Lamb, and by the word of their testimony.

Fifth Antiphon. Blessed are they * that wash their robes in the Blood of the Lamb.

Chapter. (Heb. ix. 11.)

BRETHREN, Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His Own Blood, He entered in once into the Holy Place, having obtained eternal redemption.

Hymn.[2]

HAIL, Holy Wounds of JESUS, hail!
Sweet pledges of the saving Rood!
Whence flow the streams that never fail—
The purple streams of His dear Blood.

Brighter than brightest stars ye show,
Than sweetest rose your scent more rare,
No Indian gem may match your glow,
No honey's taste with yours compare.

Portals are ye to that dear Home,
Wherein our wearied souls may hide.
Whereto no angry foe can come,
The Heart of JESUS Crucified.

What countless stripes our JESUS bore,
All naked left in Pilate's hall,
What copious floods of purple gore
Through rents in His torn garments fall.

His comely brow, O shame and grief,
By the sharp thorny crown is riven,
Through Hands and Feet, without relief
The cruel nails are deeply driven.

But when for our poor sakes He died,
A willing Priest, by love subdued,
The soldier's spear transfixed His Side—
Forth flowed the Water and the Blood.

Beneath the winepress of God's wrath,
To save our souls from endless pains,
Still hour by hour His Blood flows forth
Till not a single drop remains.

Come, bathe you in that healing flood,
All ye who mourn with sin opprest,
Your only hope in JESUS' Blood,
His Sacred Heart your only rest.

All praise to Him, the Eternal Son,
At God's right hand enthroned above,
Whose Blood the world's redemption won,
Whose Spirit seals the gifts of love.
Amen.

Verse. Being justified by the Blood of Christ—

Answer. We shall be saved from wrath through Him.

Antiphon at the Song of Zacharias. The blood shall be to you for a token, saith the Lord, and when I see the Blood I will pass over you, and the plague shall not be upon you to destroy you.[3]

Prayer throughout the Office.

O ALMIGHTY and Everlasting God, Who hast appointed Thine Only-begotten Son to be the Redeemer of the world, and hast been pleased to be reconciled unto us by His Blood, grant us, we beseech Thee, so to use this solemn worship of the price of our salvation, that the Power thereof may here on earth keep us from all things that may hurt us, and the purchase of the same may gladden us for ever hereafter in Heaven. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Antiphons from Apoc. vii. 13-15; xii. 11; xxii. 14.

[2] Translation extracted from the Hymnal Noted.

[3] Ex. xii. 13.

Commemoration of the Week-day.

Antiphon. Our friend Lazarus sleepeth: let us go and awake him out of sleep.[1]

Verse. God hath given His Angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

O GOD, who dost quicken the whole world anew by Thine unspeakable Sacraments, grant, we beseech Thee, that Thy Church may both profit by whatsoever Thou hast ordained touching the things which are eternal, nor be comfortless of such help as is needful unto her touching the things which are temporal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Who are these, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two first sections of* cxviii. *In the Short Responsory, instead of* "Thou That sittest, &c.," *is said,*

Verse. Thou That hast redeemed us by Thy Blood.

Chapter. (Heb. ix. 19.)

MOSES took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying: This is the blood of the Testament which God hath enjoined unto you.

TERCE.

Antiphon. These are they, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Lord, Thou hast redeemed us by Thy Blood.

Answer. Lord, Thou hast redeemed us by Thy Blood.

Verse. Out of every kindred, and tongue, and people.

Answer. By Thy Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Lord, Thou hast redeemed us by Thy Blood.

Verse. The Blood of JESUS Christ, the Son of God—

Answer. Cleanseth us from all sin.

SEXT.

Antiphon. Therefore are they, &c., (*Third Antiphon at Lauds.*)

Chapter. (Heb. ix. 13.)

IF the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who through the Holy Spirit offered Himself without spot to God, purge our conscience from dead works, to serve the living God?

Short Responsory.

The Blood of JESUS Christ, the Son of God, cleanseth us.

Answer. The Blood of JESUS Christ, the Son of God, cleanseth us.

Verse. From all sin.

Answer. Cleanseth us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Blood of JESUS Christ, the Son of God, cleanseth us.

Verse. Christ loved us—

Answer. And washed us from our sins in His Own Blood.

NONE.

Antiphon. Blessed are they, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Christ loved us, and washed us from our sins in His Own Blood.

Answer. Christ loved us, and washed us from our sins in His Own Blood.

Verse. And hath made us unto our God and Father a kingdom and priests.

Answer. In His Own Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Christ loved us, and washed us from our sins in His Own Blood.

Verse. Being justified by the Blood of Christ,—

Answer. We shall be saved from wrath through Him.

SECOND VESPERS.

Same as the First except the following.

Last Psalm.

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 114.)

Verse. We pray Thee therefore, help Thy servants.

Answer. Whom Thou hast redeemed by Thy Precious Blood.

Antiphon at the Song of the Blessed Virgin. This day shall be unto you for a memorial, and ye shall keep it a Feast to the Lord throughout your generations; ye shall keep it a Feast by an ordinance for ever.

Commemoration of the Week-day.

Antiphon. Lord, if Thou hadst been here, Lazarus had not died; behold, by this time he stinketh, for he hath lain in the grave four days already.

Verse. God hath given His Angels charge over Thee.

Answer. To keep Thee in all Thy ways.

Prayer.

GRANT, we beseech Thee, O Almighty God, unto all us who know that we are weak, and who trust in Thee, because we know that Thou art strong, the gladsome help of Thy loving-kindness, both here in time and hereafter in eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] A curious divergence from the words of the inspired text, which are: "I go, that I may awake him &c."

Saturday.

The Sabbath.

MATTINS.

Hymn as on the First Sunday, (*p.* 262.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (viii. 12.)

AT that time: JESUS spake unto the multitudes of the Jews, saying; I am the Light of the world: He that followeth Me, walketh not in darkness; but shall have the Light of life. And so on.

Homily on this passage by St Austin, Bishop [of Hippo.] (34*th Tract on John.*)

I take it that these words of the Lord—"I am the Light of the world"—are sufficiently clear to all men who have eyes which see that Light. At the same time, such men as have no eyes except those which are in their bodies, are surprised to find our Lord JESUS Christ saying, "I am the Light of the world." And that we might not want somebody to say, "Is our Lord JESUS Christ, then, the same sun that riseth and setteth every day?" there have actually been heretics who did say it. The Manichæans believed that that sun which we see with our bodily eyes, and to see which is plain and common to beasts as well as men, was the Lord Christ.

First Responsory.

After that the Lord, &c., (*p.* 302.)

Second Lesson.

BUT the right faith of the Catholic Church damneth such comment, and recogniseth in it a doctrine of devils. And as it is her practice not only to brand errors by the difference of her own Creed, but also to remove them, if possible, by dint of argument, let us take up arms against this falsehood, which hath from the very beginning been the object of the curse of the Holy Church. God forbid that we should believe that our Lord JESUS Christ is this sun whose apparent movement is to rise every day in the East, and set every day in the West; which when we see no more, night cometh over us; and whose rays are sometimes intercepted by clouds: and which hath some law of motion of its own whereby it describeth an orbit.[1] The planet is not the same thing as our Lord JESUS Christ. Our Lord JESUS Christ is not that created sun, but He by Whom that sun was created; for "all things were made by Him, and without Him was not anything made that was made." (John i. 3.)

Second Responsory.

Behold I send, &c., (*p.* 302.)

Third Lesson.

HE is therefore the Light by Whom the material light was made. Him may we love, Him may we long to know, Him may we thirst after; to Him may His own beams one day lead us, and in Him may we so live that we shall never die! For He, even He, and none other, He is that Light, of Whom the Prophet that was given of old time sang in the Psalms, when he said: "For with Thee is the fountain of life, and in Thy Light shall we see light." (Ps. xxxv. 10.) Remember ye likewise what the word of God's ancient saints saith of such Light: "O LORD, Thou preservest man and beast—How excellent is Thy loving-kindness, O God!" (7, 8.)

Third Responsory.

Give ear, &c., (*p.* 302.)

LAUDS.

Chapter from Isa. lviii. 1, *as on the First Monday*, (*p.* 266.)

Hymn and Verse and Answer as on the First Sunday, (*p.* 265.)

Antiphon at the Song of Zacharias. Thus saith the Lord: * He that followeth Me walketh not in darkness, but shall have the Light of life.

Prayer.

O LORD, we pray Thee, that Thy grace may make fruitful the toil of this our godly exercise, since it shall nothing avail us to have fasted, if our Fast be not pleasing in Thy most gracious sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

Before Vespers all Crosses, images, and pictures are covered with purple veils.[2]

VESPERS.

From these Vespers till the Vespers of Low Sunday, both inclusive, the Week-day Commemoration of the Cross is not made, and at and after the Lauds of the Monday in Low Week it is made in the manner peculiar to Easter-tide till the Lauds of the Eve of the Ascension, inclusive, save on Doubles and days within an Octave. Likewise, from these Vespers inclusive, till Lauds of the Monday after Trinity Sunday exclusive, the Common Commemorations of the Blessed Virgin Mary, of St Joseph, of the Holy Apostles Peter and Paul, of the local Patron, and for Peace are omitted.

Chapter and Prayer from the following Lauds.

Hymn.[3]

THE Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

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[1] Modern astronomers believe the centre of its orbit to be a star (Alcyone) in the constellation Pleiades.

[2] The extremely sorrowful tone of the Church throughout the early part of the month Nisan, (and that Passiontide is to be so translated is evident from the First Responsory on Passion Sunday,) is not explained by any custom of the Synagogue, and is perhaps intended in honour of our Lord's last sojourn in Judæa, during which the plots for His death were in development. He seems, from the Gospel and tradition, to have arrived at Bethany, from the neighbourhood of Jordan, on the Friday, and the Church, in deference to the "Day of Delight," postpones her commemoration of these woeful days till the close of the Sabbath which began on Friday evening, and during which He rested with those He loved, the last Sabbath but one before His death.

[3] Translation by the late Rev. Dr Neale. It was composed by Venantius Fortunatus, Bishop of Poictiers, (whose life extended from A.D. 530 to 609,) on occasion of the reception of certain Reliques by St Gregory of Tours and St Radegund, previously to the consecration of a Church at Poictiers. It is therefore strictly and primarily a processional hymn. (Neale's Mediæval Hymns, 1, 6.)

Where deep for us the spear was dy'd,
Life's torrent rushing from His Side,
To wash us in that precious flood
Where, mingled, Water flowed, and Blood.

Fulfilled is all that David told
In true Prophetic song of old;
"Amidst the nations, God," saith he,
"Hath reigned and triumphed from the Tree."[1]

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy Limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

[2] O Cross, our one reliance, hail!
This holy Passiontide, avail
To give fresh merit to the Saint,
And pardon to the penitent.

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the Cross Thou dost restore,
Preserve and govern evermore. Amen.

Verse. Deliver me, O Lord, from the evil man.

Answer. Preserve me from the wicked man.

Antiphon at the Song of the Blessed Virgin. I am One * That bear witness of Myself, and the Father That sent Me beareth witness of Me.

COMPLINE.

Note that the Verse, "Glory be to the Father, and to the Son, and to the Holy Ghost," *is omitted in the Short Responsory, and is not said again except on Festivals, till the Saturday evening before Low Sunday. Also that the same change is made in all the other Short Responsories, viz., those at Prime, Terce, Sext, and None, till Low Sunday. The Responsory therefore runs as follows:*

Into Thy hands, O Lord, I commend my spirit.

Answer. Into Thy hands, O Lord, I commend my spirit.

Verse. Thou hast redeemed us, O Lord God of truth.

Answer. I commend my spirit. Into Thy hands, O Lord, I commend my spirit.

Verse. Keep us, O Lord, as the apple of the eye.

Answer. Hide us under the shadow of Thy wings.

And it is thus said daily until Maundy-Thursday, exclusive, except on Festivals, when it is said as usual.

Passion Sunday.

The Lord's Day in time of the Passion.

MATTINS.

Invitatory. To-day if ye will hear the voice of the Lord, * harden not your hearts.

In Ps. xciv. *the words,* "To-day, if ye will hear His voice, harden not your hearts," *are omitted, and in place of them, the Invitatory is repeated again by the Choir, (or others who may be answering,) after which the Cantors or Officiant begin,* "As in the Provocation, &c."

At the end of the Psalm the clause beginning "Glory be to the Father, &c." *is also omitted, nor are the words* "Harden not your hearts" *said, but the entire Invitatory is simply repeated again.*

Hymn.[3]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.[4]

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence[5] would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.[6]

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet[7] Jeremiah (i. 1.)

THE words of Jeremiah the son of Hilkiah, of the Priests that were in Anathoth, in the Land of Benjamin: to whom the word of the Lord came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign.[8] It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the LORD came unto me, saying: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations. Then said I: Ah! Lord GOD![1] behold, I cannot speak, for I am a child![2]

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[1] So-called Italic for Ps. xcv. 10.

[2] "These two verses were added when the Hymn was appropriated to Passiontide."

[3] Also by Venantius Fortunatus, and translated by the late Dr Neale.

[4] The Cross, as the mystic "tree of life," (Gen. ii. 9,) is here set by the poet in antithesis to the tree of the knowledge of good and evil, "whose mortal taste Brought death into the world and all our woe." The present translator has taken the liberty to substitute "tree" for "wood," as a translation of "lignum,"—as more conformable to our common phraseology, and used by Dr Neale himself in the "Royal Banners."

[5] *I.e.*, from trees.

[6] The poem is here abruptly broken off, the rest being sung at Lauds.

[7] Abp. Kenrick says: "This Prophet was a son of Hilkiah, a Priest of Anathoth, a village in the tribe of Benjamin, about three miles from Jerusalem. He prophesied in Judea, from the thirteenth year of the reign of Josiah, about 629 years before Christ, until the eleventh year of Zedekiah, during a period of forty years. Subsequently, also, he prophesied both in Judea and in Egypt, where he is believed to have died, although the circumstances of his death are not ascertained. St Epiphanius states that he was stoned by the people of Taphne." (So the Roman Martyrology, on May 1; and it is generally believed that he was martyred for protesting against idolatry.) "The Prophet was, in several respects, a type of our Redeemer, of Whose wonderful Conception, Life, and Sufferings, striking predictions and figures are found in this Divine book. The Church borrows his lamentations to express her anguish and desolation in contemplating the Passion and Death of her Divine Spouse." For some account of the events of his time, see the Eleventh Week after Pentecost.

[8] About the year B.C. 629.

First Responsory.

[3] These are the days to be observed of you in their seasons. In the fourteenth day at even is the LORD'S Passover, and on the fifteenth day ye shall keep a Feast unto the LORD, the Most High.[4]

Verse. The LORD spake unto Moses, saying: Speak unto the children of Israël, and say unto them:

Answer. In the fourteenth day at even is the LORD'S Passover, and on the fifteenth day ye shall keep a Feast unto the LORD, the Most High.

Second Lesson.

BUT the LORD said unto me: Say not, I am a child: for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the LORD. Then the LORD put forth His hand, and touched my mouth; and the LORD said unto me: Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, and to build and to plant. Moreover the word of the LORD came unto me, saying: Jeremiah, what seest thou? And I said: I see a rod of the watch-early [tree.[5]] Then said the LORD unto me: Thou hast well seen: for I will watch over My word to perform it early. And the word of the LORD came unto me the second time, saying: What seest thou? And I said: I see a seething pot, and the face thereof is from the face of the North.[6]

Second Responsory.

[7] They be increased that trouble me, and that say: There is no help for him in his God. Arise, O LORD! Save me, O my God!

Verse. [8] Lest mine enemy say: I have prevailed against him.

Answer. Arise, O LORD! Save me, O my God!

Third Lesson.

THEN the LORD said unto me: Out of the North an evil shall break forth upon all the inhabitants of the land. For, lo, I will call all the families of the kingdoms of the North, saith the LORD: and they shall come, and they shall set every one his throne at the entering of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah. And I will utter My judgments with them, touching all their wickedness who have forsaken Me, and have made offerings unto other gods, and worshipped the works of their own hands. Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at their faces; for I will not make their countenance fearful unto thee. For, behold, I have made thee this day a fenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, and against the priests thereof, and against the people of the land. And they shall fight against thee, and they shall not prevail against thee; for I am with thee, saith the LORD, to deliver thee.

Third Responsory.

[9] How long shall mine enemy be exalted over me? Consider, and hear me, O LORD my God!

Verse. Those that trouble me will rejoice when I am moved: but I have trusted in Thy mercy.

Answer. Consider and hear me, O LORD my God! How long shall mine enemy be exalted over me? Consider and hear me, O LORD my God!

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*9th for Lent.*)

DEARLY beloved brethren, we know that of all the solemn Feasts which are kept by Christians the Passover is the chief. The ordinances of the whole rest of the year are ordered to the end of preparing us to come to this one in worthy and meet manner. But these days, which now are, are they which ought most especially to stir up a godly mind in us, seeing that they are they which are nearest to that most glorious mystery of God's mercy. In these days the holy Apostles, taught by the Holy Ghost, ordered the chiefest store of Fasting, that we, sharing His Cross with Christ, might, albeit we are what we are, in Him, do some of the same things which He did for our sakes, and so realise the saying of the Apostle: "If we suffer with Him, we shall be also glorified together." (Rom. viii. 17.) He that is "partaker of the sufferings" (2 Cor. i. 7) of the Lord hath a sure and certain hope of that blessedness which He hath promised unto us.

Fourth Responsory.

[10] Thou art my God—be not far from me: for trouble is near; for there is none to help.

Verse. But be not Thy strength far from me; O LORD, haste Thee to help me.

Answer. For trouble is near; for there is none to help.

Fifth Lesson.

DEARLY beloved brethren, there is no man to whom the state of the age in which he liveth denieth a share in this glory of partaking, first the sufferings, and then the triumph and joy, of Christ. It is not as though this time of peace were barren in occasions of valour. The Apostle giveth us this warning: "All that will live godly in Christ JESUS shall suffer persecution." (2 Tim. iii. 12.) And therefore, as long as godliness is watchful, persecution will never be asleep. The Lord Himself saith in one of His own exhortations: "He that taketh not his cross, and followeth after Me, is not worthy of Me." (Matth. x. 38.) And we must not doubt that these words of Christ apply not only to His immediate disciples, to whom He spoke them, but belong to all the faithful and to the whole Church, who, whosoever be the believers of whom she is for the time composed on earth, heareth in these words the way to be saved which her Lord hath appointed for them.

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[1] The Name.

[2] He is thought to have been about fifteen years of age.

[3] Lev. xxiii. 1-6.

[4] The 14th day is Holy Saturday, and at Even (the hour of Even Song) is the joyful ceremony peculiar to that day. The 15th day is Easter Day.

[5] This is the Hebrew name of the almond-tree, "so called because it is the first to arouse and awake from the sleep of winter." (Gesenius.)

[6] "This boiling caldron is used to represent the elements of excitement on the part of the Babylonians and Chaldeans who were about to invade Judah."

[7] Ps. iii. 2, 3, 7. [8] Ps. xii. 5. [9] Ps. xii. 3-6.

[10] Ps. xxi. 11, 12, 20.

Fifth Responsory.

[1] I was cast upon Thee from the womb; Thou art my God from my mother's belly; be not far from me. For trouble is near, and there is none to help.

Verse. Save me from the lion's mouth, and mine affliction from the horns of the unicorns.

Answer. For trouble is near, and there is none to help.

Sixth Lesson.

AS, then, it is the duty of the whole body of the Church to live godly, so is it her right at all times to be a-bearing of her Master's Cross, and that not only in her general body, but individually in the person of each one of her members, who differ every one from another in the way in which they have to carry it, and the shape in which it is laid upon them. The one common name for all their carrying of the Cross is persecution, but the manner of his wrestling is special to each; and there is often more danger in the ambush than in the pitched field of battle. Blessed Job, who had tried both the goods and the ills of this world, said: "Is not the life of man upon earth a warfare?" (vii. 1.) The attack upon the faithful soul arrayeth itself not alone in bodily torture and punishment; yea, when the limbs are sound enough, fearful is the ravage that threateneth us when the lusts of the flesh unman us. But when "the flesh lusteth against the spirit, and the spirit against the flesh" (Gal. iv. 7) the reasonable mind findeth her reinforcement in the helpful Cross of Christ, and though she be lured by foul cravings, yet refuseth to give her consent, for God maketh her pure thoughts to tremble for fear of Him. (Ps. cxviii. 120.)

Sixth Responsory.

[2] O Lord, my trouble is near, and there is none to help me; or ever they pierce my hands and my feet, save me from the lion's mouth!—that I may declare Thy Name unto my brethren.

Verse. O God, deliver my soul from the sword, and my darling from the power of the dog.

Answer. That I may declare Thy Name unto my brethren. O Lord, my trouble is near, and there is none to help me; or ever they pierce my hands and my feet, save me from the lion's mouth! that I may declare Thy Name unto my brethren.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (viii. 46.)

AT that time: JESUS said unto the multitudes of the Jews: Which of you convinceth Me of sin? And, if I say the truth, why do ye not believe Me? And so on.

Homily by Pope St Gregory [the Great.] (*18th on the Gospels.*)

Dearly beloved brethren, consider the gentleness of God. He came to take away sins, and He saith: Which of you convinceth Me of sin?" He Who, through the might of His Godhead, was able to justify sinners, was contented to show by argument that He was not Himself a sinner. But exceeding dread is that which followeth. "He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God." If, then, whosoever is of God heareth God's words, and whosoever is not of Him cannot hear His words, let each one ask himself if he, in the ear of his heart, heareth God's words, and understandeth Whose words they are? The Truth commandeth us to long for a Fatherland in heaven, to bridle the lusts of the flesh, to turn away from the glory of the world, to seek no man's goods, and to give away our own.

Seventh Responsory.

[3] O Lord, I go mourning all the day long, for my soul is filled with a loathsome disease: they also that sought after my life have used violence against me.

Verse. My friends and my neighbours draw near, and stand over against me; and they that are nearest to me stand afar off.

Answer. They also that sought after my life have used violence against me.

Eighth Lesson.

LET each of you, therefore, think within himself if this voice of God is heard in the ear of his heart, and if he knoweth already if he is of God. For some there be, whom it pleaseth not to hear the commandments of God even with their bodily ears. And some there be, who receive the same with their bodily ears, but whose heart is far from them. And some also there be, who hear the words of God with joy, so that they are moved thereby even to tears; but when their fit of weeping is past they turn again to iniquity. They hear not the words of God, who despise to do them. Therefore, dearly beloved brethren, call up your own life before your mind's eye, and then ponder with trembling those awful words which the mouth of the Truth spake: "Ye therefore hear them not, because ye are not of God."

Eighth Responsory.

[4] O Lord, hide not Thy face from Thy servant, for I am in trouble; hear me speedily.

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[1] Ps. xxi. 11, 12, 22.

[2] Ps. xxi. 12, 17, 22, 23, 21.

[3] Ps. xxxvii. 7, 8, 13, 12.

[4] Ps. lxix. 17.

Verse. Draw nigh unto my soul, and redeem it; deliver me, because of mine enemies.

Answer. For I am in trouble; hear me speedily.

Ninth Lesson.

THE Truth speaketh these words concerning the reprobate; but the reprobate make manifest the same thing concerning themselves, by their evil works. Thus immediately followeth:—"Then answered the Jews, and said unto Him: Say we not well that Thou art a Samaritan, and hast a devil?" But let us hear what the Lord said to this insult. "I have not a devil, but I honour My Father, and ye do dishonour Me." The Lord said: "I have not a devil," but He did not say: "I am not a Samaritan," for in a sense a Samaritan He was indeed,[1] since the word Samaritan, in the Hebrew tongue, signifieth, being interpreted, "a Watcher," and the Lord is that Watcher, of Whom the Psalmist saith (cxxviii. 2) that unless He keep the city, other watchman waketh but in vain. He also is that Watchman unto Whom crieth Isaiah (xxi. 11):—"Watchman, what of the night? Watchman, what of the night?" Therefore the Lord said:—"I have not a devil," but not: "I am not a Samaritan." Of the two things brought against Him He denied one; but by His silence, admitted the other.

Ninth Responsory.

O[2] that my head were waters, and mine eyes a fountain of tears, that I might weep day and night! for my nearest brother hath supplanted me, and my neighbour hath walked with slanders against me.

Verse. [3] Let their way be dark and slippery, and let the Angel of the LORD persecute them.

Answer. And my neighbour hath walked with slanders against me. O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night! for my nearest brother hath supplanted me, and my neighbour hath walked with slanders against me.

LAUDS.

First Antiphon. [4] O LORD, behold my affliction; * for the enemy hath magnified himself.

Psalm L.

Have mercy upon me, &c., (*p.* 49.)

Second Antiphon. I called upon the LORD * in my distress; and He answered me, and set me at large.

Psalm CXVII.

O give thanks, &c., (*p.* 21.)

Third Antiphon. [5] O Lord, Thou hast pleaded the cause of my soul; * Thou hast redeemed my life, O Lord my God.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. [6] O My people, what have I done unto thee? * or wherein have I wearied thee? testify against Me.

The Song of the Three Holy Children.

Fifth Antiphon. [7] Shall evil be recompensed for good? * for they have digged a pit for My soul.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*p.* 15.)

Chapter. (Heb. ix. 11.)

BRETHREN, Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His Own Blood, He entered in once into the holy place, having obtained eternal redemption for us.

Hymn.[8]

THIRTY years among us dwelling,
  His appointed time fulfilled,
Born for this, He meets His Passion,
  For that this He freely willed:
On the Cross the Lamb is lifted,
  Where His Life-Blood shall be spilled.

He endured the nails, the spitting,
  Vinegar, and spear, and reed;
From that Holy Body broken
  Blood and water forth proceed:
Earth, and stars, and sky, and ocean,
  By that flood from stain are freed.

Faithful Cross! above all other,
  One and only noble Tree!
None in foliage, none in blossom,
  None in fruit thy peers may be:
Sweetest wood and sweetest iron!
  Sweetest weight is hung on thee.

Bend thy boughs, O tree of glory!
  Thy relaxing sinews bend;
For a while the ancient rigour,
  That thy birth bestowed, suspend;
And the King of heavenly beauty
  On thy bosom gently tend.

Thou alone wast counted worthy
  This world's ransom to uphold;
For a shipwrecked race preparing
  Harbour, like the ark of old;
With the Sacred Blood anointed
  From the smitten Lamb that rolled.

To the Trinity be glory
  Everlasting, as is meet:
Equal to the Father, equal
  To the Son, and Paraclete:
Trinal Unity, Whose praises
  All created things repeat. Amen.

Verse. [9] Deliver me from mine enemies, O my God,—

Answer. And defend me from them that rise up against me.

Antiphon at the Song of Zacharias. JESUS said * unto the multitudes of the Jews and unto the Chief Priests: He that is of God heareth God's words; ye, therefore, hear them not, because ye are not of God.

Prayer throughout the day.

WE beseech Thee, Almighty God, mercifully to look upon this Thy family, that by Thy great goodness they may be governed and preserved evermore, both in body and soul. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] The Jews, however, of course meant that He was one of those heretics whose head-quarters were at Samaria, and who still exist there, of whom He had Himself said, "Ye worship ye know not what." (John iv. 22.)

[2] Jer. ix. 1, 4.—Lit., "Who will give my head," &c.

[3] Ps. xxxiv. 6.

[4] Lam. i. 9.

[5] Lam. iii. 58.

[6] Micah vi. 3.

[7] Jer. xviii. 20.

[8] Continuation of the Mattins Hymn.

[9] Ps. lviii. 2.

PRIME.

Antiphon. I have not a devil; * but I honour My Father, and ye do dishonour Me, saith the Lord.

The Short Responsory is said as follows:—

Christ, Thou Son of the Living God, have mercy on us.

Answer. Christ, Thou Son of the Living God, have mercy on us.

Verse. Thou, that sittest at the right hand of the Father.

Answer. Have mercy on us. Christ, Thou Son of the Living God, have mercy on us.

Verse. Arise, O Christ, and help us.

Answer. And deliver us for Thy Name's sake.

And it is thus said daily until Maundy-Thursday, exclusive, except on Festivals, when it is said as usual.

TERCE.

Antiphon. I seek not Mine Own glory; * there is One That seeketh and judgeth.

Chapter from Lauds.

SEXT.

Antiphon. Amen, Amen, * I say unto you: If a man keep My saying, he shall never see death.

Chapter. (Heb. ix. 13.)

FOR if the blood of goats and of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who through the Holy Spirit offered Himself without spot to God, purge our conscience from dead works, to serve the living God?

NONE.

Antiphon. Then took the Jews up stones * to cast at Him: but JESUS hid Himself, and went out of the temple.

Chapter. (Heb. ix. 15.)

AND for this cause He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they which are called might receive the promise of eternal inheritance, in Christ JESUS our Lord.

VESPERS.

Chapter from Lauds.

Hymn and Verse and Answer as on Saturday evening, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. Your father Abraham rejoiced to see My day: * and he saw it, and was glad.

After Vespers are said the Vespers of the Dead.

Monday in Passion Week.

Second Day.

MATTINS.

Invitatory and alterations in Ps. xciv., *and Hymn, as yesterday.*

First Lesson.

The Lesson is taken from the Holy Gospel according to John (vii. 32.)

AT that time: The chief priests and the Pharisees sent officers to take JESUS. And so on.

Homily by St Austin, Bishop [of Hippo.] (*31st Tract on John.*)

How could they take Him until such time as He willed to be taken? If, then, they could not take Him until He willed to be taken, were they sent to watch His teaching? "Then said JESUS unto them: Yet a little while am I with you"—what ye now seek to do, ye shall do; but not yet, for I will not so yet. And why will I not so yet? Because "yet a little while am I with you, and then I go unto Him that sent Me"—I must fulfil that which I am sent to do, and so go to suffer.

First Responsory.

[1] Deliver me, O my God, out of the hand of the wicked, and out of the hand of the unrighteous and cruel man. For Thou art my hope.

Verse. O my God, be not far from me: O my God, make haste for my help.

Answer. For Thou art my hope.

Second Lesson.

"YE shall seek Me, and shall not find Me, and where I am thither ye cannot come." In these words He foretold already His rising again from the dead. While He was with them they would not know Him; and afterwards they sought Him, when they saw that a multitude already believed in Him. For great signs were wrought also when the Lord rose again, and ascended up into heaven. Then were great signs again wrought through the Disciples, (that is, through them by Him Who worketh the same directly also by Himself,) according as He had said unto them: "Without Me ye can do nothing." (John xv. 5.) When that lame man that was laid daily at the Beautiful Gate of the Temple stood up at the voice of Peter (Acts iii.) and walked, and all the people were filled with wonder, Peter bade them know that it was not by his own power that he had made him to walk, but by the power of Him Whom they had killed. And when they heard this, many were pricked in their heart, and said: What shall we do? (Acts ii. 37.)

Second Responsory.

[2] They that lay wait for my soul take counsel together, saying: God hath forsaken him; persecute and take him, for there is none to deliver him. O my God, be not far from me: O my God, make haste for my help.

Verse. [3] All that hate me whispered together against me; against me did they devise my hurt, saying:

Answer. Persecute and take him, for there is none to deliver him. O my God, be not far from me: O my God, make haste for my help.

Third Lesson.

FOR they saw that they were burdened with the guilt of an exceeding great sin, in that they had killed Him, Whom it was their duty to worship and adore: and for that guilt they knew of no propitiation. Yea, their sin was indeed exceeding great; and the consideration of it made them to despair for whom the Lord, when He hung upon the Cross, had been willing to pray, as it is written: "Then said JESUS: Father, forgive them, for they know not what they do." (Luke xxiii. 34.) At that hour He had seen among many aliens some that were His Own; for them He asked forgiveness, while yet He suffered at their hand, nor considered that they were putting Him to death, but only that He was dying for them.

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[1] Ps. lxx. 4, 5, 12.

[2] Ps. lxx. 10, 11.

[3] Ps. xl. 8.

Third Responsory.

[1] Mine enemies spoke to me peaceably, but in wrath they troubled me. This Thou hast seen, O LORD; keep not silence: be not far from me.

Verse. But as for me, when they troubled me my clothing was sackcloth, and I humbled my soul with fasting.

Answer. This Thou hast seen, O LORD; keep not silence: be not far from me. Mine enemies spoke to me peaceably, but in wrath they troubled me. This Thou hast seen, O Lord; keep not silence: be not far from me.

LAUDS.

Chapter. (Jer. xi. 19.)

COME, let us put [poison of a deadly] tree[2] into his bread, and let us cut him off from the land of the living, that his name may be no more remembered.

Hymn and Verse and Answer as on Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. In the last day, that great day of the Feast, * JESUS stood and cried, saying: If any man thirst, let Him come unto Me, and drink.

Prayer.

HALLOW, O Lord, we beseech Thee, this our Fast, and mercifully grant us forgiveness of all our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

After Lauds is said the Dirge.

VESPERS.

Chapter. (Jer. xi. 20.)

BUT, O LORD of Sabaoth, That judgest righteously, and triest the reins and the heart, let me see Thy vengeance on them: for unto Thee, have I revealed my cause, [O Lord my God.]

Hymn and Verse and Answer as on Saturday, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. If any man thirst, let him come unto Me, * and drink: and out of his belly shall flow living water, saith the Lord.

Prayer.

GRANT unto Thy people, we beseech Thee, O Lord, health both of mind and body, that they, ever cleaving unto good works, may under Thy shadow be ever worthily defended. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday in Passion Week.

Third Day.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Sunday,* (*p.* 314.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (vii. 1.)

AT that time: JESUS walked in Galilee; for He would not walk in Jewry, because the Jews sought to kill Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (28*th Tract on John.*)

In this chapter of the Gospel, my brethren, our Lord JESUS Christ hath much commended Himself unto our faith, as touching His Manhood. At the same time, His words and works were alway such as to give us to believe that He is both God and Man, yea, that God Who made us, and that Man Who hath sought us, yea, God the Son, Who, as touching His Godhead, is alway with the Father, (John i. 18; iii. 13,) and, as touching His Manhood, hath been with us in time. (Matth. i. 23.) For He had not sought the work of His hands unless He had been made His own work. (John i. 14.) Keep this well in mind, and let your hearts never forget it, namely, that Christ was not made Man so as to cease to be God. He, Who made the Manhood, took It into that Godhead Which is His from everlasting to everlasting.[3]

First Responsory.

[4] Thou art my Helper and my Protector, O Lord, and in Thy word do I hope. Depart from me, ye evil doers, for I will keep the commandments of my God.

Verse. I hate the unrighteous, but Thy law do I love.

Answer. Depart from me, ye evil doers, for I will keep the commandments of my God.

Second Lesson.

WHILE therefore He lay hid in the Manhood, we must not think that He had suffered any lessening of power, but that He was giving ensample to our weakness. When He willed it, He was taken; when He willed it, He was put to death. (John x. 18.) But, since He was to have members, that is, His faithful people, who would not have that power over their lives which He, our God, had over His, He hid Himself, He concealed Himself, as if it were to escape being put to death, to show what should be done by those His members in whom He should dwell.

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[1] Ps. xxxiv. 20, 22, 13. (Other version than the present.)

[2] The present Hebrew is, literally, "Let us destroy . . . tree in his bread," *i.e.*, "Let us destroy him by putting the juice of some poisonous tree into his food." LXX., "Let us put tree into his bread." Jonathan ben Uzziel, "Let us cast poison of death into his food." For the context regarding this plot to assassinate Jeremiah, see the First Lesson on Tuesday in Holy Week. This passage seems to have been selected with an eye to a mystic allusion to the "fatal tree" of the Cross, as the instrument of death.

[3] The Creed of St Athanasius is as felicitous as usual in the expression of this dogma—"One; not by conversion of the Godhead into Flesh; but by taking of the Manhood into God." See the whole passage beginning, "For the right Faith is, that we believe and confess that our Lord JESUS Christ, the Son of God, is God and Man, &c., &c."

[4] Ps. cxviii. 114, 115, 113.

Second Responsory.

[1] I will teach transgressors Thy ways, and sinners shall be converted unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation.

Verse. O Lord, open Thou my lips, and my mouth shall show forth Thy praise.

Answer. Deliver me from blood-guiltiness, O God, Thou God of my salvation.

Third Lesson.

FOR Christ is not the Head of His Church in such sense that He is not in her Body; but the whole Christ is in the Head, and the whole Christ is in the Body. That, then, which His members are is Himself, (though That Which He is, That are not therefore His members.) For if His members had not been indeed His Own, how had He said unto Saul, (Acts ix. 4): "Why persecutest thou Me?"—since Saul was not persecuting Him in Himself, but in His members, that is, in His faithful ones which were upon earth. He said not, "Why persecutest thou My holy ones," nor, "My servants," no, nor yet called He them by that more honourable name,—"My brethren," but, "Why persecutest thou Me?"—that is, "the members of My Body, whose Head I am."

Third Responsory.

[2] Make not my soul to perish with sinners, O God, nor my life with bloody men. Redeem me, O Lord!

Verse. [3] Deliver me, O LORD, from the evil man, preserve me from the wicked man.

Answer. Redeem me, O Lord! make not my soul to perish with sinners, O God, nor my life with bloody men. Redeem me, O Lord!

LAUDS.

Chapter from Jer. xi. 19, *as yesterday*, (*p.* 319.)

Hymn and Verse and Answer as on Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. My time is not yet come: * but your time is alway ready.

Prayer.

O LORD, we beseech Thee, that this our Fast may be acceptable in Thy sight, and may, through Thy blessing, effectually work in us, making us meet here to receive Thy grace and hereafter the everlasting glory which Thou hast promised. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Jer. xi. 20, *as yesterday*, (*p.* 319.)

Hymn and Verse and Answer as on Saturday, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. Go ye up unto this Feast: * I go not up [yet] unto this Feast, for My time is not yet full come.

Prayer.

O LORD, we beseech Thee to give us grace to endure to the end in doing of Thy will, that in our days Thy people which serve Thee may have increase, both as touching bettering of their works, and multiplying of their numbers. [4] Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Wednesday in Passion Week.

Fourth Day.

Before Mattins are said the Gradual Psalms.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Sunday.*

First Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 22.)

AT that time: It was at Jerusalem the Feast of the Dedication, and it was winter. And JESUS walked in the Temple in Solomon's Porch. And so on.

Homily by St Austin, Bishop [of Hippo.] (*48th Tract on John.*)

The Greek word "Enkainia," used by the Evangelist,[5] signifieth the Feast of the Dedication of the Temple. The derivation thereof is "kainon," which is, being interpreted, "new;" and the Dedication of anything new is thence called Enkainia. The use of this word is still preserved among ourselves;[6] if any man put on his new coat for the first time we say that he enkainiateth.[7] It was the use of the Jews to keep solemn holiday upon the Anniversary of the Dedication of the Temple, and this was the Feast-day which was being observed when the Lord spake the words which have been read.[8]

First Responsory.

O Lord, I go mourning, &c., (*p.* 316.)

Second Lesson.

"IT was winter. And JESUS walked in the Temple in Solomon's Porch. Then came the Jews round about Him, and said unto Him: How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly." They sought not to know the truth, but to have whereof to accuse Him. It was winter, and they were cold; for they were slow to draw near to God's fire. If to believe is to draw near thereto, then he which believeth draweth near thereto: and he which denieth, goeth away therefrom. The feet of the soul, by which it moveth, are the affections thereof.

Second Responsory.

O Lord, hide not, &c., (*p.* 316.)

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[1] Ps. l. 15-17. [2] Ps. xxv. 9. [3] Ps. cxxxix. 2.

[4] An allusion to those who are to be baptised on the approaching Holy Saturday.

[5] And preserved in the Latin, probably because it was the regular name for the Feast among the Greek-speaking Jews. It was the Feast now commonly called "Chanucah," which is kept on Casleu 25, (about the beginning of December,) with an Octave. See Monday in the Second week of October.

[6] Viz., in Africa in the fifth century.

[7] Encæniare dicitur.

[8] The discourse was perhaps delivered after the Gospel at High Mass.

Third Lesson.

THEY were frozen with want of love, and at the same time on fire with thirst to do injury. They stood afar off, and yet came near; for though they drew not near by faith, they were eager to persecute. They sought to hear the Lord say: "I am the Christ;" and perchance they knew somewhat concerning Christ, as touching His Manhood, for the Prophets had prophesied of Christ. But the Godhead of Christ even some heretics do not see witnessed either in the Prophets or in the Gospel; how much less the Jews, as long as "the veil is upon their heart." (2 Cor. iii. 15.)

Third Responsory.

O that my head, &c., (*p.* 317.)

LAUDS.

Chapter from Jer. xi. 19, *as on Monday*, (*p.* 319.)

Hymn and Verse and Answer as on Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. My sheep hear My voice, * and I, the Lord, know them.

Prayer.

O GOD, be mercifully pleased, through the hallowing of this Fast, to shed light upon the hearts of Thy faithful people, and since Thou hast given them the mind to pray, let Thy pitiful ears be opened graciously to hear their supplications. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter from Jer. xi. 20, *as on Monday*, (*p.* 319.)

Hymn and Verse and Answer as on Saturday, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. Many good works have I wrought * among you, and for them ye go about to kill Me.

Prayer.

GRACIOUSLY hear our prayers, O Almighty God, and as Thou dost give us to look with confidence for Thy favour for which we hope, so grant us, in Thy goodness, the manifestation of Thine accustomed mercy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Thursday in Passion Week.

Fifth Day.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Sunday.*

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 36.)

AT that time: One of the Pharisees desired JESUS that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And so on.

Homily by Pope St Gregory [the Great.] (33*rd on the Gospels.*)

When I think of the repentance of Mary Magdalene I feel nigher to weep than to say ought. Is there indeed any man, however stony his heart, who is not somewhat moved to follow the ensample of her repentance by the tears of that poor sinful woman? She weighed what she did, and would not that what she did should be niggardly. She came unbidden among the guests, and obtruded her tears upon the banquet. Ye may hence gather her sorrow, that she was content to weep at a feast.

First Responsory.

Deliver me, &c., (*p.* 318.)

Second Lesson.

WE believe that this woman, of whom Luke saith that she was "a woman in the city, which was a sinner," and whom John nameth Mary, (xi. 2,) was the same as she of whom it is written in Mark (xvi. 9) that the Lord had cast out of her seven devils. And what signify seven devils but all manner of sin? For even as seven days do represent all time, so doth the number seven stand for all. Therefore is it said that Mary had seven devils, because she was full of all sin.

Second Responsory.

They be increased, &c., (*p.* 315.)

Third Lesson.

BUT see how she realized the depth of her own filthiness, and came to be washed to the Well of Mercy, before all them which were bidden to the feast. The bitterness of her inward shame made her esteem it a light thing to be despised outwardly. At what then do we marvel, my brethren? That she came, or that the Lord welcomed her? Or would it be truer for me to say that He drew her to Him and welcomed her when she came? for His mercy inwardly drew her, and, when she came, His gentleness openly welcomed her.

Third Responsory.

How long, &c., (*p.* 315.)

LAUDS.

Chapter from Jer. xi. 19, *as on Monday*, (*p.* 319.)

Hymn and Verse and Answer as on Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. The Master saith, My time is at hand; * I will keep the Passover at thy house with My disciples.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the honour of man's nature, which gluttony hath degraded, may be seasonably renewed by strictness in keeping of this healthful Fast. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

The morrow is the Feast of the Seven Sorrows of the Most Blessed Virgin Mary.

The same Prayer at Terce, Sext, and None.

Vespers are of the Feast.

Friday in Passion Week.

Compassion of our Lady.

Sixth Day.

Greater Double.

Office of the Seven Sorrows of the Blessed Virgin Mary.

All from the Common Office for Feasts of the Blessed Virgin Mary, except what is given here.

Note, (1st) That should this Feast be prevented by one of higher dignity, it is transferred to the Saturday, and should it be again prevented, it is omitted. (2ndly) If, for any reason, the First Vespers are not said, the Hymn proper to them is prefixed to the Hymn at Mattins.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Psalms.

1. *Psalm CXV.*

I believed, therefore have I spoken, &c., (*p.* 105.)

2. *Psalm CXIX.*

In my distress, &c., (*p.* 105.)

3. *Psalm CXXXIX.*

Deliver me, O LORD, &c., (*p.* 112.)

4. *Psalm CXL.*

LORD, I cry unto Thee, &c., (*p.* 112.)

5. *Psalm CXLI.*

I cried unto the LORD, &c., (*p.* 113.)

Hymn.[1]

AT the Cross her station keeping,
Stood the mournful Mother weeping,
Close to JESUS to the last:
Through her heart His sorrow sharing,
All His bitter anguish bearing,
Lo! the piercing sword had passed!

O, how sad, and sore distressèd,
Now was she, that Mother Blessèd
Of the Sole-begotten One;
Woe-begone, with heart's prostration,
Mother meek, the bitter Passion
Saw she of her glorious Son.

Who could mark, from tears refraining,
Christ's dear Mother uncomplaining,
In so great a sorrow bowed?
Who, unmoved, behold her languish
Underneath His Cross of anguish,
'Mid the fierce unpitying crowd?

For His people's sins rejected,
She her JESUS unprotected,
Saw with thorns, with scourges rent;
Saw her Son from judgment taken,
Her beloved in death forsaken,
Till His Spirit forth He sent.

Fount of love and holy sorrow,
Mother! may my spirit borrow
Somewhat of thy woe profound;
Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every Wound. Amen.

Verse. Pray for us, O Virgin most sorrowful.

Answer. That we may be made worthy of the promises of Christ.

Antiphon at the Song of the Blessed Virgin. [2] Simeon said unto Mary: Yea, a sword shall pierce through thine own soul also.

Prayer as at Lauds.

The following Commemoration is made of the Week-day.

Antiphon. [3] With desire I have desired to eat this Passover with you before I suffer.

Verse. Deliver me, O LORD, from the evil man.

Answer. Preserve me from the wicked man.

Let us pray.

O LORD, we beseech Thee deal mercifully with Thy people, and fill plentifully with the rich things of Thy commandments all them who at this time do, to fulfill Thy will, turn away from that which displeaseth Thee. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation, and so at Prime, Terce, Sext, None, and the Second Compline.

As the Office is of a Festal form, the Verse, "Glory," &c., *is said as usual in the Responsory, and so throughout.*

MATTINS.

Invitatory. When we remember the sorrows of the most glorious Virgin, * O come, let us worship the Lord, Who suffered for us!

Hymn.

THOSE five Wounds on JESUS smitten,
Mother! in my heart be written,
Deep as in thine own they be:
Thou, my Saviour's Cross who bearest,
Thou, thy Son's rebuke who sharest,
Let me share them both with thee!

In the Passion of my Maker
Be my sinful soul partaker,
Weep till death, and weep with thee;
Mine with thee be that sad station,
There to watch the great Salvation
Wrought upon the atoning Tree. Amen.

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against His Anointed.

Psalm II.

Why do the heathen rage? &c., (*p.* 3.)

Second Antiphon. I cried unto the LORD with my voice, and He heard me out of His holy hill.

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[1] This, with the Hymns at Mattins and Lauds, constitutes the master-piece of Jacopone da Todi, the "Stabat Mater," called by Dr Neale the most pathetic, as the "Dies Iræ" is the most sublime, of Mediæval poems. The translation is extracted from "Hymns for the Year," except verses 8 and 9, which are omitted in that compilation, and which are taken from the "Hymnal Noted." The "People's Hymnal" contains an extract from the same translation, and attributes it to Bp. R. Mant. The readings of these Hymnals differ considerably from one another.

[2] Luke ii. 34, 35. [3] Luke xxii. 15.

Psalm III.

LORD, how are they increased, &c., (*p.* 3.)

Third Antiphon. My heart is like melting wax in the midst of my bowels.

Psalm XII.

How long wilt Thou forget me, &c., (*p.* 5.)

Verse. [1] He hath made me desolate.

Answer. And faint with sorrow all the day.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (liii.)

WHO hath believed our report? And to whom is the arm of the LORD revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and he hid as it were his face from us; he was despised, and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

First Responsory.

[2] My Beloved is white and ruddy, yea, He is altogether lovely; for the sight of Him doth altogether breathe of love, and stirreth up to love in return; His Head is bowed down, His Hands are stretched out, and His Side is opened.

Verse. Maiden and Mother, thou didst look upon Him with eyes full of tenderness, and there thou sawest not only that thy Son was smitten, but that the world was saved.

Answer. For the sight of Him doth altogether breathe of love, and stirreth up to love in return; His Head is bowed down, His Hands are stretched out, and His Side is opened.

Second Lesson.

ALL we, like sheep, have gone astray; we have turned every one to his own way: and the LORD hath laid on him the iniquity of us all. He was offered up because he willed it,[3] and he opened not his mouth. He is brought as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? For he was cut off out of the land of the living; for the transgression of my people have I stricken him. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth.

Second Responsory.

His hands are like rings,[4] pierced with the points of the nails; set with price of man's salvation, as it were with jacinths.

Verse. [5] He had horns coming out of His hands: there was the hiding of His power: for His Hands are—

Answer. Set with the price of man's salvation, as it were with jacinths.

Third Lesson.

YET it pleased the LORD to bruise him; He hath put him to grief; when he hath made his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the LORD shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall My righteous Servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Third Responsory.

JESUS loved John because his singular gift, &c., (*Fifth Responsory on Dec.* 27, *p.* 162,) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He chose him for a virgin unto Himself, and he remaineth a virgin for ever.

SECOND NOCTURN.

First Antiphon. Mine enemies speak evil of me: When shall he die, and his name perish?

Psalm XL.

Blessed is he that considereth, &c., (*p.* 53.)

Second Antiphon. O God, I have declared my life unto Thee, Thou hast put my tears in Thy sight.

Psalm LV.

Be merciful unto me, &c., (*p.* 62.)

Third Antiphon. As for the sons of men, their teeth are spears and arrows, and their tongue a sharp sword.

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[1] Lam. i. 13.

[2] Cant. v. 10.

[3] Oblatus est quia ipse voluit. The present Hebrew is literally, "He was oppressed and he was afflicted." Jonathan ben Uzziel, "He was required, and he was brought back, and without opening his mouth, he submitted to the mighty of the people." St Jerome, whose version this is, takes the words in the sense of "brought before" the several tribunals.

[4] Viz., with the centres removed so as to make the outside of the hand surround a void space, as a ring does, instead of the palms. The words of the original, (Cant. v. 14,) however, are—"His hands are like gold rings, set with gems of Tarshish"—viz., according to Gesenius, "The fingers when bent are like gold rings, the dyed nails are compared to gems,"—the Easterns, as is well known, being accustomed to dye their nails red, or rather orange, with henna. What particular stone is to be understood by "gems of Tarshish" is not certain. Jacinth is the Latin, and it is of a purple colour with reddish flashes, so that it might, by a violent figure, be compared to the appearance of an inflamed wound. The LXX. and others understand the topaz, which is found of a pinkish and yellowish tinge, and thus would answer to the effect (viz., like Homer's "rosy-fingered Dawn") of finger nails died with henna.

[5] Hab. iii. 4, p. 108.

Psalm LVI.

Be merciful unto me, &c., (*p.* 62.)

Verse. [1] My face is swollen with weeping,
Answer. And on mine eyelids is the shadow [of death.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the twelve stars.*)

THE Martyrdom of the Virgin is set before us, not only in the prophecy of Simeon, but also in the story itself of the Lord's Passion. The holy old man said of the Child JESUS (Luke ii. 34,) "Behold, this Child is set for the fall and the rising again of many in Israël; and for a sign which shall be spoken against; yea," (said he unto Mary,) "a sword shall pierce through thine own soul also"—Even so, O Blessed Mother! The sword did indeed pierce through thy soul! for nought could pierce the Body of thy Son, nor pierce thy soul likewise. Yea, and when this JESUS of thine had given up the ghost, and the bloody spear could torture Him no more, thy soul winced as it pierced His dead Side—His Own Soul might leave Him, but thine could not.

Fourth Responsory.

[2] The Jews crucified JESUS; and there was darkness; and about the ninth hour JESUS cried with a loud voice: My God, why hast Thou forsaken Me? And He bowed His Head, and gave up the Ghost.
Verse. [3] O what a sickening at heart was thine at that moment, O Mother!
Answer. And He bowed His Head, and gave up the Ghost.

Fifth Lesson.

THE sword of sorrow pierced through thy soul, so that we may truly call thee more than martyr, in whom the love, that made thee suffer along with thy Son, wrung thy heart more bitterly than any pang of bodily pain could do. Did not that word of His indeed pierce through thy soul, sharper than any two-edged sword, even to the dividing asunder of soul and spirit, (Heb. iv. 12,)—"Woman, behold thy son!" (John xix. 26.) O what a change to thee! Thou art given John for JESUS, the servant for his Lord, the disciple for his master, the son of Zebedee for the Son of God, a mere man for Very God. O how keenly must the hearing of those words have pierced through thy most loving soul, when even our hearts, stony, iron, as they are, are wrung at the memory thereof only!

Fifth Responsory.

The suffering of the Lord was a sorrow exceeding sorrowful to her, His Mother, crushed by a natural bereavement.
Verse. The iron of the soldier's lance pierced through the Side of the Redeemer, and through the soul of the Virgin Mother.
Answer. A sorrow exceeding sorrowful to her, His Mother, crushed by a natural bereavement.

Sixth Lesson.

MARVEL not, my brethren, that Mary should be called a Martyr in spirit. He indeed may marvel who remembereth not what Paul saith, naming the greater sins of the Gentiles, that they were "without natural affection," (Rom. i. 31.) Far other were the bowels of Mary, and far other may those of her servants be! But some man perchance will say: Did she not know that He was to die? Yea, without doubt, she knew it. Did she not hope that He was soon to rise again? Yea, she most faithfully hoped it. And did she still mourn because He was crucified? Yea, bitterly. But who art thou, my brother, or whence hast thou such wisdom, to marvel less that the Son of Mary suffered than that Mary suffered with Him? He could die in the Body, and could not she die with Him in her heart? His was the deed of that Love, greater than which hath no man (John xv. 13;) her's, of a love, like to which hath no man, save He.

Sixth Responsory.

[4] O that Thou wert my brother, that sucked the breasts of my mother, that I might cleave unto Thy Side, till Thy Blood touched my blood, and cleansed it! O that the Fountain of Water[5] Which floweth from the Well-head of Thy Righteous Heart, (through Thy Veins, Who hast done all things well,[6]) may at the last spring up for us into everlasting blessedness!
Verse. [7] Thy sons shall come from far, and Thy daughters shall be nursed at Thy Side.
Answer. O that the Fountain of Water Which floweth from the Well-head of Thy Righteous Heart, (through Thy Veins, Who hast done all things well,) may at the last spring up for us into everlasting blessedness!
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. O that the Fountain of Water Which floweth from the Well-head of Thy Righteous Heart, (through Thy Veins, Who hast done all things well,) may at the last spring up for us into everlasting blessedness!

THIRD NOCTURN.

First Antiphon. They bend their bow, even bitter words, that they may shoot in secret at the perfect.

Psalm XLIII.

Hear my voice, &c., (*p.* 54.)

Second Antiphon. I am as a man that hath no strength, lying nerveless among the dead.

Psalm LXXXVII.

O LORD God of my salvation, &c., (*p.* 82.)

Third Antiphon. [8] He hath filled me with bitterness, he hath made me drunken with wormwood.

Psalm CVIII.

Hold not Thy peace, &c., (*p.* 95.)

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[1] Job xvi. 17.

[2] Matth. xxvii. 35, 45, 46; John xix. 30.

[3] An Hexameter line.

[4] Cant. viii. 1.

[5] Cf. John iv. 14.

[6] Lit., through the veins of good work. Cf. Mark vii. 37.

[7] Isa. lx. 4.

[8] Lam. iii. 15.

Verse. O God, I have declared my life unto Thee—

Answer. Thou hast put my tears in Thy sight.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

At that time: There stood by the Cross of JESUS His Mother, and His Mother's sister Mary the wife of Cleophas, and Mary Magdalene. And so on.

Homily by S. Austin, Bishop [of Hippo.] (119*th Tract on John.*)

This is that hour whereof JESUS, when He was about to turn water into wine, had said unto His Mother: "Woman, what have I to do with thee? Mine hour is not yet come." (John ii. 4.) He had spoken of this hour, which then was not yet come, wherein, being about to die, it should be His duty to acknowledge her of whom He had been born in a dying Body. Then, since He was about to work the works of God, He thrust from Him,[1] as though He knew her not, her who was His Mother, not in that nature as touching which He is equal to the Father, but in that as touching which He is inferior to the Father. But now, since He is suffering the pains of Man, He careth, with a Man's love, for her of whom He hath been made Man. And herein He giveth us a lesson. He doth that which He would have us to do. The Good Master, by His Own example, commandeth that among His disciples, dutiful children should succour their parents, as though even that Tree whereupon His dying Limbs were nailed, even that Tree were to be a pulpit for His teaching.

Seventh Responsory.

[2] I am distressed for Thee, my Son JESUS, very pleasant hast Thou been unto me; Thy love to me was wonderful, passing the love of women; for even as a mother loveth her only Son, so loved I thee.

Verse. [3] My life is spent with grief, and my years with sighing.

Answer. For even as a mother loveth her only Son, so loved I Thee.

Eighth Blessing.

She whose Feast-day we are keeping—
Mary, Blessed Maid of Maidens,
Be our advocate with God.

Eighth Lesson.

And of this teaching by JESUS Crucified cometh that which the Apostle Paul commandeth, where he saith, (1 Tim. v. 8:) "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." But what is so much of a man's own house, as children are of their parents'? and parents of their children's? Of this most healthy law the Master of the Saints was pleased Himself to give an example, when, being God, He treated not as His handmaid her of whom He was the Maker and the Lord, but, being also Man, gave another to be as a son in His stead, to her of whom as Man He had been made,[4] and whom He was leaving.

Eighth Responsory.

Fount of love and holy sorrow,
Mother! may my spirit borrow
Somewhat of thy woe profound;
[5] Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every Wound.

Verse. That as thy Son JESUS for our sakes died and rose again, so we also who have died with Him[6] may rise again with Him.

Answer. Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every Wound.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Unto Christ, with pure emotion,
Raise my contrite heart's devotion,—
Love to read in every Wound.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (*Of the Week-day.*[7])

The Lesson is taken from the Holy Gospel according to John (xi. 47.)

At that time: Gathered the chief Priests and the Pharisees a council against JESUS, and said: What do we? For this Man doeth many miracles. And so on.

Homily by St Austin, Bishop [of Hippo.] (49*th Tract on John.*)

The chief Priests and the Pharisees took counsel together, but "Let us believe in Him" was not one of the suggestions offered. Those lost creatures thought much more how they might hurt and undo Him, than how they might save themselves from perishing. And yet they were afraid, and took counsel together, "and said: What do we? For this Man doeth many miracles. If we let Him thus alone, all men will believe on Him; and the Romans shall come and take away both our place and our nation." They were afraid of losing temporal things, but they gave no thought to eternal life, and so they lost both.[8] (*Second Lesson of the Week-day.*) For, after that the Lord had suffered and been glorified, first came the Romans, and took away both their place and nation, prevailing against them and leading them away captive, and secondly there followeth them that which is written: "But the children of the kingdom shall be cast out into outer darkness." (Matth. viii. 12.) But their fear was that, if all men should believe on Christ, none would remain to defend the city of God and His Temple against the Romans, since they deemed that Christ's teaching was against the Temple itself, and against the laws of their fathers. (*Third Lesson of the Week-day.*) "And one of them, named Caïphas, being the High Priest that same year, said unto them: "Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. And this spake he not of himself: but being High Priest that year, he prophesied—" Here we will learn that bad men are enabled by the spirit of prophecy to foretell the future; which, at the same time, the Evangelist attributeth to an ordinance of God, namely, that he was the High Priest.

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[1] Tunc, ergo, divina facturus, non divinitatis sed infirmitatis matrem velut incognitam repellebat, lit. "the Mother, not of His Divinity but of His weakness." To translate this passage, I have made use of the exact words of the Athanasian Creed. (Tr.)

[2] 2 Kings (Sam.) i. 26. It is from the lament of David over Saul and Jonathan, and is, in the original place, "I am distressed for thee, my brother Jonathan, &c."

[3] Ps. xxx. 11.

[4] Creatus.

[5] These words are not in the original from the Hymn, as is the beginning of the Responsory, but they rhyme with it, and express the same idea.

[6] Commortui, *i.e.*, in baptism. Rom. vi. 4; Col. ii. 12; 2 Tim. ii. 11.

[7] If it be transferred to Saturday, of course it is the Homily for that day.

[8] A person bound to the Office may satisfy by ending the Ninth Lesson here.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] I will get me to the mountain of myrrh, * and to the hill of frankincense.

Second Antiphon. My beloved * is white and ruddy: the hair of his head is like kingly purple, bound in tresses.[2]

Third Antiphon. [3] Whither is thy beloved gone, * O thou fairest among women? Whither is thy beloved turned aside?

Fourth Antiphon. [4] A bundle of myrrh is my well-beloved unto me; he shall lie betwixt my breasts.

Fifth Antiphon. [5] Revive me with flowers, * stay me up with apples, for I am swooning with love.

Chapter. (Isa. liii. 1.)

WHO hath believed our report? And unto whom is the arm of the LORD revealed? For he shall grow up before Him as a tender plant, and as a root out of a dry ground.

Hymn.

VIRGIN, thou, of virgins fairest,
May the bitter woe thou bearest
Make on me impression deep;
Thus Christ's dying may I carry,
With Him in His Passion tarry,
And His Wounds in memory keep.

May His Wounds transfix me wholly,
May His Cross and Life-Blood holy
Ebriate my heart and mind:
Thus inflamed with pure affection,
In the Virgin's Son protection
May I at the Judgment find.

When in death my limbs are failing
Let Thy Mother's prayer prevailing
Lift me, JESUS! to Thy throne:
To my parting soul be given
Entrance through the gate of heaven;
There confess me for Thine own!
Amen.

Verse. Pray for us, O Virgin most sorrowful!

Answer. That we may be made worthy of the promises of Christ.

Antiphon at the Song of Zacharias. When JESUS saw His Mother, * and the disciple whom He loved, standing by the Cross, He saith unto His Mother: Woman, behold thy Son! Then saith He to the disciple: Behold thy Mother!

Prayer throughout the Office.

O GOD, at Whose Passion, according to the prophecy of Simeon, a sword of sorrow pierced through the gentle soul of the glorious Maiden and Mother Mary, mercifully grant to as many as do ever remember with awe how that her soul was pierced and Thou didst suffer,—even for all such be Thou entreated, for the sake and by the prayers of all Thy glorious and holy servants who stood so leally by Thy Cross, and grant unto the same, that for them Thy life-giving Death may not have been in vain. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The following Commemoration is made of the Week-day.

Antiphon. Now the Jews' Feast-day was at hand, and the chief Priests sought how they might kill JESUS; but they feared the people.

Verse. Deliver me from mine enemies, O my God.

Answer. And defend me from them that rise up against me.

Let us pray.

WE beseech Thee, O Lord, pour Thy grace into our hearts, that all we who of our own will do check our sins with the curb of mortification, may suffer here, and escape condemnation to eternal punishment hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

(*The Penitential Psalms and the Litany are not said, because of the Feast.*)

PRIME.

Antiphon. I will get me, &c. (*First Antiphon at Lauds.*)

In the Short Responsory, instead of the words, "Thou that sittest at the Right Hand of the Father," *is said:*

Verse. Thou That didst suffer for man's sake.

And the Verse, "Glory be, &c.," *is said as usual out of Passiontide.*

Chapter at the end. (Isa. liii. 8.)

WHO shall declare his generation? For he was cut off out of the land of the living; for the transgression of My people have I stricken him.

TERCE.

Antiphon. My beloved, * &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He hath made me desolate.

Answer. He hath made me desolate.

Verse. And faint with sorrow all the day.

Answer. Desolate.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] Cant. iv. 6.

[2] Canalibus, lit., streamlets. Cant. vii. 5. The allusion of the Office is evidently to the Hair of our Lord when on the Cross, darkened with the Precious Blood, and hanging in long masses from under the cincture of His thorny crown. The Latin translator seems to have used a different vocalisation of the Hebrew text to that which we now have, and which makes the sense somewhat thus: "The hair of thine head is like purple"—(alluding perhaps to the appearance of very black hair, especially in sunlight; and the Bride of the Canticles was swarthy, i. 4)—"the King is captivated by thy tresses."

[3] Cant. v. 17.

[4] Cant. i. 12.

[5] Cant. ii. 5.

Answer. He hath made me desolate.

Verse. My face is swollen with weeping.

Answer. And on mine eyelids is the shadow [of death.]

After Terce, in community Churches, is said or sung the Mass of the Feast.

SEXT.

Antiphon. Whither, &c. (*Third Antiphon at Lauds.*)

Chapter. (Isa. liii. 5.)

HE was wounded for our transgressions; he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.

Short Responsory.

My face is swollen with weeping.

Answer. My face is swollen with weeping.

Verse. And on my eyelids is the shadow [of death.]

Answer. Swollen with weeping.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. My face is swollen with weeping.

Verse. O God, I have declared my life unto Thee,—

Answer. Thou hast put my tears in Thy sight.

NONE.

Antiphon. Revive me, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O God, I have declared my life unto Thee—

Answer. O God, I have declared my life unto Thee—

Verse. Thou hast put my tears in Thy sight.

Answer. I have declared my life unto Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O God, I have declared my life unto Thee.

Verse. Pray for us, O Virgin most sorrowful!

Answer. That we may be made worthy of the promises of Christ.

After None, in community Churches, is said or sung the Mass of the Week-day.

SECOND VESPERS.

All as at the First, except the Antiphon at the Song of the Blessed Virgin, which is the same as that at the Song of Zacharias at Lauds, and the following

Commemoration of the Week-day.[1]

Antiphon. The chief Priests consulted that they might kill JESUS, but they said: Not on the Feast-day, lest there be an uproar among the people.

Verse. Deliver me, O LORD, from the evil man.

Answer. Preserve me from the wicked man.

Let us pray.

GRANT, we beseech Thee, O Almighty God, that we who seek the grace of Thy protection, being delivered from all evils, may serve Thee ever in peace and quietness of spirit. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Saturday in Passion Week.

The Sabbath.

MATTINS.

Invitatory and alteration in Ps. xciv. *and Hymn as on last Sunday*, (*p.* 314.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 10.)

AT that time: The chief Priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away and believed on JESUS. And so on.

Homily by St Austin, Bishop [of Hippo.] (50*th Tract on John.*)

When they saw Lazarus who had been raised from the dead, and knew that the miracle which the Lord had worked was so great, spread about by so many witnesses, and so plain and manifest that it could neither be concealed nor denied, they invented an expedient; and see here what it was—"But the chief Priests consulted that they might put Lazarus also to death." What stupidity of thought, what blindness of cruelty is here! If the Lord Christ had raised up again a man who had died a natural death, could He not also raise up one that had died by violence? Would killing Lazarus paralyse the Lord? But if ye consider that there is a difference between a man dead of disease, and a man killed, behold, the Lord hath raised up both: for He first raised up Lazarus, who had died a natural death, and then Himself, after a violent one.

First Responsory.

O Lord, I go mourning, &c., (*p.* 316.)

Second Lesson. (51*st Tract.*)

"ON the next day much people that were come to the feast, when they heard that JESUS was coming to Jerusalem, took branches of palm-trees, and went forth to meet Him, and cried: Hosanna! Blessed is the King of Israël That cometh in the Name of the Lord!" Palm-branches are glorious boughs which tell of victory; yea, the Lord was now ready by His Own Death to trample down death, and to carry the victorious banner of His Cross in triumph over the devil, the prince of death. The cry with which He was greeted, namely "Hosanna," hath not, as we are assured by some who are acquainted with the Hebrew language, any meaning in particular, but is a shout after the manner of interjections, as they are called, just as in Latin when we lament we say "Heu," or when we are pleased, "Vah."[1]

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[1] Supposing the Feast not to be transferred to Saturday.

Second Responsory.

O Lord, hide not, &c., (*p.* 316.)

Third Lesson.

THESE were the shouts of applause with which the crowd greeted Him, "Hosanna! Blessed is the King of Israël That cometh in the Name of the Lord!" What inward torture must the jealousy of the Jewish leaders have caused them, when they heard that great multitude hailing Christ as their King! But, for the Lord, what was it to be King of Israël? To the Eternal[2] King what mattered it to become a King of men? And Christ is not King of Israël in the sense of monarchs who exact tribute, or arm hosts with steel to conquer enemies that are seen. But King of Israël He is, as He Who is Lord of our intellect, a Ruler Whose power shall never wane, and Who openeth a Kingdom in heaven to all such as centre in Him their faith, their hope, and their love.

Third Responsory.

O that my head, &c., (*p.* 317.)

LAUDS.

Chapter from Jer. xi. 19, *as on Monday*, (*p.* 319.)

Hymn and Verse and Answer as on Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. O Father, glorify Thou Me * with Thine Own Self, with the glory which I had with Thee before the world was.

Prayer.

O LORD, we beseech Thee that Thy people, since they are hallowed as Thine Own, may grow ever in godly love toward Thee their Father Who art in heaven, and may so be schooled by holy works, that being more and more pleasing in the sight of Thy Divine Majesty, they may ever receive more and more of Thy gifts. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

The morrow is the Lord's Day of the Palms, on the which day our Lord JESUS Christ entered Jerusalem sitting upon the foal of an ass, as had been foretold in the prophecy of Zacharias, and the multitude came forth to meet Him carrying branches of palm-trees.

The same Prayer at Terce, Sext, and None.

VESPERS.

Chapter and Prayer from the Lauds of the following morning.

Hymn and Verse and Answer as on last Saturday, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. O righteous Father, the world hath not known Thee; * but I have known Thee, because Thou hast sent Me.

Palm Sunday.[3]

The Lord's Day among the Palms.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn, as on the last Sunday*, (*p.* 314.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Jeremiah (ii. 12.)

BE astonished, O ye heavens, at this, and ye gates thereof, be ye very desolate, saith the LORD. For My people have committed two evils. They have forsaken Me, the Fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water. Is Israël a servant? Is he an home-born slave? Why is he spoiled? The young lions roared upon him and yelled,[4] and they made his land waste: his cities are burned, without inhabitant. Also, the children of Memphis[5] and Tahapanes have polluted[6] thee up to the crown of thy head. Hast thou not procured this unto thyself, in that thou hast forsaken the LORD thy God, when He led thee by the way?

First Responsory.

[7] O Lord, in the day that I called upon Thee, Thou saidst: Fear not. Thou hast pleaded my cause, and hast redeemed me, O Lord my God.

Verse. [8] In the day of my trouble I called upon Thee, for Thou hast heard me.

Answer. Thou hast pleaded my cause, and hast redeemed me, O Lord my God.

Second Lesson.

AND now what hast thou to do in the way of Egypt, to drink the waters of the "Miry"?[9] Or what hast thou to do in the way of Assyria, to drink the waters of the river?[10] Thine own wickedness shall correct thee, and thy back-slidings shall reprove thee. Know, therefore, and see, that it is an evil thing and bitter, that thou hast forsaken the LORD thy God, and that My fear is not in thee, saith the LORD God of hosts. Of old time thou hast broken My yoke, and burst My bands; and thou saidst: I will not serve. Yea, upon every high hill, and under every green tree, thou wanderest playing the harlot. Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me? For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God.[1]

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[1] So in English "Hurrah," "Ha, ha, ha," and so on. Heu is generally translated "Alas," and Vah, "Aha." "Hosanna," however, means "Save, I pray," or "O save!" *i.e.*, "I pray [God] save [you]." It is said to have been a common Hebrew cry, answering to "Long live—" or more nearly "God save—*e.g.*, the King." The actual phrase occurs in Ps. cxvii. 25, 26, where it possibly hails the King's entrance into the temple. "Save now, O LORD! O LORD, send Thou prosperity! Blessed be he that cometh in the Name of the LORD!"—"Anna, ADONAI, *hoshiah na;* anna, ADONAI, hatzlichah na."

[2] Rex sæculorum, "King of the ages," or, "King of the worlds."

[3] Called also Flowering Sunday, and Fig Sunday.

[4] Lit., gave out their voice.

[5] Hebrew name, Noph.

[6] Constupraverunt: but the Hebrew is, "devour the crown, &c."

[7] Lam. iii. 57, 58.

[8] Ps. lxxxv. 7.

[9] Shichor, "miry," an abusive nick-name for the Nile.

[10] Euphrates.

Second Responsory.

My brethren stand afar off from me, and they which have known me—make themselves strange unto me, and leave me.

Verse. My neighbours forsake me, and mine acquaintance—

Answer. Make themselves strange unto me, and leave me.

Third Lesson. (29.)

WHEREFORE will ye plead with Me? Ye all have forsaken Me, saith the LORD. In vain have I smitten your children; they received no correction; your own sword hath devoured your Prophets, the generation of you hath been as a lion unto them to destroy them. See ye the word of the LORD: Have I been a wilderness unto Israël? a land of darkness? Wherefore say My people: We have forsaken Thee; we will come no more unto Thee? Can a maid forget her ornaments or a bride her attire?[2] Yet My people have forgotten Me, days without number.

Third Responsory.

[3] Give heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul.

Verse. Remember that I stood before Thee to speak good for them, and to turn away Thy wrath from them.

Answer. Shall evil be recompensed for good? for they have digged a pit for my soul. Give heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul.

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[1] The Name.

[2] Fascia pectoralis—breast-knot.

[3] Jer. xviii. 19.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*Second on the Passion of the Lord.*)

DEARLY beloved brethren, the jubilant and triumphal day which ushereth in the commemoration of the Lord's Passion is come; even that day for which we have longed so much, and for whose yearly coming the whole world may well look. Shouts of spiritual exultation are ringing, and suffer not that we should be silent. It is indeed hard to preach often on the same Festival, and that always meetly and rightly, but a Priest is not free, when we celebrate so great and mysterious an out-pouring of God's mercy, to leave his faithful people without the service of a discourse. Nay, that his subject-matter is unspeakable should in itself make him eloquent, since where enough can never be said, there must needs ever be somewhat to say. Let man's weakness, then, fall down before the glory of God, and acknowledge herself ever too feeble to unfold all the works of His mercy. We may jade our emotions, break down in our understanding, and fail in our speech: it is good for us, that even what we truly feel in presence of the Divine Majesty is but little, [compared to the vastness of the subject.]

Fourth Responsory.

[4] The enemy hath enclosed my ways: he lay in wait for me as a lion in secret places: he hath filled me and made me drunken with bitterness: they have cut off my life in the dungeon, and cast a stone upon me. O Lord, behold all their iniquity, and plead the cause of my soul, Thou That art the Redeemer of my life!

Verse. I was a derision to all my people, and their song all the day.

Answer. O Lord, behold all their iniquity, and plead the cause of my soul, Thou That art the Redeemer of my life!

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[4] Lam. iii. 9, 10, 15, 53, 58, 14.

Fifth Lesson.

FOR when the Prophet saith: "Seek the LORD and be strong; seek His face evermore," (Ps. civ. 4,) let no man thence conclude that he will ever have found all that he seeketh, lest he which hath ceased to come near should cease to be near. But among all the works of God which foil and weary the steadfast gaze of man's wonder, what is there that doth at once so ravish and so exceed the power of our mind's eye as do the sufferings of the Saviour? He it was Who, to loose man from the bands wherewith he had bound himself by the first death-dealing transgression, spared to bring against the rage of the devil the power of the Divine Majesty, and met him with the weakness of our lowly nature. For if our proud and cruel enemy had been able to know the counsel of God's mercy, it had been his task rather to have softened the minds of the Jews into gentleness, than to have inflamed them with unrighteous hatred; and so lost the service of all his slaves, by pursuing for his Debtor One That owed him nothing.

Fifth Responsory.

[5] Save me, O God, for the waters are come in unto my soul: hide not Thy face from me; for I am in trouble. Hear me speedily, O Lord my God.

Verse. Draw nigh unto my soul, and redeem it: deliver me because of mine enemies.

Answer. For I am in trouble. Hear me speedily, O Lord my God.

Sixth Lesson.

BUT his own hate dug a pit-fall for him: he brought upon the Son of God that death which is become life to all the sons of men. He shed that innocent Blood, Which hath reconciled the world unto God, and become at once the price of our redemption and the cup of our salvation. The Lord hath received that which according to the purpose of His Own good pleasure He hath chosen. He hath let fall on Him the hands of bloody men: but while they were bent only on their own sin, they were servants ministering to the Redeemer's work. And such was His tenderness even for His murderers that His prayer to His Father from the Cross, as touching them, was, not that He might be avenged upon them, but that they might be forgiven.

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[5] Ps. lxviii. 2, 18, 19.

Sixth Responsory.

[1] O Lord, be not Thou far from me: spare me in the day of evil: let them be confounded that persecute me; but let not me be confounded.

Verse. [2] Let all mine enemies which seek after my soul be confounded.

Answer. But let not me be confounded. O Lord, be not Thou far from me: spare me in the evil day: let them be confounded that persecute me, but let not me be confounded.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxi. 1.)

AT that time: When JESUS drew nigh unto Jerusalem, and was come to Bethphagé, unto the Mount of Olives, then He sent two disciples.[3] And so on.

Homily by St Ambrose, Bishop [of Milan.] (*9th Book on Luke.*)

Beautiful is the type, when the Lord, about to leave the Jews, and to take up His abode in the hearts of the Gentiles, goeth up into the Temple; a figure of His going to the true Temple wherein He is worshipped, not in the deadness of the letter, but in spirit and in truth, even that Temple of God whereof the foundations are laid, not in buildings of stone, but in faith. He leaveth behind Him such as hate Him, and getteth Him to such as will love Him. And therefore cometh He unto the Mount of Olives that He may plant upon the heights of grace those young olive-branches, whose Mother is the Jerusalem which is above. Upon this mountain standeth He, the Heavenly Husbandman, that all they which be planted in the House of the Lord, may be able each one to say: "But I am like a fruitful olive-tree in the House of God." (Ps. li. 10.)

Seventh Responsory.

[4] The LORD is with me as a Mighty Terrible One; therefore have they persecuted me, and have not been able to understand. O LORD, Thou triest the reins and the heart—unto Thee have I opened my cause.

Verse. [5] O LORD, Thou hast seen my wrong that they do me; judge Thou my cause.

Answer. Unto Thee have I opened my cause.

Eighth Lesson.

AND perchance that mountain doth signify Christ Himself. For what other is there that beareth such fruit of olives as He doth, not rich with store of loaded branches, but spiritually fruitful with the fulness of the Gentiles? He also it is on Whom we go up, and unto Whom we go up; He is the Door; He is the Way; He is He Which is opened and Which openeth; He is He upon Whom knocketh whosoever entereth in, and to Whom they that have entered in, do worship.

A figure also was it that the disciples went into a village, and that there they found an ass tied and a colt with her: neither could they be loosed, save at the command of the Lord. It was the hand of His Apostles which loosed them. He whose work and life are like theirs will have such grace as was theirs. Be thou also such as they, if thou wouldest loose them that are bound.

Eighth Responsory.

[6] The ungodly said, reasoning with themselves, but not aright; Let us lie in wait for the righteous, because he is clean contrary to our doings: he professeth to have the knowledge of God, he calleth himself the Son of God, and boasteth that he hath God to his Father. Let us see if his words be true; and, if he be indeed the Son of God, let Him deliver him from our hand; let us condemn him with a shameful death.

Verse. We are esteemed of him as counterfeits, and he abstaineth from our ways as from filthiness, and commendeth the end of the just.

Answer. Let us see if his words be true; and, if he be indeed the Son of God, let Him deliver him from our hand; let us condemn him with a shameful death.

Ninth Lesson.

NOW, let us consider who they were, who, being convicted of transgression, were banished from their home in the Garden of Eden into a village, and in this thou wilt see how Life called back again them whom death had cast out. For this reason, we read in Matthew that there were tied both an ass and her colt; thus, as man was banished from Eden in a member of either sex, so is it in animals of both sexes that his re-call is figured. The she-ass is a type of our sinful Mother Eve, and the colt of the multitude of the Gentiles; and it was upon the colt that Christ took His seat. And thus it is well written of the colt, (Luke xix. 30,) that thereon never yet had man sat, for no man before Christ ever called the Gentiles into the Church — which statement thou hast in Mark also (xi. 2): "Whereon never man sat."

Ninth Responsory.

Liars are come round about, they have fallen upon me with scourges without a cause. But do Thou, O Lord my Redeemer, avenge me!

Verse. For trouble is near, and there is none to help.

Answer. But do Thou, O Lord my Redeemer, avenge me! Liars are come round about me, they have fallen upon me with scourges without a cause. But do Thou, O Lord my Redeemer, avenge me!

LAUDS.

First Antiphon. [7] The Lord GOD will help me: * and therefore I am not confounded.

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[1] Jer. xvii. 17, 18, (LXX.)

[2] Cf. Ps. xxxiv. 4.

[3] Here follow the two words "dicens eis" which I omit, as they would produce an odd sense in English.

[4] Jer. xx. 11, 12.

[5] Lam. iii. 59.

[6] Wisd. ii. 1, 12, 13, 17, 16, 20.

[7] Isa. l. 7.

Psalm L.

Have mercy upon me, &c., (*p.* 49.)

Second Antiphon. They compassed me about, * yea, they compassed me about: but in the Name of the LORD! I will destroy them.

Psalm CXVII.

O give thanks, &c., (*p.* 21.)

Third Antiphon. Judge Thou my cause, * and redeem me, O Lord, for Thou art mighty to save.

Psalms LXII. and LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. [1] Fare we with Angels and men in faith to meet the Redeemer, * hailing the Slayer of death with joyful shouts of 'Hosanna in the highest!'

The Song of the Three Holy Children.

Fifth Antiphon. [2] Let them be confounded that persecute me; * but let not me be confounded, O Lord my God.

Psalms CXLVIII., CXLIX., CL.

Praise ye the LORD, &c., (*p.* 15.)

Chapter. (Phil. ii. 5.)

BRETHREN, Let this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God: but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man.

Hymn and Verse and Answer as on last Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. Much people that were come to the Feast, cried * unto the Lord: Blessed is He That cometh in the Name of the Lord! Hosanna in the highest! [3]

Prayer throughout the Office.

ALMIGHTY and everlasting God, Who, of Thy tender love towards mankind, hast sent Thy Son our Saviour JESUS Christ to take upon Him our flesh and to suffer death upon the Cross, that all mankind should follow the example of His great humility; mercifully grant, that we may both follow the example of His patience, and also be made partakers of His resurrection. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. The Hebrew children took branches of olive-trees, * and went forth to meet the Lord, crying and saying: Hosanna in the highest!

TERCE.

Antiphon. The Hebrew children spread their garments in the way, * and cried, saying: Hosanna to the Son of David! Blessed is He that cometh in the Name of the Lord!

Chapter from Lauds.

After Terce, and, in Parish Churches, the blessing and sprinkling of the Holy Water, there follows the ceremony of blessing the palms, or other boughs of trees, during which is read the Lesson from Exod. xv. xvi. *and the Gospel from* Matth. xxi., *which is the subject of the Homily at Mattins. When the branches have been distributed to the people, follows the procession, which represents the Triumphal Entry of our Lord into the Holy City. After the procession the Liturgy is immediately celebrated, with the rites peculiar to the day, and including the Epistle from* Phil. ii. *and the Passion according to* Matthew (xxvi. xxvii.)

SEXT.

Antiphon. [4] Unto Thee have I opened my cause, * O Lord my God, Which art the Redeemer of my life.

Chapter. (Phil. ii. 8.)

HE humbled Himself and became obedient unto death, even the death of the Cross, wherefore God also hath highly exalted Him, and given Him a Name which is above every name.

NONE.

Antiphon. [5] I will call upon Thy Name, * O LORD; hide not Thy face at my cry.

Chapter. (Phil. ii. 10.)

AT the Name of JESUS let every knee bow, of things in heaven, and things in earth, and things under the earth: and let every tongue confess that our Lord JESUS Christ is in the glory of God the Father.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on Saturday before Passion Sunday, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. [6] It is written: I will smite the Shepherd, * and the sheep of the flock shall be scattered abroad: but after I am risen again, I will go before you into Galilee: there shall ye see Me, saith the Lord.

Monday in Holy Week.[7]

Second Day in the Great Week.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Passion Sunday*, (*p.* 314.)

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 1.)

THEN JESUS, six days before the Passover, came to Bethany, where Lazarus was, which had been dead, whom JESUS raised from the dead. And so on.

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[1] This is the fifth Antiphon sung during the Procession. It has a sort of cadence like two Hexameter lines, ending with 'Hosanna.'

[2] Jer. xvii. 18.

[3] That is, either "Save [Him,] we pray [Thee, O Thou That dwellest] in the highest," or "O send [Him] health from heaven."

[4] Jer. xx. 12; Lam. iii. 58.

[5] Lam. iii. 55, 56.

[6] Matth. xxvi. 31, 32; Zech. xiii. 7.

[7] Called also Fig Monday, in certain parts of England, because on this day our Lord desired to eat figs.

Homily by St Austin, Bishop [of Hippo.] (*50th Tract on John.*)

"There they made Him a supper"—and "Lazarus was one of them that sat at the table"—lest men should deem that it was but by an ocular delusion that they had seen him arise from the dead. He lived therefore, spake, and ate; to the manifestation of the truth, and the confusion of the unbelieving Jews. JESUS, then, sat down to meat with Lazarus and others, and Martha, being one of Lazarus' sisters, served. But Mary, Lazarus' other sister, "took a pound of ointment of spikenard, very costly, and anointed the Feet of JESUS, and wiped His Feet with her hair; and the house was filled with the odour of the ointment." We have now heard that which was done; let us search out the mystic meaning thereof.

First Responsory.

[1] The ungodly said: Let us oppress the righteous man without cause, and swallow him up alive, as the grave: let us make his memorial to perish from the earth, and cast lots among us for his spoils: and those murderers laid by store for themselves, but of evil. Fools and haters loathe wisdom, and are guilty in their thoughts.

Verse. Such things they did imagine, and were deceived, for their own wickedness blinded them.

Answer. Fools and haters loathe wisdom, and are guilty in their thoughts.

Second Lesson.

WHOSOEVER thou art that wilt be a faithful soul, seek with Mary to anoint the Feet of the Lord with costly ointment. This ointment was a figure of justice, and therefore is there said to have been a pound thereof, [a pound being a weight used in scales.] The word "pistikes" used by the Evangelist as the name of this ointment, we must believe to be that of some place, from which this costly perfume was imported.[2] Neither is this name meaningless for us, but agreeth well with our mystic interpretation, since "Pistis" is the Greek word which signifieth "Faith," and whosoever will do justice must know that: "The just shall live by faith." (Rom. i. 17; Hab. ii. 4.) Anoint therefore the Feet of JESUS by thy good life, following in the marks which those Feet of the Lord have traced. Wipe His Feet likewise with thy hair; that is, if thou have aught which is not needful to thee, give it to the poor; and then thou hast wiped the Feet of JESUS with thy hair, that is, with that which thou neediest not, and which is therefore to thee as is hair, being a needless out-growth to the body. Here thou hast what to do with that which thou neediest not. To thee it is needless, but the Lord's Feet have need of it; yea, the Feet which the Lord hath on earth are sorely needy.

Second Responsory.

[3] I became a reproach unto mine enemies: they looked upon me and shaked their heads. Help me, O LORD my God!

Verse. They have spoken against me with a lying tongue: they compassed me about also with words of hatred.

Answer. Help me, O LORD my God!

Third Lesson.

FOR of whom save of His members, will He say at the latter day: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me"—? (Matth. xxv. 40.) That is—"ye have spent nothing save that which ye needed not, but ye have ministered unto My Feet."

"And the house was filled with the odour of the ointment." That is, the fragrance of your good example filleth the world; for this odour is a figure of reputation. They which are called Christians, and yet live bad lives, cast a slur on Christ: and it is even such as they unto whom it is said: "The Name of God is blasphemed among the Gentiles through you." (Rom. ii. 24; Ezek. xxxvi. 20, 23.) But if, through such, the Name of God be blasphemed, through the godly is praise ascribed to the Same His Holy Name, as the Apostle doth likewise say: "In every place we are unto God a sweet savour of Christ, [in them that are saved, and in them that perish."] (2 Cor. ii. 14, 15.)

Third Responsory.

[4] False witnesses are risen up against me, and such as breathe out cruelty: they have gone about to kill me, neither spared they to spit in my face; their spears have wounded me, and all my bones are out of joint. But as for me, I counted myself as one that is dead upon the earth.

Verse. They poured forth their fury upon me, they gnashed upon me with their teeth.

Answer. But as for me, I counted myself as one that is dead upon the earth. False witnesses are risen up against me, and such as breathe out cruelty; they have gone about to kill me, neither spared they to spit in my face; their spears have wounded me, and all my bones are out of joint. But as for me, I counted myself as one that is dead upon the earth.

LAUDS.

First Antiphon. [5] I hid not my face * from shame and spitting.

Second Antiphon. [6] Awake, O sword, * against them that scatter my flock.

Third Antiphon. [7] They took the thirty pieces of silver, * my price, that I was prized at of them.

Fourth Antiphon. [8] Waters flowed over mine head; * I said: I am cut off; I will call upon Thy Name, O LORD God.

Fifth Antiphon. O Lord, behold[9] the lips * of those that rose up against me, and their device.

Chapter from Jer. xi. 19, *as on Monday after Passion Sunday*, (*p.* 319.)

Hymn and Verse and Answer as on Passion Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. And now, O Father, glorify Thou Me * with Thine Own Self, with the glory which I had with Thee before the world was.

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[1] Wisd. ii. 1, 10; Prov. i. 12.

[2] But it is now generally believed that this word is either (1) From "pino," to drink, and means liquid; (2) From "pistis," faith, and means genuine, unadulterated; or (3) From the Latin "spicata," and means "spike"-nard.

[3] Ps. cviii. 25, 3.

[4] Cf. Ps. xxvi. 12.

[5] Isa. l. 6.

[6] Cf. Zech. xiii. 7.

[7] Zech. xi. 12, 13.

[8] Lam. iii. 54, 55.

[9] Lam. iii. 62.

Prayer.

O ALMIGHTY God, Which knowest that we be set in such straits that we have no power of ourselves to help ourselves, we pray Thee mercifully to relieve us for whom continually pleadeth the Suffering of Thine Only-Begotten Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

The Antiphons at Prime, Terce, Sext, and None are the First, Second, Third, and Fifth, at Lauds, respectively.

VESPERS.

Chapter from Jer. xi. 20, *as on the Monday after Passion Sunday,* (*p.* 319.)

Hymn and Verse and Answer as on Saturday before Passion Sunday, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. Thou couldest have no power * at all against Me, except it were given thee from above.

Prayer.

HELP us, O God of our salvation, and grant us grace to draw near with joy to the memorial of Thy great mercies whereby Thou wast pleased to make us new creatures. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Tuesday in Holy Week.

Third Day in the Great Week.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn, as on Passion Sunday,* (*p.* 314.)

First Lesson.

The Lesson is taken from the Book of the Prophet Jeremiah (xi. 15.)

WHY hath My beloved wrought many iniquities in Mine house? Will holy meats [1] make atonement for thy perverseness, whereof thou boastest? The LORD called thy name, A green olive tree, fair, fruitful, goodly: as soon as He had spoken, a great fire was kindled in her, and the boughs thereof are burnt up. And the LORD of hosts, That planted thee, hath pronounced evil against thee, for the evil of the house of Israël, and of the house of Judah, which they have done against themselves, to provoke Me to anger, in making offerings unto Baalim. But Thou, O LORD, hast given me knowledge of it, and I know it: then Thou showedst me their doings. But I was like a gentle lamb, that is brought to the slaughter: and I knew not that they had devised devices against me, saying: Come, let us put [poison of a deadly] tree into his bread, and let us cut him off from the land of the living, that his name may be no more remembered. But, O LORD of Sabaoth, That judgest righteously, and triest the reins and the heart, let me see Thy vengeance on them; for unto Thee have I revealed my cause.

First Responsory.

[2] I have suffered defaming and fear from them that were my familiars: they watched for my halting,[3] saying: Let us entice him, and prevail against him. But Thou, O LORD, art with me, as a Mighty Terrible One. Let them stumble into everlasting confusion, that I may see Thy vengeance upon them, for unto Thee have I opened my cause.

Verse. [4] O LORD, plead Thou the cause of my soul, Thou That art the Redeemer of my life.

Answer. Let them stumble into everlasting confusion, that I may see Thy vengeance upon them, for unto Thee have I opened my cause.

Second Lesson. (xii. 1.)

RIGHTEOUS art Thou, O LORD, and I plead with Thee; yet let me talk with Thee of Thy judgments: wherefore doth the way of the wicked prosper? Wherefore are all they happy that lie and work iniquity? Thou hast planted them; yea, they have taken root: they grow; yea, they bring forth fruit. Thou art near in their mouth, and far from their reins. But Thou, O LORD, knowest me; Thou hast seen me, and tried mine heart toward Thee. Pull them out like sheep for the shambles, and prepare[5] them for the day of slaughter. How long shall the land mourn, and the herbs of every field wither, for the wickedness of them that dwell therein? The beasts are consumed and the birds, because they said: He shall not see our last end.

Second Responsory.

[6] For Thy sake, O God of Israël, I have borne reproach; shame hath covered my face; I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of Thine house hath eaten me up.

Verse. Draw nigh unto my soul, and redeem it; deliver me, because of mine enemies.

Answer. For the zeal of Thine house hath eaten me up.

Third Lesson. (7.)

I HAVE forsaken Mine house; I have left Mine heritage, I have given the dearly beloved of My soul[7] into the hand of her enemies. Mine heritage is become unto Me as a lion in the forest; it crieth out against Me, therefore have I hated it. Is not Mine heritage unto Me as an hideous bird [of prey]? Is not the unseemly bird everywhere throughout it?[8] Come ye, assemble yourselves together, all ye beasts of the field, hasten to devour. Many pastors have destroyed My vineyard, they have trodden My portion under foot, they have made My pleasant portion a desolate wilderness. They have made it desolate, and [being desolate] it mourneth unto Me. With desolation is the whole land made desolate, because there is no man that considereth in the heart.

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[1] Apparently the sacrifices.

[2] Cf. Jer. xx. 10, 11.

[3] Custodientes latus meum, lit., watching my side.

[4] Lam. iii. 58.

[5] Sanctifica, lit., devote them.

[6] Ps. lxviii. 8-10, 19.

[7] Dilectam animam meam, lit., my dearly beloved soul.

[8] "Numquid avis discolor hæreditas Mea Mihi? Numquid avis tincta per totum?" Hebrew, lit., "Is Mine heritage unto Me an hideous [flock of] vultures? Is the flock of vultures all round it?" LXX., "Is not Mine heritage an hyæna's den unto Me? or a den [of them] all round it?" Jonathan ben Uzziel: "Like a flock of birds scattered about, thus is Mine heritage scattered about before Me. And like a bird that has been shot at, thus collect themselves upon it those who murder with the sword; all around, the kings of the nations; and their camps come upon it for plunder."

Third Responsory.

[1] The congregation of the people hath compassed me about, but I rewarded no evil unto him that rewarded evil unto me. O Lord, let the wickedness of the wicked come to an end, but establish the just.

Verse. Judge me, O LORD, according to my righteousness, and according to mine integrity that is in me.

Answer. O Lord, let the wickedness of the wicked come to an end, but establish the just. The congregation of the people hath compassed me about, but I rewarded no evil unto him that rewarded evil unto me. O Lord, let the wickedness of the wicked come to an end, but establish the just.

LAUDS.

First Antiphon. [2] Behold, O LORD, and see: * for I am in trouble: hear me speedily.

Second Antiphon. [3] Plead my cause, * O Lord: deliver me from the unjust and deceitful man.

Third Antiphon. [4] I cried by reason of mine affliction unto the LORD, * and He heard me out of the belly of hell.

Fourth Antiphon. [5] O LORD, I am oppressed— * undertake Thou for me; for I know not what to say unto mine enemies.

Fifth Antiphon. [6] The ungodly said: Let us oppress the righteous man, * because he is clean contrary to our doings.

Chapter from Jer. xi. 19, *as on Monday in Passion Week*, (*p.* 319.)

Hymn and Verse and Answer as on Passion Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. Now, before the Feast of the Passover, as JESUS knew that His hour was come, * having loved His Own which were in the world, He loved them unto the end.

Prayer.

O ALMIGHTY and everlasting God, give us grace so to use the solemn and mysterious memorial of the Lord's Suffering, that the same may be unto us a mean whereby worthily to win Thy forgiveness. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth, at Lauds, respectively.

After None is celebrated the Liturgy, including the Passion according to Mark (xiv. 1–xv. 46.)

VESPERS.

Chapter from Jer. xi. 20, *as on Monday in Passion Week*, (*p.* 319.)

Hymn and Verse and Answer as on Saturday before Passion Sunday, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. I have power to lay down My life, * and I have power to take it again.

Prayer.

RID us, O God, by Thy mercy, of all deceitfulness of the old man, and make us meet to become a new creature in our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Wednesday in Holy Week.

Fourth Day in the Great Week.

MATTINS.

Invitatory, alteration in Ps. xciv., *and Hymn as on Passion Sunday*, (*p.* 314.)

First Lesson.

The Lesson is taken from the Book of the Prophet Jeremiah (xvii. 13.)

O LORD, the Hope of Israël, all that forsake Thee, shall be ashamed: they that depart from Thee, shall be written in the earth; because they have forsaken the LORD, the fountain of living waters. Heal me, O LORD, and I shall be healed; save me, and I shall be saved; for Thou art my praise. Behold, they say unto me: 'Where is the word of the LORD? let it come now.' As for me, I was not turned aside from following after Thee, Which art my Shepherd:[7] neither have I desired the day of man; Thou knowest. That which came out of my lips was right before Thee. Be not a terror unto me: Thou art my hope in the day of evil. Let them be confounded that persecute me, but let not me be confounded: let them be dismayed, but let not me be dismayed: bring upon them the day of evil, and destroy them with double destruction.

First Responsory.

[8] They have spoken against me with a lying tongue; they compassed me about also with words of hatred: in return for my love they were my adversaries: but I gave myself unto prayer; and Thou hast heard me, O Lord my God!

Verse. And they have rewarded me evil for good, and hatred for my love.

Answer. But I gave myself unto prayer; and Thou hast heard me, O Lord my God!

Second Lesson. (xviii. 13.)

WHO hath heard such things as the virgin of Israël hath done most horribly? Will the snow of Lebanon fail from the rock of the field?[9] or can a man root up the source of a fountain of cold flowing waters? Because My people hath forgotten Me, they have offered sacrifices to lies, and stumbled in their ways, their ancient ways, to turn aside therefrom into paths untried; to make their land desolate, and a perpetual hissing.

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[1] Cf. Ps. vii. 8, 5, 10, 9.

[2] Lam. i. 20; Ps. lxviii. 18.

[3] Ps. xlii. 1.

[4] Jonah ii. 3.

[5] Isa. xxxviii. 14. Cf. 15.

[6] Wisd. ii. 12.

[7] *I.e.*, that in which the veracity of the Prophet would be proved by the destruction of his people.

[8] Ps. cviii. 3, 4, 5.

[9] *I.e.*, will snow ever cease to lie among the wild crags of Lebanon?

Every one that passeth thereby shall be astonished, and wag his head. I will scatter them as with an east wind before the enemy; I will show them the back, and not the face, in the day of their calamity. Then[1] said they: Come, and let us devise devices against Jeremiah; for the law shall not perish from the Priest, nor counsel from the wise, nor the word from the Prophet. Come, and let us smite him with the tongue, and let us not give heed to any of his words.

Second Responsory.

The ungodly said, &c., (*p.* 330.)

Third Lesson.

GIVE heed to me, O LORD, and hearken to the voice of them that contend with me. Shall evil be recompensed for good? For they have digged a pit for my soul. Remember that I stood before Thee to speak good for them, and to turn away Thy wrath from them. Therefore deliver up their children to the famine, and give them over to the edge of the sword: let their wives be bereaved of their children and be widows, and let their men be put to death; let their young men be slain by the sword in battle. Let a cry be heard from their houses; for Thou wilt bring the robbers suddenly upon them; because they have digged a pit to take me, and hid snares for my feet. Yet, LORD, Thou knowest all their counsel against me to slay me; forgive not their iniquity, neither blot out their sin from Thy sight; let them be overthrown before Thee: deal with them in the time of Thine anger.

Third Responsory.

Liars are come, &c., (*p.* 330.)

LAUDS.

First Antiphon. [2] Deliver me from blood-guiltiness, O God, * Thou that art my God, and my tongue shall sing aloud of Thy righteousness.

Second Antiphon. [3] I have suffered defaming * and fear from them: but the LORD is with me as a Mighty Terrible One.

Third Antiphon. [4] But in vain have they sought my soul; * they shall go into the lower parts of the earth.

Fourth Antiphon. All mine enemies heard of my affliction: * O Lord, they rejoiced that thou hadst done it.

Fifth Antiphon. [5] O Lord, bind the Gentiles * with chains, and their kings with fetters.

Chapter from Jer. xi. 19, *as on Monday in Passion Week*, (*p.* 319.)

Hymn and Verse and Answer as on Passion Sunday, (*p.* 317.)

Antiphon at the Song of Zacharias. Simon, sleepest thou? * Couldst not thou watch one hour with Me?

Prayer.

O ALMIGHTY God, we beseech Thee that we whose transgressions do unceasingly harm us, may find freedom in the Suffering of Thine Only-begotten Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

On the morrow is commemorated the Lord's Supper, whereat Christ JESUS, upon the day before He was crucified for our salvation, committed to His disciples the celebration of the mysteries of His Body and Blood.

After the Martyrology on this day, the Martyrology is not read again till Easter Sunday.

The same Prayer at Terce, Sext, and None.

The Antiphons at Prime, Terce, Sext, and None are the First, Second, Third, and Fifth at Lauds, respectively.

After None is celebrated the Liturgy, including the Passion according to Luke (xxii. 1–xxiii. 55.)

VESPERS.

Chapter from Jer. xi. 20, *as on Monday in Passion Week*, (*p.* 319.)

Hymn and Verse and Answer as on Saturday before Passion Sunday, (*p.* 313.)

Antiphon at the Song of the Blessed Virgin. The damsel said unto Peter: * Surely thou art one of them, for thy speech bewrayeth thee.

Prayer.

LORD, we beseech Thee, behold this Thy family, for which our Lord JESUS Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the Cross: Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Maundy Thursday.

Fifth Day of the Great Week, whereon was instituted the Lord's Supper.

MATTINS.

On this and the two following nights Mattins and Lauds are always said together, and these Three Services are commonly called the Three Nights of Darkness.[6] *In Choir six lights are lighted upon the Altar, and fifteen (seven on each side and one at the top) in a triangle-shaped candlestick before the Epistle corner. As each Antiphon is repeated the second time, one of the fifteen candles is put out.*

The Antiphons are all doubled, and the Hymn, "Glory be to the Father," &c., *is everywhere omitted.*

After the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed have been said inaudibly, all else is omitted, and the First Antiphon begins at once.

FIRST NOCTURN.

First Antiphon. The zeal of Thine house hath eaten me up, and the reproaches of them that reproached Thee are fallen upon me.

Psalm LXVIII.

Save me, O God, &c., (*p.* 70.)

Second Antiphon. Let them be turned backward and put to confusion, that desire my hurt.

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[1] That is, when the Saint had delivered the preceding prophecy, his fellow-townsmen determined to put him down as a young upstart.

[2] Ps. l. 16.

[3] Jer. xx. 10, 11.

[4] Ps. lxii. 10.

[5] Ps. cxlix. 8.

[6] Tenebræ.

Psalm LXIX.

Make haste, O God, &c., (*p.* 71.)

Third Antiphon. Deliver me, O my God, out of the hand of the wicked.

Psalm LXX.

In Thee, O LORD, &c., (*p.* 71.)

Verse. Let them be turned backward and put to confusion.
Answer. That desire my hurt.

The whole of the Lord's Prayer is then said inaudibly, and the Reader at once begins the First Lesson. Thus is it done on each of the three nights; no Absolution or Blessing is asked or given in any Nocturn or before any Lesson.

First Lesson.

Here beginneth the Lamentation[1] of Jeremiah the Prophet (i. 1.)

ALEPH.[2] How doth the city sit solitary that was full of people! How is she become as a widow, she that was great among the nations! She that was Princess among the provinces, how is she become tributary!

BETH. She weepeth sore in the night, and her tears are upon her cheeks: among all her lovers, she hath none to comfort her; all her friends have dwelt treacherously with her, and are become her enemies.

GHIMEL. Judah is gone into captivity, because of affliction, and because of great servitude: she dwelleth among the heathen, and findeth no rest: all her persecutors overtook her between the straits.

DALETH. The ways of Zion do mourn, because none come to the solemn Feasts; all her gates are desolate, her Priests sigh, her virgins are afflicted, and she weighed down with bitterness.

HE. Her adversaries are the chief, her enemies prosper: for the LORD hath afflicted her for the multitude of her transgressions; her children are gone into captivity before the enemy.

Jerusalem! Jerusalem! Return unto the Lord thy God!

The Reader does not say, "But Thou," &c., *nor is* "Thanks be to God" *answered after this or any other Lesson on these three nights, but the Responsory begins at once.*

First Responsory.

[3] At the Mount of Olives He prayed unto the Father: O My Father, if it be possible, let this cup pass from Me! The spirit indeed is willing, but the flesh is weak.

Verse. Watch and pray, that ye enter not into temptation.
Answer. The spirit indeed is willing, but the flesh is weak.

Second Lesson.

VAV. And from the daughter of Zion all her beauty is departed: her princes are become like harts that find no pasture, and they are gone without strength before the pursuer.[4]

ZAIN. Jerusalem remembereth, in the days of her affliction and of her miseries, all her pleasant things that she had in the days of old, when her people fell into the hand of the enemy, and none did help her: the adversaries saw her, and did mock at her Sabbaths.

HETH.[5] Jerusalem hath grievously sinned; therefore she is removed. All that honoured her, despise her, because they have seen her nakedness. Yea, she sigheth and turneth backward.

TETH. Her filthiness is in her skirts; she remembereth not her last end: therefore she came down wonderfully, she had no comforter. O LORD, behold my affliction, for the enemy hath magnified himself.

Jerusalem! Jerusalem! Return unto the Lord thy God.

Second Responsory.

[6] My Soul is exceeding sorrowful, even unto death: tarry ye here and watch with Me; yet a little while, and ye shall see the multitude close Me in. Ye shall flee; and I will go to be offered a sacrifice for you.

Verse. Behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
Answer. Ye shall flee; and I will go to be offered a sacrifice for you.

Third Lesson.

IOD.[7] The enemy hath spread out his hand upon all her pleasant things; for she hath seen the heathen enter into her Sanctuary, concerning whom Thou didst command that they should not enter into Thy congregation.

CAPH. All her people sigh, they seek bread: they have given their pleasant things for meat to relieve the soul. See, O LORD, and consider, for I am become vile.

LAMED. Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me; wherewith the LORD hath afflicted me in the day of His fierce anger.

MEM. From above hath He sent fire into my bones, and it prevaileth against them: He hath spread a net for my feet. He hath turned me back: He hath made me desolate and faint all the day.

NUN. The yoke of my transgressions is bound by His hand; they are wreathed and come up upon my neck. He hath made my strength to fall: the LORD hath delivered me into their hands, from whom I am not able to rise up.

Jerusalem! Jerusalem! Return unto the Lord thy God!

Third Responsory.

[8] Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him: this is He Which hath borne our griefs and carried our sorrows; but He was wounded for our transgressions, and with His stripes we are healed.

Verse. Surely He hath borne our griefs and carried our sorrows.
Answer. And with his stripes we are healed. Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him; this is He Which hath borne our sins and carried

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[1] Over the ruins of Jerusalem, after it had been sacked and burnt by the Assyrians.

[2] This composition is A B C Darian. The letters are those of the Hebrew alphabet.

[3] Matth. xxvi. 42, 41.

[4] The simile is a sporting one, taken from wretched animals subjected to the chase, but which are too feeble to run well.

[5] Rather, Cheth, or Kheth,—a strong guttural, like Scotch "ch" in "loch."

Matth. xxvi. 38, 45.

[7] Or, Yod.

[8] Isa. liii. 2, 4.

our sorrows: but He was wounded for our transgressions, and with His stripes we are healed.

SECOND NOCTURN.

First Antiphon. The Lord shall deliver the needy from the strong: the poor also, that hath no helper.

Psalm LXXI.

Give the king, &c., (*p.* 72.)

Second Antiphon. The ungodly think and speak wickedness: they speak loftily concerning oppression.

Psalm LXXII.

Truly God is good, &c., (*p.* 72.)

Third Antiphon. Arise, O Lord, and judge my cause.

Psalm LXXIII.

O God, why hast Thou cast us off? &c., (*p.* 72.)

Verse. Deliver me, O my God, out of the hand of the wicked.
Answer. Out of the hand of the unrighteous and cruel man.

Fourth Lesson.

The Lesson is taken from the Treatise of St Austin, Bishop [of Hippo,] upon the Psalms (liv. 1.)

"GIVE ear to my prayer, O God, and despise not my supplication: attend unto me and hear me." These are the words of a man travailing, anxious, and troubled. He prayeth in the midst of much suffering, longing to be rid of his affliction. Our part is to see what that his affliction was, and when he hath told us, to acknowledge that we also suffer therefrom; that so, partaking in his trouble, we may take part also in his prayer. He saith: "I mourn in my exercise, and am troubled." Wherein mourned he? Wherein was he troubled? He saith: "In my exercise." In the next words he giveth us to know that his affliction was the oppression of the wicked,—("Because of the voice of the enemy, and because of the oppression of the wicked,")—and this suffering which came upon him at the hands of wicked men, he hath called his exercise. Think not that wicked men are in this world for nothing, or that God doth no good with them. Every wicked man liveth, either to repent, or to exercise the righteous.

Fourth Responsory.

[1] Mine own friend hath betrayed Me by the sign of a kiss: "Whomsoever I shall kiss, That Same is He—hold Him fast." This was the traitorous sign which he gave, even he who murdered with a kiss. Woe unto that man! He cast down the price of blood, and went, and hanged himself.
Verse. It had been good for that man if he had not been born.
Answer. Woe unto that man! He cast down the price of blood, and went, and hanged himself.

Fifth Lesson.

WOULD to God that they which now exercise us were converted and exercised with us! Yet, while they are as they are, and exercise us, we will not hate them: for we know not of any one of them whether he will endure to the end in his sin. Yea, oftentimes, when thou deemest that thou hatest thine enemy, he whom thou hatest is thy brother, and thou knowest it not. The Holy Scriptures show us that the devil and his angels are already damned unto everlasting fire, and therefore of their repentance it behoveth us to despair; but of theirs only. These are they against whom we wrestle within; to the which wrestling the Apostle stirreth us up where he saith: "We wrestle not against flesh and blood,"—(that is, not against men whom we see,)—"but against principalities, against powers, against the rulers of the darkness of this world." (Eph. vi. 12.) He saith not "the rulers of this world," lest perchance thou shouldest deem that devils are the lords of heaven and earth; what he doth say is, "rulers of the darkness of this world," of that world which they love who love the world, of that world wherein the ungodly and unrighteous do prosper, of that world, in fine, of which the Gospel saith: "And the world knew Him not." (John i. 10.)

Fifth Responsory.

[2] The vile trader Judas came to the Lord to kiss Him, and He, as a guileless Lamb, refused not a kiss to Judas, who, for a certain number of pence, betrayed Christ to the Jews.
Verse. It had been good for that man if he had not been born.
Answer. Who, for a certain number of pence, betrayed Christ to the Jews.

Sixth Lesson.

"I HAVE seen iniquity and strife in the city." (v. 10.) Behold, the glory of the Cross. That Cross which was the object of the insults of God's enemies, is established now above the brows of kings. The end hath shown the measure of its power: it hath conquered the world, not by the sword, but by its wood. The enemies of God thought the Cross a meet object of insult and ridicule, yea, they stood before it, "wagging their heads and saying: If He be the Son of God, let Him come down from the Cross!" (Matth. xxvii. 39, 40.) And He stretched forth His Hands unto a disobedient and gainsaying people. (Rom. x. 21.) If he is just which liveth by faith, (Rom. i. 17; Hab. ii. 4,) he is unjust that hath not faith. Therefore where is written "iniquity" we may understand "unbelief." The Lord therefore saith that He "saw iniquity and strife in the city," and that He "stretched forth His Hands unto that disobedient and gainsaying people,"—and, disobedient and gainsaying as they were, He was hungry for their salvation, and said: "Father, forgive them, for they know not what they do." (Luke xxiii. 34.)

Sixth Responsory.

[3] One of My disciples shall betray Me this night. Woe unto that man by whom I am betrayed! It had been good for that man if he had not been born.
Verse. He that dippeth his hand

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[1] Matth. xxvi. 48, 24; xxvii. 5.

[2] Cf. Matth. xxvi. 48-50, 15, 24; Jer. xi. 19.

[3] Matth. xxvi. 21, 24, 23, 45.

with Me in the dish, the same shall betray Me into the hands of sinners.

Answer. It had been good for that man if he had not been born. One of My disciples shall betray Me this night. Woe unto that man by whom I am betrayed. It had been good for that man if he had not been born.

THIRD NOCTURN.

First Antiphon. I said unto the wicked : Speak not wickedness against God.

Psalm LXXIV.

Unto Thee, O God, &c., (*p.* 73.)

Second Antiphon. The earth trembled and was still, when God arose to judgment.

Psalm LXXV.

In Judah is God known, &c., (*p.* 73.)

Third Antiphon. In the day of my trouble I sought God with my hands.[1]

Psalm LXXVI.

I cried unto the Lord, &c., (*p.* 74.)

Verse. Arise, O Lord.
Answer. Judge Thou my cause.

Seventh Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (ii. 17.)

NOW, in this that I command, I praise you not, that ye come together, not for the better, but for the worse. For, first of all, when ye come together in the Church, I hear that there be divisions among you, and I partly believe it. For there must be also heresies, that they which are approved may be made manifest among you. When ye come together, therefore, into one place, this is not to eat the Lord's Supper. For every one taketh before his own supper to eat, and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Do I praise you? In this I praise you not.

Seventh Responsory.

[2] I was like a gentle lamb that is brought to the slaughter, and I knew not that mine enemies had devised devices against me, saying : Come, let us put [poison of a deadly] tree into his bread, and let us cut him off from the land of the living.

Verse. [3] All they that hate me devised my hurt against me: they plotted together to do me evil, saying :

Answer. Come, let us put [poison of a deadly] tree into his bread, and let us cut him off from the land of the living.

Eighth Lesson.

FOR I have received of the Lord that which also I delivered unto you, That the Lord JESUS, the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and said : Take, eat : This is My Body, Which shall be given for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying : This Cup is the New Testament in My Blood. This do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread and drink this Cup, ye do show the Lord's death till He come.

Eighth Responsory.

[4] Could ye not watch with Me one hour, ye that called one on the other to die for Me? Or see ye not Judas, how that he sleepeth not, but maketh haste to betray Me to the Jews?

Verse. [5] Why sleep ye? Rise, and pray, lest ye enter into temptation.

Answer. Or see ye not Judas, how that he sleepeth not, but maketh haste to betray Me to the Jews?

Ninth Lesson.

WHEREFORE, whosoever shall eat this Bread, or drink the Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged we are chastened of the Lord, that we should not be condemned with the world. Wherefore, my brethren, when ye come together to eat, tarry one for another. If any man hunger, let him eat at home, that ye come not together unto condemnation. And the rest will I set in order when I come.

Ninth Responsory.

[6] The elders of the people consulted that they might take JESUS by subtilty, and kill Him : they came out, as against a thief, with swords and staves.

Verse. [7] The chief Priests and the Pharisees gathered a council.

Answer. That they might take JESUS by subtilty, and kill Him : they came out, as against a thief, with swords and staves. The elders of the people consulted that they might take JESUS by subtilty, and kill Him : they came out, as against a thief, with swords and staves.

LAUDS.

This part of the Service begins at once with the First Antiphon.

First Antiphon. O Lord, Thou shalt be justified when Thou speakest, and be clear when Thou art judged.

Second Antiphon. [8] The Lord was brought as a lamb to the slaughter, and He opened not His mouth.

Third Antiphon. Mine heart is broken within me; all my bones tremble.

Fourth Antiphon. O Lord, Thou hast spoken unto us in Thy strength, and in Thy Holy Banquet.

Fifth Antiphon. [8] He was offered up because He willed it, and He bore our sins.

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[1] In its original place the meaning would be, "hands lifted up in prayer;" here it is probably meant to refer to our Lord's, lifted up and stretched out upon the Cross.

[2] Jer. xi. 19.
[3] Ps. xl. 8, 9.
[4] Matth. xxvi. 40.
[5] Luke xxii. 46.

[6] Matth. xxvi. 3, 4, 55.
[7] John xi. 47.
[8] Isa. liii. 7.

No Chapter or Hymn are said either on this or the two following nights.

Verse. [1] Mine Own familiar friend, in whom I trusted,—

Answer. Which did eat of My bread, hath lifted up his heel against Me.

By this time all the candles on the triangular candlestick have been put out, except the one at the top, and, while the Song of Zacharias is being sung, every light throughout the Church is put out, as are also the six on the Altar, one by one, so that the last is put out at the words, "To give light to them that sit in darkness, &c." *As the Antiphon,* "Now he that betrayed Him, &c.," *is repeated the second time, the candle at the top of the triangular candlestick is taken and hidden under the Altar, at the Epistle corner.*

Antiphon at the Song of Zacharias. Now he that betrayed Him gave them a sign, saying: Whomsoever I shall kiss, That Same is He: hold Him fast.

Then is said the following sentence, and as it begins, all kneel down:

Christ, for our sakes, became obedient unto death.

Then is said:

1. *The Lord's Prayer, inaudibly.*
2. *Ps. L.,* "Have mercy upon me, &c.," (*p.* 49,) *in a tone which can just be heard.*
3. *The Prayer,* "Lord, we beseech Thee, behold this Thy family, &c.," (*p.* 335.) *Neither* "Let us pray" *nor anything else is said before it. It is said in the same tone as Ps. L., except the last clause,* "Who liveth and reigneth, &c.," *which is said inaudibly. When it is over some noise is made,*[2] *the hidden light is put back on the triangular candlestick, and all present immediately rise and depart in silence.*

PRIME.

After the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed have been said inaudibly, all else is omitted, and the Psalms begin at once.

No Antiphon is said, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

The Psalms themselves are as on Feasts, viz. Ps. LIII. "Save me, O God, &c.," *and the two first parts of Ps. CXVIII.,* "Blessed are the undefiled, &c.," *and* "Deal bountifully, &c."

As soon as the Psalms are over, the Office continues, "Christ, for our sakes, &c.," *to the end, as at Lauds. And so terminates the Service.*

The Martyrology is not read in Choir, and whether in or out of Choir, what follows it, beginning "Precious in the sight of the LORD," *is omitted.*

TERCE, SEXT, AND NONE.

After the Lord's Prayer and the Angelic Salutation have been said inaudibly, all else is omitted, and the usual portions of Ps. CXVIII. begin at once.

No Antiphon is said, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

As soon as the appointed portions of Ps. CXVIII. are over, the Office continues, "Christ, for our sakes, &c.," *to the end, as at Lauds. And so terminates the Service. This ending must be said complete after each Office, whether they be said at one time or not.*

After None the Altar is vested in white, and adorned as for a solemn Feast, but without reliques, pictures, or images. The Cross is covered with a white veil over the purple one; six lights are lighted, and the organ plays while the Priest and his ministers proceed to the Sanctuary, dressed in white vestments. The Liturgy is then celebrated, in memory of the First Eucharist, celebrated by our Lord Himself on this evening. After the Liturgy, the Consecrated Host Which is to be consumed on the next day, goes in Procession to the place prepared for It. The Procession over, all return to their places, except the Priest and his ministers, who go to the Sacristy. In their absence Vespers are begun, and they meanwhile take off their white vestments, the celebrant and deacon putting on purple stoles and returning to the Choir towards the end of the Miserere, in time to assist at the latter part of the Service.

VESPERS.

After the Lord's Prayer and the Angelic Salutation have been said inaudibly, all else is omitted, and the First Antiphon begins at once.

The Antiphons are all doubled, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

First Antiphon. I will take the cup of salvation, and call upon the Name of the LORD.

Psalm CXV.

I believed, therefore have I spoken, &c., (*p.* 105.)

Second Antiphon. With them that hate peace, I was peaceable; when I spoke unto them they fought against me without a cause.

Psalm CXIX.

In my distress, &c., (*p.* 105.)

Third Antiphon. O LORD, preserve me from the wicked man.

Psalm CXXXIX.

Deliver me, O LORD, &c., (*p.* 112.)

Fourth Antiphon. Keep me from the snare which they have laid for me, and the gins of the workers of iniquity.

Psalm CXL.

LORD, I cry unto Thee, &c., (*p.* 112.)

Fifth Antiphon. I looked on my right hand, and beheld: but there was no man that would know me.

Psalm CXLI.

I cried unto the LORD with my voice, &c., (*p.* 113.)

No Chapter, Hymn, nor Verse and Answer are said.

Antiphon at the Song of the Blessed Virgin. And, as they were eating, JESUS took bread, and blessed, and brake, and gave to His disciples.[3]

Then, "Christ, for our sakes, &c.," *to the end, as at Lauds.*

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[1] Ps. xl. 10.

[2] That is, the Officiant, to announce that the Prayer is over, gives one or two taps.

[3] Matth. xxvi. 26.

After Vespers, the Priest in his purple stole, and with the help of his ministers, strips the Altar quite bare, in remembrance of the Nakedness of our Lord Jesus Christ during great part of His Passion. During the ceremony is recited Ps. XXI., "My God, My God, &c.," *without the Hymn,* "Glory be to the Father, &c.," *but with this Antiphon, both before and after:* "They part My garments among them, and cast lots upon My vesture." *There remain only on the Altar the Cross under its purple veil, and the unlighted candles in the candlesticks. This is the end of the Service.*

At a later hour in the day is performed the Maundy, that is, the "Mandatum," *or* "Commandment of the Lord," *that is to say, Superiors wash the feet of their inferiors, in obedience to the command and example of our Lord, Who, on this evening, Himself first performed this ceremony for His disciples.*

COMPLINE.

The early part of the Service is entirely omitted, except the Confession and Absolution, after which begin the usual Psalms, without any Antiphon, or the Hymn, "Glory be to the Father, &c.," *which is everywhere omitted.*

Immediately after Ps. CXXXIII., "Behold, bless ye the LORD, &c.," *is said the Song of Simeon, without any Antiphon, and immediately after* "the glory of Thy people Israël" *is said:* "Christ, for our sakes, &c.," *to the end, as at Lauds.*

Thus end Lauds, Prime, Terce, Sext, None, Vespers, and Compline, from the Lauds of Maundy Thursday to the None of Holy Saturday, both inclusive.

Good Friday.

Sixth Day of the Great Week.

The Preparation of the Passover.[1]

MATTINS.

This is the Second Night of Darkness. The ceremonial is the same as before, as are also the omissions in the Service.

The Antiphons are all doubled, and the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

After the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed have been said inaudibly, the First Antiphon begins at once.

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against His Anointed.

Psalm II.

Why do the heathen rage, &c., (*p.* 3.)

Second Antiphon. They part my garments among them, and cast lots upon my vesture.

Psalm XXI.

My God, My God, &c., (*p.* 27.)

Third Antiphon. False witnesses are risen up against me, and iniquity hath belied itself.

Psalm XXVI.

The LORD is my light, &c., (*p.* 41.)

Verse. They part my garments among them.

Answer. And cast lots upon my vesture.

Then, the Lord's Prayer having been said inaudibly, the First Lesson begins at once.

First Lesson.

The Lesson is taken from the Lamentations of Jeremiah the Prophet (ii. 8.)

HETH.[2] The LORD hath purposed to destroy the wall of the daughter of Zion: He hath stretched out His line, He hath not withdrawn His hand from destroying: the rampart doth lament, and the wall languisheth with it.

TETH. Her gates are sunk into the ground, He hath destroyed and broken her bars; her king and her princes are among the Gentiles. The law is no more; her Prophets also find no vision from the LORD.

IOD. The elders of the daughter of Zion sit upon the ground, and keep silence: they have cast up dust upon their heads; they have girded themselves with sack-cloth: the virgins of Jerusalem hang down their heads to the ground.

CAPH. Mine eyes do fail with tears, my bowels are troubled, my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings swoon in the streets of the city.

Jerusalem! Jerusalem! Return unto the Lord thy God.

The First Responsory begins at once.

First Responsory.

All my friends have forsaken me, and mine enemies have prevailed against me; he whom I loved hath betrayed me. Mine enemy sharpeneth his eyes upon me; he breaketh me with breach upon breach: and [in my thirst] they gave me vinegar to drink.[3]

Verse. I am numbered with the transgressors; and my life is not spared.

Answer. Mine enemy sharpeneth his eyes upon me; he breaketh me with breach upon breach; and [in my thirst] they gave me vinegar to drink.

Second Lesson.

LAMED. They say to their mothers: Where is corn and wine? When they swooned as the wounded in the streets of the city, when their soul was poured out into their mother's bosom.

MEM. What thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea: who can heal thee?

NUN. Thy Prophets have seen vain and foolish things for thee, and they have not discovered thine iniquity, to stir thee up to repent, but have seen for thee false burdens and causes of banishment.

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[1] In Parasceve, *i.e.*, Paraskeué. This is the Greek word used by all the Evangelists to designate this day; by St John three times. The work is retained in the Latin, probably because it was the common name of the day among Greek-speaking Jews.

[2] This commences in the middle of another A B C Darian composition.

[3] Et terribilibus oculis plaga crudeli percutientes, aceto potabant me. This appears to be a sort of compound of Job xvi. 10, 15, and Ps. lxviii. 22, and the passage in the text is accordingly constructed from those passages, but the quotation is either very inexact or from a very different version to the present.

SAMECH. All that pass by clap their hands at thee: they hiss and wag their head at the daughter of Jerusalem, saying: Is this the city that men call "The Perfection of beauty," "The joy of the whole earth!"

Jerusalem! Jerusalem! Return unto the Lord thy God!

Second Responsory.

[1] The veil of the Temple was rent in twain, [from the top to the bottom,] and all the earth did quake: [2] the thief on the cross cried, saying: Lord, remember me when Thou comest into Thy kingdom!

Verse. [1] The rocks rent, and the graves were opened, and many bodies of the Saints, which slept, arose.

Answer. And all the earth did quake: the thief on the cross cried, saying: Lord, remember me when Thou comest into Thy kingdom.

Third Lesson. (iii. 1.)[3]

ALEPH. I am the man that hath seen affliction by the rod of His wrath.

ALEPH. He hath led me, and brought me into darkness, but not into light.

ALEPH. Surely against me is He turned: He turneth His hand against me all the day.

BETH. My skin and my flesh hath He made old; He hath broken my bones.

BETH. He hath builded round about me, and compassed me with gall and travail.

BETH. He hath set me in dark places, as they that be dead of old.

GHIMEL. He hath hedged me about, that I cannot get out: He hath made my chain heavy.

GHIMEL. Also when I cry and shout, He shutteth out my prayer.

GHIMEL. He hath inclosed my ways with hewn stone: He hath made my paths crooked.

Jerusalem! Jerusalem! Return unto the Lord thy God.

Third Responsory.

[4] I had planted thee a noble vine. How then art thou turned into a degenerate plant, which willest that Barabbas should be released unto thee, and that I should be crucified?

Verse. [5] I fenced thee, and gathered out the stones from thee, and built a tower in [the midst of] thee.

Answer. How then art thou turned into a degenerate plant, which willest that Barabbas should be released unto thee, and that I should be crucified? I had planted thee a noble vine. How then art thou turned into a degenerate plant, which willest that Barabbas should be released unto thee, and that I should be crucified?

SECOND NOCTURN.

First Antiphon. They that sought after my life have used violence against me.

Psalm XXXVII.

O LORD, rebuke me not, &c., (*p.* 46.)

Second Antiphon. Let them be ashamed and confounded together that seek after my soul, to destroy it.

Psalm XXXIX.

I waited patiently, &c., (*p.* 52.)

Third Antiphon. Strangers are risen up against me, and oppressors seek after my soul.

Psalm LIII.

Save me, O God, &c., (*p.* 20.)

Verse. [6] False witnesses are risen up against me.

Answer. And iniquity hath belied itself.

Fourth Lesson.

The Lesson is taken from the Treatise of St Austin, Bishop [of Hippo,] upon the Psalms (lxiii. 2.)

"THOU hast hidden me from the secret counsel of the wicked, from the insurrection of the workers of iniquity." Now let us fix our eyes upon our Head. Many martyrs have suffered such things as He suffered, but God's hiding of his suffering servants is not so well seen in the Martyrs, as it is in the Captain of the Martyrs. And it is in Him that we best see how it fared with them. He was hidden from the secret counsel of the wicked; hidden by God, being Himself God; hidden, as touching the Manhood, by God the Son, and the very Manhood, Which is taken into God the Son; because He is the Son of man, and He is the Son of God—Son of God, as being in the form of God; Son of man, as having taken upon Him the form of a servant, (Phil. ii. 6, 7,) Whose life no man taketh from Him, but Who layeth it down of Himself. He hath power to lay it down, and He hath power to take it again, (John x. 18.) What then was all that they which hated Him could do? They could kill the Body, but they were not able to kill the Soul.[7] Consider this very earnestly. It had been a small thing for the Lord to preach to the Martyrs by His word, if He had not also nerved them by His example.

Fourth Responsory.

[8] Are ye come out, as against a thief, with swords and staves, for to take Me? I sat daily with you, teaching in the Temple, and ye laid no hold on Me; and, now when ye have scourged Me, ye lead Me away to crucify Me![9]

Verse. [10] And when they had laid hands on JESUS, and taken Him, He said unto them:

Answer. I sat daily with you, teaching in the Temple, and ye laid no hold on Me; and now, when ye have scourged Me, ye lead Me away to crucify Me!

Fifth Lesson.

YE know what secret counsel was that of the wicked Jews, and what insurrection was that of the workers of iniquity. Of what iniquity were they the workers? The murder of our Lord JESUS Christ. "Many good works," saith He,[1] "have I showed you—for which of those works go ye about to kill Me?" He had borne with all their weaknesses: He had healed all their diseases: He had preached unto them the kingdom of heaven: He had discovered to them their iniquities, that they might rather hate them, than the Physician That came to cure them. And now at last, without gratitude for all the tenderness of His healing love, like men raging in an high delirium, throwing themselves madly on the Physician, Who had come to cure them, they took counsel together how they might kill Him, as if to see if He were a Man and could die, or Something more than a man, and That would not let Himself die. In the Wisdom of Solomon we recognise their words, (ii. 18, 19, 20,) "Let us condemn Him with a shameful death —Let us examine Him; for, by His own saying, He shall be respected. If He be the Son of God, let Him help Him."

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[1] Matth. xxvii. 51, 52.

[2] Luke xxiii. 42.

[3] Here begins a third A B C Darian poem, but each letter has three, instead of one verse.

[4] Jer. ii. 21.

[5] Isa. v. 2.

[6] Ps. xxvi. 12.

[7] Cf. Matth. x. 28.

[8] Matth. xxvi. 55.

[9] Matth. xxvii. 26, 31.

[10] Mark xiv. 46, 48, 49.

Fifth Responsory.

[2] The Jews crucified JESUS: and there was darkness [over all the land, unto the ninth hour]: and about the ninth hour JESUS cried with a loud voice, [saying]: My God, [My God,] why hast Thou forsaken Me? [3] And He bowed His Head, and gave up the Ghost.

Verse. [4] When JESUS had cried with a loud voice, He said: Father, into Thy hands I commend My Spirit.

Answer. And He bowed His Head, and gave up the Ghost.

Sixth Lesson.

"THEY whet their tongue like a sword." The Jews cannot say: "We did not murder Christ"—albeit they gave Him over to Pilate His judge, that they themselves might seem free of His death. For when Pilate said unto them, "Take ye Him and kill Him,"[5] they answered, "It is not lawful for us to put any man to death." They could throw the blame of their sin upon a human judge: but did they deceive God, the Great Judge? In that which Pilate did, he was their accomplice, but in comparison with them, he had far the lesser sin. (John xix. 11.) Pilate strove as far as he could, to deliver Him out of their hands; for the which reason also he scourged Him, (John xix. 1,) and brought Him forth to them (4). He scourged not the Lord for cruelty's sake, but in the hope that he might so slake their wild thirst for blood: that, perchance, even they might be touched with compassion, and cease to lust for His death, when they saw What He was after the flagellation. Even this effort he made. "But when Pilate saw that he could not prevail, but that rather a tumult was made," (Matth. xxvii. 24,) ye know how that "he took water, and washed his hands before the multitude, saying: I am innocent of the Blood of this Just Person." And yet, "he delivered Him to be crucified!" (26). But if he were guilty who did it against his will, were they innocent who goaded him on to it? No. Pilate gave sentence against Him, and commanded Him to be crucified, but ye, O ye Jews, ye also are His murderers! Wherewith? With your tongue, whetted like a sword. And when? But when ye cried, "Crucify Him! Crucify Him!" (Mark xv. 13, 14; Luke xxiii. 21; John xix. 6.)

Sixth Responsory.

[6] I have given the dearly-beloved of My soul into the hand of her enemies, and Mine heritage is become unto Me as a lion in the forest; the enemy crieth out against Me, saying: Assemble yourselves together, hasten to devour Him: they have made My portion a desolate wilderness, and the whole land mourneth unto Me: because there is none found that will know Me, nor do well.

Verse. There be risen up against me such as breathe out cruelty, and they have not spared my soul.

Answer. Because there is none found that will know Me, nor do well. I have given the dearly-beloved of My soul into the hand of her enemies, and Mine heritage is become unto Me as a lion in the forest: the enemy crieth out against Me, saying: Assemble yourselves together, hasten to devour Him: they have made My portion a desolate wilderness, and the whole land mourneth unto me: because there is none found that will know Me, nor do well.

THIRD NOCTURN.

First Antiphon. O Lord, defend me from them that rise up against me, for they lie in wait for my life.

Psalm LVIII.

Deliver me, &c., (*p.* 63.)

Second Antiphon. Thou hast put away mine acquaintance far from me; I am shut up, and cannot come forth.

Psalm LXXXVII.

O LORD God of my salvation, &c., (*p.* 82.)

Third Antiphon. They gather themselves together against the soul of the righteous, and condemn the innocent blood.

Psalm XCIII.

The LORD God, to Whom vengeance, (*p.* 84.)

Verse. [7] They have spoken against me with a lying tongue.

Answer. They compassed me about also with words of hatred, and fought against me without a cause.

Seventh Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (iv. 11.)

LET us labour to enter into that rest, lest any man fall after the same example of unbelief. For the Word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in His sight: but all things are naked and opened unto the eyes of Him with Whom we have to do. Seeing then that we have a great High Priest That is passed into the heavens, JESUS the Son of God, let us hold fast our profession. For we have not an High Priest, Which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin.

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[1] John x. 32; vii. 20.

[2] Matth. xxvii. 35, 45, 46.

[3] John xix. 30.

[4] Luke xxiii. 46.

[5] This is not in the Gospels. There are words like it in John xix. 6, but the whole passage seems a loose quotation from xviii. 31.

[6] Jer. xii. 7, 8; cf. 9-11.

[7] Ps. cviii. 3.

Seventh Responsory.

[1] They have turned me over into the hands of the wicked: they also have numbered me with the trangressors, neither have they spared my life: the mighty are gathered together against me, and stand up against me like giants.

Verse. [2] Strangers are risen up against me, and oppressors seek after my soul.

Answer. And stand up against me like giants.

Eighth Lesson.

LET us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. (v.) For every High Priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

Eighth Responsory.

[3] That wicked one betrayed JESUS to the chief-priests and elders of the people: but Peter followed Him afar off, to see the end.

Verse. And they led Him away to Caïphas the High Priest, where the Scribes and Pharisees were assembled.

Answer. But Peter followed Him afar off, to see the end.

Ninth Lesson.

AND no man taketh this honour unto himself, but he that is called of God, as was Aaron. So, also, Christ glorified not Himself to be made an High Priest, but He That said unto Him: "Thou art My Son, to-day have I begotten Thee." (Ps. ii. 7.) As He saith also in another place: "Thou art a Priest for ever, after the order of Melchisedeck." (Ps. cix. 4.) Who, in the days of His flesh, when He had offered up prayers and supplications, with strong crying and tears, unto Him That was able to save Him from death, was heard, in that He feared.[4] And though He was the Son of God, yet learnt He obedience by the things which He suffered: and being made perfect, He is become the Author of Eternal Salvation unto all them that obey Him—called of God an High Priest after the order of Melchisedeck.

Ninth Responsory.

[5] Mine eyes do fail with tears, because the Comforter that should relieve me is far from me. Behold, O all ye nations, if there be any sorrow like unto my sorrow.

Verse. O all ye that pass by, behold, and see—

Answer. If there be any sorrow like unto my sorrow. Mine eyes do fail with tears, because the Comforter that should relieve me is far from me. Behold, O all ye nations, if there be any sorrow like unto my sorrow.

LAUDS.

This part of the Service begins at once with the First Antiphon.

First Antiphon. [6] God spared not His Own Son, but delivered Him up for us all.

Second Antiphon. My spirit is overwhelmed within me: my heart within me is troubled.

Third Antiphon. [7] One thief said unto the other: We indeed receive the due reward of our deeds, but what hath this Man done? Lord, remember me, when Thou comest into Thy kingdom.

Fourth Antiphon. Lord, when my soul is troubled, Thou wilt remember mercy.

Fifth Antiphon. Lord, remember me, when Thou comest into Thy kingdom.

No Chapter or Hymn is said.

Verse. [8] He hath set me in dark places.

Answer. As they that be dead of old.

Antiphon at the Song of Zacharias. [9] They set up over His Head His accusation written: JESUS OF NAZARETH THE KING OF THE JEWS.

The Service finishes as yesterday, except that the sentence, "Christ, for our sakes, &c.," *is read thus:*

Christ, for our sakes, became obedient unto death, even the death of the Cross.

The whole of the other Offices are precisely the same as yesterday, with the exception of the above addition to the sentence, "Christ, for our sakes, &c.," *which addition is made throughout the day, and the Antiphon at the Song of the Blessed Virgin at Vespers, which is:*

When He had received the vinegar, He said: It is finished! and He bowed His Head, and gave up the Ghost.[10]

The Liturgy is celebrated after None. At its conclusion the Priest and his ministers go to the Sacristy to unvest, and Vespers are begun in their absence, just as yesterday. The Priest and ministers in the same way return to Choir before Vespers are over.

Holy Saturday, called also Easter Eve, Pasch Saturday, and Easter Saturday.

The Holy Sabbath.

MATTINS.

This is the Third Night of Darkness. The Ceremonial is the same as before, as are also the omissions in the service.

The Antiphons are all doubled, and

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[1] Cf. Job xvi. 12, 14, 15; Isa. liii. 12.

[2] Ps. liii. 5.

[3] Cf. Matth. xxvi. 47, 48, 57, 58.

[4] Or, "on account of His reverent submission."

[5] Lam. ii. 11; i. 16, 12.

[6] Rom. viii. 32.

[7] Luke xxiii. 40-42.

[8] Lam. iii. 6.

[9] Matth. xxvii. 37.

[10] John xix. 30.

the Hymn, "Glory be to the Father, &c.," *is everywhere omitted.*

After the Lord's Prayer, the Angelic Salutation, and the Apostles' Creed have been said inaudibly, the First Antiphon begins at once.

FIRST NOCTURN.

First Antiphon. I will both lay me down in peace, and sleep.

Psalm IV.

When I called, &c., (*p.* 116.)

Second Antiphon. He shall abide in Thy tabernacle: He shall dwell in Thy holy hill.

Psalm XIV.

Lord, who shall abide, &c., (*p.* 6.)

Third Antiphon. My flesh shall rest in hope.

Psalm XV.

Preserve me, O Lord, &c., (*p.* 7.)

Verse. I will both lay me down in peace.

Answer. And sleep.

Then, the Lord's Prayer having been said inaudibly, the First Lesson begins at once.

First Lesson.

The Lesson is taken from the Lamentation of Jeremiah the Prophet (iii. 22.)

HETH.[1] It is of the Lord's mercies that we are not consumed: because His compassions fail not.

Heth. They are new every morning; great is Thy faithfulness.

Heth. The Lord is my portion, saith my soul: therefore will I hope in Him.

Teth. The Lord is good unto them that wait for Him, to the soul that seeketh Him.

Teth. It is good that a man should quietly wait for the salvation of the Lord.

Teth. It is good for a man that he bear the yoke in his youth.

Iod. He sitteth alone and keepeth silence, because he hath borne it upon him.

Iod. He putteth his mouth in the dust, if so be there may be hope.

Iod. He giveth his cheek to him that smiteth him: he is filled full with reproach.

Jerusalem! Jerusalem! Return unto the Lord thy God!

The First Responsory begins at once.

[2] He hath been brought as a lamb to the slaughter, and while he was evil-entreated he opened not his mouth: he was delivered up to death, that he might quicken his people.

Verse. [3] He hath poured out his soul unto death, and he was numbered with the transgressors.

Answer. That he might quicken his people.

Second Lesson. (iv. 1.)

ALEPH.[4] How is the gold become dim! How is the most fine gold changed! The stones of the Sanctuary are poured out in the top of every street!

Beth. The precious sons of Zion, clad in fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

Ghimel. Even the most savage beasts [5] draw out the breast, they give suck to their young ones: the daughter of my people is cruel, like the ostrich in the wilderness!

Daleth. The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, and no man breaketh it unto them!

He. They that did feed delicately, are dead of famine in the streets: they that were brought up in scarlet embrace dung-hills!

Vav. For the iniquity of the daughter of my people is greater than the sin of Sodom, that was overthrown in a moment, and no hands stayed on her.

Jerusalem! Jerusalem! Return unto the Lord thy God!

Second Responsory.

[6] Arise, O Jerusalem, and put off thy garments of rejoicing: cover thee with sack-cloth and ashes: for the Saviour of Israël hath been slain in the midst of thee.

Verse. [7] Let thy tears run down like a river day and night, and let not the apple of thine eye cease.

Answer. For the Saviour of Israël hath been slain in the midst of thee.

Third Lesson. (Lam. v. 1.)

Here beginneth the Prayer of Jeremiah the Prophet.

REMEMBER, O Lord, what is come upon us: consider and behold our reproach. Our inheritance is turned to strangers, our houses to aliens. We are orphans and fatherless; our mothers are as widows. We have drunken our water for money; our wood is sold unto us. Our necks are in jeopardy; we are weary, and have no rest. We have given the hand to the Egyptians, and to the Assyrians, to be satisfied with bread. Our fathers have sinned, and are not; and we have borne their iniquities. Servants have ruled over us: there is none that doth deliver us out of their hand. We gat our bread with the peril of our lives, because of the sword of the wilderness. Our skin was black like an oven, because of the terrible famine. They ravished the women in Zion, and the maids in the cities of Judah.

Jerusalem! Jerusalem! Return unto the Lord thy God!

Third Responsory.

[8] O my people! lament, like a virgin [girded with sack-cloth for the husband of her youth,] [9] howl, ye shepherds, in sack-cloth and ashes,[8] for the day of the Lord is at hand, and it is great and very terrible.

Verse. Gird yourselves, ye Priests, and howl, ye ministers of the altar: cast up ashes upon you.

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[1] This is the continuation of the A B C Darian poem begun last night, omitting the letters Daleth, He, Vav, and Zain.

[2] Cf. Isa. liii. 7; 1 Macc. vi. 44.

[3] Isa. liii. 12.

[4] This is the beginning of another A B C Darian poem.

[5] Lamiæ, pr. a kind of vampire, or night-wandering spectre. Hebrew, Tanin—a word of indeterminate meaning, expressing generally savage wild beasts. Gesenius supposes jackals.

[6] Cf. Jonah iii. 6.

[7] Lam. ii. 18.

[8] Joel i. 8, 15; ii. 11; i. 13.

[9] Jer. xxv. 34.

Answer. For the day of the LORD is at hand, and it is great and very terrible. O my people! lament, like a virgin, [girded with sack-cloth for the husband of her youth,] howl, ye shepherds, in sack-cloth and ashes, for the day of the LORD is at hand, and it is great and very terrible.

SECOND NOCTURN.

First Antiphon. Be ye lift up, ye everlasting doors,[1] and the King of glory shall come in.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.* 26.)

Second Antiphon. I believe that I shall yet see the goodness of the LORD in the land of the living.

Psalm XXVI.

The LORD is my light, &c., (*p.* 41.)

Third Antiphon. O Lord, Thou hast brought up my soul from the grave.

Psalm XXIX.

I will extol Thee, &c., (*p.* 42.)

Verse. [2] But Thou, O LORD, be merciful unto me.

Answer. And raise me up; and I will requite them.

Fourth Lesson.

The Lesson is taken from the Treatise of St Austin, Bishop [of Hippo,] upon the Psalms (lxiii. 7.)

"MAN shall attain to thoughts that are very deep: but God shall still be exalted." The enemies of our Lord had communed of laying snares privily; they had said, "Who shall see them?" They had searched out iniquities; they had accomplished a diligent search. And Man attained even unto [the realisation of] their counsels, for the Lord, as Man, suffered Himself to be taken. For He had not been taken at all, unless He had been a Man, or seen, unless He had been a Man, or smitten, unless He had been a Man, or crucified, unless He had been a Man, or have died, unless He had been a Man. Man therefore, He attained unto all those sufferings, which had had nothing in Him, unless He had been a Man. But if He had not been Man, man had not been redeemed. And the Lord as Man attained to thoughts that were very deep, yea, secret; showing the Manhood to the eyes of men, and keeping the Godhead within Him; veiling the form of God, as touching Which, He is Equal to the Father, and manifesting the form of a servant, as touching which, He is inferior to the Father.

Fourth Responsory.

Our Shepherd, even the Fountain of living waters, is gone from us; He passed away, and the sun was darkened. For now hath our Saviour bound him captive, which bound the first man captive; this day hath He burst the gates and bars of death.

Verse. The bands of hell He hath utterly abolished, and hath done away the power of the devil.

Answer. For now hath our Saviour bound him captive, which bound the first man captive; this day hath He burst the gates and bars of death.

Fifth Lesson.

HOW far did the accomplishment of their diligent search reach? Even to the setting a watch of soldiers at the sepulchre, to guard the Lord, even after He was dead and buried. For "they said unto Pilate: Sir, we remember that that deceiver —" (Matth. xxvii. 63.) This was the term by which they designated the Lord JESUS Christ, and the remembrance that He was so named is a sweet consolation to us His servants, when we are called impostors. So they said unto Pilate, "that deceiver said, while He was yet alive: After three days I will rise again. Command therefore that the sepulchre be made sure until the third day, lest His disciples come and steal Him away, and say unto the people: He is risen again from the dead: so the last error shall be worse than the first. Pilate said unto them: Ye have a watch; go your way; make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch."

Fifth Responsory.

O all ye that pass by, behold and see if there be any sorrow like unto my sorrow.

Verse. O all ye nations, behold, and see my sorrow,—

Answer. If there be any sorrow like unto my sorrow.

Sixth Lesson.

"SO they went, and made the sepulchre sure, sealing the stone, and setting a watch"—and anon, "behold, there was a great earthquake," and the Lord arose. So great wonders were wrought about the sepulchre that the very soldiers, which were put to guard it, were witnesses thereto, if only they would have told the truth. But the same love of money which had made a slave of that disciple who was a companion of Christ, made slaves also of the soldiers that were put to watch His sepulchre. "Some of the watch came into the city, and showed unto the chief Priests all the things that were done: and when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying: Say ye, His disciples came by night and stole Him away while we slept." In good sooth, their diligent search had been accomplished and ended before this. What didst thou say, O stupid cunning? Wast thou indeed so utterly void of the light of godly wisdom, and confounded in the bottomless pit of thine own falsehood as to tell them to say: "His disciples came by night, and stole Him away while we slept?" Part of the testimony of thine eye-witnesses was that they were asleep at the time: thou thyself wast asleep not to be able to see that on their own testimony, their testimony must have been worthless.

Sixth Responsory.

[3] Behold how the righteous dieth, and no man taketh it to heart; and

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[1] Probably here referring to the "gates of death" entered by Christ when He "descended into hell." The other Antiphons seem put in the mouth of "the spirits in prison." (1 Pet. iii. 19.)

[2] Ps. xl. 11.

[3] Cf. Wisd. iv. 10, 14; Isa. lvii. 1.

the just are taken away, and none considereth. From the midst of sinners is the righteous translated; and his memory is in peace.

Verse. As a lamb before his shearers is dumb, so He opened not His mouth; He was taken from prison and from judgment.

Answer. And his memory is in peace. Behold how the righteous dieth, and no man taketh it to heart; and the just are taken away, and none considereth. From the midst of sinners is the righteous translated; and his memory is in peace.

THIRD NOCTURN.

First Antiphon. God is my helper, and the Lord upholdeth my soul.

Psalm LIII.

Save me, O God, &c., (*p.* 20.)

Second Antiphon. His place is in "Peace,"[1] and His dwelling-place in Zion.

Psalm LXXV.

In Judah is God known, &c., (*p.* 73.)

Third Antiphon. I am as a man that hath no strength, lying nerveless among the dead.

Psalm LXXXVII.

O LORD God of my salvation, &c., (*p.* 82.)

Verse. His place is in "Peace."[1]

Answer. And His dwelling-place in Zion.

Seventh Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (ix. 11.)

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own blood, He entered in once [for all] into the Holy Place, having obtained eternal redemption for us. For if the blood of goats or of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who, through the Holy Spirit, offered Himself without spot to God, purge our conscience from dead works to serve the living God?

Seventh Responsory.

[2] The kings of the earth set themselves, and the rulers take counsel together against the LORD, and against His Anointed.

Verse. Why do the heathen rage? and the people imagine a vain thing,

Answer. Against the LORD, and against His Anointed?

Eighth Lesson.

AND for this cause, He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they, which are called, might receive the promise of eternal inheritance. For where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Wherefore neither the first Testament was dedicated without blood.

Eighth Responsory.

I am counted with them that go down into the pit. I am as a man that hath no strength, lying nerveless among the dead.

Verse. They have laid me in the lowest pit, in darkness, and in the shadow of death.

Answer. I am as a man that hath no strength, lying nerveless among the dead.

Ninth Lesson.

FOR when Moses had read every precept of the law to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Ninth Responsory.

[3] After that the Lord was buried, they sealed the sepulchre, rolling a stone to the door of the sepulchre; and setting a watch to keep Him.

Verse. The chief priests came together unto Pilate, and made that request unto him.

Answer. Setting a watch to keep Him. After that the Lord was buried, they sealed the sepulchre, rolling a stone to the door of the sepulchre, and setting a watch to keep Him.

LAUDS.

This part of the Service begins at once with the First Antiphon.

First Antiphon. [4] O death, I will be thy death; O grave, I will be thy destruction.

Psalm L.

Have mercy upon me, &c., (*p.* 49.)

Second Antiphon. [5] They shall mourn for Him, as one mourneth for his only son, for the innocent Lord hath been put to death.

Psalm XLII.

Judge me, O God, &c., (*p.* 59.)

Third Antiphon. O all ye nations behold, and see my sorrow.

Psalms LXII., LXVI.

O God, Thou art my God, &c., (*pp.* 13, 14.)

Fourth Antiphon. O Lord, deliver my soul from the gates of the grave.

The Song of Hezekiah, (*p.* 59.)

Fifth Antiphon. O all ye that pass by, behold, and see if there be any sorrow like unto my sorrow.

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[1] Lit., Salem, a play upon the meaning of that name, viz., Peace. Of our Lord in the grave it was true in both senses.

[2] Ps. ii. 2, 1.

[3] Matth. xxvii. 66, 62.

[4] Hos. xiii. 14.

[5] Zech. xii. 10.

Psalms CXLVIII., CXLIX., CL.

Praise ye the Lord, &c., (*p.* 15.)

Verse. [1] My flesh shall rest in hope.
Answer. Neither wilt Thou suffer Thine Holy One to see corruption.

Antiphon at the Song of Zacharias. There were women sitting over against the sepulchre, weeping, and making lamentation for the Lord:[2]

The Service finishes as on Thursday, except that the sentence, "Christ, for our sakes, &c.," *is read thus:*

Christ, for our sakes, became obedient unto death, even the death of the Cross, wherefore God also hath highly exalted Him, and given Him a Name which is above every name.

Before Prime the altar is vested, with a purple frontal, and furnished with white wax tapers, but they are not lit till the Liturgy is on the point of commencing.

Prime, Terce, Sext, and None, are precisely the same as on Thursday, with the exception of the above addition to the sentence, "Christ, for our sakes, &c.," *which is made at all of them.*

After None the Priest and his ministers put on purple vestments, and he blesses some Holy Water; afterwards they go to the Porch of the Church, where they begin the long series of ceremonies peculiar to the day. 1. *The New Fire and the Incense is blessed.* 2. *Light from the new fire is brought into the Church in procession.* 3. *The Paschal candle is blessed and lighted, as well as all other lights in the Church, except those on the altar.* 4. *The Twelve Lessons from the Old Testament are read, and the corresponding Prayers and Tracts sung.* 5. *A Procession is made to the Font.* 6. *The Font is blessed, and* (7) *the Baptisms take place.* 8. *The Procession returns, commencing the Litany, which is continued while all kneel or lie prostrate before the altar. At the words,* "We sinners do beseech Thee to hear us" *the Priest and his ministers rise and go to the Sacristy, where they put on white vestments. At the same time, and while the Litany is still going on, the altar is vested in white, and the tapers are lighted. After the words* "Graciously hear us, O Christ" *the* "Kyrie eleison" *is begun, and while it is in singing the Priest and ministers proceed to the Sanctuary and at once begin the Liturgy. At the Hymn,* "Glory be to God on high, &c.," *the bells are rung, the organ plays, and the images and pictures are uncovered. The Liturgy goes on, with the observances peculiar to the day, and as soon as the Priest has drunk the wine after the Communion, Vespers are sung in a particular manner, interwoven with the latter part of the Mass. Those who have not the happiness to be present at these services say in the following manner the*

First Vespers of Easter.

1. *The Lord's Prayer and the Angelic Salutation are said inaudibly.*

2. *Antiphon.* Alleluia, Alleluia, Alleluia.

Psalm CXVI.

O praise the Lord, &c., (*p.* 113,) *with the Hymn,* "Glory be to the Father, &c."

Antiphon. Alleluia, Alleluia, Alleluia.

3. *Antiphon.* [3] But in the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. Alleluia.

The Song of the Blessed Virgin with the Hymn, "Glory be to the Father, &c."

Then the Antiphon, "But in the end of the Sabbath, &c.," *is repeated.*

4. *Verse.* Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.

Let us pray.

Pour forth, O Lord, we beseech Thee, the Spirit of Thy love into our hearts, and by Thy mercy make all them to be of one mind to whom Thou hast given to eat of Thy mystic Passover. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*
Verse. Hear my prayer, O Lord.
Answer. And let my cry come unto Thee.
Verse. Bless we the Lord—Alleluia, Alleluia.
Answer. Thanks be to God—Alleluia, Alleluia.

5. *The Lord's Prayer is said inaudibly.*

It is forbidden to add anything else whatsoever.

COMPLINE.

Compline begins as usual, and "Alleluia" *is again said instead of* "Ceaseless praise, &c."
No Antiphon is said at the Psalms.
No Hymn, Chapter, nor Short Responsory are said.
The Antiphon at the Song of Simeon is "But in the end of the Sabbath, * &c.," *the* "O Lord, save us, &c.," *being* omitted
Antiphon of the Blessed Virgin at the end—"Rejoice, Rejoice, &c."

No kneeling during Eastertide.

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[1] Ps. xv. 9. 10.

[2] Not in Scripture. The nearest approach to it is Matth. xxvii. 61.

[3] Matth. xxviii. 1.

Easter Day.

The Lord's Day whereon He Rose again.

Double of the First Class.

All as on ordinary Sundays, except what is otherwise given here.

MATTINS.

Invitatory. [1] The Lord is risen indeed. * Alleluia.

No Hymn is said.
There is only one Nocturn, and that with three Psalms.

First Antiphon. [2] I AM THAT AM *—and My counsel is not with the ungodly, but My delight is in the Law of the LORD.

Psalm I.

Blessed is the man, &c., (*p.* 2.)

Second Antiphon. I have asked of My Father. Alleluia *—and He hath given me the heathen. Alleluia—for Mine inheritance—Alleluia.

Psalm II.

Why do the heathen rage? &c., (*p.* 3.)

Third Antiphon. I laid me down, and slept; I awaked, * for the LORD sustained Me. Alleluia, Alleluia.

Psalm III.

LORD, how are they increased, &c., (*p.* 3.)

Verse. The Lord is risen from the grave—Alleluia.

Answer. Who hung for us upon the tree—Alleluia.

Absolution. Graciously hear, &c.

First Blessing.

May the Gospel's holy lection
Be our safety and protection.

First Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 1.)

AT that time: Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint JESUS. And so on.

Homily by Pope Gregory [the Great.] (*21st on the Gospels.*)

Dearly beloved brethren, ye have heard the deed of the holy women which had followed the Lord; how that they brought sweet spices to His sepulchre, and, now that He was dead, having loved Him while He was yet alive, they followed Him with careful tenderness still. But the deed of these holy women doth point to somewhat which must needs be done in the holy Church. And it behoveth us well to give ear to what they did, that we may afterward consider with ourselves what we must do likewise after their ensample. We also, who believe in Him That was dead, do come to His sepulchre bearing sweet spices, when we seek the Lord with the savour of good living, and the fragrant report of good works. Those women, when they brought their spices, saw a vision of Angels, and, in sooth, those souls whose godly desires do move them to seek the Lord with the savour of good lives, do see the countrymen of our Fatherland which is above.

First Responsory.

[3] The Angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it, and said unto the women: Fear not ye; for I know that ye seek Him That was crucified: He is risen already. Come, see the place where the Lord was laid. Alleluia.

Verse. [4] And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment, and they were affrighted; and he saith unto them:

Answer. Fear not ye: for I know that ye seek Him That was crucified: He is risen already; come, see the place where the Lord was laid. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Angel of the Lord descended from heaven, and came and rolled back the stone and sat upon it, and said unto the women: Fear not ye: for I know that ye seek Him That was crucified: He is risen already: Come, see the place where the Lord was laid. Alleluia.

Second Blessing.

God's most mighty strength alway
Be His people's staff and stay.

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[1] Luke xxiv. 34.

[2] Ex. iii. 14. Or I AM BECAUSE I AM, or I WILL BE THAT I WILL BE, *R.V.*

[3] Matth. xxviii. 2, 5, 6.

[4] Mark xvi. 5, 6.

Second Lesson.

IT behoveth us to mark what this meaneth, that they saw the Angel sitting on the right side. For what signifieth the left, but this life which now is? or the right, but life everlasting? Whence also it is written in the Song of Songs (ii. 6): "His left hand is under my head, and His right hand doth embrace me." Since, therefore, our Redeemer had passed from the corruption of this life which now is, the Angel which told that His undying life was come, sat, as became him, on the right side. They saw him clothed in a white garment, for he was herald of the joy of this our great solemnity, and the glistering whiteness of his raiment told of the brightness of this holy Festival of ours. Of ours, said I? or of his? But if we will speak the truth, we must acknowledge that it is both his and ours. The Again-rising of our Redeemer is a Festival of gladness for us, for us it biddeth know that we shall not die for ever; and for Angels also it is a festival of gladness, for it biddeth them know that we are called to fulfil their number in heaven.

Second Responsory.

[1] When the Sabbath was passed, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint JESUS. Alleluia, Alleluia.

Verse. And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun.

Answer. That they might come and anoint JESUS. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That they might come and anoint JESUS. Alleluia, Alleluia.

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.

Third Lesson.

ON this glad Festival then, which is both his and ours, the Angel appeared in white raiment. For as the Lord, rising again from the dead, leadeth us unto the mansions above, He repaireth the breaches of the heavenly Fatherland. But what meaneth this, that the Angel said unto the women which came to the sepulchre: "Fear not?" Is it not as though he had said openly: "Let them fear which love not the coming of the heavenly countrymen; let them be afraid who are so laden by fleshly lusts, that they have lost all hope ever to be joined to their company. But as for you, why fear ye, who, when ye see us, see but your fellow-countrymen?" Hence also Matthew, writing of the guise of the Angel, saith (xxviii. 3): "His countenance was like lightning, and His raiment [white] as snow." The lightning speaketh of fear and great dread, the snow of the soft brilliancy of rejoicing.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

[2] *First Antiphon.* For the Angel of the Lord descended from heaven, and came and rolled back the stone, and sat upon it, * Alleluia, Alleluia.

Second Antiphon. And, behold, there was a great earthquake: * for the Angel of the Lord descended from heaven. Alleluia.

Third Antiphon. And his countenance * was like lightning, and his raiment [white] as snow. Alleluia, Alleluia.

Fourth Antiphon. And for fear of him * the keepers did shake, and became as dead men. Alleluia.

Fifth Antiphon. And the Angel answered * and said unto the women: Fear not ye: for I know that ye seek JESUS. Alleluia.

No Chapter, Hymn, nor Verse and Answer are said, but this sentence is read:

[3] This is the day which the LORD hath made: let us rejoice and be glad in it.

Antiphon at the Song of Zacharias. [4] And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun. Alleluia.

Prayer throughout the day.

O GOD, Who, through Thine Only-begotten Son, hast on this day overcome death, and opened unto us the gate of everlasting life, we humbly beseech Thee that, as, by Thy special grace preventing us, Thou dost put into our minds good desires, so by Thy continual help, we may bring the same to good effect. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A double "Alleluia" *is added to* "Bless we the Lord," *and to* "Thanks be to God."

PRIME.

No Hymn is said, or any Antiphon with the Psalms.

The Psalms are as on Festivals, viz. the LIIIrd, and two parts of the CXVIIIth, and immediately after the Psalms is said, "This is the day, &c.," *as at Lauds, and then, (after Verse,* "Hear my prayer, O LORD," *and Answer,* "And let my cry come unto Thee," *and* "Let us pray,") *the Prayer,* "O Lord God Almighty, Who hast safely brought us, &c."

Before reading the Martyrology, the reader says,

This is the day which the Lord hath made. This day is the most solemn of all solemnities. This day is our Passover. Upon this day did our Saviour JESUS Christ, according to the flesh, rise again from the dead.

Then is read as usual the Martyrology for the following day, and the service concludes as usual.

TERCE, SEXT, NONE.

No Hymn is said, or any Antiphon with the parts of Ps. CXVIII.

After the sections of the Psalm, is said, "This is the day, &c.," *as at Lauds, and then (after the usual Verse and Answer, and* "Let us pray,") *follows the Collect of the day from Lauds.*

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[1] Mark xvi. 1-3.

[2] All the Antiphons are from Matth. xxviii. 2-5.

[3] Ps. cxvii. 24.

[4] Mark xvi. 2.

VESPERS.

Antiphons and Prayer from Lauds.
No Chapter, Hymn, or Verse and Answer are said, but "This is the day, &c.," *as at Lauds.*

Antiphon at the Song of the Blessed Virgin. [1] And when they looked, they saw that the stone was rolled away, for it was very great. Alleluia.

A double "Alleluia" *is added to* "Bless we the Lord" *and to* "Thanks be to God."

COMPLINE.

The Psalms and Song of Simeon are said without Antiphons.
After the Psalms is said the fourfold "Alleluia."
The Hymn, Chapter, and Short Responsory are omitted.
After the Song of Simeon is said, "This is the day, &c.," *then,* "Hear my prayer, &c."

Easter Monday.

Second Day within the Octave of the Passover.

Double of the First Class.

All precisely the same as on Easter Sunday, except the following.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxiv. 13.)

AT that time: Two of JESUS' disciples went that same day to a village, called Emmaus, which was from Jerusalem about threescore furlongs. And so on.

Homily by Pope St Gregory [the Great,] (*23rd on the Gospels.*)

Dearly beloved brethren, ye hear how that while two of His disciples walked together in the way, not believing in His Resurrection, but talking together concerning Him, the Lord manifested Himself unto them, but yet held their eyes that they should not know Him. This holding of the eyes of their body, wrought by the Lord, was a figure of the spiritual veil which was yet upon the eyes of their heart. For in their heart they loved and yet doubted: even as the Lord drew near to them outwardly, but showed not Who He was. To them that talked together of Him, He revealed His immediate presence; but hid, from them that doubted, the knowledge of His Person.

First Responsory.

Mary Magdalene and the other Mary went very early to the sepulchre. That JESUS Whom ye seek, is not here: for He is risen, as He said: He goeth before you into Galilee; there shall ye see Him. Alleluia, Alleluia.
Verse. [2] And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun; and, entering into the sepulchre, they saw a young man sitting upon the right side, who saith unto them:
Answer. That JESUS Whom ye seek is not here: for He is risen, as He said: He goeth before you into Galilee: there shall ye see Him. Alleluia, Alleluia.

Second Lesson.

HE spoke to them; He rebuked the hardness of their heart; "He expounded unto them in all the Scriptures the things concerning Himself:" and, nevertheless, seeing that He was yet a stranger to faith in their hearts, "He made as though He would have gone further." These words — "He made as though" — would here seem to mean "He feigned," but [3] He Who is simple Truth doth nothing with feigning: He only showed Himself to them in bodily manners, as He was towards them spiritually; but they were put to the proof whether, though they loved Him not yet as their God, they could love Him at least as a wayfarer.

Second Responsory.

[4] The Good Shepherd, Who laid down His life for the sheep, yea, Who was contented even to die for His flock, the Good Shepherd is risen again.
Answer. Alleluia, Alleluia, Alleluia.
Verse. [5] For even Christ our Passover is sacrificed for us.
Answer. Alleluia, Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Alleluia, Alleluia, Alleluia.

Third Lesson.

BUT since it was impossible, that they with whom Truth walked, should be loveless, they asked Him as a wayfarer to take of their hospitality. But why say we that they asked Him, when it is written: "And they constrained Him?" From their ensample we learn that we ought not only to bid, but also to urge, wayfarers to our hospitable entertainment. They laid a table therefore, and set before Him bread and meat; and that God Whom they had not known in the expounding of the Holy Scripture, they knew in the breaking of bread. In hearing the commandments of God they were not enlightened, but they were enlightened in the doing of them: as it is written: "Not the hearers of the law are just before God, but the doers of the law shall be justified." (Rom. ii. 13.) Whosoever therefore will understand that which he heareth, let him make haste to practise in his works that which he hath already been able to hear. Behold, the Lord was not known while He spake, but He was contented to be known when He brake bread.

LAUDS.

Antiphon at the Song of Zacharias. [6] While they walked, JESUS drew near, and went with His disciples: but their eyes were holden that they should not know Him: and He rebuked them, saying: O fools, and slow of heart to believe all that the Prophets have spoken! Alleluia.

Prayer throughout the day.

O GOD, Who dost heal the sick world by the solemn gladness of the Passover, continue, we beseech

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[1] Mark xvi. 4.

[2] Mark xvi. 2, 5-7.

[3] Here are omitted six words, containing an untranslateable allusion to the Latin word for a potter.

[4] Cf. John x. 11.

[5] 1 Cor. v. 7.

[6] Luke xxiv. 15, 16, 25.

Thee! to pour forth Thine heavenly gifts upon Thy people, till the same shall bring them into perfect liberty, and finally avail them unto life everlasting. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] What manner of communications are these that ye have one to another, as ye walk, and are sad? Alleluia.

Easter Tuesday.

Third Day within the Octave of the Passover.

Double of the First Class.

All precisely the same as on Easter Sunday, except the following.

MATTINS.

Verse. The Lord is risen indeed—Alleluia.
Answer. And hath appeared to Simon—Alleluia.

Absolution. May His loving-kindness, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxiv. 36.)

AT that time: JESUS stood in the midst of His disciples, and said unto them: Peace be unto you; it is I; be not afraid. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* x. *Comm. on* Luke xxiv.)

We see here the marvellous nature of the Lord's glorified Body. It could enter unseen, and then become seen. It could easily be touched, but Its nature is hard to understand. The disciples were affrighted, and supposed that they had seen a spirit. And therefore the Lord, that He might show us the evidence of His Resurrection, said: "Handle Me, and see; for a spirit hath not flesh and bones as ye see Me have." Therefore it was not by being in a disembodied state, but by the peculiar qualities of the risen and glorified Body that He had passed through closed doors. (John xx. 19.) For that which is touched or handled is a body.

First Responsory.

[2] With great power gave the Apostles witness of the Resurrection of our Lord JESUS Christ. Alleluia, Alleluia.
Verse. They were all filled with the Holy Ghost, and they spake the Word of God with boldness.
Answer. Witness of the Resurrection of our Lord JESUS Christ. Alleluia, Alleluia.

Second Lesson.

WE shall all rise again with our bodies. But "it is sown a natural body; it is raised a spiritual body." (1. Cor. xv. 44.) The spiritual body is the finer, and the natural body is the grosser, besodden as yet by the corruption of earth. Was not That a real Body, wherein remained those marks of His Wounds, those holes of the nail-prints, which the Lord bade His disciples to handle? Hereby, also, He hath not only strengthened our faith, but also quickened our love, since we know that it has been His will to carry to heaven those Wounds which He bore for our sake, and wherewith He would not make away; but plainly showeth to His Eternal Father the price of our freedom. It is as marked with these Wounds and embracing the trophy of our salvation that the Father hath said to Him, "Sit Thou at My right Hand:" and it is, like Him, marked with their wounds, that He hath shown us that the Martyrs, whose Crown He is, are, and will be with Him there.

Second Responsory.

From the mouth of the wise doth proceed honey, Alleluia: the sweetness of honey is under his tongue. Alleluia. His lips drop as the honey-comb. Alleluia, Alleluia.[3]
Verse. Wisdom doth abide in his heart, and out of his mouth cometh understanding.
Answer. His lips drop as the honey-comb. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Thy lips drop as the honey-comb. Alleluia, Alleluia.

Third Lesson.

AND now, since our Lesson from Luke here faileth, let us have recourse to John, and consider how that, according to him, (xx. 20,) "then were the disciples glad when they saw the Lord," and received the grace of faith. According to Luke, "He upbraided them with their unbelief,"[4] but according to John He said also, "Receive ye the Holy Ghost." Luke, not John, hath, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high." Indeed, to me it seemeth as though the one Evangelist had busied himself with the greater and higher matters, and the other with the narrative, and such things as are more human: the one with the course, the other with the essence, of history. For as it is impossible to doubt the word of him "who testifieth of these things," (John xxi. 24,) and "who saw" (xix. 35) these things, and concerning whom "we know that his testimony is true," (xxi. 24,) so is it sinful to think of negligence or falsehood as attaching to the other, even Luke, who earned to himself to be an Evangelist, [albeit he was not an Apostle,] and therefore we hold that both are truthful, neither are they at variance one with the other, either in the difference of the words they use, or in the sacredness of their characters as Evangelists. For though Luke saith that at the first the Apostles believed not, yet he showeth that afterward they believed: and although, if we regard only the first fact, the Evangelists seem divergent one from the other, yet, when we consider what cometh afterward, we see that they are at one.

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[1] Luke xxiv. 17.

[2] Acts iv. 33, 31.

[3] Cant. iv. 11. The reader will of course perceive the allusion to our Lord's eating some honey. (Luke xxiv. 42, 43.)

[4] Such is no doubt implied in Luke, but the actual words, "He upbraided them, &c.," are in Mark xvi. 14.

LAUDS.

Antiphon at the Song of Zacharias. [1] JESUS stood in the midst of His disciples, and said unto them: Peace be unto you. Alleluia, Alleluia.

Prayer throughout the day.

O GOD, Who art ever multiplying the Children of Thy Church, grant unto the same Thy servants that they may lead the rest of their lives according to this beginning wherein Thou hast given them faith to receive the Sacrament of the New Birth.[2] Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] Behold My Hands and My Feet, that it is I Myself. Alleluia, Alleluia.

Wednesday in Easter Week.

Fourth Day within the Octave of the Passover.

Semidouble.

All precisely the same as Easter Sunday, except that the Antiphons are not doubled, and what else is given here.

Verse. [4] Then were the disciples glad—Alleluia.
Answer. When they saw the Lord —Alleluia.

Absolution. May the Almighty, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xxi. 1.)

AT that time: JESUS showed Himself again to the disciples at the Sea of Tiberias. And on this wise showed He Himself: There were together Simon Peter, and Thomas called Didymus.[5] And so on.

Homily by Pope St Gregory [the Great.] (*24th on the Gospels.*)

Dearly beloved brethren, the portion of the Holy Gospel which hath but now been read in your ears, knocketh loudly at the door of your heart, with a certain question, the answer whereto calleth for thought. This same question is: "Wherefore did Peter, who had before his conversion been a fisher, wherefore did he, after his conversion, again go a-fishing?—since the Truth hath said: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God?" (Luke ix. 62.) Wherefore did Peter return to that which he had left? But with thought we see the answer to this question. The trade which was harmless before his conversion, did not become harmful because he had been converted.

First Responsory.

[6] Behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the Book, and to loose the seven seals thereof. Alleluia, Alleluia, Alleluia.
Verse. Worthy is the Lamb That was slain to receive power, and riches,[7] and wisdom, and strength, and honour, and glory, and blessing.
Answer. Alleluia, Alleluia, Alleluia.

Second Lesson.

WE know that Peter had been a fisherman, and Matthew a publican, and that Peter after his conversion went back to his fishing, but Matthew did not return to the receipt of custom. It is one thing to seek a livelihood by fishing, and another to amass money by farming of taxes. There are many kinds of business in which it is difficult or impossible to be engaged without committing sin, and to such kinds of business as these, he which hath once been converted must not again betake himself.

Second Responsory.

[8] I am the True Vine, and ye are the branches: he that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.
Verse. As the Father hath loved Me, so have I loved you.
Answer. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

Third Lesson.

IT may likewise be asked why, when the disciples were toiling in the sea, the Lord, after His Resurrection, stood on the shore, whereas, before His Resurrection, He had walked on the waves before them all. The reason of this is quickly known if we will think of the end which it then served. The sea is a figure of this present world, tossed to and fro by changing fortune, and continually ebbing and flowing with the divers tides of life. The stableness of the shore is an image of the never-ending rest of the eternal home. The disciples therefore, for that they were yet tossed to and fro upon the waves of a dying life, were toiling in the sea, but He our Redeemer, Who had already laid aside that which in this body is subject to corruption, and had risen again from the dead, He stood upon the shore.

LAUDS.

Antiphon at the Song of Zacharias. [9] Cast the net on the right side of the ship, * and ye shall find. Alleluia.

Prayer throughout the day.

O GOD, Who dost every year fill us with holy gladness for the Againrising of the Lord, mercifully grant that these Feast-days which we are now keeping here in time, may be to us a mean whereby in the end we may worthily attain unto those pleasures which are at Thy right hand for evermore.

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[1] Luke xxiv. 36.

[2] This is a prayer for those who have been baptized on Holy Saturday.

[3] Luke xxiv. 39.

[4] John xx. 20.

[5] *I.e.*, Twin.

[6] Apoc. v. 5, 12.

[7] So the Greek, "Plouton;" Latin translation, Divinitatem.

[8] John xv. 1, 5, 9.

[9] John xxi. 6.

Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] JESUS saith unto His disciples: Bring of the fish which ye have now caught; * Simon Peter went up, and drew the net to land, full of great fishes. Alleluia.

Thursday in Easter Week.

Fifth Day within the Octave of the Passover.

Semidouble.

All precisely the same as on Easter Sunday, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xx. 11.)

AT that time: Mary stood without at the Sepulchre, weeping. And as she wept, she stooped down, and looked into the sepulchre, and saw two Angels in white, sitting. And so on.

Homily by Pope St Gregory [the Great.] (*25th on the Gospels.*)

Mary Magdalene, "a woman in the city, who was a sinner," through love of the truth washed away by her tears the befoulment of her sin, and the word of the Truth was fulfilled which He spake: "Her sins, which are many, are forgiven: for she loved much." (Luke vii. 47.) She that had remained cold while she sinned, became burning when she loved. For after that she had been to the Sepulchre, and had not found there the Body of the Lord, and had believed that It had been taken away, and had told His disciples, they came and saw, and thought it was even as the woman had said: and it is written—"Then the disciples went away again unto their own home—but Mary stood without at the sepulchre, weeping."

First Responsory.

[2] They have taken away my Lord, and I know not where they have laid Him. The Angels say unto her: Woman, why weepest thou? He is risen, as He said. He goeth before you into Galilee; there shall ye see Him. Alleluia, Alleluia.

Verse. And as she wept, she stooped down and looked into the Sepulchre, and saw two Angels in white, sitting; and they say unto her:

Answer. He goeth before you into Galilee; there shall ye see Him. Alleluia, Alleluia.

Second Lesson.

IN connection with this matter, we ought to ponder what great store of love there was in that woman's heart, who, when even His disciples were gone away, could not tear herself from the grave of the Lord. She sought Him Whom she had not found there, and as she sought, she wept, and the fire of love in her heart yearned after Him, Who she believed had been taken away. And so it came to pass that she, who had lingered to seek Him, was the only one who then saw Him, since the back-bone of a good work is endurance, and the voice of the Truth Himself hath said: "He that endureth to the end shall be saved." (Matth. x. 22; xxiv. 13.)

Second Responsory.

Rejoice with me, all ye that love the Lord: for I sought Him and He hath appeared unto me; and while as I was weeping at the Sepulchre, I saw the Lord. Alleluia, Alleluia.

Verse. When His disciples were gone away, I tarried still; and the fire of love in mine heart glowed for Him.

Answer. And while as I was weeping at the Sepulchre, I saw the Lord. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And while as I was weeping at the Sepulchre, I saw the Lord. Alleluia, Alleluia.

Third Lesson.

AS Mary wept there, she stooped down and looked into the Sepulchre. It was but a little while and she had seen how the Sepulchre was empty, and had told that the Lord was taken away. Why then should she stoop down and look in again? But she loved Him so well, that one look was not enough; the energy of her affection constrained her to search again and again. She began by searching and not finding; but she endured in her search, and, behold, it came to pass that she found. And this was done that our own longings for Christ's presence might be taught to expand, and know that as they expand they will meet with Him to Whom they aspire.

LAUDS.

Antiphon at the Song of Zacharias. Mary stood without at the Sepulchre weeping, * and saw two Angels in white, sitting, and the napkin that had been about the Head of JESUS. Alleluia.

Prayer throughout the day.

O GOD, Who dost make all nations, how diverse soever they be, to become one family in giving of praise to Thy Name, grant unto all them that are born again in the fountain of baptism to live ever in oneness of faith, and godliness of works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. They have taken away my Lord, * and I know not where they have laid Him: if thou have borne Him hence, tell me,—Alleluia,—and I will take Him away—Alleluia.

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[1] John xxi. 10, 11.

[2] John xx. 13, 12, 11; Matth. xxviii. 6, 7.

Friday in Easter Week.

Sixth Day within the Octave of the Passover.

Semidouble.

All precisely the same as on Easter Sunday, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. The Lord is risen indeed—Alleluia.

Answer. And hath appeared to Simon—Alleluia.

Absolution. May His loving-kindness, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxviii. 16.)

AT that time: The eleven disciples went away into Galilee, into a mountain where JESUS had appointed them. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comm. on the end of Matth.*)

After His Resurrection JESUS was seen on a mountain in Galilee, and there He was worshipped; and, albeit some doubted, their doubts have led to a further establishing of our faith. Then He showed Himself more openly unto Thomas, and made him handle the Side That was pierced with the spear, and the Hands wherein were the holes of the nails.

"And JESUS came and spake unto them, saying: All power is given unto Me in heaven and in earth." Yea, all power is given unto Him Who but a little while before had been crucified, and buried in the grave, and had lain among the dead, but Who also had risen again. Power is given unto Him in heaven and in earth, that He Who of everlasting had been King of heaven, might have a Monarchy on earth also, through the faith of them which believe in Him.

First Responsory.

[1] After that our Lord JESUS was risen again, He came and stood in the midst of His disciples, and said unto them: Peace be unto you. Alleluia. Then were the disciples glad, when they saw the Lord. Alleluia.

Verse. The first day of the week, when the doors were shut where the disciples were assembled, came JESUS, and stood in the midst, and said unto them:

Answer. Peace be unto you. Alleluia. Then were the disciples glad, when they saw the Lord. Alleluia.

Second Lesson.

"GO ye therefore and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost." First, they teach all nations; then, they wash with water them whom they have taught. For it is impossible for the body to receive the Sacrament of Baptism, unless the mind first receive the truth of the faith. And they are baptized "In the Name of the Father, and of the Son, and of the Holy Ghost"—for, even as the Godhead of the Father, and of the Son, and of the Holy Ghost, is all One, so is the one grace of Baptism the gift of all the Three Divine Persons: and the Name of the Trinity is the Name of One God.

Second Responsory.

[2] Purge out the old leaven, that ye may be new dough: for even Christ our Passover is sacrificed for us: therefore let us keep the Feast, in the Lord. Alleluia.

Verse. [3] He died for our offences, and rose again for our justification.

Answer. Therefore let us keep the Feast, in the Lord. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore let us keep the Feast, in the Lord. Alleluia.

Third Lesson.

"TEACHING them to observe all things whatsoever I have commanded you."

The order of the Lord's commands to the Apostles is markedly this. First, to teach all nations; secondly, to make them partake in the Sacrament of the faith; thirdly, when they had believed and been baptized, to teach them what to observe. And lest we should think that He commanded things light and few, He hath said: "All things whatsoever I have commanded you,"—so that all, who have believed and been baptized in the Name of the Trinity, are bound to observe all things whatsoever He hath commanded.

"And, lo, I am with you alway, even unto the end of the world."

He Who promiseth that He will be with His disciples even unto the end of the world, doth give them thereby to know that they will be alway conquerors, and that He will never fail any which believe in Him.

LAUDS.

Antiphon at the Song of Zacharias. When the eleven disciples * saw the Lord in Galilee, they worshipped Him. Alleluia.

Prayer throughout the day.

O ALMIGHTY and everlasting God, Who hast made the Mystery of the Passover the seal of the Covenant of man's Redemption, grant unto our souls that we may not only outwardly observe the same, but may effectually bring forth the fruits thereof. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. All power is given unto Me * in heaven and in earth. Alleluia.

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[1] John xx. 19, 20.
[2] 1 Cor. v. 7, 8.
[3] Rom. iv. 25.

Saturday in Easter Week.

The Sabbath in White.[1]

Semidouble.

Mattins, Lauds, Prime, Terce, Sext, and None are all precisely the same as on Easter Sunday, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. The disciples were glad—Alleluia.
Answer. When they saw the Lord—Alleluia.

Absolution. May the Almighty, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xx. 1.)

AT that time: On the first day of the week cometh Mary Magdalene early, when it was yet dark, unto the Sepulchre. And so on.

Homily by Pope St Gregory [the Great.] (*22nd on the Gospels.*)

Dearly beloved brethren, the portion of the Holy Gospel which hath just now been read in your ears, is exceeding simple on the face of it, which is its historical sense; but the mystic sense, which underlieth that other, requireth from us a little searching. Mary Magdalene came unto the Sepulchre when it was yet dark. The historic sense telleth us what was the hour of day; the mystic sense, the state of her understanding who sought. Mary Magdalene sought for Him, by Whom all things were made, and Whom she had seen die, as concerning the flesh; she sought for Him, I say, in the grave, and finding Him not, she believed that He had been stolen away. Yea, it was yet dark, when she came unto the sepulchre. Then she ran and told the disciples, but they who had loved Him most, namely Peter and John, did outrun the others.

First Responsory.

[2] Christ, being raised from the dead, dieth no more; death hath no more dominion over Him: for in that He died, He died unto sin once; but in that He liveth, He liveth unto God. Alleluia, Alleluia.
Verse. He died once for our offences, and rose again for our justification.
Answer. But in that He liveth, He liveth unto God. Alleluia, Alleluia.

Second Lesson.

"SO they ran both together, but John did outrun Peter, and came first to the Sepulchre," but yet took he not upon himself to go in first. "Then cometh Peter following him, and went in." What, my brethren, what did the racing of these Apostles signify? Can we believe that the description given by the deepest of the Evangelists is without a mystic interpretation? By no means. John had never told how that he did outrun Peter, and yet went not into the Sepulchre, if he had not believed that his hesitation veiled some mystery. What signifieth John but the Synagogue? or Peter, but the Church?

Second Responsory.

[3] These are the new lambs, who have proclaimed — Alleluia: they came but just now to the well: they are all filled with light. Alleluia, Alleluia.
Verse. [4] In the presence of the Lamb they are clothed with white robes, and hold palms in their hands.
Answer. They are all filled with light. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. They are all filled with light. Alleluia, Alleluia.

Third Lesson.

NEITHER must ye take it as strange that the elder Apostle should represent the Church, and the younger the Synagogue: for although the Synagogue was first to worship God, yet the herd of Gentiles is in the world older than the Synagogue, as witnesseth Paul where he saith: "That was not first which is spiritual, but that which is natural." (1 Cor. xv. 46.) By Peter, then, who was the elder, is signified the Church of the Gentiles; and by John, who was the younger, the Synagogue of the Jews. They run both of them together, for from the time of her birth until now, (and so will it be until the end,) the Church of the Gentiles hath run in a parallel road and [manywise] a common road with the Synagogue, albeit not with equal understandings. The Synagogue came first to the Sepulchre, but she hath not yet entered in; for, though she hath received the commandments of the law, and hath heard the Prophets tell of the Incarnation and Passion of the Lord, she will not believe in Him Who died for her.

LAUDS.

Antiphon at the Song of Zacharias. They ran * both together, and that other disciple did outrun Peter, and came first to the Sepulchre. Alleluia.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who have kept worshipfully the Passover holidays, may at last worthily pass from keeping Feasts unto Thee here to the everlasting jubilation hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

VESPERS.

At these Vespers the ordinary course of the services is resumed, as in the Psalter, where the Office peculiar to Paschal Time is marked. Consequently the Psalms are CXLIII., CXLIV., CXLV., CXLVI., and CXLVII., with

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[1] So called because those who had been baptized on Holy Saturday wore the white raiment assumed for that ceremony till Low Sunday inclusive.

[2] Rom. vi. 9, 10.

[3] Cf. Gen. xxix. 10. The same allusion occurs in the fifth verse of the Hymn at the ensuing Mattins.

[4] Cf. Apoc. vii. 9.

the Antiphon, "Alleluia, Alleluia, Alleluia."

The Antiphons are doubled.

Chapter and Prayer from the following Lauds.

Hymn.[1]

THE Lamb's high banquet we await,
In snow-white robes of royal state,
And now, the Red Sea's channel past,
To Christ our Prince we sing at last.

Upon the Altar of the Cross
His Body hath redeemed our loss:
And tasting of His roseate[2] Blood,
Our life is hid with Him in God.

[3]That Paschal Eve God's arm was bared:
The devastating Angel spared;
By strength of hand our hosts went free
From Pharaoh's ruthless tyranny.

Now Christ our Paschal Lamb is slain,
The Lamb of God That knows no stain,
The true Oblation offered here,
Our own unleavened Bread sincere.

O Thou, from Whom hell's monarch flies,
O Great, O Very Sacrifice,
Thy captive people are set free,
And endless life restored in Thee.

For Christ, arising from the dead,
From conquered hell victorious sped:
And thrust the tyrant down to chains,
And Paradise for man regains.

Author of all, be Thou our Guide
In this our joy of Eastertide;
Whene'er the assaults of death impend,
Thy people strengthen and defend.

To Thee, Who, dead, again dost live,
All glory, Lord, Thy people give;
All glory, as is ever meet,
To Father and to Paraclete. Amen.

Verse. Lord, [4] abide with us—Alleluia.

Answer. For it is toward evening—Alleluia.

Antiphon at the Song of the Blessed Virgin. [5] At evening, being the first day of the week, * when the doors were shut where the disciples were assembled, JESUS stood in the midst, and said unto them: Peace be unto you. Alleluia.

The Commemoration of the Cross is not made.

"Bless we the Lord" *and* "Thanks be to God" *are this evening and henceforward said without* "Alleluia."

At Compline, the Preces are omitted.

Note. That at Compline on this night the last Verse of the Hymn is altered in honour of the Resurrection, and the same is the case henceforward with the Hymns at Compline, Prime, Terce, Sext, and None, on all days, Feasts included, until the First Vespers of the Ascension, exclusive. The only exception is where the Hymns may be specially altered in honour of the Incarnation (for instance, those in any Office in honour of the Blessed Virgin.)

Low Sunday.

The Lord's Day in White, being the Eighth Day of the Passover.

Double.

This day commence the Paschal Antiphons, &c., in the Psalter.

MATTINS.

Invitatory. The Lord is risen indeed. * Alleluia.

Hymn.[6]

ETERNAL King of heaven, Whose Word,
Called forth creation from its rest,
Before the ages Thou art Lord
In Thine Eternal Father's breast.

Thou, when earth's dawning sun began
To chase the chaos-shades away,
In Thine own image madest man,
And didst inspire the senseless clay.

But Satan's craft, and Satan's wile
Could mar that work so very good;
And Eden's wood must man beguile
That God may reign from off the wood.

O born of Mary's virgin womb,
[7]First-fruits of death's dark womb to be,
Thou bidd'st us waken from the tomb,
And rise to light and life with Thee.

[8]Eternal Shepherd of the sheep,
The stone lay heavy on the well;
The clear Baptismal spring lies deep,
But Thou hast helped Thine Israël!

Redeemer of the sons of men,
Thou hungest dying on the Rood
That Thou might'st pay the price again
Of our salvation in Thy Blood.

O JESUS, Saviour, lead us in
With Thee in safety to abide,
And call us from the grave of sin
To rise with Thee this Eastertide.

Now to the Father, and the Son
Who rose from death, be glory given;
With Thee, O holy Comforter!
Henceforth by all in earth and heaven.
Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (iii. 1.)

IF ye be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, Who is your life, shall appear, then shall ye also appear with Him in glory. Mortify, therefore, your members which are upon the earth, fornication, uncleanness, lust, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience; in the which ye also walked some time, when ye lived in them.

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[1] An early hymn of the Ambrosian school; translation by the late Rev. Dr Neale, except the seventh verse, which is not in his translation, and which is extracted from the "People's Hymnal," where it occurs in several Hymns, (201, &c.,) marked "Cento" in the Appendix.

[2] "The poet," says Dr Neale, (Preface to Mediæval Hymns, VII.,) "would tell us that, though one Drop of our Lord's Blood was sufficient to redeem the world, yet out of the greatness of His love to us He would shed all. As every one knows, the last drainings of life-blood are not crimson, but of a far paler hue: strictly speaking, *roseate.*" For the doctrine, he cites the sixth verse of the "Adoro Te devote" of St Thomas Aquinas.

[3] The Hymn is in the mouth of the Neophytes baptized on Holy Saturday, comparing themselves to the Israëlites, passing out of Egypt through the sea, (1 Cor. x. 2.) Cf. for the allusions Exod. xii. 23; vi. 1, &c.

[4] Luke xxiv. 29.

[5] John xx. 19.

[6] A hymn of the Ambrosian school; translation extracted from the "People's Hymnal" (where it is referred to "Hymns and Lyrics") except the last verse, which is not in the "People's Hymnal" and is taken from the Hymn at Lauds.

[7] 1 Cor. xv. 20.

[8] Cf. Gen. xxix. 1-10, where Jacob opening the well to the flock seems to be taken as a type of our Lord opening the Font to those baptized on Holy Saturday.

First Responsory.

The Angel of the Lord, &c., *First Responsory on Easter Sunday*, (*p.* 348,) *omitting the last Verse and Answer.*

Second Lesson.

BUT do ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of Him That created him: where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all and in all. Put on, therefore, as the elect, &c., *as First Lesson on Wednesday in the Fourth Week after the Epiphany*, (*p.* 220,) *to the words* "the Lord hath forgiven you, so also do ye," *inclusive.*

Second Responsory.

[1] The Angel of the Lord spake unto the woman, saying: Whom seek ye? Seek ye JESUS? He is risen now: come and see. Alleluia, Alleluia.

Verse. Seek ye JESUS of Nazareth, Which was crucified? He is risen, He is not here.

Answer. Come and see. Alleluia, Alleluia.

Third Lesson.

AND above all these things, &c., *continuation of the preceding, and the next Lesson as far as* "thanks to God and the Father by Him."

Third Responsory.

When the Sabbath was passed, &c., (*p.* 349.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (1*st Sermon for the Octave of the Passover, being the* 157*th for the Seasons.*)

THE Feast of this day is the end of the Paschal solemnity, and therefore it is to-day that the Newly-Baptized put off their white garments: but, though they lay aside the outward mark of washing in their raiment, the mark of that washing in their souls remaineth to eternity. Now are the days of the Pass-over, that is, of God's Passing-over[2] our iniquity by His pardon and remission; and therefore our first duty is so to sanctify the mirth of these holy days, that our bodily recreation may be taken without defilement to our spiritual cleanness. Let us strive that our relaxation may be sober and our freedom holy, holding ourselves carefully aloof from anything like excess, drunkenness or lechery. Let us try so to keep in our souls their Lenten cleansing, that if our Fasting hath left us aught yet unwon, we may still be able to seek it.

Fourth Responsory.

Mary Magdalene, &c., (*p.* 350.)

Fifth Lesson.

MY discourse concerneth all them which are committed unto my spiritual charge; but, nevertheless, since the first happy week of your Sacramental life draweth this day to a close, I address myself in especial to [3]you who are the new olive-plants of holiness round about the Table of the Lord, (Ps. cxxvii. 4,) to you, who have but a little while been born again of water and the Holy Ghost, (John iii. 5,) to you, O holy generation (1 Pet. ii. 9) to you, O new creation, (Gal. vi. 15,) to you, the excellency of my dignity, (Gen. xlix. 3,) and the fruit of my labour, my brethren dearly beloved and longed for, my joy and my crown, all ye who now stand so fast in the Lord. (Phil. iv. 1.) To you I address the words of the Apostle (Rom. xiii. 12.) "Behold! the night is past! the day is come! Cast off therefore the works of darkness, and put on the armour of light. Let us walk honestly, as in the day; [4]not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying: but put ye on the Lord JESUS Christ."

Fifth Responsory.

The Good Shepherd, &c., (*p.* 350,) *omitting the last Verse and Answer.*

Sixth Lesson.

"WE have," saith Peter, (2 Peter i. 19,) "a more sure word of Prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." "Let your loins therefore be girded about, and your lights burning in your hands, and ye yourselves like unto men that wait for their lord, when he will return from the wedding." (Luke xii. 36.) Behold, the days come, whereof the Lord saith, (John xvi. 16, 17, 19,) "A little while, and ye shall not see Me, and again a little while and ye shall see Me." Now is the hour whereof He said (20), "Ye shall weep and lament, but the world shall rejoice"—that is to say, this present life, wherein we walk as strangers and pilgrims, (1 Pet. ii. 11,) far away from Him Who is our Home, this present life is very full of trials. "BUT," saith JESUS, "*but*—I will see you again, and your heart shall rejoice, and your joy no man taketh from you." (22.)

Sixth Responsory.

With great power, &c., (*p.* 351,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Witness of the Resurrection of our Lord JESUS Christ.

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[1] Cf. Matth. xxviii. 5, 6.

[2] This is not a pun, but literally correct. God Himself gave this name to this Festival, (Exod. xii. 11-13,) as it is written: "It is the LORD'S *Passover* (PESACH.) For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt will I execute judgment: I am the LORD. And the blood" (of the Paschal lamb sprinkled on the lintel and door-posts) "shall be unto you for a token upon the houses where ye are; and when I see the blood, I will *pass over* you (W-PHASACH-TI,) and the plague shall not be upon you to destroy you, when I smite the land of Egypt."

[3] Those baptized on Holy Saturday.

[4] When the Saint uttered these words to the Neophytes he must have keenly remembered the part they had played in his own life. Conf. viii. 12. Alban Butler, Aug. 28. (Vol. viii. p. 417.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xx. 19.)

AT that time, being the same day at evening, the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came JESUS, and stood in the midst, and said unto them: Peace be unto you. And so on.

Homily by Pope St Gregory [the Great.] (26*th on the Gospels.*)

When we hear this passage of the Gospel read, a question straightway knocketh at the door of our mind. How was it that the Body of the Risen Lord was a real Body, if It was able to pass through closed doors into the assembly of His disciples? But we ought to know that the works of God are no more wonderful when they can be understood by man's reason, and faith has lost her worth when her subject-matter is the subject-matter of human demonstration. Nevertheless, those very works of our Redeemer which are in themselves impossible to be understood, must be thought over in connection with other of His works, that we may be led to believe in things wonderful, by mean of things more wonderful still. That Body of the Lord, Which came into the assembly of the disciples through closed doors, was the Same, Which at Its birth, had become manifest to the eyes of men by passing out of the cloister of the Virgin's womb without breaking the seal thereof. What wonder is it if that Body Which had come out of the Virgin's womb, without opening the matrix, albeit It was then on Its way to die, now that It was risen again from the dead and instinct for ever with undying life, what wonder is it, I say, if that Body passed through closed doors?

Seventh Responsory.

From the mouth, &c., (*p.* 351,) *omitting the last Verse and Answer.*

Eighth Lesson.

BUT since the beholders doubted of the reality of that Body Which they saw, "He showed unto them His Hands and His Side," and allowed them to handle that Same Flesh Which had just passed through the closed doors. (Luke xxiv. 39.) In this there were two strange things manifested, yea, things which according to our understanding are contrary the one to the other. His Risen Body was incorruptible and yet palpable. For whatever can be touched, must needs be subject to corruption; and whatever is not subject to corruption, cannot be touched. But, in a way altogether wonderful and incomprehensible, our Redeemer after His Resurrection revealed Himself in a Body at once palpable and incorruptible: revealed Himself in an incorruptible Body, that we might learn to seek a like glorification; and in a palpable Body, for the strengthening of our faith. He revealed Himself in a Body at once incorruptible and palpable, that He might thereby make manifest the fact that His Risen Body was unaltered in nature, albeit transfigured in glory.

Eighth Responsory.

After that our Lord, &c., (*p.* 354,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Peace be unto you. Alleluia. Then were the disciples glad, when they saw the Lord. Alleluia.

Ninth Lesson.

"THEN said JESUS to them again: Peace be unto you. As My Father hath sent Me, even so send I you"—that is, as My Father, Who is God, hath sent Me, Who am God, even so do I, Who am Man, send you, who are men. The Father sent the Son, Whom He appointed to be made Man for the redemption of man. Him He willed to send into the world to suffer, albeit He Whom He sent to suffer was the Son of His love. The Lord sendeth His chosen Apostles into the world, not to be happy in the world, but, as He had been Himself sent, to suffer. As the Father loveth the Son and yet sendeth Him to suffer, even so doth the Lord love His disciples, albeit He sendeth them into the world, to suffer therein; and therefore it is well said: "As My Father hath sent Me, even so send I you"—that is, while I send you into the wild storm of persecution, I love you all the same, I love you, yea, I love you with a love like that wherewith the Father loveth Me, Who sent Me into the world to bear agony therein.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Chapter. (1 John v. 4.)

DEARLY beloved brethren, whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.

Hymn.[1]

THE dawn was redd'ning in the sky,
With "Alleluias" rang the air;
Earth held a glorious jubilee,
Hell gnashed its teeth in fierce despair:

When our most valiant mighty King
From death's abyss in dread array
Led the long-prisoned Fathers forth
Into the beam of light and day:

When He Whom stone, and seal, and guard,
Had safely to the tomb consigned
Triumphant rose and buried death
Deep in the grave He left behind:

"Calm all your grief and still your tears,"—
Hark, the descending angel cries,—
"For Christ is risen from the dead,
And death is slain, no more to rise."

O JESUS, from the death of sin
Keep us, we pray; so shalt Thou be
The everlasting Paschal joy
Of all the souls new-born in Thee.

Now to the Father, and the Son
Who rose from death, be glory given;
With Thee, O Holy Comforter!
Henceforth by all in earth and heaven.
Amen.

Verse. Let the heavens and the earth be glad. Alleluia.

Answer. For Thou art risen again, O Christ! Alleluia.

Antiphon at the Song of Zacharias. Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, JESUS stood in the midst, and said unto them: Peace be unto you. Alleluia.

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[1] An early hymn of the Ambrosian school; translation by the Rev. E. Caswall.

Prayer throughout the day and week.

GRANT, we beseech, O Almighty God, that we for whom the Feast of the Passover hath now drawn to an end, may in our life and manner ever keep new the healthful influence of the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, note the observances peculiar to Easter-tide, especially that though the Creed of St Athanasius is said, the Psalms are only the LIIIrd, and the two first parts of the CXVIIIth, and the change in the Short Responsory. It is only because this day is a Double that Preces are omitted. Chapter at the end from Col. iii. 1.

In Terce, Sext, None, and Compline, note the Short Responsories.

Chapter at Terce from Lauds.

Chapter at Sext. (1 John v. 5.)

FOR who is he that overcometh the world, but he that believeth that JESUS is the son of God? This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.

Chapter at None. (1 John v. 9.)

IF we receive the witness of men, the witness of God is greater, since this is the witness of God that is greater, that He hath testified of His Son. He that believeth on the Son of God, hath the witness of God in himself.

VESPERS.

Chapter and Prayer from Lauds.

Hymn and Verse and Answer as yesterday evening.

Antiphon at the Song of the Blessed Virgin. After eight days came the Lord, the doors being shut, and said unto them. Peace be unto you. Alleluia, Alleluia.

Monday in Low Week.

Second Day.

Invitatory. Alleluia, Alleluia, * Alleluia.

Hymn as yesterday.

First Lesson.

Here beginneth the [1] Book of the Acts of the Apostles (i. 1.)

THE former Treatise [2] have I made, O Theophilus,[3] of all that JESUS began both to do and to teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen: to whom also He showed Himself alive after His Passion, by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God, and, eating together with them, He commanded that they should not depart from Jerusalem, but wait for the Promise of the Father, "Which," saith He, "ye have heard by My Mouth: for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." They therefore that were come together, asked of Him, saying: Lord, wilt Thou at this time restore again the kingdom to Israël? And He said unto them: It is not for you to know the times or the seasons, which the Father hath put in His Own power; but ye shall receive the power of the Holy Ghost coming upon you, and ye shall be witnesses unto Me, both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost part of the earth.

First Responsory.

With great power, &c., (*p.* 351.)

Second Lesson.

AND when He had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked up steadfastly toward heaven, as He went up, behold two men stood by them in white apparel, which also said: Ye men of Galilee, why stand ye gazing up into heaven? This same JESUS, Which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven. Then returned they unto Jerusalem from the Mount called Olivet, which is nigh unto Jerusalem, about a Sabbath-day's journey. And when they were come into the Supper-room, they went up where abode Peter and John, James and Andrew, Philip and Thomas, Bartholomew and Matthew, James the son of Alphæus, and Judas the brother of James. These all were continuing with one accord in prayer with the women, and Mary the Mother of JESUS, and with His brethren.

Second Responsory.

From the mouth, &c., (*p.* 351.)

Third Lesson.

IN these days Peter stood up in the midst of the brethren, and said, (the number of the names together were about an hundred and twenty): Men and brethren, this Scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took JESUS: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and he hanged himself,[4] and burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, "Aceldama," that is to say, The field of blood. For it is written in the Book of Psalms: "Let their habitation be desolate, and let none dwell therein," (lxviii. 26,) and: "Let another take his office," (cviii. 8.) Wherefore, of these men which have companied with us all the time that the Lord JESUS went in and out among us, beginning from the Baptism of John, unto that same day that

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[1] Abp. Kenrick says: "This book, by the acknowledgment of all, is the work of St Luke, and forms the sequel to his Gospel."

[2] *I.e.*, his Gospel.

[3] Nothing is known of this person.

[4] Suspensus. But the Greek is, "falling headlong." See Matth. xxvii. 5.

He was taken up from us, must one become a witness with us of His Resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus,[1] and Matthias. And they prayed and said: Thou, Lord, Which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and Apostleship; from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

The Hymn, "We praise Thee, O God, &c.," *is said every day in Paschal-time.*

LAUDS.

Note that the Psalms for Lauds on Sunday are used every day in Paschal-time.

Chapter. (Rom. vi. 9.)

CHRIST, being raised from the dead, dieth no more, death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God.

Hymn, Verse and Answer, and Prayer as on Sunday.

Antiphon at the Song of Zacharias. [2] When JESUS was risen early the first day of the week * He appeared first to Mary Magdalene, out of whom He had cast seven devils. Alleluia.

This morning is made for the first time the Paschal Commemoration of the Cross.

At Prime, note that the Psalms used on Festivals are used every day in Paschal-time.

VESPERS.

Chapter from Lauds.

Hymn and Verse and Answer as on Saturday.

Antiphon at the Song of the Blessed Virgin. [3] Peace be unto you, * it is I, Alleluia. Be not afraid, Alleluia.

Paschal Commemoration of the Cross.

WEEK-DAYS IN EASTER-TIDE.

Throughout the whole of Paschal-time, till the First Vespers of the Ascension, exclusive, on every Week-day are used the same Invitatory and Hymn at Mattins, and the same Chapter, Hymn, and Verse and Answer, at Lauds and Vespers, as on this Monday just given. The rest of the observances peculiar to Paschal-time are given in the Psalter.

Tuesday in Low Week.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (ii. 1.)

AND when the day of Pentecost was fully come, they were all with one accord in one place: and suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, as it were of fire, and it sat upon each of them; and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Holy Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed and marvelled, saying: Behold, are not all these which speak Galileans? And how hear we every man in our own tongue wherein we were born?

First Responsory.

Behold, the Lion, &c., (*p.* 352.)

Second Lesson.

BUT Peter, standing up with the eleven, lifted up his voice, and said unto them: Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day, but this is that which was spoken by the Prophet Joel (ii. 28-32): "And it shall come to pass in the last days,"[4] saith the Lord, "I will pour out My Spirit upon all flesh, and your sons and your daughters shall prophesy,[5] and your young men shall see visions, and your old men shall dream dreams. And also upon My servants and upon My handmaids in those days will I pour out My Spirit, and they shall prophesy:[6] and I will show wonders in the heaven above, and in the earth beneath, blood, and fire, and vapour of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the LORD come. And it shall come to pass that, whosoever shall call on the Name of the LORD shall be delivered."

Second Responsory.

I am the True Vine, &c., (*p.* 352.)

Third Lesson.

YE men of Israël, hear these words: JESUS of Nazareth, a Man approved of God among you, by miracles, and wonders, and signs, which God did by Him, in the midst of you, as ye yourselves also know; Him, being delivered by the predeterminate counsel and foreknowledge of God, ye have taken, and by wicked hands have tormented and slain: Whom God hath raised up, having loosed the pains of death, because it was not possible that He should be holden of it. For David speaketh concerning Him (Ps. xv. 8-10): "I have set the LORD always before Me; because He is at My right hand, I shall not be moved. Therefore My Heart is glad and My Tongue rejoiceth: My Flesh also shall rest in hope. For Thou wilt not leave My Soul in hell: neither wilt Thou suffer Thine Holy One to see corruption."

The Hymn, "We praise Thee, O God, &c.," *is said.*

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[1] Greek, Ioustos,—a proper name, not his title.

[2] Mark xvi. 9.

[3] John xx. 19; Matth. xiv. 27.

[4] In novissimis diebus,—but in Joel, postea, *i.e.*, afterward.

[5] In Joel these clauses are transposed.

[6] This clause—"and they shall prophesy"—is not in Joel, at least in the now extant text.

LAUDS.

Antiphon at the Song of Zacharias. [1] I go before you into Galilee, * there shall ye see Me, as I said unto you. Alleluia, Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [2] Reach hither thine hand, and feel the print of the nails. * Alleluia. And be not faithless but believing. Alleluia.

Wednesday in Low Week.

Fourth Day.

See Rubric, (*p.* 360.)

MATTINS.

First Lesson as on the Feast of the Most Holy Name, (*p.* 205,) *down to the words,* "Rise up and walk."

First Responsory.

After that our Lord, &c., (*p.* 354.)

Second Lesson as above, from the words, "And he took him by the right hand, &c.," *to those in the Second Lesson,* "called Solomon's, greatly wondering."

Second Responsory.

Purge out, &c., (*p.* 354.)

Third Lesson as above, from the words, "And when Peter saw it, &c.," *to the end of the Second Lesson.*

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [3] I am the True Vine. * Alleluia. And ye are My branches indeed.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [4] Thomas! because thou hast seen Me, thou hast believed: * blessed are they that have not seen and yet have believed. Alleluia.

Thursday in Low Week.

Fifth Day.

See Rubric (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (v. 1.)

BUT a certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it: and he brought a certain part and laid it at the Apostles' feet. But Peter said: Ananias, why hath Satan tempted thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias, hearing these words, fell down and gave up the ghost. And great fear came on all them that heard these things. And the young men arose, took him up, and carried him out, and buried him.

First Responsory.

Christ being raised, &c., (*p.* 355.)

Second Lesson.

AND it was about the space of three hours after, when his wife, not knowing what was done, came in. Then Peter said unto her: Woman, tell me whether ye sold the land for so much? And she said: Yea, for so much. And Peter said unto her: How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thine husband are at the door, and shall carry thee out. She fell down straightway at his feet, and yielded up the ghost. And the young men came in and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the Church, and upon as many as heard these things.

Second Responsory.

The Good Shepherd, &c., (*p.* 350.)

Third Lesson.

AND by the hands of the Apostles were many signs and wonders wrought among the people. And they were all with one accord in Solomon's Porch. And of the rest durst no man join himself unto them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them, and they might be delivered from their infirmities. There came also a multitude out of the cities round about Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [5] Mine heart is on fire: * I would that I might see my Lord: I seek Him, and know not where they have laid Him. Alleluia, Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [6] I have put my finger into the print of the nails, * and my hand into His Side, and I have said: My Lord, and my God! Alleluia.

Friday in Low Week.

Sixth Day.

See Rubric (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (viii. 9.)

BUT there was a certain man called Simon, which before-time in the same city [7] used sorcery, and bewitched the people of Samaria, giving out that himself was some great one :[1] to whom they all gave heed, from the least to the greatest, saying : This man is the great power of God. And to him they had regard, because that of long time he had bewitched them with sorceries. But when they believed Philip preaching the things concerning the kingdom of God, they were baptised in the Name of JESUS Christ,[2] both men and women. Then Simon himself believed also : and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done.

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[1] Cf. Matth. xxviii. 7.

[2] Cf. John xx. 25, 27.

[3] Cf. John xv. 1, 5.

[4] John xx. 29.

[5] Cf. John xx. 2.

[6] Cf. John xx. 25-28.

[7] Samaria.

First Responsory.

With great power, &c., (*p.* 351.)

Second Lesson.

NOW when the Apostles which were at Jerusalem heard that Samaria had received the Word of God, they sent unto them Peter and John : who, when they were come down, prayed for them, that they might receive the Holy Ghost ; for as yet He was fallen upon none of them, but they were only baptized in the Name of the Lord JESUS. Then laid they their hands on them, and they received the Holy Ghost. And when Simon saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying : Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost.

Second Responsory.

From the mouth, &c., (*p.* 351.)

Third Lesson.

BUT Peter said unto him : Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter : for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. Then answered Simon and said : Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.[3]

The Hymn, "We praise Thee, O God, &c," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Mary Magdalene and the other Mary * came to see the Sepulchre. Alleluia.

If the Saturday is not occupied by some Feast with Nine Lessons, it is occupied by the Simple Office of the Blessed Virgin.

Saturday in Low Week.

The Sabbath.

See Rubric (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (x. 1.)

NOW there was a certain man in Cæsarea, called Cornelius, a centurion of the band called the Italian band, a devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. He saw in a vision evidently, about the ninth hour of the day, an Angel of God coming in to him, and saying unto him : Cornelius. And when he looked on him he was afraid, and said : What is it, Lord ? And he said unto him : Thy prayers and thine alms are come up for a memorial before God. And now send men to Joppa, and call for one Simon, whose surname is Peter ; he lodgeth with one Simon a tanner, whose house is by the sea side ; he shall tell thee what thou oughtest to do. And when the Angel which spake unto Cornelius was departed, he called two of his household servants, and a soldier which feared the Lord, of those whom he commanded, and when he had declared all these things to them, he sent them to Joppa.

Second Lesson.

ON the morrow, as they went on their journey, and drew nigh unto the city, Peter went up upon the house-top to pray, about the sixth hour. And he became very hungry, and would have eaten. But while they made ready, he fell into a trance ; and saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the four corners, and let down from heaven to the earth, wherein were all manner of four-footed beasts, and fowls of the air, and creeping things of the earth. And there came a voice to him : Rise, Peter, kill and eat. But Peter said : Not so, Lord : for I have never eaten anything that is common or unclean. And the voice spake unto him again the second time : What God hath cleansed, that call not thou common. This was done thrice ; and the vessel was received up again into heaven. Now while Peter doubted in himself what this vision which he had seen should mean, behold the men which were sent from Cornelius had made enquiry for Simon's house, and stood before the gate.

Third Lesson. (34.)

THEN Peter opened his mouth, and said : Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him, and worketh righteousness is accepted with Him. The Word which God sent unto the children of Israël, preaching peace by JESUS Christ : (He is Lord of all.) Ye know that word which was published throughout all Judea : and began from Galilee, after the baptism which John preached, even JESUS of Nazareth ; how God anointed Him with the Holy Ghost and with power ; Who went about doing good, and healing all that were oppressed of the devil, for God was with Him. And we are witnesses of all things which He did, both in the land of the Jews and in Jerusalem. Whom they hanged on a tree and slew. Him God raised up the third day, and showed Him openly, not to all the people, but unto witnesses chosen before of God, even to us who did eat and drink with Him after He rose from the dead.

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[1] According to the Fathers, he pretended to be a Divine Incarnation, and the Messiah.

[2] So the Latin, but the accepted Greek and the Codex Vaticanus is, "the things concerning the kingdom of God and the Name of JESUS Christ, they were baptized," &c.

[3] But he afterwards became the first heresiarch, and the opponent of St Peter at Rome.

VESPERS.

Chapter and Prayer from the ensuing Lauds.

Antiphon at the Song of the Blessed Virgin. [1] I am the Shepherd of the Sheep: I am the Way, the Truth, and the Life: * I am the Good Shepherd, and know My Sheep, and am known of Mine. Alleluia, Alleluia.

Good Shepherd Sunday.

The Second Lord's Day after the Passover.

MATTINS.

Invitatory and Hymn as on Low Sunday, (p. 356.)

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xiii. 13.)

NOW when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem. But when they departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the Sabbath day, and sat down. And after the reading of the Law and the Prophets, the rulers of the Synagogue sent unto them, saying: Ye men and brethren, if ye have any word of exhortation for the people, say on. Then Paul stood up, and, beckoning with his hand, said: Men of Israël, and ye that fear God, give audience: the God of the people of Israël chose our fathers, and exalted the people when they dwelt as strangers in the land of Egypt, and with an high arm brought He them out of it: and about the time of forty years suffered He their manners in the wilderness. And when He had destroyed seven nations in the land of Canaan, He divided their land to them by lot, after about four hundred and fifty years; and after that, He gave unto them Judges, until Samuel the Prophet.

First Responsory.

With great power, &c., (*p.* 351.)

Second Lesson.

AND afterward they desired a king, and God gave unto them Saul the son of Kish, a man of the tribe of Benjamin, by the space of forty years. And when He had removed him, He raised up unto them David to be their king, to whom He gave testimony and said: "I have found David the son of Jesse, a man after Mine Own heart, which shall fulfil all My will."[2] Of this man's seed hath God, according to His promise raised unto Israël a Saviour, JESUS: when John had first preached, before His coming, the baptism of repentance to all the people of Israël. And as John fulfilled his course, he said: "I am not He Who ye think that I am; but, behold, there cometh One after me, Whose shoes of His Feet I am not worthy to loose." (Mark i. 7.)

Second Responsory.

From the mouth, &c., (*p.* 351,) *omitting the last Verse and Answer.*

Third Lesson.

MEN and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwelled at Jerusalem, and their rulers, because they knew Him not, nor yet the voices of the Prophets, which are read every Sabbath day, they have fulfilled them in condemning Him. And though they found no cause of death in Him, yet desired they Pilate that He should be slain. And when they had fulfilled all that was written of Him, they took Him down from the tree, and laid Him in a Sepulchre. But God raised Him from the dead on the third day; and He was seen many days of them which came up with Him from Galilee to Jerusalem, who are His witnesses unto the people. And we declare unto you glad tidings, how that the promise which was made unto our fathers, God hath fulfilled the same unto us their children, in that He hath raised up JESUS again, as it is also written in the Second Psalm (7): "Thou art My Son; this day have I begotten Thee."

Third Responsory.

Behold the Lion, &c., (*p.* 352,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Alleluia, Alleluia, Alleluia.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*1st for the Lord's Ascension.*)

DEARLY beloved brethren, the days which passed between the Resurrection and the Ascension of the Lord, wore not idly by, but in them were established great Sacraments, and great Mysteries were revealed. In them was abolished the terror of that fearful death, and it was shown that not the soul only, but the body also, will not die eternally. In them the breathing of the Lord on His Apostles shed upon them the Holy Ghost, and the Blessed Apostle Peter, being given the keys of the kingdom of heaven, was chosen out of the rest to receive the chief care of the Lord's fold.

Fourth Responsory.

I am the True Vine, &c., (*p.* 352,) *omitting the last Verse and Answer.*

Fifth Lesson.

IT was during those days, that as two of His disciples were walking together, the Lord Himself joined them, and made Himself One of three companions. Then that, to clear away all shadow of doubt from our mind, He rebuked the slowness of such as still feared and trembled. Their hearts enlightened by faith, caught the flame; and, whereas they had afore been cold, they glowed again as the Lord opened to them the Scriptures. In the breaking of bread their eyes were opened, and they knew Him. And, O, how much happier were they with their eyes opened, and gazing upon the glorification of our nature in His Person, than were the first father and mother of our race, upon whom their own transgression had brought shame!

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[1] John x. 11, 9, 14; xiv. 6.

[2] Apparently this quotation is a sort of cento of Ps. lxxxviii. 21, and 1 Kings (Sam.) xiii. 14.

Fifth Responsory.

After that our Lord, &c., (*p.* 354.)

Sixth Lesson.

AMID these and other miracles, while the disciples were still troubled with fearful thoughts, the Lord manifested Himself in the midst of them, and said: "Peace be unto you." And lest their reason should be deceived by the vain imaginations which lurked in their hearts, (for they thought that What they saw was a spirit, and not Flesh,) He rebuked thoughts so inconsistent with the truth; and pointed out to the eyes of the doubters the marks of crucifixion which still remained in His Hands and His Feet, and bade them handle Him more closely. Those open Wounds made by the nails and spear in His Body remain ever open to close the wounds in unbelievers' hearts: that we may hold, not with doubtful faith, but with most firm and absolute knowledge, that the Manhood Which lay in the grave is the Same Which now sitteth at the right hand of God the Father.

Sixth Responsory.

Purge out, &c., (*p.* 354.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. And so on.

Homily by Pope St Gregory [the Great.] (*14th on the Gospels.*)

Dearly beloved brethren, ye have heard from the Holy Gospel what is at once your instruction, and our danger. Behold, how He Who, not by the varying gifts of nature, but of the very essence of His being, is Good, behold how He saith: "I am the Good Shepherd." And then He saith what is the character of His goodness, even of that goodness of His which we must strive to copy: "The Good Shepherd giveth His life for the Sheep." As He had foretold, even so did He; as He had commanded, so gave He ensample. The Good Shepherd gave His life for the sheep, and made His Own Body and His Own Blood to be our Sacramental Food, pasturing upon His Own Flesh the sheep whom He had bought.

Seventh Responsory.

Christ being raised, &c., (*p.* 355.)

Eighth Lesson.

HE, by despising death, hath shown us how to do the like; He hath set before us the mould wherein it behoveth us to be cast. Our first duty is, freely and tenderly to spend our outward things for His sheep, but lastly, if need be, to serve the same by our death also. From the light offering of the first, we go on to the stern offering of the last, and, if we be ready to give our life for the sheep, why should we scruple to give our substance, seeing how much "more is the life than meat?" (Matth. vi. 25.)

Eighth Responsory.

The Good Shepherd, &c., (*p.* 350.)

Ninth Lesson.

AND some there be which love the things of this world better than they love the sheep; and such as they deserve no longer to be called shepherds. These are they of whom it is written: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth" (12.) He is not a shepherd but an hireling which feedeth the Lord's sheep, not because he loveth their souls, but because he doth gain earthly wealth thereby. He that taketh a shepherd's place, but seeketh not gain of souls, that same is but an hireling; such an one is ever ready for creature-comforts, he loveth his pre-eminence, he groweth sleek upon his income, and he liketh well to see men bow down to him.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Chapter. (1 Pet. ii. 21.)

BRETHREN, Christ suffered for us, leaving you an example, that ye should follow His steps: Who did no sin, neither was guile found in His Mouth.

Hymn and Verse and Answer as on Low Sunday, (*p.* 358.)

Antiphon at the Song of Zacharias. I am the Shepherd of the sheep: * I am the Way, the Truth, and the Life: I am the Good Shepherd, and know My sheep, and am known of Mine. Alleluia, Alleluia.

Prayer throughout the day and week.

O GOD, Whose Son hath humbled Himself, and Who hast through Him raised up the whole world, grant to Thy faithful people everlasting joy; and as Thou hast delivered them from the bitter pains of eternal death, make them to be glad for ever in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Chapter at Terce as at Lauds.

Chapter at Sext. (1 Pet. ii. 23.)

HE gave Himself up to him that judged Him unjustly. He, His Own Self, bare our sins in His Own Body upon the tree, that we, being dead to sins, should live unto righteousness: by Whose stripes we are healed.

Chapter at None. (1 Pet. ii. 25.)

FOR ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on Saturday in Easter Week, (*p.* 356.)

Antiphon at the Song of the Blessed Virgin. I am the Good Shepherd, * Who feed My sheep: and I lay down My life for My sheep. Alleluia.

Monday.

See Rubric, (*p.* 360.)

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xv. 5.)

BUT there rose up certain of the sect of the Pharisees, which believed, saying: That it was needful to circumcise them;[1] and to command them to keep the law of Moses. And the Apostles and elders[2] came together, for to consider of this matter. And when there was much disputing, Peter rose up and said unto them: "Men and brethren, ye know how that a good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel and believe. And God Which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith. Now, therefore, why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? But we believe that through the grace of the Lord JESUS Christ we shall be saved, even as they." Then all the multitude kept silence and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

First Responsory.

With great power, &c., (*p.* 351.)

Second Lesson.

AND after they had held their peace, James answered, saying: "Men and brethren, hearken unto me. Simon hath declared how God at the first did visit the Gentiles, to take out of them a people for His Name: and to this agree the words of the Prophets, as it is written: 'Afterward I will return,[3] and I will raise up the tabernacle of David, that is fallen, and close up the breaches thereof, and I will raise[4] it up, that the remnant of men may seek the Lord, even all the nations which are called by My Name, saith the LORD That doeth this.' (Amos ix. 11, 12.) Known unto God from everlasting are all His works. Wherefore, my sentence is, that we trouble not them, which from among the Gentiles are turned to God; but that we write unto them, that they abstain from pollutions of idols, and from fornication, and from things strangled, and from blood. For Moses of old time hath in every city them that preach him, being read in the Synagogues every Sabbath Day."

Second Responsory.

From the mouth, &c., (*p.* 351.)

Third Lesson.

THEN pleased it the Apostles and Elders,[5] with the whole Church, to send chosen men of their own company to Antioch, with Paul and Barnabas, [to wit,] Judas named Barsabas, and Silas, chief men among the brethren. And they wrote letters by them, [after this manner]: "The Apostles, and Elders,[5] and brethren, [send] greeting unto the brethren which are of the Gentiles, in Antioch, and Syria, and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, (to whom we gave no such commandment;) it seemed good unto us, being assembled with one accord, to send chosen men unto you, with our dearly beloved Barnabas and Paul, men that have hazarded their lives for the Name of our Lord JESUS Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth. For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things: That ye abstain from meats offered to idols; and from blood; and from things strangled; and from fornication. From which if ye keep yourselves, ye shall do well. Fare ye well."

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [6] Go ye into the world, * Alleluia, and teach all nations. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [7] The Good Shepherd * giveth His life for His sheep. Alleluia.

Tuesday.

See Rubric, (*p.* 360.)

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xvii. 22.)

THEN Paul stood in the midst of the Areopagus,[8] and said: "Ye men of Athens, I perceive that in all things ye are exceedingly God-fearing. For as I passed by and beheld your statues, I found also an altar with this inscription—'To the Unknown God.' Whom therefore ye ignorantly worship, Him declare I unto you. God That made the world and all things therein, seeing that He is the Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though He needed anything, seeing that He giveth to all life, and breath, and all things; and hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek God, if haply they might feel after Him, and find Him, though He be not far from every one of us."

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[1] Viz., the Gentile converts.

[2] Seniores, but the Greek is "presbuteroi," generally translated, or, rather, contracted, "Priests."

[3] These words are not in Amos, but only "in those days will I raise, &c."

[4] A very free quotation. The words of Amos are, "And I will raise up his ruins, and I will build it as in the days of old; that they may possess the remnant of Edom, and all the heathen, because they are called by My Name, saith the LORD That doeth this."

[5] Seniores, but the Greek is "presbuteroi," generally translated, or, rather, contracted, "Priests."

[6] Mark xvi. 15; Matth. xxviii. 19.

[7] John x. 11.

[8] *I.e.*, "the hill of" the god "Ares"—a celebrated place at Athens.

First Responsory.

Behold, the Lion, &c., (*p.* 352.)

Second Lesson.

"FOR in Him we live, and move, and have our being: as certain also of your own poets have said: 'For we are also His offspring.'[1] Forasmuch then as we are the offspring of God, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device. And the times of this ignorance God winked at, but now commandeth all men everywhere to repent; because He hath appointed a day in which He will judge the world in righteousness, by that Man Whom he hath ordained; whereof He hath given assurance unto all men, in that He hath raised Him from the dead"—and when they heard of the Resurrection of the dead, some mocked, and others said: "We will hear thee again of this matter." So Paul departed from among them.

Second Responsory.

I am the True Vine, &c., (*p.* 352.)

Third Lesson.

HOWBEIT, certain men clave to him, and believed: among which was Dionysius the Areopagite, and a woman named Damaris, and others with them (xviii.) After these things Paul departed from Athens, and came to Corinth; and found a certain Jew named Aquila, born in Pontus, lately come from Italy, with his wife Priscilla, (because that Claudius had commanded all Jews to depart from Rome,) and came unto them. And because he was of the same craft, he abode with them and wrought: for by their occupation they were tentmakers. And he reasoned in the Synagogue every Sabbath, preaching the Name of the Lord JESUS, and persuaded the Jews and the Greeks.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [2] Go ye into the world, and teach all nations, * baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] But he that is an hireling, [and not the Shepherd,] whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, * and fleeth; and the wolf catcheth them, and scattereth the sheep. Alleluia.

Wednesday.

See Rubric, (*p.* 360.)

Fourth Day.

MATTINS.

Lessons from Acts xx. 17, *as in the Common Office for a Bishop and Martyr.*

First Responsory.

After that our Lord, &c., (*p.* 354.)

Second Responsory.

Purge out, &c., (*p.* 354.)

LAUDS.

Antiphon at the Song of Zacharias. [4] Go to My brethren, and say unto them — Alleluia — that they go into Galilee *—Alleluia: there shall they see Me. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. As the Father knoweth Me, * even so know I the Father: and I lay down My life for My sheep. Alleluia.

Thursday.

See Rubric, (*p.* 360.)

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xxiv. 10.)

THEN Paul, (after that the Governor[5] had beckoned unto him to speak,) answered: "Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself. Because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship. And they neither found me in the temple disputing with any man, neither raising up the people,[6] neither in the Synagogues, nor in the city: neither can they prove the things whereof they now accuse me. But this I confess unto thee, that after the way which they call heresy, so worship I my Father and God, believing all things which are written in the Law and in the Prophets: and have hope toward God, (which they themselves also look for,) that there shall be a resurrection of the dead, both of the just and unjust. And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men."

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[1] "The quotation," says Mr Ornsby, in his Greek Testament, "is from the 'Phænomena' of Aratus, a poet of Tarsus in Cilicia, St Paul's own city. There is a very similar passage in a hymn of the Stoic Cleanthes."

[2] Mark xvi. 15; Matth. xxviii. 19.

[3] John x. 12.

[4] John xx. 17. Cf. Matth. xxviii. 7.

[5] Felix, to whom St Paul had been sent from Jerusalem.

[6] Concursum facientem turbæ.

First Responsory.

Christ being raised from the dead, &c., (*p.* 355.)

Second Lesson.

"NOW after many years, I came to bring alms to my nation, and offerings, and vows. Whereupon certain Jews from Asia found me purified in the temple, neither with multitude, nor with tumult: who ought to have been here before thee, and object, if they had aught against me: or else let these same here say, if they have found any evil-doing in me, while I stood before the council, except it be for this one voice, that I cried, standing among them: 'Touching the resurrection of the dead I am called in question by you this day.'"

Second Responsory.

The Good Shepherd, &c., (*p.* 350.)

Third Lesson.

BUT Felix, having more perfect knowledge of that way, deferred them, and said: "When Lysias the Chief Captain shall come down, I will hear you." And he commanded a Centurion to keep Paul, and to let him have rest, and that he should forbid none of his acquaintance to minister unto him. And after certain days, when Felix came, with his wife Drusilla, which was a Jewess, he sent for Paul, and heard from him the faith which is in Christ JESUS. And as he reasoned of justice and chastity, and of judgment to come, Felix trembled; and answered: "Go thy way for this time; when I have a convenient season, I will call for thee." He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him. But after two years Porcius Festus came into Felix' room. And Felix, willing to show the Jews a pleasure, left Paul bound.

The Hymn "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [1] Art thou only a stranger [in Jerusalem], and hast not known concerning JESUS, * and how they delivered Him up to be condemned to death? Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Other sheep I have, which are not of this fold: * them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd. Alleluia.

Friday.

See Rubric, (*p.* 360.)

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xxv. 1.)

NOW when Festus was come into the province, after three days he ascended from Cæsarea to Jerusalem. Then the chief priests and the leaders of the Jews informed him against Paul, and besought him, desiring as a favour against him, that he would send for him to Jerusalem, they laying wait in the way to kill him. But Festus answered, that Paul should be kept at Cæsarea, and that he himself would depart shortly thither. "Let them therefore," said he, "which among you are able, go down with me, and accuse this man, if there be any wickedness in him."

First Responsory.

With great power, &c., (*p.* 351.)

Second Lesson.

AND when he had tarried among them no more than eight or ten days, he went down unto Cæsarea; and the next day, sitting on the judgment-seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against him, which they could not prove, while Paul answered for himself: "Neither against the Law of the Jews, neither against the Temple, nor yet against Cæsar, have I offended anything at all."

Second Responsory.

Out of the mouth, &c., (*p.* 351.)

Third Lesson.

BUT Festus, willing to do the Jews a pleasure, answered Paul, and said: "Wilt thou go up to Jerusalem, and there be judged of these things before me?" Then said Paul: "I stand at Cæsar's judgment-seat, where I ought to be judged. To the Jews have I done no wrong, as thou very well knowest. For if I be an offender, or have committed anything worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cæsar." Then Festus, when he had conferred with the council, answered: "Thou hast appealed unto Cæsar, unto Cæsar thou shalt go."[2]

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [3] Ought not Christ to have suffered these things, * and so to enter into His glory? Alleluia.

Vespers are either of a Festival or of the Votive Office of the Immaculate Conception of the Blessed Virgin.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xxviii. 16.)

AND when we came to Rome, Paul was suffered to dwell by himself with a soldier that kept him. And after three days he called the chief of the Jews together. And when they were come together, he said unto them: "Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans: who, when they had examined me, would have let me go, because there was no cause of death in me. But when the Jews spake against it, I was constrained to appeal unto Cæsar; not that I had aught to accuse my nation of. For this cause therefore have I called for you, to see you and to speak with you; because that for the hope of Israel I am bound with this chain."

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[1] Luke xxiv. 18-20.

[2] The reader is strongly recommended to read the appearance of St Paul before Festus and Agrippa, (Acts xxv., xxvi.,) and the journey of the Apostle to Rome, (xxvii., xxviii.)

[3] Luke xxiv. 26.

Second Lesson.

AND they said unto him: "We neither received letters out of Judea, concerning thee, neither any of the brethren, that came, showed or spake any harm of thee. But we desire to hear of thee what thou thinkest: for, as concerning this sect, we know that everywhere it is spoken against." And when they had appointed him a day, there came many to him into his lodging, to whom he expounded and testified the kingdom of God, persuading them concerning JESUS, both out of the Law of Moses, and out of the Prophets, from morning till evening. And some believed the things which were spoken, and some believed not.

Third Lesson.

AND when they agreed not among themselves, they departed, after that Paul had spoken one word: "Well spake the Holy Ghost by Isaias the Prophet unto our fathers, saying: 'Go ye unto this people and say unto them: Ye shall hear with the ear, but understand not; and seeing ye shall see, but perceive not. For the heart of this people is grown fat, and they hear heavily with their ears, and shut their eyes, lest perchance they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.'[1] Be it known therefore unto you that this salvation of God is sent unto the Gentiles, and that they will hear it." And when he had said these words, the Jews departed from him, and had great reasoning among themselves. And he dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching the things which concern the Lord JESUS Christ, with all confidence, no man forbidding him.

PRIME.

In the beginning of the Martyrology, is said,

The morrow is the Feast of the Patronage of Holy Joseph, the spouse of the Blessed Virgin Mary.

Vespers are of the Feast.

Third Sunday after Easter.

The Third Lord's Day after the Passover.

Feast of the Patronage of St Joseph.[2]

Double of the Second Class.

All from the Common Office for a Feast of a Confessor not a Bishop, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[3]

JOSEPH! to thee by hosts on high
And choirs of Christians, laud be paid!—
Saintly of life,—by purest tie
Joined unto her, the glorious Maid.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest;
Through toil they win the victor's place;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High!
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. [4] He made him lord of His house. Alleluia.

Answer. And ruler of all His substance. Alleluia.

Antiphon at the Song of the Blessed Virgin. [5]When as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. Alleluia.

A Commemoration is made of the Third Sunday after Easter: Antiphon and Prayer from the same Commemoration at Lauds.

Verse. Lord, abide with us—Alleluia.

Answer. For it is toward evening—Alleluia.

MATTINS.

Invitatory. In worshipful remembrance of our blessed Defender Joseph,* let us praise our God. Alleluia.

Hymn as at First Vespers.

FIRST NOCTURN.

Antiphon. [6] The Angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young Child and His Mother, and flee into Egypt, and be thou there until I bring thee word. Alleluia.

Psalms I., II., III., (pp. 2, 3.)

Verse. [7] I will give praise unto Thy Name—Alleluia.

Answer. For Thou hast been mine Helper and Defender—Alleluia.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxix. 1.)

SO Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an

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[1] This is a very free quotation from Isa. vi. 9. "And He said: Go, and tell this people: Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people dark, and their ears heavy: and shut their eyes: lest perchance, &c."

[2] In the original this Office is put at the beginning of April or May, but it is here placed where it always occurs in practice, and the accompanying application of the General Rubrics is made.

[3] Hymn of the sixteenth century; translation by the Rev. Dr Littledale.

[4] Ps. civ. 21.

[5] Matth. i. 18.

[6] Matth. ii. 13.

[7] Ecclus. li. 1, 2.

Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the LORD was with him, and he was a prosperous man; and he was in the house of his master; and [his master] knew well that the LORD was with him, and made all that he did to prosper in his hand. And Joseph found grace in his master's sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And the LORD blessed the Egyptian's house for Joseph's sake, and made all his substance to increase, in the house, and in the field, [and he left all that he had in Joseph's hand], and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

First Responsory.

[1] The people cried to Pharaoh [2] for bread: and he answered them: Go unto Joseph. Alleluia.

Verse. [3] The saving of our lives is in thy hand; only let us find grace in thy sight, and we will gladly be Pharaoh's servants.

Answer. And he answered them: Go unto Joseph. Alleluia.

Second Lesson. (xli. 37.)

THE thing was good in the eyes of Pharaoh, and in the eyes of all his servants, and he said unto them: Can we find such an one as this is, a man in whom the Spirit of God is? Unto Joseph therefore he said: Forasmuch as God hath showed thee all this which thou hast spoken, how shall I find any man more discreet and wise than thou art? Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said moreover unto Joseph: See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon his hand; and arrayed him in a vesture of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and an herald cried out that all men should bow the knee before him, and should know that he had been made ruler over all the land of Egypt.

Second Responsory.

[4] God hath made me as a father to Pharaoh, and lord of all his house. He hath made me great, to save much people alive. Alleluia.

Verse. [5] Come unto me, and I will give you all the good of the land of Egypt, and ye shall eat the fat of the land.

Answer. He hath made me great, to save much people alive. Alleluia.

Third Lesson.

AND Pharaoh said moreover unto Joseph: I am Pharaoh: without thee shall no man lift up his hand or foot in all the land of Egypt. And he changed his name, and called him in the Egyptian tongue, "Saviour-of-the-world." [6] And he gave him to wife Asenath daughter of Potiphar, Priest of Heliopolis. So Joseph went out into the land of Egypt, (he was thirty years old when he stood before King Pharaoh) and went throughout all the land of Egypt. And the plenteousness of the seven years came to pass, and the corn was gathered by handfuls, and laid up in the granaries of Egypt. The fruit of the field which was round about every city was laid up in the same. And so plentiful was the wheat that it was like unto the sand of the sea, and exceeded all reckoning.

Third Responsory.

[7] Now shall I die happy, since I have seen thy face, and do leave thee behind me. I am not disappointed of seeing thee. The Lord hath showed me also thy seed. Alleluia.

Verse. [8] He That hath fed me from my youth up, bless the lads, and let my name be named on them.

Answer. The Lord hath showed me also thy seed. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath showed me also thy seed. Alleluia.

SECOND NOCTURN.

Antiphon. [9] An Angel of the Lord appeareth in a dream to Joseph [in Egypt] saying: Arise, and take the young Child and His Mother, and go into the land of Israël: for they are dead which sought the young Child's life. Alleluia.

Psalms IV., V., VIII., (pp. 116, 49, 4.)

Verse. [10] Look down from heaven, and behold, and visit this vine— Alleluia.

Answer. And protect that [Thy right hand hath planted.] Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermons of [11] St Bernardine of Siena. (*1st on St Joseph.*)

WHEN any special favours are conferred upon a reasonable being, it is the common rule that whenever the grace of God electeth such and such an one for such and such a grace, or for such and such an high post of duty, the person so elected receiveth all the gifts of grace which be needful for him in that state of life whereunto he is called, and receiveth them abundantly. Of this there is an excellent instance in the case of the holy Joseph, the so-called father of our Lord JESUS Christ, and the real husband of her, who is Queen of the world, and Lady of Angels. He had been elected by the Eternal Father to be the faithful nurse and warder of His two chief treasures, that is, His Son, and Joseph's own Wife. This duty Joseph faithfully discharged, and consequently the Lord hath said to him: "Well done, thou good and faithful servant: enter thou into the joy of thy Lord." (Matth. xxv. 21.)

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[1] Gen. xli. 55.

[2] Rex, "the king," according to Gesenius, a simple translation of the Egyptian word; but the translator has thought it best to give the foreign word, as it stands in the Hebrew and in the Vulgate.

[3] Gen. xlvii. 25.

[4] Gen. xlv. 8; l. 20.

[5] Gen. xlv. 18.

[6] Tsaphnath Phanéach. LXX. Psonthomphanéch. Egyptian scholars interpret it as above, recognising in it a corruption of the Egyptian P-sōt-m-ph-enech, but the Jews had an interpretation of their own from the Hebrew form, *i.e.*, "Revealer-of-a-secret" (so Gesenius.)

[7] Cf. Gen. xlvi. 30; xlviii. 11.

[8] Gen. xlviii. 15, 16.

[9] Matth. ii. 19, 20.

[10] Ps. lxxix. 15, 16.

[11] May 20.

Fourth Responsory.

[1] Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up. My buckler, and the horn of my salvation, and my refuge. Alleluia.

Verse. [2] I am thy shield and thy exceeding great reward.

Answer. My buckler, and the horn of my salvation, and my refuge. Alleluia.

Fifth Lesson.

THIS man Joseph, if we compare him with the Universal Church of Christ, is he not that elect and chosen one, through whom, and under whom, Christ is orderly and honestly brought into the world? If, then, the Holy Universal Church be under a debt to the Virgin Mother, because it is through her that she hath been made to receive Christ, next to Mary she oweth love and worship to Joseph. Joseph is the key of the [Church of the Saints which were under the] Old Testament, in whose person the noble structure of Patriarchs and Prophets reacheth her completion and realiseth her promises. He is the only one of them who actually enjoyed in full fruition what God had been pleased to promise before to them. It is, therefore, with good reason that we see a type of him in that Patriarch Joseph who stored up corn for the people. But the second Joseph hath a more excellent dignity than the first, seeing that the first only gave to the Egyptians bread for the body, but the second was the watchful guardian for all the elect of that Living Bread Which came down from heaven, of Which whosoever eateth will never die.

Fifth Responsory.

[3] He shall set his children under her[4] shelter, and shall lodge under her branches: by her shall he be covered from heat, and in her glory shall he dwell. Alleluia.

Verse. [5] Trust in Him,[6] ye congregation of the people, pour out your heart before Him.

Answer. And in her glory shall he dwell. Alleluia.

Sixth Lesson.

THERE can be no doubt that Christ still treateth Joseph in heaven with that familiarity, honour,[7] and most high condescension which He paid him, like a Son to a father, while He walked among men; nay, rather, that He hath now crowned and completed those habits. We may very reasonably suspect that it was with a peculiar meaning that Christ said [to him]: "Enter thou into the joy of thy Lord." The joy of being blessed for ever entereth into the heart of man, but when the Lord said [to Joseph], "Enter thou into joy," He probably meant mystically to bid him realise a joy which should not be within him only, but outside him also, above him, and below him, and all round about him, and overflowing him—as it were a great bottomless pit of joy to swallow him up altogether. Therefore, O thou blessed Joseph! remember us! In thy helpful prayers, make intercession for us with Him Who vouchsafed to be supposed thy Son! Likewise, obtain some pity for us from that most blessed Maiden who was thy wife, and the Mother of Him, Who, with the Father and the Holy Ghost, liveth and reigneth, one God, world without end. Amen.

Sixth Responsory.

[8] Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident. Alleluia.

Verse. [9] My praise shall be continually of Thee, for Thou art my strong refuge.

Answer. Though war should rise against me, in this will I be confident. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Though war should rise against me, in this will I be confident. Alleluia.

THIRD NOCTURN.

Antiphon. [10] Joseph arose, and took the young Child and His Mother, and came into the land of Israël, and dwelt in a city called Nazareth. Alleluia.

Verse. [11] I called upon the Lord, the Father of my Lord—Alleluia.

Answer. That He would not leave me in the days of my trouble. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AND at that time: When all the people were baptized, it came to pass, that JESUS also being baptized and praying, the heaven was opened. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* ii., *on the Harmony of the Evangelists.*)

"And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph." These words, "as was supposed," were evidently here written for the correction of such as might think that the Lord was the Son of Joseph, in the same sense as other men are called the children of their fathers. Those who find any trouble in the fact that the ancestors reckoned downward by Matthew from David to Joseph, are other than those reckoned upward by Luke from Joseph to David, such, I say, as are troubled by this, may get over it by supposing that Joseph had two fathers; one, that is, who begat him, and another who adopted him.[12] The custom of adopting children, whereby those who have none of their own surround themselves with a family, is very ancient, even among the people of God. Hence, Luke is understood to have included in his Gospel, under the name of father of Joseph, that, not of the father by whom he was begotten, but of him by whom he was adopted, and it is the ancestors of this adoptive father who are reckoned up as far as David.

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[1] Ps. xvii. 36; 3.
[2] Gen. xv. 1.
[3] Ecclus. xiv. 26, 27.
[4] *I.e.*, Wisdom's.

[5] Ps. lxi. 9.
[6] *I.e.*, in God—see context.
[7] Reverentia.
[8] Ps. xxvi. 3.
[9] Ps. lxx. 6, 7.

[10] Matth. ii. 21, 23.
[11] Ecclus. li. 14.
[12] This remark, and the rest of these Lessons, opens the whole (fearfully difficult and complicated) question of the inter-relationship of the divers members of the Sacred Family. A note, embracing a genealogical table, briefly setting forth the commonest statements on the subject, will be found after Sept. 8.

Seventh Responsory.

[1] Joseph, thou Son of David, fear not to take unto thee Mary thy wife; for That Which is conceived in her is of the Holy Ghost: and she shall bring forth a Son; and thou shalt call His Name JESUS. Alleluia.

Verse. For He shall save His people from their sins.

Answer. And thou shalt call His Name JESUS. Alleluia.

Eighth Lesson.

BUT since we are behoven to believe that what each of the Evangelists said was true, Matthew as well as Luke; and therefore that one of them nameth the father who begat, and the other, the father who adopted, Joseph; we naturally suppose that the Evangelist, who nameth the adoptive father, was he who abstaineth from using the term "beget." Matthew beginneth (i. 2): "Abraham begat Isaac; and Isaac begat Jacob," and so on, always with the use of this word "begat," till he cometh to: "and Jacob begat Joseph." By the word which he useth he doth sufficiently indicate that the genealogy which he is giving is that of him who begat.[2] Luke saith "Joseph was the son of Heli," not "Joseph was begotten of Heli;" but even if he had said the latter, it would not have troubled this interpretation of ours, that one Evangelist nameth the natural, and the other the adoptive father of Joseph. It is not an outrageous thing to say that one who adopteth another hath begotten him, albeit he hath done it, not carnally, but by love. Even so hath God given to us the power to become His sons, albeit He hath not begotten us of His Own Nature and Substance, as He hath His Only-Begotten Son, but only reckoneth us, in His love, among His children.

Eighth Responsory.

[3] Arise, and take the young Child, and His Mother, and flee into Egypt; and be thou there until I bring thee word. Alleluia.

Verse. That it might be fulfilled which was spoken of the Lord by the Prophets, saying: Out of Egypt have I called My Son.

Answer. And be thou there until I bring thee word. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And be thou there until I bring thee word. Alleluia.

Ninth Lesson. (*Homily for the Third Sunday after Easter.*)

The Lesson is taken from the Holy Gospel according to John (xvi. 16.)

AT that time: JESUS said unto His disciples: A little while, and ye shall not see Me; and again a little while, and ye shall see Me, because I go to the Father. And so on.

Homily by St Austin, Bishop [of Hippo.] (101*st Tract on John.*)

This "little while" is the whole duration of this present world. In the same sense this same Evangelist saith in his Epistle (ii. 18), "It is the last time." The words, "because I go to the Father," refer to the first clause of the text, namely, "A little while and ye shall not see Me," and not to the latter clause, that is, "and again a little while, and ye shall see Me." By His going to the Father He was about to bring it to pass that they should see Him no more. And thus it was that He said, not that He was about to die, and that after His death they should not see Him until He rose again, but that He was going to the Father, which He did when, after that He was risen again and had manifested Himself to them for forty days, He ascended up into heaven.[4] (*Eighth Lesson of Sunday.*) But now, to them which were looking on Him in the Body, He saith, "A little while, and ye shall not see Me,"—a little while, and they who now saw Him clad in a dying nature, should see Him so no more, because He was about to go to the Father. But He saith: "And again a little while, and ye shall see Me," and these words are a promise to the Universal Church, just as are those others: "Lo, I am with you alway, even unto the end of the world" (Matth. xxviii. 20.) Our Lord delayeth not His promised coming. Again a little while, and we shall see Him. We shall see Him. And, O, when we shall see Him, then we shall beg, we shall ask no more; for no desire will be unsatisfied, and no riddle unsolved. (*Ninth Lesson of Sunday.*) This "little while" seemeth a very long while to us now, while as it is still going on, but when it is over we shall feel indeed how truly it is but "a little while." Therefore, may our rejoicing never be like the rejoicing of that world whereof it is said: "The world shall rejoice."

"A woman when she is in travail hath sorrow," and yet, while hitherto our gladness is still coming to the birth through throes of sorrow, let us not be altogether sorrowful, but, as the Apostle hath it (Rom. xii. 12): "Rejoicing in hope: patient in tribulation." "A woman, when she is in travail hath sorrow, because her hour is come: but as soon as she is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world." And so will it be with us.

And with that let me end my discourse.

The next passage is one of extreme difficulty; nor is it possible to treat it briefly, if, (with the will of God,) it is to be treated satisfactorily.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [5] And Jacob begat Joseph, * the husband of Mary, of whom was born JESUS, Who is called Christ. Alleluia.

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[1] Matth. i. 20, 21.

[2] If it should happen by any chance that this Feast be transferred, and the day to which it is so transferred has no Homily of its own, a ninth Lesson is made by dividing the eighth at this mark.

[3] Matth. ii. 13, 15.

[4] A person bound to the Office might satisfy the obligation by stopping here.

[5] Matth. i. 16.

Second Antiphon. [1] The Angel Gabriel * was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph. Alleluia.

Third Antiphon. [2] And Joseph also went up * from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem. Alleluia.

Fourth Antiphon. [3] And they came with haste, * and found Mary and Joseph, and the Babe lying in a manger. Alleluia.

Fifth Antiphon. [4] And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph. Alleluia.

Chapter. (Gen. xlix. 26.)

THE blessings of thy father have been strengthened by the blessings of his progenitors, until the Desire of the everlasting hills come; let them be on the head of Joseph, and on the crown of him that was a Nazarite[5] from his brethren.

Hymn.[6]

JOY of the Saints! who didst uphold
Our life's sure Hope, the world's one Stay,—
Joseph! as now thy praise is told,
Hearken to us in love to-day.

The great Creator made it thine
To be the spouse of purest Maid,
And father of the Word Divine
In name—salvation's work to aid.

Thou seest with joy in manger lie
The Saviour sung by seers of yore,
And Him, the Son of God Most High,
In lowliness thou didst adore.

The King of kings, the Lord of all,
The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
To thee in meek submission bends.

To God Most High, the Three in One,
Be praise, Who gave such grace to thee,
He make us win what thou hast won,
The joys of life eternally. Amen.

Verse. [7] Thou hast given me the shield of Thy salvation. Alleluia.

Answer. And Thy right hand hath holden me up. Alleluia.

Antiphon at the Song of Zacharias. [8] Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost. Alleluia.

Prayer throughout the Office.

O GOD, Who in Thine unspeakable foreknowledge didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our Defender, may worthily be holpen by the succour of his prayers to Thee on our behalf; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The following Commemoration is made of the Third Sunday after Easter.

Antiphon. A little while, and ye shall not see Me, saith the Lord; and again a little while, and ye shall see Me, because I go to the Father. Alleluia.

Verse. For Thou art risen again, O Christ! Alleluia.

Answer. Let the heavens and the earth be glad. Alleluia.

Let us pray.

ALMIGHTY God, Who showest to them that be in error the light of Thy truth, to the intent that they may return into the way of righteousness; grant unto all them that are admitted into the fellowship of Christ's Religion, that they may eschew those things that are contrary to their profession, and follow all such things as are agreeable to the same. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. And Jacob, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Gen. xlix. 22.)

JOSEPH is a fruitful bough, a fruitful bough and comely to look upon, whose branches run over the wall.

TERCE.

Antiphon. The Angel Gabriel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house. Alleluia, Alleluia.

Answer. He made him lord of His house. Alleluia, Alleluia.

Verse. And ruler of all His substance.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He made him lord of His house. Alleluia, Alleluia.

Verse. I will give praise unto Thy Name—Alleluia.

Answer. For Thou hast been mine Helper and Defender. Alleluia.

SEXT.

Antiphon. And Joseph also, &c., (*Third Antiphon at Lauds.*)

Chapter. (Gen. xlix. 25.)

THE God of thy father shall help thee, and the Almighty shall bless thee with blessings of heaven above.

Short Responsory.

I will give praise unto Thy Name. Alleluia, Alleluia.

Answer. I will give praise unto Thy Name. Alleluia, Alleluia.

Verse. For Thou hast been mine Helper and Defender.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will give praise unto Thy Name. Alleluia, Alleluia.

Verse. The righteous shall grow as the lily. Alleluia.

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[1] Luke i. 26, 27.

[2] Luke ii. 4.

[3] Luke ii. 16.

[4] Luke iii. 23.

[5] "Separate," *i.e.*, as sold away from them. Perhaps allusion is also made to the previous estrangement.

[6] Hymn of the sixteenth century or later; translation by the Rev. Dr Littledale.

[7] Ps. xvii. 36.

[8] Matth. i. 20.

Answer. Yea, he shall flourish for ever in the presence of the Lord. Alleluia.

NONE.

Antiphon. And JESUS Himself, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous shall grow as the lily. Alleluia, Alleluia.

Answer. The righteous shall grow as the lily. Alleluia, Alleluia.

Verse. Yea, he shall flourish for ever in the presence of the Lord.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous shall grow as the lily. Alleluia, Alleluia.

Verse. [1] Planted in the house of the LORD. Alleluia.

Answer. In the courts of the house of our God. Alleluia.

SECOND VESPERS.

Same as the First, except the following:

Verse. [2] I sat under His shadow in Whom I delighted. Alleluia.

Answer. And His fruit was sweet to my taste. Alleluia.

Antiphon at the Song of the Blessed Virgin. [3] Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. Alleluia.

Commemoration of the SUNDAY.

Antiphon. Amen I say unto you, that ye shall weep and lament, but the world shall rejoice: and ye shall be sorrowful, but your sorrow shall be turned into joy. Alleluia.

Verse. Lord, abide with us—Alleluia.

Answer. For it is toward evening—Alleluia.

Prayer as at Lauds.

Monday.

Second Day.

MATTINS.

First Lesson.[4] (*First Lesson of Sunday.*)

Here beginneth the Book of the Apocalypse of the Blessed Apostle John[5] (i. 1.)

THE Revelation[6] of JESUS Christ, which God gave unto Him, to show unto His servants things which must shortly come to pass: and He sent and signified it by His Angel unto His servant John: who bare record of the Word of God, and of the testimony of JESUS Christ, of all things that he saw. Blessed is he that readeth and he that heareth the words of this prophecy, and that keepeth those things which are written therein: for the time is at hand.

John to the seven Churches which are in Asia: grace be unto you and peace, from Him Which is, and Which was, and Which is to come, and from the seven spirits which are before His throne; and from JESUS Christ, Who is the Faithful Witness, the First-Begotten of the dead, and the Prince of the kings of the earth; Who loved us, and washed us from our sins in His own Blood, and hath made us a kingdom and Priests unto God and His Father: to Him be glory and dominion for ever and ever. Amen.

First Responsory.

[7] I saw the gate of the city, which looketh toward the East, and [8] written thereon the names of the [Twelve] Apostles and of the Lamb. And upon the walls thereof a guard of Angels. Alleluia.

Verse. [9] I saw a new heaven and a new earth coming down out of heaven.

Answer. And upon the walls thereof a guard of Angels. Alleluia.

Second Lesson. (*Second Lesson of Sunday.*)

BEHOLD, He cometh with clouds, and every eye shall see him,—they also which pierced Him. And all kindreds of the earth shall wail because of Him. Even so, Amen. I am Alpha and Omega,[10] the Beginning and the Ending, saith the Lord God, Which is, and Which was, and Which is to come, the Almighty. I, John, who am your brother and companion in tribulation, and in the kingdom and patience of JESUS Christ, was in the isle that is called Patmos,[11] for the word of God, and for the testimony of JESUS. I was in the Spirit on the Lord's Day, and heard behind me a great voice, as of a trumpet, saying: What thou seest, write in a book, and send it unto the Seven Churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea. (*Third Lesson of Sunday.*) And I turned to see the voice that spake with me, and being turned, I saw seven golden candlesticks, and in the midst of the seven golden candlesticks One like unto the Son of Man, clothed with a garment down to the Foot, and girt about the Paps with a golden girdle. His Head and His Hairs were white, like white wool, yea, like snow; and His Eyes were as a flame of fire; and His Feet like unto fine brass, as if it were burning in a furnace: and His Voice as the sound of many waters. And He had in His Right Hand seven stars, and out of His Mouth went a sharp two-edged sword: and His Countenance was as the sun shineth in his strength. And when I saw Him, I fell at His Feet, as dead. And He laid His Right Hand upon me, saying: Fear not; I am the First and the Last; I am He That liveth, and was dead; and, behold, I am alive for evermore: and I have the keys of death and of hell. Write therefore the things which thou hast seen, and which are, and which shall be hereafter.

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[1] Ps. xci. 14.

[2] Cant. ii. 3.

[3] Luke ii. 48.

[4] A person bound to recite the Office could satisfy by reading only the Lessons of Sunday.

[5] See the notices of the Saint, Dec. 27 and May 6.

[6] The Greek "Apokalupsis" is retained in the Latin—probably because it was the popular name, as it is, to a certain extent, among us.

[7] Cf. Ez. xliv. 1.

[8] xxi. 12, 14.

[9] xxi. 1, 2.

[10] The first and last letters of the Greek Alphabet; as in English, A and Z.

[11] He had been sent to penal servitude there, to work in the mines.

Second Responsory.

[1] The Angel showed me the fountain of the water of life: and he said unto me, Alleluia. Here worship God. Alleluia, Alleluia, Alleluia.

Verse. When I had heard and seen, I fell down to worship before the feet of the Angel, which showed me these things, and he said unto me:

Answer. Here worship God, Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Here worship God, Alleluia, Alleluia, Alleluia.

Third Lesson. (ii. 1.) (*First Lesson of Monday.*)

UNTO the Angel [2] of the Church of Ephesus write: These things saith He That holdeth the seven stars in His Right Hand, Who walketh in the midst of the seven golden Candlesticks: I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil, and thou hast tried them which say they are Apostles, and are not: and hast found them liars, and hast patience, and hast borne for My Name's sake, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen; and repent, and do the first works. Or else I will come unto thee, and will remove thy candlestick out of its place, except thou repent. But this thou hast, that thou hatest the deeds of the Nicolaïtans,[3] which I also hate. He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of My God. (*Second Lesson of Monday.*) And unto the Angel of the Church in Smyrna write: These things saith the First and the Last, Which was dead, and is alive: I know thy tribulation and poverty, (but thou art rich,) and how thou art blasphemed of them which say they are Jews, and are not, but are a synagogue of Satan. Fear none of those things which thou shalt suffer. Behold, the devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the Churches: He that overcometh shall not be hurt of the second death. (*Third Lesson of Monday.*) And to the Angel of the Church in Pergamos write: These things saith He Which hath the sharp sword with two edges. I know where thou dwellest, even where Satan's seat is: and thou holdest fast My Name, and hast not denied My Faith. And in those days Antipas was My faithful witness, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israël, to eat, and to commit fornication:[4] so hast thou also them that hold the doctrine of the Nicolaïtans.[5] Repent thou likewise; or, else, I will come unto thee quickly, and will fight against them with the sword of My Mouth. He that hath an ear, let him hear what the Spirit saith unto the Churches: To him that overcometh will I give of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it.[6]

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [7] And beginning at Moses * and all the Prophets, He expounded unto them the Scriptures concerning Himself. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [8] Your sorrow * shall be turned into joy, Alleluia: and your joy no man taketh from you. Alleluia, Alleluia.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (iv. 1.)

After this I looked, and, behold, a door was opened, &c., (*First Lesson on Jan.* 3, *p.* 179, *to the end, and the Second, down to* "seven spirits of God," *inclusive.*)

First Responsory.

[9] I saw Jerusalem coming down out of heaven, adorned with pure gold, and garnished with precious stones. Alleluia, Alleluia.

Verse. The building of the wall of it was of jasper; and the city was pure gold, like unto clear glass.

Answer. Alleluia, Alleluia.

Second Lesson.

And before the throne, &c., (*p.* 180, *to the end of the Second Lesson, and the Third, as far as* "and is to come," *inclusive.*)

Second Responsory.

Upon the diadem of Aaron's head was graven the Majesty of the Lord,[10] while as the work of God was in doing. Alleluia, Alleluia, Alleluia.

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[1] Cf. xxii. 1, 9, 8.

[2] These "Angeloi" or "Messengers" have been generally supposed to be the Bishops, as charged with the message of God's Word.

[3] An impure offshoot of the Gnostic school of thought.

[4] Cf. Numbers xxxi. 16. A full explanation of the allusion in the text may be found in the tradition embodied in the Targum of Jonathan ben Uzziel upon Num. xxiv. 14. "And now, behold, I return to go to my people. Come, I will give thee counsel: Go, furnish tavern-houses, and employ seductive women to sell food and drinks cheaply, and to bring this people together to eat and drink, and commit whoredom with them, that they may deny their God; then in a brief time will they be delivered into thy hand, and many of them fall." (Etheridge's translation, ii. 429.) See the consequences, Num. xxv.

[5] The accepted Greek adds—"which I hate."

[6] The reader would do well to read the messages to the other four Churches.

[7] Luke xxiv. 27.

[8] John xvi. 20, 22.

[9] Cf. xxi. 2, 18, 19.

[10] Cf. Wisd. xviii. 24. What was really engraven was: "Holiness to the ETERNAL."

Verse. For in the long garment which he had, was the whole world,[1] and in the four rows of the stones was the glory of the fathers graven.

Answer. While as the work of God was in doing. Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. While as the work of God was in doing. Alleluia, Alleluia, Alleluia.

Third Lesson.

(*The rest of the Third Lesson, p.* 180.)

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [2] And they constrained Him, * saying: Lord, abide with us, for it is toward evening. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] Sorrow hath filled your heart, * and your joy no man shall take from you. Alleluia, Alleluia.

Wednesday.

Fourth Day.

See Rubric, (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (v. 1.)

AND I saw, in the Right Hand of Him That sat on the throne, a book, written within and on the back side, sealed with seven seals. And I saw a strong Angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open the book, neither to look thereon. And one of the elders saith unto me: Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as It had been slain, having seven Horns, and seven Eyes, Which are the seven Spirits of God, sent forth into all the earth. And He came and took the book out of the Right Hand of Him That sat upon the throne.

First Responsory.

[4] Thy streets, O Jerusalem, shall be paved with pure gold—Alleluia—and the song of joy shall be sung in thee. Alleluia. And all that pass through all thy streets shall say: Alleluia, Alleluia.

Verse. Thy light shall be exceeding glorious, and all the ends of the earth shall worship thee.

Answer. And all that pass through all thy streets shall say: Alleluia, Alleluia.

Second Lesson.

AND when He had opened the book, the four living creatures and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of incense, which are the prayers of the saints: and they sing a new song saying: O Lord, Thou art worthy to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred and tongue and people and nation: and hast made us unto our God a kingdom and priests; and we shall reign on the earth.

Second Responsory.

[5] The people of Israël sung: Alleluia: and all the multitude of Jacob sung in measure. And David [was] with the singers, [and] played upon an harp in the house of the Lord, and sung praises unto God. Alleluia, Alleluia.

Verse. [6] So the Priests and the Levites were sanctified, and all Israël brought up the ark of the covenant of the LORD with shouting.

Answer. And David [was] with the singers, [and] played upon an harp in the house of the Lord, and sung praises unto God. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And David [was] with the singers, [and] played upon an harp in the house of the Lord, and sung praises unto God. Alleluia, Alleluia.

Third Lesson.

AND I beheld, and I heard the voice of many Angels round about the throne, and the living creatures, and the elders; and the number of them was thousands of thousands, saying with a loud voice: Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them—all of them heard I saying: Unto Him That sitteth upon the throne, and unto the Lamb, Blessing, and honour, and glory, and power, for ever and ever. And the four living creatures said: Amen. And the four and twenty elders fell down upon their faces, and worshipped Him That liveth for ever and ever.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Abide with us: * for it is toward evening, and the day is far spent. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. Your sorrow—Alleluia *—shall be turned into joy—Alleluia.

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[1] The Jews believed the materials of the vestments symbolized the universe, &c.

[2] Luke xxiv. 29.

[3] John xvi. 6, 22.

[4] Cf. xxi. 21; Tobit xiii. 22.

[5] Cf. 1 Par. (Chron.) xiii. 8.

[6] 1 Par. (Chron.) xv. 14, 28.

Thursday.

Fifth Day.

See Rubric, (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xv. 1.)

AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. And I saw, as it were, a sea of glass mingled with fire; and them that had gotten the victory over the beast, and over his image, and over the number of his name, stand on the sea of glass, having the harps of God: and they sing the song of Moses the servant of God and the song of the Lamb, saying: Great and marvellous are Thy works, O Lord God Almighty; just and true are Thy ways, O Eternal King! Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee: for Thy judgments are made manifest.

First Responsory.

[1] Thou art worthy, O Lord, to take the book, and to open the seals thereof—Alleluia—for Thou wast slain, and hast redeemed us to God by Thy Blood—Alleluia.

Verse. For Thou hast made us unto our God a Kingdom and Priesthood—

Answer. By Thy Blood—Alleluia.

Second Lesson.

AND after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened; and the seven Angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four living creatures gave unto the seven Angels seven golden vials, full of the wrath of God, Who liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from His power: and no man was able to enter into the temple, till the seven plagues of the seven Angels were fulfilled.

Second Responsory.

[2] As the vine brought I forth pleasant savour—Alleluia. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. Alleluia, Alleluia.

Verse. In me is the favour of the way and the truth; in me is the hope of life and strength.

Answer. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. Alleluia, Alleluia.

Third Lesson. (xvi. 1.)

AND I heard a great voice out of the temple saying to the seven Angels: Go your ways, and pour out the seven vials of the wrath of God upon the earth. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. And the second Angel poured out his vial upon the sea, and it became as the blood of a dead man: and every living soul died in the sea. And the third [Angel] poured out his vial upon the rivers and fountains of waters, and they became blood. And I heard the Angel of the waters say: Thou art righteous, O Lord, Who art, and Who wast Holy, because Thou hast judged thus; for they have shed the blood of Saints and Prophets, and Thou hast given them blood to drink; for they are worthy.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. And He went in with them. * And it came to pass, as He sat at meat with them, He took bread, and blessed it, and brake, and gave to them. Alleluia, Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] Amen, Amen, I say unto you, that I will see you again, * and your heart shall rejoice, and your joy no man taketh from you. Alleluia.

Friday.

Sixth Day.

See Rubric, (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Apocalypse of the Blessed Apostle John (xix. 1.)

AFTER these things I heard a voice of much people in heaven, saying: Alleluia; Salvation, and glory, and power are our God's; for true and righteous are His judgments, Who hath judged the great whore,[4] which did corrupt the earth with her fornication, and hath avenged the blood of His servants at her hands. And again they said: Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and the four living creatures fell down and worshipped God That sat on the throne, saying: Amen, Alleluia. And a voice came out of the throne, saying: Praise our God, all ye His servants, and ye that fear Him, both small and great.

First Responsory.

[5] One of the seven Angels talked with me, saying: Come hither, I will show thee the bride, the Lamb's wife. And I saw Jerusalem descending out of heaven, adorned with her jewels. Alleluia, Alleluia, Alleluia.

Verse. And he carried me away in the Spirit to a great and high mountain;

Answer. And I saw Jerusalem

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[1] v. 9, 10.

[2] Ecclus. xxiv. 23, 26, 25.

[3] John xvi. 22.

[4] Rome is universally understood.

[5] xxi. 9, 10, 2, &c.

descending out of heaven, adorned with her jewels. Alleluia, Alleluia, Alleluia.

Second Lesson.

AND I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia, for the Lord our God, the Omnipotent, reigneth! Let us be glad and rejoice and give honour to Him, for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white. For the fine linen is the righteousness of Saints. And he saith unto me: Write — Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me: These are the true sayings of God. And I fell at his feet to worship him, and he said unto me: See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of JESUS: worship God: for the testimony of JESUS is the spirit of prophecy.

Second Responsory.

[1] I heard in heaven the voice of many Angels, saying: Fear the Lord, and give glory to Him, and worship Him That made heaven and earth, the sea, and the fountains of waters. Alleluia, Alleluia.

Verse. I saw a strong Angel of God fly through the midst of heaven, crying with a loud voice and saying:

Answer. Fear the Lord, and give glory to Him, and worship Him That made heaven and earth, the sea, and the fountains of waters. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Fear the Lord, and give glory to Him, and worship Him That made heaven and earth, the sea, and the fountains of waters. Alleluia, Alleluia.

Third Lesson.

AND I saw heaven opened, and, behold, a white horse, and He That sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His Eyes were as a flame of fire, and on His Head were many crowns, and He had a Name written, that no man knew but He Himself. And He was clothed with a vesture sprinkled with Blood, and His Name is called, the Word of God. And the armies which are in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His Mouth goeth a sharp two-edged sword, that with it He should smite the nations. And He shall rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His Thigh written: KING OF KINGS, AND LORD OF LORDS.

LAUDS.

Antiphon at the Song of Zacharias. They knew the Lord JESUS *—Alleluia—in the breaking of bread—Alleluia.

Vespers are either of a Festival or of the Votive Office of the Immaculate Conception of the Blessed Virgin.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xxii. 1.)

AND he showed me a river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him. And they shall see His Face, and His Name shall be in their foreheads. And there shall be no night there; and they shall need no lamp-light, neither light of the sun, for the Lord God shall give them light; and they shall reign for ever and ever. And he said unto me: These sayings are faithful and true. And the Lord God of the spirits of the Prophets sent His Angel to show unto His servants the things which must shortly be done. And, behold, I come quickly. Blessed is he that keepeth the sayings of the prophecy of this book.

Second Lesson.

AND I, John, am he which saw these things and heard them; and when I had heard and seen, I fell down to worship before the feet of the Angel which showed me these things, and he said unto me: See thou do it not; for I am thy fellow-servant, and of thy brethren the Prophets, and of them which keep the sayings of the prophecy of this book. Worship God. And he saith unto me: Seal not the sayings of the prophecy of this book: for the time is at hand. He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. Behold, I come quickly—and My reward is with Me, to give every man according as his work shall be.

Third Lesson.

I AM Alpha and Omega, the First and the Last, the Beginning and the End. Blessed are they that wash their robes in the Blood of the Lamb: that they may have right to the tree of life, and may enter in through the gates into the city. Without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. I JESUS have sent Mine Angel to testify unto you these things in the Churches. I am the Root and the Offspring of David, and the bright and morning Star. And the Spirit and the bride say: Come. And let him that heareth, say: Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely. For I testify unto every man that heareth the words of the prophecy of this book: If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the Book of Life, and out of the holy city, and from the things which are written in this book. He Which testifieth these things saith: Surely I come quickly. Amen. Come, Lord JESUS! The grace of our Lord JESUS Christ be with you all. Amen.

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[1] xiv. 6, 7.

VESPERS.

Chapter and Prayer from the following Lauds.

Antiphon at the Song of the Blessed Virgin. I go My way to Him That sent Me; * and none of you asketh Me, Whither goest Thou? Alleluia, Alleluia.

Fourth Sunday after Easter.

Fourth Lord's Day after the Passover.

MATTINS.

Invitatory and Hymn as on Low Sunday, (p. 356.)

FIRST NOCTURN.

If the Saturday should have been the Feast of SS. Philip and James, and the following Lessons consequently read on it, on Sunday Morning are read those of Monday, which day itself will be occupied by the Feast of the Finding of the Cross, with special Lessons.

First Lesson.

Here beginneth the Catholic Epistle of the blessed Apostle[1] James (i. 1.)

JAMES, a servant of our God and Lord JESUS Christ, to the twelve tribes which are scattered abroad, greeting. My brethren, count it all joy when ye fall into divers temptations, knowing that the trying of your faith worketh patience. But patience hath a perfect work: that ye may be perfect and entire, wanting nothing. But if any of you lack wisdom, let him ask of God, That giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering.

First Responsory.

[2] If I forget thee, Alleluia, let my right hand forget me. If I do not remember thee, let my tongue cleave to the roof of my mouth. Alleluia, Alleluia.

Verse. By the rivers of Babylon there we sat down and wept, when we remembered thee, O Zion!

Answer. If I do not remember thee, let my tongue cleave to the roof of my mouth. Alleluia, Alleluia.

Second Lesson.

FOR he that wavereth is like a wave of the sea, driven with the wind and tossed. Therefore let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways. Let the brother of low degree rejoice in that he is exalted: but the rich in that he is made low, because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways.

Second Responsory.

[3] The waters saw Thee, O God, the waters saw Thee; and they were afraid. There was a noise as of many waters; the clouds sent out a sound. Alleluia, Alleluia, Alleluia.

Verse. Thy lightnings lightened the world: the earth saw it and shook.

Answer. There was a noise as of many waters; the clouds sent out a sound. Alleluia, Alleluia, Alleluia.

Third Lesson.

BLESSED is the man that endureth temptation: for when he hath been proved, he shall receive the crown of life, which God hath promised to them that love Him. Let no man say when he is tempted that he is tempted of God; for God cannot be tempted with evil; neither tempteth He any man.[4] But every man is tempted when he is drawn away of his own lust and enticed. Then, when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death. Do not then err, my beloved brethren.

Third Responsory.

[5] I will declare Thy Name unto my brethren—Alleluia. In the midst of the congregation will I praise Thee—Alleluia, Alleluia.

Verse. [6] I will praise Thee, O Lord, among the people, and sing unto Thee among the nations.

Answer. In the midst of the congregation will I praise Thee—Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In the midst of the congregation will I praise Thee—Alleluia, Alleluia.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise of the [7] Holy Martyr Cyprian, Bishop [of Carthage,] upon the great good of patience. (*Sermon* 3.)

DEARLY beloved brethren, I am about to speak to you touching patience, and to preach to you how useful and convenient a thing it is! and how shall I begin better, than by saying that you will have need of patience to listen to me, yea, your very hearing and learning cannot but be an exercise thereof? It is when a sermon or soul-profiting argument is given ear to patiently that it teacheth profitably. Dearly beloved brethren, there are divers paths of heavenly wisdom, wherein we are invited to walk, if we would reach in the end the reward which God hath prepared to crown hope and faith; but I find no path more useful to life-ward, nor more sure to glory-ward than this, that while we humbly strive, in all fear, and in all godliness, to obey the commandments of the Lord, we should set our chiefest guard in an unceasing watch over our patience. The philosophers also say that they take this path, but their patience is as much a sham as their wisdom is a cheat, for who can be wise or patient who knoweth nothing of God's wisdom or God's patience?

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[1] May 1. The Epistle is styled Catholic, that is, Universal, because not addressed to any one person or congregation. "It was written at Jerusalem," says Abp. Kenrick, "probably about the year 62, when the wars and seditions among the Jews, which brought on the destruction of the city, had begun."

[2] Ps. cxxxvi. 5, 6, 1.

[3] Ps. lxxvi. 17, 18.

[4] "God," says Abp. Kenrick, "is not tempted to evil, and consequently He does not tempt others. To solicit others to sin implies personal corruption."

[5] Ps. xxi. 23.

[6] Ps. lvi. 10.

[7] Sept. 16.

Fourth Responsory.

[1] Bless ye God in the congregations—Alleluia. Even the Lord, ye that are of the fountains of Israël—Alleluia, Alleluia.

Verse. [2] Sing forth the honour of His Name, make His praise glorious.

Answer. Even the Lord, ye that are of the fountains of Israël—Alleluia, Alleluia.

Fifth Lesson. (ii., iii., viii.)

BUT as for us, dearly beloved brethren, we are the real philosophers, whose wisdom lieth not in words but in deeds, and is manifested not in dresses[3] but in the truth. We are they whose knowledge hath the inward consciousness, not the idle boasting, of strength. We are not speakers of high-sounding words, but our lives are the lives of servers and worshippers of God. Let it be ours, then, to show forth by spiritual watchfulness that patience which is a part of the teaching which we have learnt from heaven. Patience is one of His Own virtues whereof God hath made us partakers with Him: our Great Head is the Captain of the patient, and it is through patience that He hath crowned Himself with glory and honour. Yea, God is Himself the Source, the Fountain, and the Greatness of patience, and it behoveth man to love what is beloved of God. That good thing which he loveth is commended unto him of God's Majesty. If God be our Lord and Father, let us follow after the ensample of our Lord and Father's patience, since it is the duty of servants to be obedient, and of sons to be home-minded.

Fifth Responsory.

[4] With my whole heart—Alleluia—have I sought Thee—Alleluia. O let me not wander from Thy commandments! Alleluia, Alleluia.

Verse. Blessed art Thou, O Lord: teach me Thy statutes.

Answer. O let me not wander from Thy commandments! Alleluia, Alleluia.

Sixth Lesson.

BY our patience God draweth us toward Himself, and keepeth us His Own. Patience doth soothe anger, bridle the tongue, govern the mind, keep peace, set rules of self-control, break the onset of lust, still the swelling of temper, put out the fire begotten of hatred, make the rich meek, and relieve the need of the poor; patience doth guard in virgins their blessed wholeness; in widows, their careful purity; in such as be married, their single-hearted love one toward the other. Patience doth teach such as be successful to be lowly-minded; such as be unfortunate, to be brave; and all to be gentle when they are wronged and insulted. Patience maketh a man soon to forgive them that trespass against him, and if he have trespassed against any, long and humbly to ask his pardon. Patience doth fight down temptations, bear persecution, and endure unto the end in suffering, and in uplifting of our testimony. Patience is the moat that guardeth the stout foundations of the castle of our faith.

Sixth Responsory.

[5] Sing us a song—Alleluia. How shall we sing the LORD'S song in a strange land?—Alleluia, Alleluia.

Verse. There they that carried us away captive required of us a song.

Answer. How shall we sing the LORD'S song in a strange land?—Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. How shall we sing the LORD'S song in a strange land?—Alleluia, Alleluia.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xvi. 5.)

AT that time: JESUS said unto His disciples: I go My way to Him That sent Me; and none of you asketh Me: Whither goest Thou? And so on.

Homily by St Austin, Bishop [of Hippo.] (94*th Tract on John.*)

The Lord JESUS told His disciples what things they should suffer after that He was gone away from them, and then He said: "These things I said not unto you at the beginning, because I was with you; but now I go My way to Him That sent Me." Let us first see whether it had been that He had not told them before this what they were to suffer in time coming. That He had done so amply before the night of the last Supper, is testified by the three first Evangelists, but it was when that Supper was ended that, according to John, He said: "These things I said not unto you at the beginning, because I was with you."

Seventh Responsory.

[6] I will sing a new song unto Thee, O God—Alleluia. Upon a psaltery of ten strings will I sing praises unto Thee. Alleluia, Alleluia.

Verse. [7] Thou art my God, and I will praise Thee: Thou art my God, and I will exalt Thee.

Answer. Upon a psaltery of ten strings will I sing praises unto Thee. Alleluia, Alleluia.

Eighth Lesson.

ARE we then to try and loose the knot of this difficulty by asserting that, according to these three Evangelists, it was on the eve of the Passion, albeit before the Supper, that He had said these things unto them, and therefore not at the beginning, when

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[1] Ps. lxvii. 27.

[2] Ps. lxv. 2.

[3] The allusion is to the peculiar cloak adopted by those who affected philosophy.

[4] Ps. cxviii. 10, 12.

[5] Ps. cxxxvi. 3, 4.

[6] Ps. cxliii. 9.

[7] Ps. cxvii. 28.

He was with them, but when He was about to leave them, and go His way to the Father? And in this way we might reconcile the truthfulness of what this Evangelist saith here—"These things I said not unto you at the beginning"—with the truthfulness of the other three. But this explanation is rendered impossible by the Gospel according to Matthew, who telleth us how that the Lord spake to His Apostles concerning their sufferings to come, not only when He was on the point of eating the Passover with them, but at the very beginning, when the names of the twelve are first given, and they were sent forth to do the work of God. (Matth. x. 17-42.)

Eighth Responsory.

[1] It is a good thing to give thanks unto the LORD—Alleluia—and to sing praises—Alleluia.

Verse. Upon an instrument of ten strings, upon the harp with a solemn sound.

Answer. And to sing praises—Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And to sing praises—Alleluia.

Ninth Lesson.

IT would seem then that when He said: "These things I said not unto you at the beginning, because I was with you," He meant by "these things," not the sufferings which they were to bear for His sake, but His promise of the Comforter Who should come to them, and testify while they suffered. (xv. 26, 27.) This Comforter then, or Advocate, (for the Greek word "Paraklétos" will bear either interpretation,) would be needful to them when they saw Christ no more, and therefore it was that Christ spoke not of Him "at the beginning" [of the Gospel Dispensation] while He Himself "was with" His disciples, because His visible Presence was then their sufficient Comfort.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Chapter. (James i. 17.)

MY beloved brethren, every good gift and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning.

Hymn and Verse and Answer as on Low Sunday, (p. 358.)

Antiphon at the Song of Zacharias. I go My way to Him That sent Me; * and none of you asketh Me: Whither goest Thou? Alleluia, Alleluia.

Prayer throughout the day and week.

O GOD, of Whom it cometh that the minds of Thy faithful people be all of one will, grant unto the same Thy people that they may love the thing which Thou commandest, and desire that which Thou dost promise, that so, amid the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Chapter at Terce from Lauds.

Chapter at Sext. (James i. 19.)

WHEREFORE, my beloved brethren, let every man be swift to hear, but slow to speak, and slow to wrath; for the wrath of man worketh not the righteousness of God.

Chapter at None. (James i. 21.)

WHEREFORE lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, Which is able to save your souls.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on Saturday before Low Sunday, (p. 356.)

Antiphon at the Song of the Blessed Virgin. I go My way to Him That sent Me: * but because I have said these things unto you, sorrow hath filled your heart. Alleluia.

Monday.

Second Day.

See Rubric, (p. 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (i. 17.)

EVERY good gift, and every perfect gift is from above, and cometh down from the Father of lights, with Whom is no variableness, neither shadow of turning. For of His Own will begat He us with the word of truth, that we should be a kind of first-fruits of His creatures. This ye know, my well-beloved brethren. But let every man be swift to hear, but slow to speak, and slow to wrath: for the wrath of man worketh not the righteousness of God.

First Responsory.

[2] Let now the redeemed of the LORD—Alleluia—say: Alleluia, Alleluia, Alleluia.

Verse. Let them whom He hath redeemed from the hand of the enemy, and gathered them out of the lands.

Answer. Say: Alleluia, Alleluia, Alleluia.

Second Lesson.

WHEREFORE lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted Word, Which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any be an hearer of the word, and not a doer; he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Second Responsory.

O sing unto the Lord. Alleluia. Sing unto Him. Alleluia.

Verse. [3] Give unto the LORD glory and honour, give unto the LORD the glory due unto His Name.

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[1] Ps. xci. 2, 4.

[2] Ps. cvi. 2.

[3] Ps. xxviii. 2.

Answer. Sing unto Him. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Sing unto Him. Alleluia.

Third Lesson.

BUT whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you think himself to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [1] Did not our heart burn within us, at the thought of JESUS, * while he talked with us by the way? Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [2] I tell you the truth: * it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you. Alleluia.

Tuesday.

Third Day.

See Rubric, (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (ii. 1.)

MY brethren, have not the faith of our Lord JESUS Christ [the Lord] of glory, with respect of persons. For if there come unto your assembly a man with a gold ring in goodly[3] apparel; and there come in also a poor man in vile[3] raiment; and ye have respect to him that weareth the gay clothing, and say unto him: Sit thou here in a good place; and say to the poor: Stand thou there, or sit here under my footstool—are ye not then partial in yourselves, and are become judges of evil thoughts?

First Responsory.

Bless ye God, &c., (*p.* 379.)

Second Lesson.

HEARKEN, my beloved brethren. Hath not God chosen the poor of this world, rich in faith and heirs of the kingdom which He hath promised to them that love Him? But ye have despised the poor. Do not rich men oppress you, and draw you before the judgment-seats? Do not they blaspheme that worthy name by the which ye are called? Nevertheless, if ye fulfil the royal law, according to the Scripture: Thou shalt love thy neighbour as thyself (Lev. xix. 18)—ye do well. But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.

Second Responsory.

With my whole heart, &c., (*p.* 379,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O let me not wander from Thy commandments! Alleluia, Alleluia.

Third Lesson.

FOR whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He That said: Thou shalt not commit adultery: said also: Thou shalt do no murder. Now, if thou commit no adultery, yet, if thou do murder, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath showed no mercy: for mercy rejoiceth against judgment.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Peace be unto you, * it is I. Alleluia. Fear not. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. When the Comforter, the Spirit of truth, is come, * He will reprove the world of sin, and of righteousness, and of judgment. Alleluia.

Wednesday.

Fourth Day.

See Rubric, (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (ii. 14.)

WHAT doth it profit, my brethren, though a man say he hath faith, and have not works? Can that faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them: Depart in peace, be ye warmed and filled—notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so, faith, if it hath not works, is dead, being alone.

First Responsory.

I will sing, &c., (*p.* 379.)

Second Lesson.

YEA, a man may say: Thou hast faith and I have works. Show me thy faith without works, and I will show thee my faith by works. Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect?

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[1] Luke xxiv. 32.

[2] John xvi. 7.

[3] Candida — sordida. Perhaps rather "clean" and "dirty."

Second Responsory.

It is a good thing, &c., (*p.* 380.)

Third Lesson.

AND the Scripture was fulfilled which saith: Abraham believed God, and it was counted to him for righteousness (Gen. xv. 6); and he was called, "the Friend of God." Ye see, then, how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. A spirit hath not flesh and bones, * as ye see Me have: now believe. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. I have yet many things to say unto you, but ye cannot bear them now. * Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth. Alleluia.

Thursday.

Fifth Day.

See Rubric, (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (iii. 1.)

MY brethren, be not many masters, knowing that ye shall receive the greater condemnation. For in many things we offend all. If any man offend not in word, the same is a perfect man. Such an one is able also to bridle the whole body. Behold, we put bits in the horses' mouths, that they may obey us, and we turn about their whole body.

First Responsory.

If I forget thee, &c., (*p.* 378.)

Second Lesson.

BEHOLD also the ships, though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governor listeth. Even so, the tongue is a little member and boasteth great things. Behold, how little a flame doth set on fire a great forest: and the tongue is a fire, a world of iniquity.

Second Responsory.

The waters saw Thee, &c., (*p.* 378,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. There was a noise as of many waters; the clouds sent out a sound. Alleluia. Alleluia. Alleluia.

Third Lesson.

SO is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and the like, is tamed, and hath been tamed of mankind: but the tongue can no man tame: it is an unruly evil, full of deadly poison. Therewith bless we God, even the Father; and therewith curse we men, which are made after the similitude of God. Out of the same mouth proceedeth blessing and cursing.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. [1] The disciples gave the Lord a piece * of a broiled fish, and of an honeycomb. Alleluia. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. For He shall not speak of Himself; * but whatsoever He shall hear, that shall He speak: and He will show you things to come. Alleluia.

Friday.

Sixth Day.

See Rubric, (*p.* 360.)

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (iv. 1.)

FROM whence come wars and fightings among you? Come they not hence, even of your lusts which are in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers, know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world, is the enemy of God.

First Responsory.

Bless ye God, &c., (*p.* 379.)

Second Lesson.

DO ye think that the Scripture saith in vain: [2] The spirit that dwelleth in us lusteth to envy? But He giveth more grace. Wherefore He saith: [3] God resisteth the proud but giveth grace unto the humble. Submit yourselves therefore to God, but resist the devil, and he will flee from you. Draw nigh to God, and He will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves in the sight of the Lord, and He shall lift you up.

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[1] Luke xxiv. 42.

[2] Eccles. iv. 4.

[3] Prov. xxix. 23; Matth. xxiii. 12.

Second Responsory.

With my whole heart, &c., (*p.* 379,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O let me not wander from Thy commandments! Alleluia, Alleluia.

Third Lesson.

SPEAK not evil one of another, brethren. He that speaketh evil of his brother, or judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge. There is one Law-giver and Judge, Who is able to destroy and to set free. But who art thou that judgest thy neighbour? Behold now, ye that say: To-day or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain—ye know not what shall be on the morrow. For what is your life? It is even a vapour, that appeareth for a little while, and then vanisheth away. For that ye ought to say: If the Lord will—and: If we live—we will do this or that.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. These are the words * which I spake unto you, while I was with you. Alleluia.

Vespers are either of a Feast or of the Votive Office of the Immaculate Conception of the Blessed Virgin.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle James (v. 1.)

GO to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh, as it were fire. Ye have heaped up wrath for yourselves against the latter days. Behold, the hire of the labourers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cry of them is entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and have nourished your hearts with wantonness for the day of slaughter. Ye have condemned and killed the just, and he hath not withstood you.

Second Lesson.

BE ye patient, therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the first and second harvest. Therefore be ye also patient, and stablish your hearts; for the coming of the Lord draweth nigh. Grudge not one against another, brethren, lest ye be condemned. Behold, the Judge standeth before the door. Take, my brethren, the Prophets who have spoken in the name of the Lord, for an example of that which cometh of affliction, of labour, and of patience. Behold, we count them happy which endured. Ye have heard of the patience of Job, and have seen the end of the Lord, that the Lord is very pitiful and of tender mercy.

Third Lesson.

BUT above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath. But let your speech be: Yea, yea; and: Nay, nay; lest ye fall into condemnation. Is any among you afflicted? Let him pray. Is any merry? Let him sing psalms. Is any sick among you? Let him call for the Priests of the Church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he be in sins, they shall be forgiven him. Confess your sins therefore, one to another, and pray one for another, that ye may be saved: for the fervent prayer of a righteous man availeth much.

VESPERS.

Chapter and Prayer from the following Lauds, and Antiphon of the Blessed Virgin from that of Zacharias at the same.

Rogation Sunday.

Fifth Lord's Day after the Passover.

MATTINS.

Invitatory and Hymn as on Low Sunday, (*p.* 356.)

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the [1] Blessed Apostle Peter (i. 1.)

PETER, an Apostle of JESUS Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the Blood of JESUS Christ: Grace unto you, and peace, be multiplied. Blessed be God and the Father of our Lord JESUS Christ, Which, according to His abundant mercy hath begotten us again unto a lively hope by the Resurrection of JESUS Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

First Responsory.

If I forget thee, &c., (*p.* 378.)

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[1] Abp. Kenrick says: "The period when this letter was written cannot be fixed with certainty. Hug assigns it to the eleventh year of Nero." (If so, three years before the martyrdom of the Apostle.) "The common opinion is that it was written from Rome, which is understood to have been designated by the name of Babylon (v. 13) as in the Apocalypse; but the critic just mentioned . . . supposes that it was written from Babylon in Asia."

Second Lesson.

WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than gold (which is tried with fire,) may be found unto praise, and glory and honour at the appearing of JESUS Christ: Whom, having not seen, ye love; in Whom, though now ye see Him not, yet ye believe; and believing, rejoice, with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls. Of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what time the Spirit of Christ Which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that, not unto themselves, but unto you, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, on Whom the angels desire to look.

Second Responsory.

The waters saw Thee, &c., (*p.* 378.)

Third Lesson.

WHEREFORE gird up the loins of your mind, be sober, and hope to the end, for the grace that is offered unto you, in the revelation of JESUS Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He Which hath called you is Holy, so be ye holy in all manner of conversation; because it is written: Be ye holy, for I am Holy.[1] And if ye call Him Father, Who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the Precious Blood of Christ, as of a Lamb without blemish and without spot; Who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by Him do believe in God That raised Him up from the dead, and gave Him glory; that your faith and hope might be in God.

Third Responsory.

I will declare, &c., (*p.* 378.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book written by St Ambrose, Bishop [of Milan], on belief in the Resurrection.

SINCE it was impossible that the Wisdom of God could die, and that which could not die could not rise from the dead, He took to Himself Flesh Which could die, that That Whose nature it was to die might die, and rise again. Neither was it possible that the resurrection of the dead should come otherwise than by man, "for since by man came death, by Man came also the resurrection of the dead." (1 Cor. xv. 21.) Man He rose since Man He died, the Manhood quickened but the Godhead Quickener. Man then, as touching the Flesh; God now, over all things. For now we know Christ no longer after the Flesh, but we owe it to the Flesh that we know Him as "become the First-fruits of them that slept" (1 Cor. xv. 23) "and the First-begotten of the dead" (Apoc. i. 5.)

Fourth Responsory.

Bless ye God, &c., (*p.* 379.)

Fifth Lesson.

THE first-fruits are of the same kind and nature as the other fruits, and they are brought as an offering to God[2] to win His blessing on the in-gathering, an holy offering made on behalf of all, and as it were the homage[3] of restored nature. Christ then is the First-fruits of them that sleep. But is He the First-fruits of only His own loved ones that fall asleep in Him, and lie as it were untouched by death, wrapt in a sweet slumber? Or is He the First-fruits of all the dead? But "as in Adam all die, even so in Christ shall all be made alive." (1 Cor. xv. 22.) So that, as in Adam were the first-fruits of the death wherein all die, even so in Christ were the first-fruits of the resurrection, wherein all rise again. But let no man be hopeless, neither let it be a grief to the righteous to remember that to rise again will be common to all men, when he looketh for that day wherein the harvest of his life will nobly realise itself. All shall rise again, "but," as saith the Apostle (23,) "every man in his own order." The harvest of God's mercy will be for all, but in reward one man shall differ from another.

Fifth Responsory.

With my whole heart, &c., (*p.* 379.)

Sixth Lesson.

I TELL you how grievous an outrage against God it is not to believe in the resurrection. If we shall not rise again, then did Christ die in vain, "then is Christ not risen" (13.) For if [if He rose at all], He rose for us, and if He had not us to rise for, then He is plainly not risen. In Him the world, in Him the heavens, in Him the earth rose again. For there shall be "a new heaven, and a new earth" (Apoc. xxi. 1.) For Himself He needed not to rise Whom the bands of death held not. For although He died as Man, yet was He free in the netherworld itself. Wouldest thou hear how free? "I am as a man that hath no strength, free among the dead" (Ps. lxxxvii. 6.) O how free! Who was able to take up his life again at will (John x. 18), even as it is written that He said: "Destroy this Temple, and in three days I will raise it up" (John ii. 19.) O how free! Who descended into hell only to redeem others therefrom.

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[1] Lev. xi. 44.

[2] In some places the persons performing the Rogation Procession carry nosegays. Is this the offering alluded to?

[3] Liba, lit., the sacrificial cakes.

Sixth Responsory.

Sing us a song, &c., (*p.* 379.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xvi. 23.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you: Whatsoever ye shall ask the Father in My Name, He will give it you. And so on.

Homily by St Austin, Bishop [of Hippo.] (102*nd Tract on John.*)

We have now to consider these words of the Lord: "Amen, Amen, I say unto you: Whatsoever ye shall ask the Father in My Name, He will give it you." It hath already been said in the earlier part of this discourse of the Lord, for the sake of some who ask the Father in Christ's Name and receive not, that whatsoever is asked, which tendeth not to salvation, is not asked in the Name of the Saviour. By the words: "In My Name"—we must not understand the vocalization of letters and syllables, but the meaning of what is said, the honest and true meaning.

Seventh Responsory.

I will sing, &c., (*p.* 379.)

Eighth Lesson.

THEREFORE, whosoever thinketh of Christ as he ought not to think of the Only Son of God, such an one doth not ask anything in Christ's Name, although he do actually utter letters and syllables to that effect, because by these sounds he meaneth not the Real Christ, but a fancied being who hath no existence except in the speaker's imagination. But on the other hand, whosoever thinketh of Christ as he ought to think, the same asketh in Christ's Name, and receiveth, provided only it be nothing against his own everlasting salvation: but if it is good for him to receive, he receiveth. Some things are not given at once, but kept over till a more fitting season. Such is the true interpretation of the words: "He will give it you" — namely, that those things will be given which are good for them to ask. All the Saints also are heard when they ask for themselves, but not necessarily when they ask for their friends, or their enemies, or others, even as it is written, not simply: "He will give it" — but: "He will give it you."

Eighth Responsory.

It is a good thing, &c., (*p.* 380.)

Ninth Lesson.

"HITHERTO," saith the Lord, "have ye asked nothing in My Name: ask, and ye shall receive, that your joy may be full." This their joy, whereof He saith that it shall be full, is to be understood not of fleshly but of spiritual joy: and when that joy is so great that it can be increased no more, then shall it without doubt be full. Whatsoever therefore we ask for the fulfilling of this joy, (that is, if we thereby mean grace, if we ask for that life which is the really blessed one,) that is a thing which it is meet to ask in Christ's Name. If we ask anything else than this, we ask nothing, although we do actually ask something, because all things are nothing in comparison with this.

LAUDS.

Chapter. (James i. 22.)

MY beloved brethren, be ye doers of the word, and not hearers only, deceiving your own selves: for if any be an hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

Hymn and Verse and Answer as on Low Sunday, (*p.* 358.)

Antiphon at the Song of Zacharias. Hitherto have ye asked nothing in My Name: * ask, and ye shall receive. Alleluia.

Prayer.

O GOD, from Whom all good things do come, grant to us Thy humble servants that by Thy holy inspiration we may think those things that be good, and by Thy merciful guiding may perform the same. Through our Lord JESUS Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer till the Feast of the Ascension, except at Lauds, Terce, Sext, and None on Monday.

Chapter at Terce from Lauds.

Chapter at Sext. (James i. 25.)

BUT whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.

Chapter at None. (James i. 27.)

PURE religion and undefiled before God and the Father is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

VESPERS.

Chapter from Lauds.
Hymn and Verse and Answer as on Saturday before Low Sunday, (*p.* 356.)

Antiphon at the Song of the Blessed Virgin. Ask, and ye shall receive, * that your joy may be full: for the Father Himself loveth you, because ye have loved Me, and have believed in Me. Alleluia.

Rogation Monday.

Second Day, whereon are made Supplications.

If a Simple Feast fall on this day it is only commemorated: if a Feast of Nine Lessons, the Office is of it, with the Homily for the Week-day as the last Lesson, and a Commemoration of the same at Lauds only.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 5.)

AT that time: JESUS said unto His disciples: Which of you shall have a friend, and shall go unto him at midnight, and say unto him; Friend, lend me three loaves. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vii *on* Luke xi.)

We gather from this commandment, among other things, that we ought to pray, not only by day, but also by night. Thou seest how that he which arose at midnight to ask three loaves of his friend, and endured in supplication, was not disappointed of that which he sought. Of what are these three loaves a figure, but of that our Mysterious Bread Which cometh down from heaven? Thou seest that if thou lovest the Lord thy God, thou mayest win His bounty, not only for thyself, but for others likewise. And who can deserve more to be called our "Friend" than He Which gave His Own Body for us?

First Responsory.

Let now the redeemed, &c., (*p.* 380.)

Second Lesson.

FROM this Friend it was that David asked bread at midnight, and received it, as he saith: "At midnight I rise to give thanks unto Thee." (Ps. cxviii. 62.) Even thus did he obtain those loaves [of spiritual nourishment] which he still setteth before us for our refreshment. How he asked it, we know from that he saith: "Every night wash I my bed." (Ps. vi. 7.) He knew that there was no fear of waking Him Who sleepeth not. (Ps. cxx. 3.) Therefore let us keep in mind the things which are written for our learning, and be instant in prayer both by day and by night, to ask pardon of our sins.

Second Responsory.

O sing, &c., (*p.* 380,) *omitting the last Verse and Answer.*

Third Lesson.

IF David, who was such a Saint, and whose time was so taken up by the cares of a kingdom, praised the Lord seven times a day, (Ps. cxviii. 164,) and was always present with godly zeal at the morning and evening sacrifice, what ought we to do, (who have so much the more need to pray, as the weakness of our body and mind doth so much oftener make us to fall,) that we, wearied with this pilgrimage, and worn out by the gradual waning of our earthly day, and the changes of life, that we, I say, may not be starved of that life-giving Bread Which strengtheneth man's heart? The Lord teacheth us to be watchful, all of us, and that, not at midnight only, but alway. "And if He shall come in the second watch, or come in the third watch, and find them so—blessed are those servants whom the Lord, when He cometh, shall find watching." (Luke xii. 37.)

Third Responsory. (*Instead of the Hymn,* "We praise Thee, O God, &c.")

I will declare, &c., (*p.* 378.)

LAUDS.

Antiphons and Psalms as on Sunday.

Antiphon at the Song of Zacharias. Ask, and ye shall receive: * seek, and ye shall find: knock, and it shall be opened unto you. Alleluia.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who in our tribulation are yet of good cheer because of Thy loving-kindness, may find Thee mighty to save from all dangers. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer at Terce, Sext, and None.

On this day there is a [1] *Procession of supplication, followed by a special Mass. All persons bound to recite the Office, and who are not present at the Procession, are bound to recite the Litany after Lauds. This cannot be done before midnight between Sunday and Monday.*

VESPERS.

These Vespers may be of a Feast. If so, no Commemoration is made of the Week-day, but if they are Semidouble or Simple, the Cross is commemorated as usual.

Antiphon at the Song of the Blessed Virgin. The Father Himself loveth you, * because ye have loved Me, and have believed in Me. Alleluia.

Rogation Tuesday.

Third Day, whereon are made Supplications.

If a Feast, even Simple, fall on this day, it is observed, and the Week-day is not commemorated.

MATTINS.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Peter (iv. 1.)

FORASMUCH, then, as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past sufficeth to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. Wherein they think it strange that ye run not with them to the same excess of riot; whose talk is alway blasphemy; who shall give account to Him That is ready to judge the quick and the dead. For, for this cause was the Gospel preached also to them that are dead,[2] that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand.

First Responsory.

Bless ye God, &c., (*p.* 379.)

Second Lesson.

BE ye therefore sober and watch unto prayer. But, above all things, have constant charity among yourselves, for charity covereth a multitude of sins. Use hospitality one to another without grudging. As every man hath received grace, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the words of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through JESUS Christ, to Whom be praise and dominion for ever and ever. Amen.

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[1] The object of the Procession and Mass on these three days seems to be to implore a blessing upon the fruits of the earth, and in rural places the Procession goes through the fields.

[2] *I.e.*, by our Lord, when He descended into hell.

Second Responsory.

With my whole heart, &c., (*p.* 379,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O let me not wander from Thy commandments! Alleluia, Alleluia.

Third Lesson.

BELOVED, think it not strange concerning the fiery trial which is trying you,[1] as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings, that, when His glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the Name of Christ, happy are ye, forasmuch as the honour, the glory, and the power of God, yea, and His Spirit also, do then rest upon you. But let none of you suffer as a murderer, or as a thief, or as an evil doer, or as a luster after other men's goods. But if he suffer as a Christian, let him not be ashamed: but let him glorify God in that name. For the time is come that judgment must begin at the house of God.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Christ ought to have suffered, * and to have risen again from the dead. Alleluia.

On this day also there is a Procession of Supplication, followed by a special Mass, and all persons bound to recite the Office, and who are not present at the Procession, are bound to recite the Litany after Laudes.

VESPERS.

Antiphon at the Song of the Blessed Virgin. I came forth from the Father, * and am come into the world: again I leave the world, and go to the Father. Alleluia.

Rogation Wednesday. Eve of the Ascension.

Fourth Day, whereon are made Supplications. The same is the Eve of the Ascension.

If a Simple Feast fall on this day, it is only commemorated: if a Feast of Nine Lessons, the Office is of it, with the Homily of the Eve as the last Lesson, and a Commemoration of the same at Lauds only.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xvii. 1.)

AT that time: JESUS lifted up His Eyes to heaven, and spake these words: Father, the hour is come; glorify Thy Son. And so on.

Homily by St Austin, Bishop [of Hippo.] (104*th Tract on John.*)

Our Lord, the Only-begotten and coeternal Son of the Father, was able, if need were, in and from the form of a servant, to pray in silence; but He thus manifested Himself in prayer, remembering that He is our Teacher. Thus He made known unto us the prayer which He made for us: since He was so great a Master that, not only His discourse to them, but His prayer to the Father for them, is an up-building to His disciples. And if it was so for them who were there to hear, truly it is so for us also for whose instruction it hath been written down.

First Responsory.

I will sing, &c., (*p.* 379.)

Second Lesson.

WHEREFORE, by these words: "Father, the hour is come; glorify Thy Son"—He showeth that all time, and all whatsoever He doth, or alloweth to be done, and the season wherein He will do or allow it, is alike ordained of Him Who is Himself not subject to time. Yea, all things which were then to come, or are yet to come now, have the reason why they should be, in the Wisdom of God, Which is Itself independent of all time.

"The hour is come." We must not believe that that hour was brought on by the march of destiny, but was by ordination of God. No stars decreed irresistibly that the time was come for Christ to suffer—God forbid that the revolutions of His planets should force death on Him Who made them.

Second Responsory.

It is a good thing, &c., (*p.* 380.)

Third Lesson.

SOME think that the glorification of the Son by the Father was that "He spared Him not, but delivered Him up for us all." (Rom. viii. 32.) But if we say that He was glorified by suffering, how much more shall we say that He was glorified by rising again? While He suffered, His humbleness was more manifested than His glory, as witnesseth the Apostle, where he saith: "He humbled Himself, and became obedient unto death, even the death of the cross"—then he addeth touching His glorification: "Wherefore God also hath highly exalted Him, and given Him a Name which is above every name, that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that our Lord JESUS Christ is in the glory of God the Father." (Phil. ii. 8—11.) This is the glorification of our Lord JESUS Christ, that glorification whose first rays dawned on the Resurrection morning.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

Antiphon at the Song of Zacharias. Father, the hour is come; glorify Thy Son * with the glory which I had with Thee before the world was. Alleluia.

At the beginning of the Martyrology, is said,

On the morrow our Lord JESUS Christ ascended up into heaven from the Mount of Olives.

On this day also there is a Procession of Supplication, followed by a special Mass, and all persons bound to recite the Office, and who are not present at the Procession, are bound to recite the Litany after Lauds.

Vespers are of the Feast.

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[1] Persecution.

Ascension Day, called also Holy Thursday.

The Ascension of the Lord.

Double of the First Class with an Octave.

All as on Sundays, except the following:

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Last Psalm.

Psalm CXVI.

O praise the LORD, &c., (*p.* 105.)

Verse. [1] God is gone up with a shout—Alleluia.
Answer. And the LORD with the sound of a trumpet—Alleluia.

Antiphon at the Song of the Blessed Virgin. [2] Father, I have manifested Thy Name unto the men which Thou gavest Me: * but now I pray for them, not for the world, because I come to Thee. Alleluia.

COMPLINE.

The last verse of the Hymn is said thus:

JESU, victorious Lord, to Thee,
On Thy return to heaven,
With Father, Spirit—One and Three,
Eternal praise be given. Amen.

MATTINS.

Invitatory. Alleluia. The Lord Christ hath ascended up into heaven. * O come let us worship Him! Alleluia.

Hymn.[3]

O THOU Eternal King Most High!
Who didst the world redeem;
And, conquering death and hell, receive
A dignity supreme—

Thou, through the starry orbs, this day,
Didst to Thy throne ascend;
Thenceforth to reign in sovereign power,
And glory without end.

There, seated in Thy Majesty,
To Thee submissive bow
The heaven of heavens, the earth beneath,
The realms of hell below.

With trembling there the Angels see
The changed estate of men;
The flesh which sinned by Flesh redeemed;
Man in the Godhead reign.

There, waiting for Thy faithful souls,
Be Thou to us, O Lord!
Our joy of joys while here we stay,
In heaven our great reward.

Renew our strength; our sins forgive;
Our miseries efface;
And lift our souls aloft to Thee,
By Thy celestial grace.

So when Thou shinest on the clouds,
With Thine angelic train,
May we be saved from deadly doom,
And our lost crowns regain.

To Christ returning gloriously
With victory to heaven,
Praise, with the Father, evermore,
And Holy Ghost, be given. Amen.

FIRST NOCTURN.

First Antiphon. O God, Thou hast set Thy glory above * the heavens. Alleluia.

Psalm VIII.

O LORD, our Ruler, &c., (*p.* 4.)

Second Antiphon. The LORD is in His holy Temple: * the LORD'S [throne] is in heaven. Alleluia.

Psalm X.

In the LORD put I my trust, &c., (*p.* 5.)

Third Antiphon. His going forth is from the end of the heaven, * and His circuit unto the ends of it. Alleluia.

Psalm XVIII.

The heavens declare, &c., (*p.* 10.)

Verse. God is gone up with a shout—Alleluia.
Answer. And the LORD with the sound of a trumpet—Alleluia.

First Lesson, "Here beginneth the book, &c.," (Acts i. 1,) *as on Monday after Low Sunday,* (*p.* 359,) *as far as the words,* "not many days hence."

First Responsory.

[4] Being seen of them forty days after that He had suffered, and speaking of the kingdom of God—Alleluia. And while they beheld, He was taken up, and a cloud received Him out of their sight. Alleluia.
Verse. And, eating together with them, He commanded them that they should not depart from Jerusalem, but wait for the Promise of the Father.
Answer. And while they beheld, He

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[1] Ps. xlvi. 6.

[2] John xvii. 6.

[3] Hymn by St Ambrose, with some alteration, translation by the Rev. E. Caswall.

[4] Acts i. 3, 4, 9.

was taken up, and a cloud received Him out of their sight. Alleluia.

Second Lesson, "They therefore that were come together, &c.," *in the First Lesson of Monday after Low Sunday, to the end, and the Second Lesson as far as the words*, "received Him out of their sight."

Second Responsory.

The Lord hath set His beauty above the stars; His loveliness is in the clouds of heaven, and His Name endureth for ever. Alleluia.

Verse. [1] His going forth is from the end of the heaven, and His circuit unto the ends of it.

Answer. His loveliness is in the clouds of heaven, and His Name endureth for ever. Alleluia.

Third Lesson, "And while they looked up, &c.," *in the Second Lesson of Monday after Low Sunday to the end.*

Third Responsory.

[2] Be Thou exalted, O Lord—Alleluia—in Thine Own strength—Alleluia.

Verse. O God, Thou hast set Thy glory above the heavens.

Answer. In Thine Own strength—Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In Thine Own strength—Alleluia.

SECOND NOCTURN.

First Antiphon. Be Thou exalted, O Lord, * in Thine Own strength; we will sing and praise [Thy power.] Alleluia.

Psalm XX.

The King shall joy, &c., (*p.* 10.)

Second Antiphon. I will extol Thee, O LORD, * for Thou hast lifted Me up. Alleluia.

Psalm XXIX.

I will extol, &c., (*p.* 42.)

Third Antiphon. God is gone up with a shout, * and the LORD with the sound of a trumpet. Alleluia.

Psalm XLVI.

O clap your hands, &c., (*p.* 55.)

Verse. [3] When Christ ascended up on high—Alleluia.

Answer. He led captivity captive—Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*1st on the Lord's Ascension.*)

AFTER the blessed and glorious Resurrection of our Lord JESUS Christ, wherein the Divine Power raised up in three days the true Temple of God Which the iniquity of the Jews had destroyed (John ii. 19,) God was pleased to ordain, by His Most Sacred Will, and in His Providence for our instruction and the profit of our souls, a season of forty days; which season, dearly beloved brethren, doth end on this day. During that season the bodily Presence of the Lord still lingered on earth, that the reality of the fact of His having risen again from the dead might be armed with all needful proofs. The death of Christ had troubled the hearts of many of His disciples; their thoughts were sad when they remembered His agony upon the Cross, His giving up of the Ghost, and the laying in the grave of His lifeless Body, and a sort of hesitation had begun to weigh on them.

Fourth Responsory.

[4] My time is come that I should return unto Him That sent Me, saith the Lord. Be not sorrowful, neither let your heart be troubled. I pray the Father for you, that He may keep you. Alleluia, Alleluia.

Verse. If I go not away, the Comforter will not come unto you: when I am ascended, I will send Him unto you.

Answer. I pray the Father for you, that He may keep you. Alleluia, Alleluia.

Fifth Lesson.

HENCE the most blessed Apostles, and all the disciples, who had been fearful at the finishing on the Cross, and doubtful of the trustworthiness of the rising again, were so strengthened by the clear demonstration of the fact, that, when they saw the Lord going up into the heights of heaven, they sorrowed not, nay, they were even filled with great joy. And, in all verity, it was a great and unspeakable cause for joy to see the Manhood, in the presence of that holy multitude of believers, exalted above all creatures even heavenly, rising above the ranks of the angelic armies, and speeding Its glorious way to where the most noble of the Archangels lie far behind, to rest no lower than that place where high above all principality and power, It taketh Its seat at the right hand of the Eternal Father, Sharer of His throne, and Partaker of His glory, and still of the very man's nature which the Son hath taken upon Him.

Fifth Responsory.

[5] Let not your heart be troubled; I go unto the Father, and when I am taken from you, I will send unto you—Alleluia—the Spirit of truth; and your heart shall rejoice. Alleluia.

Verse. I will pray the Father, and He shall give you another Comforter.

Answer. The Spirit of truth; and your heart shall rejoice. Alleluia.

Sixth Lesson.

THEREFORE, dearly beloved brethren, let us also rejoice with worthy joy, for the Ascension of Christ is exaltation for us, and whither the glory of the Head of the Church is passed in, thither is the hope of the body of the Church called on to follow. Let us rejoice with exceeding great joy, and give God glad thanks. This day is not only the possession of Paradise made sure unto us, but in the Person of our Head we are actually begun to enter into the heavenly mansions above. Through the unspeakable goodness of Christ we have gained more than ever we lost by the envy of the devil. We, whom our venomous enemy thrust from our first happy home,—we, being made of one body with the Son of God, have by Him been given a place at the right hand of the Father; with Whom He liveth and reigneth, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Ps. xviii. 7.

[2] Ps. xx. 14.

[3] Eph. iv. 8.

[4] John xvi. 5; xiv. 1, 16; xvii 15; xvi. 7; xv. 26.

[5] John xiv. 1, 12; xv. 26; xvi. 22; xiv. 16, 17.

Sixth Responsory.

[1] When Christ ascended up on high, He led captivity captive—He gave gifts unto men. Alleluia, Alleluia, Alleluia.

Verse. God is gone up with a shout, and the LORD with the sound of a trumpet.

Answer. He gave gifts unto men—Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He gave gifts unto men—Alleluia, Alleluia, Alleluia.

THIRD NOCTURN.

First Antiphon. He is exalted—Alleluia *— far above all gods—Alleluia.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 85.)

Second Antiphon. The LORD is great in Zion—Alleluia *—and He is high [above all people.] Alleluia.

Psalm XCVIII.

The LORD reigneth, &c., (*p.* 89.)

Third Antiphon. The LORD hath prepared—Alleluia—His throne * in heaven—Alleluia.

Psalm CII.

Bless the LORD, O my soul, &c., (*p.* 91.)

Verse. [2] I ascend unto My Father and your Father—Alleluia.

Answer. To My God and your God—Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart: because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*29th on the Gospels.*)

I may be allowed to say that the disciples' slowness to believe that the Lord had indeed risen from the dead, was not so much their weakness as our strength. In consequence of their doubts, the fact of the Resurrection was demonstrated by many infallible proofs. These proofs we read and acknowledge. What then assureth our faith, if not their doubt? For my part, I put my trust in Thomas, who doubted long, much more than in Mary Magdalene, who believed at once. Through his doubting, he came actually to handle the holes of the Wounds, and thereby closed up any wound of doubt in our hearts.

Seventh Responsory.

[3] I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever, even the Spirit of truth—Alleluia.

Verse. For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you.

Answer. That He may abide with you for ever, even the Spirit of truth—Alleluia.

Eighth Lesson.

TO confirm to our minds the trustworthiness of the fact that our Lord did indeed rise again from the dead, it is well for us to remark one of the statements of Luke (Acts i. 4.)—"Eating together with them, He commanded them that they should not depart from Jerusalem"—and a little afterward: "While they beheld, He was taken up, and a cloud received Him out of their sight." Consider these words, note well these mysteries. After "eating together with them—He was taken up." He ate and ascended: that the fact of His eating might show the reality of the Body in Which He went up. But Mark telleth us that before the Lord ascended into heaven He upbraided His disciples with their unbelief and hardness of heart. From this I know not what we should gather, but that the Lord then upbraided His disciples, from whom He was about to be parted in the body, to the end that the words which He spoke unto them as He left them might be the deeper imprinted on their hearts.

Eighth Responsory.

[4] Thou makest the clouds Thy chariot, O Lord, Thou walkest upon the wings of the wind. Alleluia.

Verse. Thou art clothed with honour and majesty, covering Thyself with light as with a garment!

Answer. Thou walkest upon the wings of the wind. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou walkest upon the wings of the wind. Alleluia.

Ninth Lesson.

WHEN, then, He had rebuked the hardness of their heart, what command did He give them? Let us hear. "Go ye into all the world, and preach the Gospel to every creature." Was the Holy Gospel, then, my brethren, to be preached to things insensate, or to brute beasts, that the Lord said to His disciples: "Preach the Gospel to every creature"? Nay; but by the words "every creature" we must understand man, in whom are combined qualities of all creatures. Being he hath in common with stones, life in common with trees, feeling in common with beasts, understanding in common with angels. If, then, man hath something in common with every creature, man is to a certain extent every creature. The Gospel, then, if it be preached to man only, is preached to every creature.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [5] Ye men of Galilee, why stand ye gazing up into heaven? * This same JESUS, Which is taken up from you into heaven, shall so come in like manner. Alleluia.

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[1] Eph. iv. 8.

[2] John xx. 17.

[3] John xiv. 16, 17; xvi. 7.

[4] Ps. ciii. 3.

[5] Acts i. 11

Second Antiphon. And while they looked steadfastly towards heaven, * as He went up, they said: Alleluia.

Third Antiphon. [1] He lifted up His Hands, and blessed them, * and was carried up into heaven. Alleluia.

Fourth Antiphon. Extol the King of kings, * and ascribe praise to God. Alleluia.

Fifth Antiphon. [2] While they beheld, He was taken up, * and a cloud received Him in heaven. Alleluia.

Chapter. (Acts i. 1.)

THE former Treatise have I made, O Theophilus, of all that JESUS began both to do and to teach, until the day in which He was taken up, after that He through the Holy Ghost had given commandments unto the Apostles whom He had chosen.

Hymn.[3]

O THOU pure Light of souls that love!
True joy of every human breast!
Sower of life's immortal seed!
Our Maker, and Redeemer blest!

What wondrous pity Thee o'ercame
To make our guilty load Thine own,
And, sinless, suffer death and shame,
For our transgressions to atone!

Thou, bursting Hades open wide,
Didst all the captive souls unchain;
And thence to Thy dread Father's side
With glorious pomp ascend again.

O still may pity Thee compel
To heal the wounds of which we die;
And take us in Thy light to dwell,
Who for Thy blissful Presence sigh.

Be Thou our Guide; be Thou our Goal;
Be Thou our Pathway to the skies;
Our Joy when sorrow fills the soul;
In death our everlasting prize. Amen.

Verse. The LORD hath prepared—Alleluia.
Answer. His throne in heaven—Alleluia.

Antiphon at the Song of Zacharias. I ascend unto My Father and your Father; * to my God and your God. Alleluia.

Prayer throughout the Office.

GRANT, we beseech Thee, Almighty God, that like as we do believe Thine Only-Begotten Son our Saviour to have this day ascended into the heavens, so we may also in heart and mind thither ascend, and with Him continually dwell: Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Last verse of the Hymn as at Compline.

Antiphon. Ye men of Galilee, &c., (*First Antiphon at Lauds.*)

In the Short Responsory instead of "Thou that sittest, &c.," *is said:*

Verse. Thou That hast gone up above the stars.

Chapter at the end. (Acts i. 11.)

YE men of Galilee, why stand ye gazing up into heaven? This Same JESUS, Which is taken up from you into heaven, shall so come, in like manner as ye have seen Him go into heaven.

TERCE.

The last verse of the Hymn is said thus:

JESU, Who, victor in the fight,
Returnest to the realms of light,
To Father, Spirit, and to Thee,
Eternal praise and glory be. Amen.

Antiphon. And while they looked, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

God is gone up with a shout—Alleluia, Alleluia.
Answer. God is gone up with a shout—Alleluia, Alleluia.
Verse. And the LORD with the sound of a trumpet.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God is gone up with a shout—Alleluia, Alleluia.
Verse. When Christ ascended up on high—Alleluia.
Answer. He led captivity captive—Alleluia.

SEXT.

The last verse of the Hymn is said thus:

JESU, on Thy return to heaven,
Victorious o'er the foe, to Thee
Be praise, and thanks, and glory given,
With Father, Spirit, One and Three.
Amen.

Antiphon. He lifted up, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts i. 4.)

AND, eating together with them, He commanded that they should not depart from Jerusalem, but wait for the Promise of the Father, "Which," saith He, "ye have heard by My Mouth; for John truly baptized with water, but ye shall be baptized with the Holy Ghost, not many days hence."

Short Responsory.

When Christ ascended up on high—Alleluia, Alleluia.
Answer. When Christ ascended up on high—Alleluia, Alleluia.
Verse. He led captivity captive.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. When Christ ascended up on high—Alleluia, Alleluia.
Verse. I ascend unto My Father and your Father—Alleluia.
Answer. To My God and your God—Alleluia.

NONE.

Last verse of the Hymn as at Compline.

Antiphon. While they beheld, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

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[1] Luke xxiv. 50, 51.
[2] Acts i. 9.
[3] Hymn of the Ambrosian school altered almost beyond recognition; translation by the Rev. E. Caswall.

Short Responsory.

I ascend unto My Father and your Father—Alleluia, Alleluia.

Answer. I ascend unto My Father and your Father—Alleluia, Alleluia.

Verse. To My God and your God.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I ascend unto My Father and your Father—Alleluia, Alleluia.

Verse. The LORD hath prepared—Alleluia.

Answer. His throne in heaven—Alleluia.

SECOND VESPERS.

All as the First, except the following.

Verse. The LORD hath prepared—Alleluia.

Answer. His throne in heaven—Alleluia.

Antiphon at the Song of the Blessed Virgin. O King of glory, Lord of hosts, * Who hast this day exalted Thine Own Self, with great triumph, above all the heavens, leave us not orphans; but send unto us the Promise of the Father, even the Spirit of truth. Alleluia.

Compline as before.

Until the Eve of Pentecost, inclusive, the Office is every day the same as on Ascension Day, except,

1. *On all days except the Octave Day, which is Double, the Antiphons are not doubled.*

2. *Certain changes hereafter given under each day.*

Feasts of Nine Lessons are observed, with a Commemoration of the Office of the Ascension, (which however is omitted should the Feast be a Double of First or Second Class,) except on the Eve of Pentecost. The Octave day of the Ascension is always commemorated.

Simple Feasts have only Commemorations at Vespers and Lauds and the Ninth Lesson at Mattins.

Friday after Ascension Day.

Sixth Day.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [1] Second Epistle of the Blessed Apostle Peter (i. 1.)

SIMON Peter, a servant and an Apostle of JESUS Christ, to them that have obtained like faith with us, through the righteousness of our God and Saviour JESUS Christ. Grace and peace be multiplied unto you, through the knowledge of God and of Christ JESUS our Lord, according as His Divine Power hath given unto us all things that pertain to life and godliness, through the knowledge of Him That hath called us by His Own glory and strength; through Whom are given unto us exceeding great and precious promises, that by these ye might be made partakers of the Divine Nature, having escaped the corruption that is in the world through lust.

Second Lesson.

AND beside this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they shall make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord JESUS Christ. But he that lacketh these things is blind, and gropeth, and hath forgotten that he was purged from his old sins.

Third Lesson.

WHEREFORE the rather, brethren, give diligence by good works to make your calling and election sure: for while ye do these things, ye shall never sin. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour JESUS Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them and be established in the present truth. But I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord JESUS Christ hath showed me.[2] Moreover, I will endeavour that ye may be able after my decease to have these things always in remembrance.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*2nd for the Lord's Ascension.*)

DEARLY beloved brethren, that mysterious thing, our salvation, which the Maker of the universe thought worth purchasing with His Own Precious Blood, was aimed at by Him, in the dispensation of His humility, from the hour wherein He was born as touching the flesh, till the moment when, at the end of the Passion, He cried on the Cross: "It is finished." Although from under the form of a servant many marks of His Godhead shone forth, yet, as a whole, the work of those three-and-thirty years was to manifest the verity of the Manhood Which the Son of God had taken into Himself. But when the suffering was all over, and the bands of death were broken, (that death which had lost all his power by seeking to bind Him Who knew no sin,) then was weakness changed into strength, mortality into immortality, insult into that glory which the Lord JESUS Christ, on so many occasions, made manifest by so many and infallible proofs, until the day came when that triumphant procession of victory, which He had led from the realms of shattered death, followed Him with unimaginable pomp into the heavens.

Fifth Lesson.

ON the solemn Feast of the Passover the cause of our joy was that Christ was risen again. This day we rejoice because that He is ascended up into heaven. We call to mind and justly celebrate that day whereon our lowly nature was, in the Person of Christ, borne up high above all the heavenly armies, above all the circles of Angels, beyond the heights of all the Powers, even to where Christ is sitting on the right hand of the Father. Our foundations are laid, and our house is built upon this succession of the works of God; and His grace is made more wonderful by this, that, though the visible Object of worship is removed from among men, the faith of the Church doth not grow weak, nor her hope wavering, nor her love cold.

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[1] "This letter," says Abp. Kenrick, "appears to have been written to the same persons to whom the former was addressed." (III. 1.) "It was written probably a short time before the completion of his course by martyrdom." (I. 14.)

[2] *I.e.*, by crucifixion. John xxi. 18, 19.

Sixth Lesson.

IT is the back-bone of a strong mind and the eye of a trusty soul, to believe unhesitatingly that which is not seen with the bodily eyes, and to centre all love where there can be no experimental knowledge. This it is which is the only thing we can have of godliness; for how could a man be justified through faith, if the saving objects were objects of sight? There was a man who would not believe in the Resurrection of Christ until he had examined by sight, and touched the marks of the Passion in the Divine Body, and the Lord said to him: "Because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed." (John xx. 29.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart; because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

"He that believeth, and is baptized, shall be saved; but he that believeth not shall be damned." Perchance some man will say within himself: "I have already believed, and therefore I shall be saved." Thou hast well said, if thou showest thy faith by thy works. He only hath a true faith whose life doth not give the lie to his confession. Hence it is that Paul saith, touching some who were falsely faithful: "They profess that they know God; but in works they deny Him." (Tit. i. 16.) And John likewise saith: "He that saith, I know Him; and keepeth not His commandments, is a liar." (I. ii. 4.)

Eighth Lesson.

SINCE, then, it so standeth, it is to our lives we must look for proof of the reality of our faith. Then only are we truly Christ's faithful people when our works are the fulfilment of our profession. The day whereon we were baptized we bound ourselves to renounce all the works of the old enemy, and all his pomps. Therefore let every one of you now turn his inward eye upon his own behaviour, and if, since his baptism, he hath kept that promise which he made before it, let him know that he is in very truth one of Christ's faithful ones; and let him rejoice.

Ninth Lesson.

BUT if he hath utterly broken his promise, if he hath fallen away to work iniquity, and to lust after the pomps of the world, let us see if he now knoweth how to weep over his backsliding. By the merciful Judge that man is not punished as a perjurer who in the end telleth the truth, even though he hath first lied. Because Almighty God doth, in His tender kindness, so receive our contrition, that, in His judgment, He declareth us not guilty of that which we have done amiss.

Saturday.

The Sabbath.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Peter (iii. 1.)

THIS Second Epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the Holy Prophets, and of the commandment of us the Apostles of the Lord and Saviour, knowing this first, that there shall come in the last days, in deceit, scoffers, walking after their own lusts, and saying: "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth formed from the water and by the water; whereby the world that then was, being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men.

Second Lesson.

BUT, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some men count [Him:] but is long-suffering for your sake, not willing that any should perish, but that all should come to repentance. The day of the Lord will come as a thief; in the which the heavens shall pass away with a great crash, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be, in holy conversation and godliness, looking for, and hasting unto the coming of the day of the Lord, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness.

Third Lesson.

WHEREFORE, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless.

And account that the long-suffering of our Lord is salvation: even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you, as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, (as they do also the other Scriptures,) unto their own destruction. Ye, therefore, brethren, seeing ye know these things before, beware lest ye also, being led away with the error of the foolish, fall from your own stedfastness. But grow in grace, and in the knowledge of our Lord and Saviour JESUS Christ. To Him be glory, both now and for ever. Amen.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*2nd on the Ascension.*)

AND so the seen Presence of our Redeemer in the Body was changed for an unseen Presence in the Sacraments, and hearing was given to the Church in place of seeing, that her faith, rightly so called, might be the more victorious and stedfast; and that teaching, which the hearts of all her children are called on to hear, is a teaching enlightened by rays from heaven. This faith, strengthened by the Ascension of the Lord, and established by the gift of the Holy Ghost, neither bonds, nor imprisonment, nor exile, nor famine, nor fire, nor savage beasts, nor those forms of death, fine-wrought in cruelty, wherein they that persecute us are well skilled, have been able to scare. For this faith there have striven throughout the whole world, even unto the out-pouring of their blood, not men only, but women also, not little lads only, but tender maidens. This is the faith which hath cast out devils, healed diseases, raised the dead.

Fifth Lesson.

HENCE even the blessed Apostles themselves, who had been comforted by so many miracles and taught by so many discourses, were sickened by the horrors of their Lord's Passion, and received but doubtfully the assurance of His Resurrection, till after the Lord's Ascension; and then fared on so bravely, that all that had been fearful to them before became joyful then. The reason was that they had lifted up all their mind to think of the Godhead of Him Who sitteth at the right hand of the Father. They asked no longer for a seen Presence, when their spiritual eye had caught the fact that, even as, when He had come down to earth, He had not left His Father, so now that He was gone up into heaven, He had not left His disciples. So then it was, dearly beloved brethren, that the Son of man more excellently and more sacredly revealed Himself as the Son of God, when He had withdrawn Himself again into that glory which He had with the Father before the world was. In some unspeakable way He began to be more present, as touching His Godhead, when He removed Himself farther from us, as touching His Manhood.

Sixth Lesson.

THEN it was that a better instructed faith began intellectually to approach the idea of a Son equal to the Father, and no longer to need to handle in Christ the bodily Matter, Which is of a nature as touching which He is inferior to the Father; since, Its nature still remaining in the glorified Body, the faith of believers was summoned to that place where the Only-Begotten Son, Who is equal to the Father, is felt, not by the application of a bodily hand, but by the effort of a spiritual-minded intellect. Hence it was that after His Resurrection, when Mary Magdalene, (in whom was there represented the Person of the whole Church,) wished to handle the Lord, He said: "Touch Me not; for I am not yet ascended to My Father"—that is: 'I will no more that thy nearness to Me should be a nearness of body to Body, nor that thine experience of Me should henceforward be one proceeding from fleshly experiment—for that, I appoint thee an higher world, I make ready for thee a nobler form of it than this—after that I have ascended to My Father, a time will come when thou shalt indeed touch Me, but after a manner more perfect, more real than this, even a time when thou shalt lay hold on that which thou touchest not now, and believe that which thou seest not now.'

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart: because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

"And these signs shall follow them that believe: In My Name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." My brethren, these signs do not follow us. Do we, then, not believe? Nay. The truth is, these things were needful when the Church was young. That she might grow by the increase of the faithful, she needed to be nourished with miracles. Even so we, when we plant a young tree, continually water and tend it till we see that it hath taken firm root in the earth: but when once it hath taken firm root, it can grow of itself. Hence, Paul saith of tongues: "Tongues are for a sign, not to them that believe, but to them that believe not." (1 Cor. xiv. 22.)

Eighth Lesson.

WE have a deeper matter of thought touching these signs and mighty works. It is the work of the holy Church to do every day spiritually that which the Apostles then did carnally. When her Priests, armed with the power of exorcism, lay their hands upon believers, and command evil spirits to dwell no longer in their souls, what is it they do but cast out devils? When Christ's faithful people themselves give up the language of their old life, and speak the wonderful works of God, the glory and power of their Maker, telling of them with all their strength, what is it they do then but speak with new tongues? When either the one or the other doth by his exhortation charm the wickedness out of his neighbour's heart, what is it he doth but take up serpents?

Ninth Lesson.

WHEN they hear the voice of temptation inviting to deadly sin, but are not drawn thereby to work iniquity, do they not then drink a deadly thing, and it doth not hurt them? As often as they see their neighbour fainting in well-doing, and run to help him with all their might, so that their ensample braceth the feeble life of the waverer, what do they but lay hands on the sick and they recover? And indeed, such miracles as these are the greatest miracles, which are spiritual; the greatest, for they bring health, not to the dying body, but to the immortal soul.

VESPERS.

Chapter, Antiphon at the Song of the Blessed Virgin, and Prayer from the following Lauds; the said Antiphon being from the Song of Zacharias.

A Commemoration is made of the Ascension, from the Second Vespers of that Feast, and

Verse. God is gone up with a shout—Alleluia.

Answer. And the LORD with the sound of a trumpet—Alleluia.

Sunday after Ascension Day.

The Lord's Day within the Octave of the Ascension.

MATTINS.

FIRST NOCTURN.

If the Saturday should have been the Feast of St John before the Latin Gate, and the following Lessons consequently read on it, on Sunday morning are read those of Monday, which day will itself be occupied by the Feast of St Michael on Mount Gargano, with special Lessons.

Lessons from 1 John i. 1, *as on Dec.* 27, (*p.* 161,) *with the following added at the end of the Third:*

Hereby know we that we are in Him, He that saith he abideth in Him, ought himself also so to walk, even as He walked.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*2nd on the Ascension.*)

DEARLY beloved brethren, our Saviour is gone up from us into heaven, but let us not be troubled on earth. Let only our heart be there with Him, and we shall have peace here. Let us in heart thither ascend with Christ in the mean while, and when that glad day which He hath promised cometh, our body will follow. But we must know, my brethren, that there are some things that cannot ascend with Christ—pride cannot, nor covetousness, nor brutishness: no one of our diseases can ascend thither where our Healer is. And, therefore, if we would follow our Healer, we must needs leave our diseases and sins behind us. All such things tie us down, as it were, with bands, and hamper us in the meshes of a net of sins; but, with God's help, we will say with the Psalmist: "Let us break their bands asunder," (ii. 3,) that we may be able honestly to say to the Lord: "Thou hast loosed my bonds; I will offer to Thee the sacrifice of thanksgiving," (cxv. 16, 17.)

Fifth Lesson.

THE Resurrection of the Lord is our hope; the Ascension of the Lord is our glorification. To-day we keep the solemn holiday of the Ascension. If, therefore, our keeping of this holiday is to be a right, faithful, earnest, holy, godly keeping, we must in mind likewise ascend, and lift up our hearts unto the Lord. When we ascend we must not be high-minded, nor flatter ourselves with our good works, as though they were our own. We must lift up our hearts unto the Lord. When man's heart is lifted up, but not unto the Lord, such lifting-up is pride; to lift up the heart unto the Lord, is to make the Most High our Refuge. Behold, my brethren, a great wonder. God is high, but if thou art lifted up He fleeth from thee, whereas, if thou humblest thyself, He cometh down to thee. Wherefore? "The LORD is high, yet hath He respect unto the lowly: but the proud He knoweth from afar." (Ps. cxxxvii. 6.) To the lowly He hath respect, that He may raise them up; the proud He knoweth from afar, that He may thrust them down.

Sixth Lesson.

CHRIST arose again, to give us hope that this mortal will yet put on immortality: He hath assured against an hopeless death, and against the thought that death endeth life. We were troubled, even as touching the soul; but Christ, arising from the grave, hath assured to us the resurrection of the body also. Believe therefore, that thou mayest be made pure. First it behoveth thee to believe, if by faith thou wouldest in the end worthily see God. And wouldest thou see God? Give ear to His own words: "Blessed are the pure in heart, for they shall see God." (Matth. v. 8.) Think first, then, how to purify thine heart; take from it whatsoever thou seest in it which displeaseth God.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 26.)

AT that time: JESUS said unto His disciples: when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me. And so on.

Homily by St Austin, Bishop [of Hippo.] (*92nd Tract on John.*)

The Lord JESUS, in that discourse which He addressed to His disciples after the Last Supper, when He was on the very eve of the Passion, when He was, as it were, about to go away and leave them as touching His bodily Presence, albeit as touching His spiritual Presence He is with us alway even unto the end of the world, (Matth. xxviii. 20,) in that discourse He exhorted them to bear patiently the persecution of wicked men, of whom He speaketh as "the world:" out of the which world, nevertheless, He saith that He hath chosen even His disciples themselves, (xv. 19,) that they might know that it was by the grace of God that they were what they were, (1 Cor. xv. 10,) whereas it was by their own sins that they had been what they had been.

Eighth Lesson.

"IF they have persecuted Me, they will also persecute you." Here He clearly pointeth to the Jews, the persecutors both of Himself and of His disciples, so that we see that they which persecute His holy ones are as much citizens of the world of damnation as they which persecuted Himself. He saith: "They know not Him That sent Me," (21,) and yet again, (24,) "They have hated both Me and My Father," (xv. 24,) that is to say, both the Sender and the Sent,—the meaning of which words we have already treated in other discourses—and with that He cometh to the words: "That the word might be fulfilled that is written in their law: They hated Me without a cause."

Eighth Responsory.

[1]For if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you: and when He is come, He will guide you into all truth—Alleluia.

Verse. For He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come.

Answer. And when He is come, He will guide you into all truth. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And when He is come, He will guide you into all truth. Alleluia.

Ninth Lesson.

THEN saith the Lord, as though in continuation: "But when the Comforter is come, Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me. And ye also shall bear witness, because ye have been with Me from the beginning." What connection hath this with the words: "Now have they both seen and hated both Me and My Father; but that the word might be fulfilled that is written in their law: They hated Me without a cause?" Is it that when the Comforter is come, even the Spirit of truth, He will confound by irrefragable testimony them who have both seen and hated both God the Son and God the Father? Yea, indeed, some there were who had seen and still hated, whom the testimony of the Comforter converted to the faith which worketh by love.

LAUDS.

Chapter. (1 Pet. iv. 8.)

DEARLY beloved brethren, be ye sober and watch unto prayer. And above all things have fervent charity among yourselves, for charity covereth a multitude of sins.

Antiphon at the Song of Zacharias. When the Comforter is come, * Whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me. Alleluia.

Prayer throughout the day.

O ALMIGHTY and everlasting God, grant that our will be ever meekly subject unto Thy will, and our heart ever honestly ready to serve Thy Majesty. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Ascension: Antiphon and Prayer from Lauds of the Feast, and

Verse. God is gone up with a shout—Alleluia.

Answer. And the LORD with the sound of a trumpet—Alleluia.

Chapter at the end of Prime from None.

Chapter at Terce from Lauds.

Chapter at Sext. (1 Pet. iv. 9.)

USE hospitality one to another without grudging. As every man hath received grace, even so minister the same one to another, as good stewards of the manifold grace of God.

Chapter at None. (1 Pet. iv. 11.)

IF any man speak, let him speak as the words of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through our Lord JESUS Christ.

VESPERS.

Chapter from Lauds.

Antiphon at the Song of the Blessed Virgin. [2]These things have I told you, * that, when the time shall come, ye may remember that I told you of them. Alleluia.

Commemoration of the Ascension as yesterday evening.

Monday within the Octave of the Ascension.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle John (iii. 1.)

BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called, and should be, the sons of God! Therefore the world knoweth us not, because it knew Him not. Beloved, now are we the sons of God; and it doth not yet appear what we shall be. We know that, when He shall appear, we shall be like Him: for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure. Whosoever committeth sin doth iniquity, and iniquity is sin. And ye know that He was manifested to take away our sins; and in Him is no sin. Whosoever abideth in Him sinneth not; and whosoever sinneth, hath not seen Him, neither known Him.

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[1] John xvi. 7, 13.

[2] John xvi. 4.

Second Lesson.

LITTLE children, let no man deceive you. He that doeth righteousness is righteous, even as He is Righteous. He that committeth sin, is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil. Whosoever is born of God, doth not commit sin; for His seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness, is not of God; neither he that loveth not his brother. For this is the message that ye heard from the beginning, that ye should love one another. Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous.

Third Lesson.

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not, abideth in death. Whosoever hateth his brother is a murderer. And ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren. Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels [of compassion] from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*On the Ascension, tom.* 3.)

WHEN Christ went up into heaven, He offered unto the Father the First-fruits of our nature, and the Father marvelled at the offering, seeing the Majesty of the Priest and the Spotlessness of the oblation. He received the Sacrifice into His Own hands, He made It to sit upon His Throne, nay, more, He gave It a place at His Own Right Hand. Let us ask what nature was His Who heard the words: "Sit Thou at My right hand," (Ps. cix. 1,)—what nature was His to Whom God said: "Be Thou Partaker of My Throne?" It was the same nature as was his who heard the sentence: "Dust thou art, and unto dust shalt thou return." (Gen. iii. 19.)

Fifth Lesson.

IT was not enough of glory for Him to be exalted above the heavens, nor to be ranked with angels; but He was exalted above the heavens, He went up above the Cherubim, He ascended beyond the Seraphim, neither found He His rank beneath the Throne of the Lord of lords. Behold how high the heaven is above the earth, and the earth above hell, how high above the heaven is the heaven of heavens, how high above the heaven of heavens the Angels, above the Angels the Higher Powers, and above the Higher Powers the Throne of the Lord. Above all these hath One of our nature been exalted, so that man, which had fallen so low that there was no farther fall for him, is now in place so high, that there is thence no ascending.

Sixth Lesson.

PAUL also, dwelling on this, saith: "He That descended is the Same also That ascended up far above all heavens," even as he had said: "Now, that He ascended, what is it but that He also descended first into the lower parts of the earth." (Eph. iv. 9, 10.) Learn hence Who it was That ascended, and with what nature He was exalted. And with this thought I wish to bring my sermon to an end. From the thought of that glorified Manhood let us learn with amazement what the goodness of God is; that goodness which hath crowned with an honour, higher than which is none, and a glory, greater than which is none, a Person Sharer of our nature, even That Person Which this day hath taken the place which is His of right, above all things other than Himself. This day Angels and Archangels beheld our nature upon the Throne of the Lord, refulgent with eternal glory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart: because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

"So then, after the Lord JESUS had spoken unto them, He was received up into heaven, and sat on the right hand of God." We learn in the Old Testament, (4 Kings ii.,) that Elijah was taken up into heaven. But this word "heaven" may mean either the terrestrial atmosphere, or the space external to the sphere of this planet.[1] Of these the atmosphere closely surrounds the earth, and we call the birds "the fowls of the heaven," because we see them fly therein. It was only up into this that Elijah was taken, that he might be carried off suddenly into some part of the earth, to us unknown, and there live in profound peace of body and soul, until the end of the world, when he will return and pay the debt of nature. For him, therefore, death waiteth, but is not escaped. But our Redeemer made it not to wait for Him, but conquered it, and by rising again shattered it, and by His Ascension showed forth the glory of His Again-rising.

Eighth Lesson.

WE must mark also, how that Elijah was taken up in a chariot, as though to show plainly that for a mere man some outward help was needful. This help was given to him by Angels, as plainly appeareth, since it was impossible for one whom a weak nature yet weighed down earthward, to fly up even into the atmosphere. But of our Redeemer we read not that He was borne up in a chariot, or by Angels, since He by Whom all things were made, clearly rose above all things by

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[1] The words here rendered "terrestrial atmosphere" and "space external to the sphere of this planet" are "aër" and "æther."

His Own Power. He returned unto Him with Whom He was, and whither He returned, there He abode, for albeit as touching His Manhood He ascended up into heaven, yet, as touching His Godhead, He still comprehended both heaven and earth.

Ninth Lesson.

BUT as the sale of Joseph by his brethren was a type of the sale of Christ, so were the translations of Enoch and Elijah types of His Ascension. The Lord therefore had had forerunners and witnesses of His Ascension, the one before the Law, the other under the Law, that Himself might one day come, Who was able indeed to pass into the heavens. Hence also there is some difference to be observed in the manner wherein each was translated. Enoch was seen no more, (Gen. v. 24,) for God took him; Elijah was carried up by a whirlwind into heaven; He That came after them was not taken up, nor carried up, but went up through space by His Own Power.

Tuesday within the Octave of the Ascension.

Third Day.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle John (iv. 1.)

BELOVED, believe not every spirit, but try the spirits, whether they are of God: because many false prophets are gone out into the world. Hereby is known the Spirit of God; every spirit that confesseth that JESUS Christ is come in the flesh, is of God; and every spirit that leaveth hold on[1] JESUS is not of God, and this is Antichrist, whereof ye have heard that it should come, and even now already is it in the world. Ye are of God, little children, and have overcome him,[2] because greater is He That is in you, than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the Spirit of truth and the spirit of error.

Second Lesson.

BELOVED, let us love one another, for love is of God. And every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent His Only-begotten Son into the world, that we might live through Him. Herein is love: not that we loved God; but that He first loved us, and sent His Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit. And we have seen and do testify, that the Father sent His Son to be the Saviour of the world.

Third Lesson.

WHOSOEVER shall confess that JESUS is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is the love of God with us made perfect, that we may have boldness in the day of judgment, because as He is, so are we in this world. There is no fear in love; but perfect love casteth out fear, because fear hath torment. He that feareth, is not made perfect in love. Let us therefore love God, because God first loved us. If a man say, I love God; and hateth his brother, he is a liar. For he that loveth not his brother whom he hath seen, how can he love God, Whom he hath not seen? And this commandment have we from God; that he who loveth God, love his brother also.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (43*rd*, 2*nd on Pentecost.*)

MY holy brethren,[3] ye remember that I have likened the Saviour to that eagle, touching which it is written in the Book of Psalms, (cii. 5,) "Thy youth is renewed like the eagle's." There are many points of likeness. The eagle riseth above ground, wingeth his way aloft, and mounteth skyward: even so did the Saviour rise from the depth of the grave, mount up unto the exalted mansions of Paradise, and enter the heights of heaven. The eagle leaveth below him the foul mists of earth, flieth above, and drinketh in health from a purer air; even so did the Lord leave below Him the filthy slough of sinners on earth, and rejoice Himself with the honesty of a purer life, when He soared again into His Own holy home.

Fifth Lesson.

IN all ways, therefore, is the Saviour aptly likened to an eagle. But what can we make of this, that the eagle is a bird of prey, oft-times a plunderer? Even in this he is like to the Saviour. He bore off His prey, when He carried off from the jaws of hell to heaven the Manhood Which He had swooped to take to Himself, yea, when He led captive to an higher home him whom He had delivered from the mastership of another lord, namely the devil,—even as it is written in the Prophet, (Ps. lxvii. 19,) "Thou hast ascended on high, Thou hast led captivity captive, Thou hast received gifts among men."

Sixth Lesson.

"THOU hast ascended on high, Thou hast led captivity captive." O how nobly doth the Prophet paint the Triumph of the Lord! We hear how that of old time, when kings marched in triumph, the procession of prisoners walked before the chariot of their conqueror. Lo, the Lord entereth the heavens, not after, but amid a most glorious band of captives. That band are not led before His chariot, but themselves bear up their Saviour. In some mystic sense, when the Son of God bore to heaven the Son of man, captivity both led and was led.

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[1] Solvit—perhaps by explaining Him away as a phantom without any real body, as did the Phantasiast heretics. The Greek, however, is—"confesseth not."

[2] *I.e.*, Antichrist, or, his spirit.

[3] Sanctitas vestra.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart; because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

We must ponder the meaning of these words of Mark,—"He sat on the right hand of God," and how that Stephen said, (Acts vii. 56,) "Behold, I see the heavens opened, and the Son of man standing on the right hand of God." Wherefore doth Mark say that He sat, whereas Stephen testifieth that he saw Him standing? But ye know, my brethren, that to sit is for him that judgeth, to stand, for him that fighteth, or helpeth.

Eighth Lesson.

SINCE, therefore, our Redeemer is ascended up into heaven, and even now is Judge of all, beside that at the end of the world He will so come, therefore doth Mark say that He sitteth where He hath gone up, because we look for Him, after that His glorious Ascension, that He will come again at the end to be our Judge. But Stephen, while yet he was in the throes of the battle, saw Him That was helping him standing. Stephen on earth was overcoming the unbelief of his persecutors, but it was the grace of Him That is in heaven that fought in him all the while.

Ninth Lesson.

"AND they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." What are we to see in this, what are we to remember, but that obedience followed commandment, and signs obedience? But now, since, by the will of God, we have lightly run over our reading from the Gospel, it remaineth that we should say somewhat by way of reflection on this great Festival.

Wednesday within the Octave of the Ascension.

Fourth Day.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Second Epistle of the Blessed Apostle John (1.)

THE Elder unto the Lady Eklekté,[1] and her children, whom I love in the truth; and not I only, but also all they that have known the truth, for the truth's sake, which dwelleth in us, and shall be with us for ever. Grace be with you, mercy, and peace, from God the Father, and from Christ JESUS, the Son of the Father, in truth and love. I rejoiced greatly that I found of thy children walking in truth, as we have received a commandment from the Father. And now I beseech thee, Lady, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

Second Lesson.

AND this is love, that we walk after His commandments. For this is the commandment, that, as ye have heard from the beginning, ye should walk in it; for many deceivers are entered into the world who confess not that JESUS Christ is come in the flesh: this is a deceiver and an Antichrist. Look to yourselves, that ye lose not those things which ye have wrought, but that ye receive a full reward. Whoso draweth back, and abideth not in the doctrine of Christ, hath not God: he that abideth in the doctrine, he hath both the Father and the Son.

Third Lesson.

IF there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him 'God speed.' For he that biddeth him 'God speed' is partaker of his evil deeds. Having many things to write unto you, I would not write with paper and ink: for I hope to be with you, and speak face to face, that your joy may be full. The children of thy sister Eklekté greet thee.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Gregory, Bishop [of Nyssa.][2] *Discourse on the Lord's Ascension.*)

THE very thought of this day's Festival is great enough in itself, but the Prophet David hath much inflamed our joyful enthusiasm by the Psalms. This noble Prophet hath, as it were, gone out of himself, as though the body were a weight duller than his spirit could bear; he joineth company with the Powers of heaven, and telleth what they said when they went with the Lord heavenward, and cried in tones of command to those Angels who work on earth, and by whose heralding the Birth of the Incarnate One had been proclaimed—"Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors, and the King of glory shall come in." (Ps. xxiii. 7, 9.)

Fifth Lesson.

HE, Who containeth all things, is everywhere, but for the sake of them which receive Him, He is pleased to make Himself a local Presence which hath bounds. Not only did He become a Man among men, but when conversing among Angels, He alloweth that title also to be given Him.

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[1] *I.e.*, Elect. Divers opinions have been maintained regarding the two sister ladies, both called Eklekté, mentioned in this Epistle, of which the three commonest are—(1.) That this was their proper name. (2.) That it is a title used by the Apostle, who wished to suppress their names as well as his own, possibly from prudential motives. (3.) That they are allegorical designations of Churches, *e.g.*, Corinth and Ephesus.

[2] Younger brother of St Basil the Great. Elected Bishop of Nyssa in A.D. 372; banished by the Arians, but recalled in 378; died about 400; has a clause in the Martyrology on March 9.

The gatekeepers therefore ask : "Who is this King of glory ?" and it is answered them that He is "The LORD, strong and mighty, the LORD, mighty in battle," the Lord, Whose work it had been to fight him who held mankind in bondage, and to "destroy him that had the power of death, that is, the devil" (Heb. ii. 14)—that now that dark enemy was trampled down, and man had had won for him freedom and peace.

Sixth Lesson.

THE keepers run to the gates, and bid the doors unfold, that the Lord may enter in, to take again the glory which He had there among them before. But when they see Him, clad in the likeness of sinful flesh, (Rom. viii. 3,) they know Him not, even Him Who is red in His apparel, because that He hath trodden Alone the winepress of human pain, and the blood is sprinked upon His garments, (Isa. lxiii. 2, 3.) Therefore they cry again to their fellows that bear Him company : "Who is this King of glory ?" And they answer them no more : "The LORD, strong and mighty, the LORD mighty in battle" but "The LORD of hosts"—the Lord, Whose Own are become the kingdoms of the world (xi. 15, Apoc.) the Lord, Who hath made Himself the Head of all things (Eph. iv. 15,) the Lord, Who hath made all things new (Apoc. xxi. 5.) "He is the King of glory !"

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time : JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart ; because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

The first question we have to ask is why we read that Angels appeared at the time of the Birth of the Lord, but we read not that they appeared in white apparel ; whereas, when the Lord ascended into heaven, it is written that the angels which appeared were clad in white. "While they beheld, He was taken up, and a cloud received Him out of their sight. And while they looked steadfastly toward heaven, as He went up, behold, two men stood by them in white apparel," (Acts i. 9, 10.) White raiment is an outward sign of solemn inward joy. That the occasion of God-made-Man entering into heaven was a great Festival for Angels, is the reason which we see why angels are specially named as robed in white at His Ascension, and not at His Birth. At the Birth of the Lord the Godhead was manifested veiled under the form of a servant, but at His Ascension the Manhood was seen exalted ; and white vestments are more apt to exaltation than humiliation.

Eighth Lesson.

THEREFORE were the angels bound to appear in white apparel at the Ascension ; at His Birth He Who thought it not robbery to be equal with God, was seen in the form in which He had humbled Himself ; at His Ascension the Manhood Which He had taken into God was seen glorified. Again, dearly beloved brethren, we must remember to-day, how that Christ hath "blotted out the hand-writing that was against us," (Col. ii. 14,) and reversed the sentence which doomed us to corruption. That same nature to which it was said, "Dust thou art, and unto dust shalt thou return," (Gen. iii. 19,) that same nature is His Who hath this day ascended up into heaven. It is because of this up-lifting of our flesh that blessed Job, by a figure, calleth the Lord a bird. The Jews could not understand the Mystery of the Ascension, and in view of this their unbelief, blessed Job said mystically : "He knew not the path of the bird," (xxviii. 7.) [1]

Ninth Lesson.

THE name of a bird is well given to the Lord, Who bodily soared up into heaven. And the path of that Bird knoweth no man, who believeth not in the Ascension into heaven. It is of this glorious occasion that the Psalmist saith : "Who hast set Thy glory above the heavens," (viii. 2,) and again : "God is gone up with a shout, and the LORD with the sound of a trumpet," (xlvi. 6.) And yet again he saith : "Thou hast ascended on high, Thou hast led captivity captive," (lxvii. 19.) "When Christ ascended up on high, He led captivity captive," (Eph. iv. 8,) because by His Own incorruptibility He swallowed up our corruptibility. "He gave gifts unto men," because by sending the Spirit from above, He gave "to one, the word of wisdom ; to another, the word of knowledge ; to another, the working of miracles ; to another, the gifts of healing ; to another, divers kinds of tongues ; to another, the interpretation of tongues," (1 Cor. xii. 8—10.)

Vespers are the same as the First Vespers of the Feast. Double.

Octave of the Ascension.

Double.

MATTINS.

FIRST NOCTURN.

First Lesson as on the Thursday in the Third Week after the Epiphany, p. 216, and the Second down to the words "—gifts unto men."

Second Lesson. Continuation of the foregoing, down to the words in the Third Lesson "— lie in wait to deceive."

Third Lesson.

BUT, working the truth in love, may we grow up into Him in all things, Which is the Head, even Christ : from Whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as the Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart ; who, being past hope, have given themselves over unto lasciviousness, to work all uncleanness with greediness. But ye have not so learned Christ, if so be that ye have heard Him, and have been taught by Him.

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[1] St Gregory seems to have been misled by the identity of the Nominative and Genitive of the Latin word "avis." The Hebrew is : "There is a path which no bird of prey knoweth."

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*3rd on the Ascension*, 176*th on the Season.*)

DEARLY beloved brethren, all the wonderful works which our Lord JESUS Christ did in this world, under the weakness of our nature, are profitable for us; when He exalted His Manhood above the stars, He showed that heaven may open for a believer; and while He, the Conqueror of death, went up into the heavenly mansions, He showed to him that overcometh, whither he also may follow. Therefore, the ascension of the Lord is the seal of the Catholic Faith, which assureth in us the hope of the gift which is yet to come to us, from a miracle whereof we already feel the fruits. Thus let every one that is faithful, having already received so much, learn to hope for that which is promised, on the ground of that which he knoweth to have been given, and hold the goodness of God in times which have been, and times which now are, as a sure pledge of the same in times to come.

Fifth Lesson.

AN earthly Body, then, is now lifted up above the heights of heaven: the Bones, Which but a little while before had lain within the narrow walls of the grave, have made their entry among the angelic hosts; human nature hath been given a place in the lap of immortality; and therefore the Apostle whose account we have heard read, saith: "When He had spoken these things, while they beheld, He was taken up." (Acts i. 9.) While thou hearest these words, "taken up," thou must understand thereby the ministry of the angelic army: whereby this Festival revealeth to us the Mystery of Him Who is both God and Man. United in One Person, we see in Him Who lifted up, Divine Power, and in Him Who was lifted up, very Man.

Sixth Lesson.

THEREFORE are utterly to be loathed those pestiferous teachings of Eastern falsehood, those brand-new inventions of ungodliness[1] which dare to assert that He Who in One Person is both Son of God and Son of Man, hath but one nature. On the one hand, if a man say that Christ is not Partaker of the Divine nature, he hath denied the glory of his Maker; on the other, he who saith that the Manhood is not of the nature of man, hath denied the mercy of his Saviour. As touching these points, it is well-nigh impossible for an Arian to believe that the Gospel writers are any better than liars, since they distinctly assert in some places that the Son of God is equal, and, in others, that He is inferior, to the Father. Farther, if a man be given over to this soul-slaying delusion of believing that our Saviour hath only one nature, he must of necessity admit either that it was only God, or that it was only man who was crucified. But it was not so. If He had been of no nature but the Divine, He could not have suffered, and if He had been of no nature but the human, He could not have conquered death.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 14.)

AT that time: JESUS appeared unto the eleven disciples as they sat at meat, and upbraided them with their unbelief and hardness of heart; because they believed not them which had seen Him after He was risen. And so on.

Homily by Pope St Gregory [the Great.] (*Same as before.*)

The Prophet Habakkuk also hath spoken of the glory of Christ's Ascension in the words: "The sun was lifted up on high, and the moon stood still in her habitation," (iii. 10, 11.) [2] Who is here signified by the Sun, if not the Saviour? or by the Moon, if not the Church? Until the Lord was withdrawn from her sight, (that is, by His Ascension,) His Holy Church was pale before the hostile glare of the world, but after He was ascended, she waxed stronger, and distinctly shed forth the beams of that faith which had hitherto dwelt hiddenly in her. "The sun was lifted up, and the moon stood still in her habitation;" when the Lord was gone away into heaven, His holy Church waxed stronger in her enlightening power.

Eighth Lesson.

HENCE it is that Solomon hath put into the mouth of the (same) Church the words: "Behold, He cometh! leaping upon the mountains, skipping upon the hills!" (Cant. ii. 8.)[3] These hills are his lofty and noble achievements. "Behold, He cometh! leaping upon the mountains!" When He came to redeem us, He came, if I may so say, in leaps. My dearly beloved brethren, would you know what His leaps were? From heaven he leapt into the womb of the Virgin, from the womb into the manger, from the manger on to the Cross, from the Cross into the grave, and from the grave up to heaven. Lo, how the Truth made manifest in the Flesh did leap for our sakes, that He might draw us to run after Him; for this end did He "rejoice, as a strong man to run a race," (Ps. xviii. 6,) that we might passionately say: "Draw us after Thee; we will run after the savour of Thine ointments." (Cant. i. 3.)

Ninth Lesson.

THEREFORE, dearly beloved brethren, it behoveth us in heart and mind thither to ascend, where we believe Him to have already ascended bodily. Let us fly earthly lusts: for us, who have a Father in heaven, let nothing be sweet below! And very much must we keep in our minds this thought, that He Which ascended up in peace, will return in dreadful Majesty; and will require from us with justice an account of our keeping of those commandments which He gave us in mercy. Let no man therefore reckon lightly this season which is given unto us that we may repent ourselves, nor be reckless touching the state of his soul; our Redeemer will be all the sterner, when He cometh to judgment, as He hath been wondrously long-suffering before.

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[1] *I.e.*, the doctrines of the Monophysite heretics.

[2] As this passage stands in the Hebrew original, in the authorised Latin version used by the Church, and in the Roman Breviary itself (Lauds for Friday, p. 88), it is "the deep uttered his voice, he lifted up his hands" (*i.e.*, waves) "on high. The sun and moon stood still in their habitation, &c., &c."

[3] Remember that the Bride is here comparing her Lover to a gazelle or roe.

At Vespers no Commemoration is made of the next day's Office.[1]

On the two next days the Office is said as within the Octave of the Ascension, except the Lessons which are assigned to each day, the Eighth Responsory, the Antiphons at the Song of Zacharias and at the Song of the Blessed Virgin, and the Prayer, which are taken from the Sunday within the Octave of the Ascension—i.e., *the preceding Sunday.*

The Prayers at Prime and Compline are omitted.

Should a Feast of Nine Lessons fall on the morrow—Friday, the Office will be of that Feast with a Commemoration of the Friday, unless the Feast be a Double of the First or Second Class, in which case the Commemoration is omitted.

Friday after the Octave of the Ascension.

Sixth Day.

If a Double or Semidouble Feast fall on this day, the Office is of it, with a Commemoration of the Week-day, unless the said Feast be a greater Double or higher.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Third Epistle of the Blessed Apostle John[2] (I.)

THE Elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I pray that in all things thou mayest prosper and be in health, even as thy soul prospereth. I rejoiced greatly when the brethren came, and testified of the truth that is in thee, even as thou walkest in the truth. I have no greater joy than to hear that my children walk in truth.

Second Lesson.

BELOVED, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the Church; whom if thou bring forward on their journey after a godly sort, thou shalt do well: because that for His Name's sake they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we may be fellow-helpers to the truth. I would perchance have written to the Church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will rebuke his deeds which he doeth, prating against us with malicious words: and, not content therewith, neither doth he himself receive the brethren, and forbiddeth them that do, and casteth them out of the Church.

Third Lesson.

BELOVED, follow not that which is evil, but that which is good. He that doeth good, is of God: he that doeth evil hath not seen God. Demetrius hath good report of all men, and of the truth itself; yea, and we also bear record, and thou knowest that our record is true. I had many things to write unto thee: but I would not with ink and pen write unto thee. But I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee. The friends salute thee. Greet the friends by name.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*Same as before.*)

DEARLY beloved brethren, if the Flesh wherein our Saviour trampled down the devil had not been of our nature, He would indeed have exercised Himself, but he would not have conquered for us. If the Body wherein He rose from the grave had not been of our nature, His Resurrection would not have affected our state. Whoso asserteth this, that Christ hath but one nature, he doth not understand why Christ took Flesh upon Him, he confoundeth the order, and maketh void the benefit of the Incarnation. If the Flesh wherein our Healer came was not sharer in human nature, then all that by His Birth He took from man would have been degradation. O may such dangerous dreams be far from our thoughts! What He took is ours, what He gave is His. I testify that the first Adam, who fell, and the second Adam, Who rose from the dead, are both of the same human nature that I am of. I testify that What lay in the grave, and What ascended into heaven, is of the same human nature that I am of.

Fifth Lesson.

IT was therefore just because His Body was of our nature, that Christ's Death hath quickened us, His Resurrection raised us up, His Ascension sanctified us. It was just because His Body was of our nature, that His Presence in the heavenly kingdoms is a pledge that we also shall one day be there. Let us therefore strive, dearly beloved brethren, since the Lord hath on this day gone up on high in a Body of our nature, ourselves, as far as we can, to ascend thither in hope, to follow Him with our heart. Let us ascend to Him in love, and speed keeping pace with love, even by our very sins and passions. If every one of us would strive to get above them, and accustom himself to tread on them, he might make of even them a stepping-stone to mount to higher things. Such things lift us up if they are underneath us.

Sixth Lesson.

WE make our vices a ladder, if we tread them down. With the Author of goodness there ascended no spite; with the Son of the Virgin, no lust or sensuality. I say vices do not follow to heaven the Father of perfection, sin the Holy One of God, neither weakness nor disease the Divine Healer. If therefore we would enter into the kingdom of that Healer, we must first take heed to our sores. We must so order and guard in us the mutual relations of our soul and body, that the soul, the nobler part of man, may not be dragged down to hell by her grovelling companion, but may rather, being herself of a nature more glorious, bear with her to heaven at the last a sanctified body, by the help of Him Who liveth and reigneth for ever and ever. Amen.

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[1] That is, as regards the Office of the Season. Unless a Double of the First or Second Class fall on the Friday, the Vespers will be of the Octave Day of the Ascension.

[2] Another private letter, addressed to one Gaius, concerning whom nothing is known.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 25.)

AT that time: JESUS said unto His disciples: When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, Which proceedeth from the Father, He shall testify of Me. And so on.

Homily by St Austin, Bishop [of Hippo.] (92*nd Tract on John.*)

Upon the day of Pentecost the Holy Ghost came down upon a congregation of an hundred and twenty men, among whom were all the Apostles. These men, after they had been filled with the Spirit, began to speak with the tongues of all nations, and many of the bystanders, amazed at the marvel, when they saw in the discourse of Peter, how great and how Divine a witness was borne to the fact that the Christ, Whom they had murdered, and Whom they reckoned among the dead, had risen again and was alive, many of these bystanders were pricked in their heart (Acts ii. 37) and were converted. They received pardon from that noble Blood, Which they had so sacrilegiously and so brutally shed, seeing that that Blood had redeemed even Its Own out-pourers.

Eighth Lesson.

THE Blood of Christ "Which is shed for many for the remission of sins" (Math. xxvi. 28) was so effectually shed, that It could remit even the very sin that shed It. Toward this looked the Lord when He said: "They hated Me without a cause; but when the Comforter is come, Whom I will send unto you from the Father, He shall testify of Me." This was as though He had said: They have hated Me and slain Me while they see Me, but when they shall see Me no more, the Comforter shall bear such testimony of Me, as will compel them to believe in Me. "And ye also," saith He, "shall bear witness, because ye have been with Me from the beginning,"—the Holy Ghost shall bear witness, and ye also shall bear witness. "Because ye have been with Me from the beginning," ye are able to speak that ye do know, (John iii. 11,) which ye do not now, while as yet the fulness of the Spirit is not come upon you.

Eighth Responsory.

For if I go not away, &c., (*p.* 396.)

Ninth Lesson.

"HE shall testify of Me; and ye also shall bear witness" when "the love of God is shed abroad in" your "hearts by the Holy Ghost Which" shall be "given unto" you, (Rom. v. 5,) and maketh you not ashamed to lift up your testimony. This love had not been so shed abroad in Peter's heart when he was frightened by the questioning of the maid-servant, and could not bear witness to the truth, but brake his promise, and was driven by strong fear to deny Christ thrice. "There is no" such "fear in love; but perfect love casteth out fear." Before the Passion of the Lord, Peter's slavish fear was questioned by a bondwoman; but after the Resurrection of the Lord, his free love was asked by the very Prince of freedom, (John xxi. 15—17;) and therefore the first questioning shook him, but under the second he was at peace: at the first he denied Him Whom he had loved; at the second he loved Him Whom he had denied. But, even so, his love was weak and narrow, until the Holy Ghost had strengthened and widened it.

LAUDS.

Chapter, Antiphon at the Song of Zacharias, and Prayer from Sunday.

PRIME, TERCE, SEXT, NONE.

Chapters and Prayer as on Sunday.

VESPERS.

Chapter, Antiphon at the Song of the Blessed Virgin, and Prayer as on Sunday.

Saturday, Eve of Whitsun Day.

The Sabbath, which is the Eve of Pentecost.

If from this day to Trinity Sunday, both inclusive, a Greater Double, or a Feast of a Doctor of the Church occur, it is transferred till after Trinity Sunday. Doubles Minor and Semidoubles are merely commemorated, save Whitsunday and the next two days.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Catholic Epistle of the Blessed Apostle Jude[1] (1.)

JUDE, the servant of JESUS Christ, and brother of James, to them that are beloved in God the Father and preserved in JESUS Christ, and called. Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of your common salvation, it was needful for me to write unto you, and to exhort you that you should earnestly contend for the faith which was once delivered unto the Saints. For there are certain men crept in unawares, (who were before of old ordained to this condemnation,) ungodly men, turning the grace of our God into lasciviousness, and denying the only Sovereign and our Lord JESUS Christ.

Second Lesson.

I WILL therefore put you in remembrance, though ye once knew this, how that JESUS,[2] having saved the people out of the land of Egypt, afterward destroyed them that believed not: and the Angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to uncleanness and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also, these defile the flesh, despise dominion, and speak evil of dignities.

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[1] The cousin of the Lord. Oct. 28.

[2] The accepted Greek and the Sinaitic MS. read "the Lord." Abp. Kenrick says, "the Apostle ascribes to JESUS Christ the deliverance of the Israëlites, and the punishment of the unbelieving murmurers."

Third Lesson.

YET Michaël the Archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him the judgment of his blasphemy, but said: The Lord rebuke thee.[1] But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them, for they have gone the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you without fear, feeding themselves; clouds they are without water, carried about of winds; trees which wither, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise upon the Creed, addressed to Catechumens by St Austin, Bishop [of Hippo.] (*Bk.* iv. *ch.* I. *tom.* 9.)

YE are yet the unborn offspring of a great Mother. Our Holy Mother the Church hath by the most sacred sign of the Cross[2] received you into her womb, and from thence she is now just about to bring you forth, as she hath already brought forth your brethren, with thrills of spiritual joy. But until, through the washing of regeneration, she bringeth you forth into true light, she feedeth you in her womb with such food as becometh your condition, and in gladness matureth her children for the glad moment of her delivery. This Mother is not stricken by the doom of Eve, to bring forth children in sorrow, (Gen. iii. 16,) and they themselves oftenertimes weeping than laughing. Rather doth your spiritual Mother annul the sentence of your earthly; Eve, by disobedience, endowed her offspring with death; the Church, by obedience, giveth them newness of life. All the mystic prayers and ceremonies which have been and are still being performed over you by the ministry of the servants of God, exorcisms, prayers, spiritual songs, onbreathings, haircloth, prostrations, baring of the feet, the dread which ye feel, albeit so safe, —all these things, I say unto you, are the nourishment which ye are drawing from your Mother while yet ye are in her womb, that at the baptismal birth she may be able to present you strong and laughing babes unto Christ.

Fifth Lesson.

YE have also received the Creed, which is the shield of the travailing Mother against the venom of the dragon. In the Apocalypse of the Apostle John (xii. 4) it is written: "And the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born." That this dragon is the devil ye all know. Ye know likewise that by the woman is signified the Virgin Mary, who, herself a Virgin, bore our Virgin Head, and who is revealed unto us as a type of the Holy Church, in that, even as Mary, though she bore a Son, remained a Virgin, so the Church doth in all times give birth to all her members, and yet is ever presented a chaste virgin to Christ. (2 Cor. xi. 2.) I have undertaken, with the help of the Lord, to expound every clause of the Creed, that I may bring home to your understandings what each containeth. Your hearts are ready, for the enemy hath been shut out of your hearts.

Sixth Lesson.

YE have made profession of renouncing the enemy. At the moment of that profession it was not before men only, but in the presence of God and His Angels that ye said: "I do renounce him." Renounce him, not only in your words, but in your ways; not only with your voices, but with your lives; not only with your lips, but in your works. Know ye well that the wrestling which ye have undertaken is a strife with an enemy who is subtle, and old, and patient: now that ye have once renounced him, let him never again find in you his works; never again give him the right to bring you into bondage. O Christian! thou wilt be caught and exposed, if thou dost one thing and professest another; if thou art faithful in name, and makest it to be evident by thy works that thou hast broken the faith pledged by this promise; if some while thou goest into a church to pray, and anon to the shows to join in applauding obscene representations. What hast thou to do any more with the pomps of the devil, which thou hast renounced?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xiv. 15.)

AT that time: JESUS said unto His disciples: If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter. And so on.

Homily by St Austin, Bishop [of Hippo.] (*74th and 75th Tracts on John.*)

By these words of the Lord—"I will pray the Father, and He shall give you another Comforter"—He doth imply that Himself is a Comforter. The Greek word used, namely "Paraklétos," signifieth also an Advocate, and is used in that sense where it is written: "We have an Advocate —Parakléton—with the Father, JESUS Christ the Righteous." (1 John ii. 1.)

"Even the Spirit of truth, Whom the world cannot receive," "because," as we read elsewhere (Rom. viii. 7) "the carnal mind is enmity against

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[1] The Targum of Jonathan ben Uzziel mentions the presence of St Michaël at the death of Moses, and the Midrash Rabbah has a great quantity of tradition regarding that event, the presence of St Michaël at it, and the mutual hostility of him and Sammael, "the wickedest of the Satans," on the occasion, but the present translator has not succeeded in discovering the precise legend quoted by St Jude. Cf. Zech. iii. 2.

[2] Remember that this discourse is supposed to be addressed about midnight to the Catechumens who are to be baptized the ensuing afternoon. The last stage of initiation before actual baptism had taken place; they had heard the Creed for the first time. The allusions to ceremonies will be explained by reading the Offices of Baptism.

God; for it is not subject to the law of God, neither indeed can it be"—as we may say plainly: nothing can make unrighteousness righteous. By "the world," in this place, we must understand the lovers of the world, a love which cometh not of the Father. And therefore it is that this love of the world, which we strive to lessen and to destroy in ourselves, is contrary to "the love of God, which is shed abroad in our hearts by the Holy Ghost which is given unto us." (Rom. v. 5.)

Eighth Lesson.

"THE Spirit of truth; Whom the world cannot receive, because it seeth Him not, neither knoweth Him"—for to love the world is to lack those spiritual eyes, which are able to see Him Who is invisible, the Holy Ghost.

"But ye know Him," saith the Lord to His disciples, "for He shall dwell with you, and shall be in you." He will be in them to dwell in them, not dwell in them to be in them: for one must first be in a place before one dwell there. But lest the Apostles should think that the words, "He shall dwell with you," signified that He should visibly abide with them for a while, as do guests in the houses of men, the Lord saith in explanation: "He shall be in you."

Eighth Responsory.

For if I go not away, &c., (*p.* 396.)

Ninth Lesson.

THEREFORE is He seen That is invisible. If He were not in us we could have in us no knowledge of Him: but He is seen in us, as we see our conscience. We see the faces of other men, but we cannot see our own; but of consciences we see none save that within ourselves. But our conscience is never elsewhere but within us; whereas the Holy Ghost may be without us, as well as within us. He is given to be within us, and, unless He be within us, we can neither see nor know Him, either within or without us.

Then, after that He had promised the Holy Ghost, the Lord, lest they should deem that He was to give them that other Comforter instead of Himself, and that He Himself was to be no longer with them, said also: "I will not leave you orphans; I will come to you." Therefore, although the Son of God hath made us by adoption sons of His Own Father, and hath willed that the Same Who is His Father by nature should be our Father by grace, nevertheless, He showeth that Himself hath toward us a love as of a Father, where He saith: "I will not leave you orphans."

LAUDS.

Chapter, Antiphon at the Song of Zacharias, and Prayer from Sunday.

PRIME, TERCE, SEXT, NONE.

Chapters and Prayer as on Sunday.

At the beginning of the Martyrology is said,

The morrow is the Feast of Pentecost, upon the which day the Holy Ghost came down upon the disciples at Jerusalem in tongues of fire.

After None the Priest and his ministers put on purple vestments, and go to the Altar, where they begin the series of ceremonies peculiar to the day, but the tapers are not lit till the Liturgy is on the point of commencing. (1) *The Six Lessons from the Old Testament are read, and the corresponding Prayers and Tracts sung.* (2) *A procession is made to the Font.* (3) *The Font is blessed.* (4) *The Baptisms take place.* (5) *The Procession returns, beginning the Litany, which is continued while all kneel or lie prostrate before the Altar. At the words,* "We sinners, beseech Thee to hear us," *the Priest and his ministers rise and go to the Sacristy, where they put on red vestments. At the same time, and while the Litany is still going on, the Altar is vested in red, and the tapers are lighted. After the words,* "Graciously hear us, O Christ," *the* "Kyrie eleison" *is begun, and while it is in singing the Priest and ministers proceed to the Sanctuary and begin the Liturgy.*

Vespers are of the Feast.

Whitsun Day.

The Feast of Pentecost.[1]

Double of the First Class.

All as on ordinary Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm, Psalm CXVI., "O praise the LORD," &c., (*p.* 105.)

Hymn.[2]

COME, Holy Ghost, Creator, come,
From Thy bright heavenly throne!
Come, take possession of our souls,
And make them all Thine Own!

Thou Who art called the Paraclete,
Best Gift of God above,
The Living Spring, the Living Fire,
Sweet Unction, and True Love!

Thou Who art seven-fold in Thy grace,
Finger of God's right Hand,
His Promise, teaching little ones
To speak and understand!

O guide our minds with Thy blest light—
With love our hearts inflame—
And with Thy strength which ne'er decays
Confirm our mortal frame.

Far from us drive our hellish foe—
True peace unto us bring—
And through all perils guide us safe
Beneath Thy sacred wing.

Through Thee may we the Father know—
Through Thee the Eternal Son—
And Thee the Spirit of them Both—
Thrice-blessèd Three in One.

All glory to the Father be,
And to the Risen Son;
The same to Thee, O Paraclete,
While endless Ages run. Amen.

Verse. [3]They were all filled with the Holy Ghost. Alleluia.

Answer. And began to speak. Alleluia.

Antiphon at the Song of the Blessed Virgin. [4]I will not leave you orphans—Alleluia—I go away, and come again unto you—Alleluia—and your heart shall rejoice—Alleluia.

At Compline, Prime, Sext, and None, from this evening till the None of the next Saturday, both inclusive, the last verse of the Hymn is altered in honour of the Resurrection.

MATTINS.

Invitatory. Alleluia. [5]The Spirit of the Lord filleth the world: * O come, let us worship Him. Alleluia.

Hymn.[6]

ABOVE the starry spheres
To where He was before
Christ had gone up, soon from on high
The Father's Gift to pour;

And now had fully come,
On mystic circle borne
Of seven times seven revolving days,
The Pentecostal morn:

When, as the Apostles knelt
At the third hour in prayer,
A sudden rushing sound proclaimed
The God of glory near.

Forthwith a tongue of fire
Alights on every brow;
Each breast receives the Father's Light,
The Word's enkindling glow.

The Holy Ghost on all
Is mightily outpoured;
Who straight in divers tongues declare
The wonders of the Lord.

While strangers of all climes
Flock round from far and near,
And with amazement, each at once
Their native accents hear.

But, faithless still, the Jews
Deny the hand Divine;
And madly jeer the Saints of Christ,
As drunk with new-made wine.

Till Peter in the midst
Stood up, and spake aloud;
And their perfidious falsity
By Joel's witness showed.

Praise to the Father be!
Praise to the Son Who rose!
Praise to the Holy Paraclete!
While age on ages flows. Amen.

There is only one Nocturn, and that with three Psalms.

First Antiphon. [7]Suddenly there came a sound from heaven * as of a rushing mighty wind. Alleluia, Alleluia.

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[1] *I.e.*, "of the fiftieth day" after the offering of the sheaf at the Passover. Lev. xxiii. 15, 16; Deut. xvi. 9, 10. It is very often called the Feast of Weeks.

[2] Hymn generally ascribed to Charlemagne; but, according to Bishop Hefele, found in MSS. older than his time, and more probably the composition of Pope St Gregory the Great. It has been altered by some modern editor, presumably by Pope Urban VIII. The translation is extracted from the "Garden of the Soul."

[3] Acts ii. 4.

[4] John xiv. 18, 28; xvi. 22.

[5] Wisd. i. 7.

[6] Hymn of the Ambrosian School, perhaps by St Ambrose himself; translation by the Rev. E. Caswall.

[7] Acts, ii. 2.

Psalm XLVII.

Great is the Lord, &c., (*p.* 55.)

Second Antiphon. Strengthen, O God, that which Thou hast wrought for us, * because of Thy holy Temple at Jerusalem. Alleluia, Alleluia.

Psalm LXVII.

Let God arise, &c., (*p.* 65.)

Third Antiphon. Send forth Thy Spirit, and they shall be created; * and Thou shalt renew the face of the earth. Alleluia, Alleluia.

Psalm CIII.

Bless the Lord, O my soul, &c., (*p.* 91.)

Verse. The Spirit of the Lord filleth the world. Alleluia.
Answer. And That Which containeth all things hath knowledge of the voice. Alleluia.
Absolution. Graciously hear, &c.

First Blessing.

May the Gospel's, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xiv. 23.)

AT that time: Jesus said unto His disciples: If a man love Me, He will keep My word, and My Father will love him, and We will come unto him, and make Our abode with him. And so on.

Homily by Pope St Gregory [the Great.] (30*th on the Gospels.*)

Dearly beloved brethren, our best way will be to run briefly through the words which have been read from the Holy Gospel, and thereafter rest for a while quietly gazing upon the solemn subject of this great Festival. This is the day whereon "suddenly there came a sound from heaven," and the Holy Ghost descended upon the Apostles, and, for fleshly minds, gave them minds wherein the love of God was shed abroad; and, while without "there appeared unto them cloven tongues, like as of fire, and it sat upon each of them," within, their hearts were enkindled. While they received the visible presence of God in the form of fire, the flames of His love enwrapped them. The Holy Ghost Himself is love; whence it is that John (I. iv. 8) saith: "God is love." Whosoever therefore loveth God with all his soul, already hath obtained Him Whom he loveth; for no man is able to love God, if He have not gained Him Whom he loveth.

First Responsory.

[1] When the day of Pentecost was fully come, they were all with one accord in one place—Alleluia—and suddenly there came a sound from heaven—Alleluia—as of a mighty rushing wind, and it filled all the house—Alleluia, Alleluia.
Verse. [2] Where the disciples were assembled for fear of the Jews, there suddenly came upon them a sound from heaven—
Answer. As of a rushing mighty wind, and it filled all the house—Alleluia, Alleluia.

Second Blessing.

God's most mighty, &c.

Second Lesson.

BUT, behold, now, if I shall ask any one of you whether he loveth God, he will answer with all boldness and quietness of spirit: "I do love him." But at the very beginning of this day's Lesson from the Gospel, ye have heard what the Truth saith: "If a man love Me, he will keep My word." The test, then, of love, is whether it is showed by works. Hence the same John hath said in his Epistle (I. iv. 20, v. 3:) "If a man say, I love God, and keepeth not His commandments, He is a liar." Then do we indeed love God, and keep His commandments, if we deny ourselves the gratification of our appetites. Whosoever still wandereth after unlawful desires, such an one plainly loveth not God, for he saith, Nay, to that which God willeth.

Second Responsory.

[3] They were all filled with the Holy Ghost, and began to speak, as the Holy Ghost gave them utterance, and the multitude came together, saying: Alleluia.
Verse. The Apostle spake in divers tongues the wonderful works of God.
Answer. And the multitude came together, saying: Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. And the multitude came together, saying: Alleluia.

Third Blessing.

May He That is the Angels' King, &c.

Third Lesson.

"AND My Father will love him, and We will come unto him, and make Our abode with him." O my dearly beloved brethren, think what a dignity is that, to have God abiding as a guest in our heart! Surely if some rich man or some powerful friend were to come into our house, we would hasten to have our whole house cleaned, lest, perchance, when he came in, he should see aught to displease his eye. So let him that would make his mind an abode for God, cleanse it from all the filth of works of iniquity. Lo, again, what saith the Truth? "We will come unto him, and make Our abode with him." There are some hearts whereunto God cometh, but maketh not His abode therein; with a certain pricking they feel His Presence, but in time of temptation they forget that which hath pricked them: and so they turn again to work unrighteousness, even as though they had never repented.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. When the day of Pentecost was fully come * they were all with one accord in one place. Alleluia.
Second Antiphon. The Spirit of the Lord * filleth the world. Alleluia.
Third Antiphon. They were all

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[1] Acts ii. 1, 2.

[2] John xx. 19.

[3] Acts ii. 4, 6, 11.

filled with the Holy Ghost, and began to speak. Alleluia, Alleluia.

Fourth Antiphon. [1] O ye wells, * and all that move in the waters, ascribe ye praise to God. Alleluia.

Fifth Antiphon. The Apostles spake in divers tongues * the wonderful works of God. Alleluia, Alleluia, Alleluia.

Chapter. (Acts. ii. 1.)

WHEN the day of Pentecost was fully come, the disciples were all with one accord in one place; and suddenly there came a sound from heaven, as of a rushing mighty wind; and it filled all the house where they were sitting.

Hymn.[2]

ROUND roll the weeks our hearts to greet,
With blissful joy returning;
For lo! the Holy Paraclete
On twelve[3] bright brows sits burning:
With quivering flame He lights on each,
In fashion like a tongue, to teach
That eloquent they are of speech,
Their hearts with true love yearning.

While with all tongues they speak to all,
The nations deem them maddened;
And drunk with wine the Prophets call,
Whom God's good Spirit gladdened;
A marvel this—in mystery done—
The holy Paschal-tide[4] outrun,
By numbers told whose reckoning won
Remission for the saddened.[5]

O God most holy, Thee we pray
With reverent brow low bending,
Grant us the Spirit's gifts to-day,—
The gifts from heaven descending;
And since Thy grace hath deigned to bide
Within our breasts once sanctified,
Deign, Lord, to cast our sins aside,
Henceforth calm seasons sending.

To God the Father, laud and praise,
Praise to the Son be given;
Praise to the Spirit of all grace,
The Fount of graces seven—
As was of old, all worlds before,
Is now, and shall be evermore,
When time and change are spent and o'er,—
All praise in earth and heaven. Amen.

Verse. [6] They were all filled with the Holy Ghost—Alleluia.

Answer. And began to speak—Alleluia.

Antiphon at the Song of Zacharias. [7] Receive ye the Holy Ghost: whose soever sins ye remit, they are remitted unto them. Alleluia.

Prayer throughout the day.

O GOD, Who on this day didst teach the hearts of Thy faithful people, by the sending to them the light of Thine Holy Spirit, grant us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. When the day, &c., (*First Antiphon at Lauds.*)

The Psalms are the LIIIrd, and two first parts of CXVIIIth, and the Creed of St Athanasius is omitted.

In the Short Responsory is said—

Verse. Thou That sittest at the right hand of the Father.

Chapter at the end from None.

TERCE.

Hymn, "Come, Holy Ghost, Creator, come, &c.," *as at First Vespers, instead of,* "Come, Holy Ghost, Who ever one, &c."

Antiphon. The Spirit of the Lord, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Spirit of the Lord filleth the world. Alleluia, Alleluia.

Answer. The Spirit of the Lord filleth the world. Alleluia, Alleluia.

Verse. And That Which containeth all things hath knowledge of the voice.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Spirit of the Lord filleth the world. Alleluia, Alleluia.

Verse. The Comforter, Which is the Holy Ghost—Alleluia.

Answer. He shall teach you all things—Alleluia.

SEXT.

Antiphon. They were all filled, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts ii. 6.)

NOW when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language.

Short Responsory.

The Comforter, Which is the Holy Ghost—Alleluia, Alleluia.

Answer. The Comforter, Which is the Holy Ghost—Alleluia, Alleluia.

Verse. He shall teach you all things.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Comforter, Which is the Holy Ghost—Alleluia, Alleluia.

Verse. They were all filled with the Holy Ghost—Alleluia.

Answer. And began to speak—Alleluia.

NONE.

Antiphon. The Apostles spake, &c., (*Fifth Antiphon at Lauds.*)

Chapter. (Acts ii. 11.)

JEWS also, and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God.

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[1] Dan. iii. 77, 79. An allusion to the Baptisms on the Eve.

[2] Hymn generally ascribed to St Hilary of Poictiers (died A.D. 369); translation by the Rev. W. J. Blew.

[3] Paraclitus illapsus est Apostolis. The apparently pointed omission of any mention of the Blessed Virgin, the brethren of the Lord, and others who were present, (Acts i. 14, 15; ii. 1,) is to be ascribed, not to the original poet, but to some modern recensor. The original text, (as preserved in the Monastic Breviary,) reads: "Paraclitus effulsit in discipulos."

[4] Paschæ peracto tempore. By this must be here understood, not what we call Paschaltide, but the days of the "numbering of the Omer," by which the Feast of Pentecost (or Weeks) is reckoned from that of the Passover. (Lev. xxiii. 15, 16; Deut. xvi. 9, 10.)

[5] Lege fit remissio. The allusion is very obscure, but is perhaps to the fact that the year of Jubilee was attained by the same calculation, viz., 7×7+1, as the day of Pentecost.

[6] Acts ii. 4.

[7] John xx. 22, 23.

Short Responsory.

They were all filled with the Holy Ghost—Alleluia, Alleluia.

Answer. They were all filled with the Holy Ghost—Alleluia, Alleluia.

Verse. And began to speak.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They were all filled with the Holy Ghost—Alleluia, Alleluia.

Verse. The Apostle spake in divers tongues—Alleluia.

Answer. The wonderful works of God—Alleluia.

SECOND VESPERS.

Antiphons and Chapter from Lauds.
Hymn from First Vespers.

Verse. The Apostles spake in divers tongues—Alleluia.

Answer. The wonderful works of God—Alleluia.

Antiphon at the Song of the Blessed Virgin. This day the day of Pentecost is fully come—Alleluia. This day the Holy Ghost appeared in fire unto the disciples, and gave unto them gifts of grace: He sent them into all the world, to preach and to testify: he that believeth, and is baptized, shall be saved. Alleluia.

Whitsun Monday.

Second Day within the Octave of Pentecost.

Double of the First Class.

All precisely the same as on Whitsun Day, except the following:

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (iii. 16.)

AT that time: JESUS said unto Nicodemus: God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. And so on.

Homily by St Austin, Bishop [of Hippo.] (*12th Tract on John.*)

The Physician cometh that, as far as in him lieth, he may heal the sick man. He is his own destroyer who will not keep the commandments of the Physician. Into the world came the Saviour. Why is He called the Saviour of the world but because He came "into the world not to condemn the world, but that the world through Him might be saved"? If thou willest not be saved through Him, thou wilt be condemned of thyself. And why say I that thou wilt be condemned? Because it is written: "He that believeth in Him is not condemned." What then canst thou hope that He will say of "him that believeth not," but that He will be condemned? And indeed He doth say farther: "He that believeth not is condemned already." He is condemned already, though the condemnation be not yet openly pronounced.

First Responsory.

[1] Henceforth I call you not servants, but I have called you My friends: because ye have known all things, whatsoever I have done among you. Alleluia. Receive ye the Holy Ghost, Who is your Comforter within you: the Same is He Whom the Father will send unto you. Alleluia.

Verse. Ye are My friends, if ye do whatsoever I command you.

Answer. Receive ye the Holy Ghost Who is your Comforter within you: the Same is He Whom the Father will send unto you. Alleluia.

Second Lesson.

HE is condemned already, for "the Lord knoweth them that are His." (2 Tim. ii. 19.) He knoweth them for whom is laid up the crown, and likewise them that are reserved unto the fire. His eye seeth in the field of the world the distinction of the wheat and of the straw, of the grain and of the tares. "He that believeth not is condemned already." And why? "Because he hath not believed in the Name of the Only-begotten Son of God. And this is the condemnation; that light is come into the world, and men loved darkness rather than light, because their deeds were evil." "Because their deeds were evil;" but, my brethren, is there one man of whom God findeth that his works are good? No, not one. God findeth all works to be [in themselves] bad. How then do we hear that some there be who do truth, and come to the light? For these words come anon: "But he that doeth truth, cometh to the light."

Second Responsory.

The Holy Ghost, Which proceedeth from the Throne, entered unseen into the hearts of the Apostles, with a new token of sanctification, even that all manner of tongues should spring to their lips. Alleluia.

Verse. The fire of God fell, not to burn them, but to enlighten them, and gave them gifts of grace.

Answer. That all manner of tongues should spring to their lips. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That all manner of tongues should spring to their lips. Alleluia.

Third Lesson.

BUT the Lord saith [of such as these, who are condemned already, because they believe not in Him]: "They loved darkness rather than light." And here He maketh the great point [of difference between such, and them that do the truth.] There are many who have loved their sins: there are many who have confessed their sins; and he that confesseth and denounceth his sin, is working already with God. God denounceth thy sins, and if thou denounce them likewise, then dost thou join thyself with God in His act. The man and the sinner are two different things. God made the man, and the man made the sinner. Put away thy work, and God will save His. Thou art behoven to hate in thyself thine own work, and to love God's work. When thine own works begin to displease thee, then is it that thou beginnest to do well, because thou denouncest thine own evil works. The first thing to do, if thou wouldest do good works, is to acknowledge thine evil ones.

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[1] Cf. John xv. 15, 14, 26; xx. 22.

LAUDS.

Antiphon at the Song of Zacharias. God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life. Alleluia.

Prayer throughout the day.

O GOD, Who didst give Thine Holy Spirit unto Thine Apostles, grant unto Thy people the effectual fruit of their godly supplications, and as Thou hast given them faith, give them also peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, One God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] If a Man love Me, he will keep My word: and My Father will love him, and We will come unto him, and make Our abode with him. Alleluia.

Whitsun Tuesday.

Third Day within the Octave of Pentecost.

Double of the First Class.

All precisely as on Whitsun Day, except the following:

MATTINS.

Verse. The Comforter, Who is the Holy Ghost—Alleluia.
Answer. He shall teach you all things—Alleluia.

Absolution. May His loving-kindness, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 1.)

AT that time: JESUS said unto the Pharisees: Amen, amen, I say unto you, he that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber: but he that entereth in by the door is the shepherd of the sheep. And so on.

Homily by St Austin, Bishop [of Hippo.] (*45th Tract on John.*)

In the words of the Gospel which are this day read, the Lord hath spoken unto us in similitudes, touching His flock, and the Door whereby entry is made into their fold. The Pagans therefore may say, "We live good lives," but if they enter not in by the Door, what doth that profit them whereof they make their boast? A good life is profitable to a man if it lead unto life everlasting, but if he is not to have life everlasting, what shall his good life profit him? Neither indeed can it be truly said that they live good lives, who are either so blinded as not to know, or so puffed up as to despise, the end of a good life. And no man can have a true and certain hope of life everlasting, unless he know the true Life, Which is Christ, and enter in by that Door into the sheepfold.

First Responsory.

There appeared unto the Apostles cloven tongues, like as of fire—Alleluia.
Answer. And the Holy Ghost sat upon each of them—Alleluia, Alleluia.
Verse. And they began to speak with other tongues, as the Holy Ghost gave them utterance.
Answer. And the Holy Ghost sat upon each of them. Alleluia, Alleluia.

Second Lesson.

THERE are many such, who try to persuade men to live good lives but not to be Christians. These are they who would fain "climb up some other way," "for to kill and to destroy," and are not as the Good Shepherd, Who is come to keep and to save. There have been philosophers who have treated many subtle questions of right and wrong, who have been the authors of many distinctions and definitions, who have completed many exceedingly clever arguments, who have filled many books, and have proclaimed their own wisdom with braying trumpets. These dared to say to men: "Follow us; embrace our school of thought, and you will find therein the secret of an happy life." But these were not of them who enter in by the Door; they came not but for to steal, and to kill, and to destroy.

Second Responsory.

The Apostles spake in divers tongues the wonderful works of God; as the Holy Ghost gave them utterance—Alleluia.
Verse. They were all filled with the Holy Ghost, and began to speak—
Answer. As the Holy Ghost gave them utterance. Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. As the Holy Ghost gave them utterance. Alleluia.

Third Lesson.

TOUCHING these, what shall I say? Behold, the Pharisees themselves read of Christ, and therefore talked of Christ; they looked for His coming, and when He came, they knew Him not. They boasted that they themselves were among the Seers, that is, of the wise ones, and they denied Christ, and entered not in by the Door. Therefore they, if they led away any, led them away only to kill and to destroy, not to free them. So much for them.

Now let us see if all they who boast the name of Christian enter in by the Door.

Some there are, and their number cannot be reckoned, who not only boast that they themselves are among the Seers, but would fain appear as though their hearts were enlightened by Christ—but they are heretics.

LAUDS.

Antiphon at the Song of Zacharias. [2] I am the Door, saith the Lord; by Me if any man enter in, he shall be saved, and shall find pasture. Alleluia.

Prayer throughout the day.

O LORD, we beseech Thee, that Thy Holy Spirit may dwell in us in much power, mercifully cleansing our hearts, and shielding us from all things hurtful. Through our Lord

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[1] John xiv. 23.

[2] John x. 9.

JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] Peace I leave with you; My peace I give unto you: not as the world giveth, give I unto you. Alleluia.

Ember Wednesday.

Fourth Day of Quarter-Tense.

Semidouble.

All precisely the same as on Whitsun Day, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. They were all filled with the Holy Ghost—Alleluia.

Answer. And began to speak—Alleluia.

Absolution. May the Almighty, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 44.)

AT that time: JESUS said unto the multitudes of the Jews: No man can come to Me, except the Father, Which hath sent me, draw him. And so on.

Homily by St Austin, Bishop [of Hippo.] (26*th Tract on John.*)

Think not that thou art drawn against thy will: the soul is drawn, not willingly only, but lovingly. Neither must we be afraid lest men who are great weighers of words, and very far from understanding the things of God, should catch us up upon this Gospel doctrine of the Holy Scriptures, and should say to us: How can my faith be willing if I am drawn? I answer: Thou art not drawn as touching thy will, but by pleasure. And, now, what is being drawn by pleasure? "Delight thyself in the LORD, and He shall give thee the desires of thine heart." (Ps. xxxvi. 4.) There is pleasure in that heart to which the Bread That came down from heaven is sweet. The poet is allowed to say—

> "His special pleasure draweth each,"

but pleasure, which so draweth, is not a necessity, not a bond, but a delight; how much more strongly, may we say, that men are drawn to Christ, who delight in truth, who delight in blessedness, who delight in righteousness, who delight in life everlasting, since truth, and blessedness, and righteousness, and everlasting life are all to be found in Christ? Or have the bodily senses pleasure, and the spiritual senses none? If the spiritual senses have no pleasures, wherefore is it written: "And the children of men shall put their trust under the shadow of Thy wings. They shall be abundantly satisfied with the fatness of Thy house, and Thou shalt make them drink of the river of Thy pleasures. For with Thee is the fountain of life, and in Thy light shall we see light." (Ps. xxxv. 8.)

First Responsory.

The Lord taught them good judgment and knowledge—Alleluia. He established in them the grace of His Spirit, and filled their hearts with understanding. Alleluia.

Verse. For with a sudden sound the Holy Ghost came upon them,—

Answer. And filled their hearts with understanding. Alleluia.

Second Lesson.

GIVE me a lover, and he will catch my meaning; give me a longer, give me an hungerer, give me a wanderer in this desert, athirst and gasping for the fountains of the eternal Fatherland; give me such an one, and he will catch my meaning. If I talk to some cold creature, he will not. Such cold creatures were they of whom it is written: "The Jews then murmured at Him because He said, I am the Bread Which came down from heaven. And they said: Is not this JESUS the son of Joseph, whose father and Mother we know? How is it then that He saith, I came down from heaven? JESUS therefore answered and said unto them: Murmur not among yourselves. No man can come to Me, except the Father, Which hath sent Me, draw him." (41-44.) But wherefore speaketh Christ of them whom the Father draweth, since He Himself draweth? Why was it His will to say: "No man can come to Me except the Father draw him"? If we are to be drawn, let us be drawn by Him to Whom one that loved much said: "Draw me, we will run after the savour of Thy good ointments." (Cant. i. 4.) But let us consider, my brethren, what He meant, and understand it as well as we can. The Father draweth to the Son them who believe in the Son, because they are persuaded that He hath God to His Father. God the Father begetteth to Himself a co-equal Son; and whosoever is persuaded, and realiseth unto himself by faith, and thinketh, that He in Whom he believeth is equal to the Father, him the Father is drawing unto the Son.

Second Responsory.

[2] Go ye unto all the world and preach the Gospel—Alleluia. He that believeth, and is baptized, shall be saved. Alleluia, Alleluia, Alleluia.

Verse. In My Name shall they cast out devils; they shall speak with new tongues; they shall take up serpents.

Answer. He that believeth, and is baptized, shall be saved. Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He that believeth, and is baptized, shall be saved. Alleluia, Alleluia, Alleluia.

Third Lesson.

ARIUS, who believed that the Son was made, was not one of them whom the Father draweth; since whosoever believeth not that the Father is a Father by the begetting of a co-equal Son, such an one knoweth not the Father. What sayest thou, O Arius? What sayest thou, O thou heretic? What is thy profession? What is Christ? "He is not," saith

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[1] John xiv. 27.

[2] Mark xvi. 15, 16, 17.

Arius, "Himself Very God." Then, O Arius, the Father hath not drawn thee; thou hast not understood His dignity as a Father, to Whom thou deniest His Son. Thou dost deny the existence of the Son of God, the Father draweth thee not, and thou art not drawn to the Son, since the Son of whom thou speakest is another son, [existing only in thine imagination,] and not the really existent Son. Photinus said: "Christ is a mere man, and not God at all." He who uttered those words was not one of them whom the Father draweth. But whom hath the Father drawn? The Father drew him who said: "Thou art the Christ, the Son of the living God." (Matth. xvi. 16, 17.) Show a sheep a green bough, and thou drawest him. Let a boy see some nuts, and he is drawn by them. As they run, they are drawn, drawn by taste, drawn without bodily hurt, drawn by a line bound to their heart. If, then, among earthly things, such as be sweet and pleasant draw such as love them, as soon as they see them, so that it is truth to say,

> "His special pleasure draweth each,"

doth not that Christ, Whom the Father hath revealed, draw? What stronger object of love can a soul have than the Truth?

LAUDS.

Antiphon at the Song of Zacharias. [1] I am the Living Bread * Which came down from heaven, saith the Lord. Alleluia, Alleluia.

Prayer throughout the day.

O LORD, we beseech Thee that the Comforter, Which proceedeth from Thee, may enlighten our minds, and lead us into all truth, even as Thy Son hath promised unto us. Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] I am the Living Bread Which came down from heaven: * if any man eat of this Bread, he shall live for ever; and the Bread that I will give is My Flesh, Which I will give for the life of the world. Alleluia.

Thursday.

Fifth Day within the Octave of Pentecost.

Semidouble.

All precisely the same as on Whitsun Day, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ix. 1.)

AT that time: JESUS called His twelve disciples together, and gave them power and authority over all devils, and to cure diseases. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vi. *on Luke* ix.)

We learn from the commandments of the Gospel what manner of men they ought to be who preach the glad tidings of the kingdom of God. "Take nothing for your journey; neither staves nor scrip, neither bread, neither money." Thus let the Apostle, destitute of earthly help, and panoplied in faith, deem himself able to do all the more, as he needeth all the less. Such as please may also put upon these words a spiritual interpretation; in that a man may be said to lay aside the encumbrances of the body, not only by abdicating power, and casting away riches, but also by denying the very body itself its pleasures. The first general commandment given to the Apostles touching their manners was to be bringers of peace, (Matth. x. 13,) and to be no gadders about, but keepers of the laws of guests. To wander from house to house, and to abuse the rights of hospitality, are things alien to a preacher of the kingdom of heaven.

First Responsory.

The fire of God fell, not to burn them, but to enlighten them; not to devour them, but to illuminate them: and found the hearts of the disciples clean vessels. And He gave them gifts of His grace. Alleluia, Alleluia.

Verse. He found them one in love, and the out-poured grace of the Godhead shone through them.

Answer. And He gave them gifts of His grace. Alleluia, Alleluia.

Second Lesson.

BUT as the kindness of hospitality is to be met with courtesy, so also is it said: "Whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet, for a testimony against them." Hereby is it taught that hospitality doth meet with a good reward, since not only do we bring peace to such as receive us, but also, if they be shadowed by some earthly vanities, these defects are taken away, where enter the feet of them that bear the glad tidings of Apostolic preachment. It is well written in Matthew (x. 11.)—"Into whatsoever city or town ye shall enter, inquire who in it is worthy; and there abide till ye go thence"—thus avoiding any possible need of going from house to house. But no such selection is commanded to him that giveth hospitality, lest his hospitality itself should be lessened, while he picketh his guests.

Second Responsory.

The Holy Ghost filled all the house where the Apostles were; and there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak in divers tongues as the Holy Spirit gave them utterance. Alleluia, Alleluia, Alleluia.

Verse. When the disciples were all with one accord in one place, for fear of the Jews, suddenly there came a sound from heaven upon them.

Answer. And they were all filled with the Holy Ghost, and began to speak in divers tongues as the Holy Spirit gave them utterance. Alleluia, Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] John vi. 51.

Answer. And they were all filled with the Holy Ghost, and began to speak in divers tongues, as the Holy Spirit gave them utterance. Alleluia, Alleluia, Alleluia.

Third Lesson.

THIS passage, taken according to the plain meaning, is a sacred commandment touching the religious duty of hospitality, but its heavenly words likewise hint at a mystery. When the house is chosen, it is asked if the master thereof be worthy. Let us see if this be not perchance a figure of the Church, and her Master, Christ. What worthier house can the Apostolic preacher enter, than the Holy Church? Or what host is more to be preferred before all others, than Christ, Whose use it is to wash the feet of His guests? yea, Who suffereth not that any whom He receiveth into His house should dwell there with foul feet, but, defiled as they are by their former wanderings, doth vouchsafe to change them into new and clean livers. He Alone is He, from Whose house no man ought ever to go forth, nor change His roof for any other shelter, for unto Him it is well said: "Lord, to whom shall we go? Thou hast the words of eternal life, and we believe." (John vi. 68, 69.)

LAUDS.

Antiphon at the Song of Zacharias. JESUS called His twelve disciples together, * and gave them power and authority over all devils, and to cure diseases: and He sent them to preach the kingdom of God, and to heal the sick. Alleluia.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] The Comforter, Which proceedeth from the Father *—Alleluia—He shall glorify Me—Alleluia.

Ember Friday.

Sixth Day of Quarter-Tense.

Semidouble.

All precisely the same as on Whitsun Day, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. The Comforter, Which is the Holy Ghost—Alleluia.

Answer. He shall teach you all things—Alleluia.

Absolution. May the loving-kindness, &c.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (v. 17.)

AT that time: It came to pass on a certain day, as JESUS sat and taught, that there were Pharisees, and Doctors of the law sitting by, which were come out of every town in Galilee, and Judæa and Jerusalem: and the power of the Lord was present to heal them. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *on Luke* v.)

["And, behold, men brought in a bed a man which was taken with a palsy."] The healing of this paralytic was not idle, nor its fruits limited to himself. The Lord healed him, or ever he could ask, not because of the entreaties of others, but for example's sake. He gave a pattern to be followed, and sought not the intercession of prayer. In the presence of the Pharisees and doctors of the law, which were come out of every town of Galilee, and Judæa, and Jerusalem, many sick folk were healed, but among them is specially described the healing of this paralytic. First of all, as we have before said, every sick man ought to engage his friends to offer up prayers for his recovery, that so the tottering framework of this our life, and the distorted feet of our works, may be righted by the healing power of the word from heaven.

First Responsory.

[2] Ye have not chosen Me, but I have chosen you, and ordained you; that ye should go and bring forth fruit, and that your fruit should remain. Alleluia, Alleluia.

Verse. As My Father hath sent Me, even so send I you.

Answer. That ye should go and bring forth fruit, and that your fruit should remain. Alleluia, Alleluia.

Second Lesson.

THERE ought therefore to be advisers, who should rouse up the minds of the sick to higher things, since when the body becometh languid with sickness, the mind is apt to follow its example. With the help of such friends he can be brought and laid on the ground before the Feet of JESUS, and seem worthy of a glance from the Lord; for the Lord looketh upon such as lie lowly before Him,—"for He hath regarded the lowliness of His handmaiden" (Luke ii. 48.)

"And when He saw their faith, He said unto him: Man, thy sins are forgiven thee." Great is the Lord, Who, for the sake of some, forgiveth the sins of others: Who trieth some, and pardoneth the wanderings of others. Why should thine equal, O man, avail not with thee, if a slave have won power to intercede, and right to obtain, with God?

Second Responsory.

The Spirit of the Lord filleth the world, and That Which containeth all things hath knowledge of the voice. Alleluia, Alleluia.

Verse. [3] For [Wisdom] is the worker of all things, having all power, overseeing all things.

Answer. And That Which containeth all things hath knowledge of the voice. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And That Which containeth all things hath knowledge of the voice. Alleluia, Alleluia.

Third Lesson.

O THOU that judgest, learn to forgive; thou that art sick, to pray. If thou doubt of the pardon of thy sins, because of their grievousness, get thee to the Church, that she may pray for thee, and that the Lord, accepting her countenance, may grant to her petitions what He refuses to thine. And although we are bound to accept this history as one of fact, and to believe that the body of the paralytic was healed; yet remember thou also his inward cure, unto whom his sins were forgiven. The Jews said: "Who can forgive sins but God alone?" And in these words they confessed the Godhead of Him Who forgave the sins of the paralytic, and themselves condemned their own unbelief in Him Whose work they acknowledged, but Whose Person they denied.

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[1] John xv. 26; xvi. 14.

[2] John xv. 16; xx. 21.

[3] Wisd. vii. 21, 23.

LAUDS.

Antiphon at the Song of Zacharias. JESUS said: But that ye may know that the Son of man hath power upon earth to forgive sins *—He said unto the sick of the palsy—I say unto thee: Arise; take up thy couch, and go into thine house. Alleluia.

Prayer throughout the day.

O MOST Merciful God, we beseech Thee to grant unto Thy Church that, forasmuch as she is gathered together in the Holy Ghost, no assaults of her enemies may be able to trouble her. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] But the Comforter, Which is the Holy Ghost, * Whom the Father will send in My Name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. Alleluia.

Ember Saturday.

The Sabbath of Quarter-Tense.

Semidouble.

All precisely the same as on Whitsun Day, except that the Antiphons are not doubled, and what else is given here.

MATTINS.

Verse. They were all filled with the Holy Ghost—Alleluia.

Answer. And began to speak—Alleluia.

Absolution. May the Almighty, &c.

Lessons from Luke iv. 38, *with the Homily of St Ambrose, p.* 293.

First Responsory.

They were all filled, &c., (*Second Responsory on Whitsun Day, omitting the last Verse and Answer.*

Second Responsory.

Henceforth I call you not, &c., (*First Responsory on Monday,*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Receive ye the Holy Ghost, Which is your Comforter within you: the Same is He Whom the Father will send unto you. Alleluia.

LAUDS.

Antiphon at the Song of Zacharias. [2] The love of God is shed abroad in our hearts * by His Spirit, Which dwelleth in us. Alleluia.

Prayer at Lauds, Terce, Sext, and None.

WE beseech Thee, O Lord, mercifully to pour into our hearts Thy Holy Spirit, by Whose Wisdom we have been created, and by Whose Providence all our ways are ordered. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

At the beginning of the Martyrology, is said,

The morrow is the Feast of the Most Holy and undivided Trinity.

After None is celebrated the Liturgy, and with this celebration ends Paschaltime.

Vespers are of the following Feast.

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[1] John xiv. 26.

[2] Rom. v. 5.

Trinity Sunday.

The First Lord's Day after Pentecost.

Feast of the Most Holy Trinity.[1]

Double of the First Class.

All as on ordinary Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Psalm CXVI.

O praise the LORD, &c., (*p.* 105.)

Hymn as on ordinary Saturday evenings, (*p.* 115.)

Verse. Bless we the Father, and the Son, and the Holy Ghost.
Answer. Let us praise Him and exalt Him above all for ever.

Antiphon at the Song of the Blessed Virgin. Thanks be unto Thee, O God—Thanks be unto Thee, O True and One Trinity, Holy and Supreme Deity, Holy and One Unity.

A Commemoration is made of the First Sunday after Pentecost.

Antiphon. [2] Speak, LORD; for Thy servant heareth.
Verse. Let the evening prayer ascend unto Thee, O Lord.
Answer. And let there descend upon us Thy mercy.

Prayer from the Commemoration at Lauds.

MATTINS.

Invitatory. The True God is Unity in Trinity, and Trinity in Unity. * O come, let us worship Him.

Hymn.[3]

O THOU Eternal Source of love!
Ruler of Nature's scheme!
In Substance One, in Persons Three!
Omniscient and Supreme!

O be Thou near us when we wake;
And at the break of day,
With Thy blest touch arouse the soul,
Her meed of praise to pay.

To God the Father glory be,
And Sole, Eternal Son;
And glory, Holy Ghost, to Thee,
While endless ages run. Amen.

FIRST NOCTURN.

First Antiphon. Be present, O One Almighty God, Father, Son, and Holy Ghost.

Psalm VIII.

O LORD, our Ruler, &c., (*p.* 4.)

Second Antiphon. We acknowledge that Thou art One in Being, and Three in Persons.

Psalm XVIII.

The heavens declare, &c., (*p.* 10.)

Third Antiphon. We testify that Thy Being, Thy Life, and Thine Understanding are One and eternally unchangeable.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.* 26.)

Verse. Bless we the Father, and the Son, and the Holy Ghost.
Answer. Let us praise and exalt Him above all for ever.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (vi. 1.)

IN the year that King Uzziah died, I saw the Lord sitting upon a throne, high and lifted up, and His train filled the temple. Above it stood the [4] Seraphim; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said: Holy, Holy, Holy, is the LORD God of hosts; the whole earth is full of His glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke.

First Responsory.

I saw the Lord sitting upon a throne, high and lifted up, and the whole earth was full of His glory, and His train filled the temple.
Verse. Above it stood the Seraphim: each one had six wings.
Answer. And His train filled the temple.

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[1] This Festival in honour of the Church's Doctrine concerning God can never be transferred, and is therefore printed in the original just as given here.

[2] 1 Kings (Sam.) iii. 9.

[3] The original is taken, with alterations, from two Ambrosian hymns; translation by the Rev. E. Caswall.

[4] Or "burning ones."

Second Lesson.

THEN said I: Woe is me, for I am silent, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, and mine eyes have seen the King, the LORD of hosts. Then flew one of the Seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar. And he laid it upon my mouth, and said: Lo, this hath touched thy lips, and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord saying: Whom shall I send? and who will go for us? Then said I: Here am I; send me.

Second Responsory.

[1] Blessed be the LORD God of hosts, Who only doeth wondrous things. And blessed be His glorious Name for ever.

Verse. And let the whole earth be filled with His glory. Amen. Amen.

Answer. And blessed be His glorious Name for ever.

Third Lesson.

AND He said: Go, and tell this people: Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people dull, and make their ears heavy, and shut their eyes; lest haply they see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them. Then said I: Lord, how long? And He answered: Until the cities be wasted without inhabitant, and the houses without man, and the land be utterly desolate: and the LORD shall remove man far away, and that which is left in the midst of the land shall increase.

Third Responsory.

[2] Let God, even our own God, bless us; let God bless us. And let all the ends of the earth fear Him.

Verse. God be merciful unto us, and bless us.

Answer. And let all the ends of the earth fear Him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And let all the ends of the earth fear Him.

SECOND NOCTURN.

First Antiphon. Upon Thee do we call, Thee do we praise, Thee do we worship, O Blessed Trinity!

Psalm XLVI.

O clap your hands, &c., (*p.* 55.)

Second Antiphon. Thou art our Hope, Thou art our Salvation, Thou art our glory, O Blessed Trinity!

Psalm XLVII.

Great is the LORD, &c., (*p.* 55.)

Third Antiphon. Be Thou our Deliverer, our Saviour, our Life-giver, O Blessed Trinity!

Psalm LXXI.

Give the King, &c., (*p.* 72.)

Verse. [3] Blessed art Thou, O Lord, in the firmament of heaven.

Answer. And above all to be praised and glorified for ever.

Fourth Lesson.

The Lesson is taken from the Book on the Faith, addressed to Peter by St Fulgentius, Bishop [of Ruspa.] (*Found in the Works of Augustine, tom.* 3.)

THE Faith which the holy Patriarchs and Prophets received from God before His Son was made Flesh, the Faith which the holy Apostles heard from the Lord Himself when Present in the Flesh, the Faith which the same Apostles learnt by the teaching of the Holy Ghost not only to preach by word of mouth, but also to leave behind them in their writings for the healthful instruction of all that should come after, that Faith teacheth that the Trinity, that is to say, the Father, the Son, and the Holy Ghost, is but ONE GOD. But we could not truly call the Father, the Son, and the Holy Ghost a Trinity, if One and the Selfsame Person were named Father, Son, and Holy Ghost.

Fourth Responsory.

[4] Who is so great a God as our God? Thou art the God that doest wonders.

Verse. Thou hast declared Thy strength among the people; Thou hast with Thine arm redeemed Thy people.

Answer. Thou art the God that doest wonders.

Fifth Lesson.

FOR if as the Being of the Father, the Son, and the Holy Ghost is One Being, so were there but One Person, then were it untrue to say that God is a Trinity. On the other hand, if, as the Persons of the Father, the Son, and the Holy Ghost are distinguished One from Another by that which is proper to Each, so were They diverse by difference of nature, then were it untrue to say that God is ONE. But since concerning the nature of the One True God, Who is a Trinity, it is the Truth to say that God is ONE, and the Truth to say that God is a Trinity, therefore the True God is a Trinity in Persons, and an Unity in nature.

Fifth Responsory.

To Thee be praise, to Thee be glory, to Thee be thanksgiving for ever and ever, O Blessed Trinity!

Verse. [5] And blessed is Thy glorious and Holy Name, and to be praised and exalted above all for ever.

Answer. O Blessed Trinity!

Sixth Lesson.

THROUGH this Oneness of nature All That the Father is is in the Son and the Holy Ghost, All That the Son is is in the Father and the Holy Ghost, and All That the Holy Ghost is is in the Father and the Son. Of the Father, the Son, and the Holy Ghost, None is without Other, None is before Other, None is Greater than Other, None is Mightier than Other. The Father, as touching the One Divine Nature, is neither before nor greater than the Son and the Holy Ghost: neither is it possible that the Eternity and Infinity of the Son, whether as before or greater, should be before or greater than the Eternity and Infinity of the Spirit.

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[1] Ps. lxxi. 18, 19.

[2] Ps. lxvi. 8, 2.

[3] Dan. iii. 56.

[4] Ps. lxxvi. 14-16.

[5] Dan. iii. 52.

Sixth Responsory.

[1] Great is the LORD, and greatly to be praised, and His Wisdom is unsearchable.

Verse. [2] Great is our Lord, and of great power, and His understanding is infinite.

Answer. And His Wisdom is unsearchable.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And His Wisdom is unsearchable.

THIRD NOCTURN.

First Antiphon. The Father is Love; the Son is Grace; the Holy Ghost is Communion.[3] Blessed be the Trinity.

Psalm XCV.

O sing unto the Lord, &c., (*p.* 85.)

Second Antiphon. The Father is Truth; the Son is Truth; the Holy Ghost is Truth. Blessed be the Trinity.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. The Being of the Father, and of the Son, and of the Holy Ghost, is ONE. Blessed be the Trinity.

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 89.)

Verse. [4] By the Word of the LORD were the heavens made.

Answer. And all the host of them by the Breath of His mouth.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxviii. 18.)

AT that time: JESUS said unto His disciples: All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. And so on.

Homily by St Gregory of Nazianzus, Patriarch [of Constantinople.] (*Treatise on the Faith.*)

There is no Catholic but knoweth that the Father is a Very Father, the Son a Very Son, and the Holy Ghost a Very Holy Ghost, even as the Lord Himself saith unto His Apostles: "Go ye and baptize all nations in the Name of the Father, and of the Son, and of the Holy Ghost." This is that Perfect Trinity Who is but ONE BEING, and of Whom therefore we testify that His Substance is ONE. For we make no division in God, as divisions are made in bodies, but we testify, that, according to the power of the Divine Nature, Which standeth not in matter, the Persons named have a real existence, and that GOD is ONE.

Seventh Responsory.

Bless we the Father, and the Son, and the Holy Ghost. Let us praise and exalt Him above all for ever.

Verse. [5] Blessed art Thou, O Lord, in the firmament of heaven, and above all to be praised and glorified for ever.

Answer. Let us praise and exalt Him above all for ever.

Eighth Lesson.

WE do not say, as some have dreamt, that the Begetting of the Son of GOD is an outgrowing from one part to another part: neither do we say that He is the Word in the sense of a mere sound uttered by a voice, but we do believe that these three Names and the Persons meant by them are all of only One Being, One Majesty, and One Power. And therefore we testify that God is ONE, because this ONE-ness of His Majesty forbiddeth that we should use the Plural form of speech and say, "Gods." It is Catholic language to say, "Father and Son," but we cannot and must not say that the Father and the Son are two gods. And that, not because the Son of God is not by Himself God—yea, He is Very God of Very God—but because we know that the Son of God is not from elsewhere, but from the One Father Himself, and therefore we say that God is ONE. This is the doctrine which Prophets and Apostles have delivered; this is the doctrine which the Lord Himself taught when He said, "I and the Father are ONE," (John x. 30,) that is, He meant, as touching the ONE Divine Being, but as touching Persons, We are distinct.

Eighth Responsory.

[6] One Seraph cried unto another—Holy, Holy, Holy is the LORD God of hosts: the whole earth is full of His glory.

Verse. [7] There are Three That bear record in heaven, the Father, the Word, and the Holy Ghost: and these Three are One.

Answer. Holy, Holy, Holy is the LORD God of hosts:—

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The whole earth is full of His glory.

Ninth Lesson. (*Homily for the First Sunday after Pentecost.*)

The Lesson is taken from the Holy Gospel according to Luke (vi. 36.)

AT that time: JESUS said unto His disciples: Be ye merciful, as your Father also is merciful. And so on.

Homily by St Austin, Bishop [of Hippo.] (*15th Sermon on Matthew, Words of the Lord.*)

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[1] Ps. xlvii. 2.

[2] Ps. cxlvi. 5.

[3] Communicatio. The distinctive property of the Holy Ghost, according to the Greek Fathers, is to be the Sanctifying Power of the Father and the Son, the substantial Gift whereby we are made "partakers of the Divine Nature."

[4] Ps. xxxii. 6.

[5] Dan. iii. 56.

[6] Isa. vi. 3.

[7] 1 John v. 7.

There are two works of mercy which free us, and which the Lord Himself hath briefly named in the Gospel—"Forgive, and ye shall be forgiven: give, and it shall be given unto you." "Forgive, and ye shall be forgiven"—such is the promise of pardon. "Give, and it shall be given unto you"—such is the promise of favour. As touching forgiveness; thou hast trespasses which thou wouldest fain have forgiven, and them which have trespassed against thee, whom thou canst forgive. As touching favour, there are beggars that beg from thee, and thou art a beggar to God. When we pray, we are all beggars to God, standing at the door of the Great Householder, yea, falling down on our knees, and beseeching Him to give us somewhat; and that somewhat is God Himself. What doth a beggar ask of thee? Bread. And what dost thou ask of God but that Christ Who saith: "I am the Living Bread Which came down from heaven?" If ye will be forgiven, forgive ye. If ye will be pardoned, pardon ye. If ye will receive, "give, and it shall be given unto you."

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon.[1]

1. Holy, Holy, Holy! * Lord God Almighty!
Early in the morning our song shall rise to Thee!
Holy, Holy, Holy! Merciful and Mighty!
God in Three Persons, Blessed Trinity!

Second Antiphon.

2. Holy, Holy, Holy! * All the Saints adore Thee,
Casting down their golden crowns around the glassy sea;
Cherubim and Seraphim falling down before Thee,
Which wert, and art, and evermore shall be.

Third Antiphon.

3. Holy, Holy, Holy! * though the darkness hide Thee,
Though the eye of sinful man Thy glory may not see,
Only Thou art Holy: there is none beside Thee
Perfect in power, in love, in purity!

Fourth Antiphon.

4. Holy, Holy, Holy! * Lord God Almighty!
All Thy works shall praise Thy Name, in earth, and sky, and sea!
Holy, Holy, Holy! Merciful and Mighty,
God in Three Persons, Blessed Trinity!

Fifth Antiphon. [2] Of Him, and through Him, and to Him, are all things; * to Whom be glory for ever.

Chapter. (Rom. xi. 33.)

O THE depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

Hymn.[3]

O THOU Who dost all nature sway,
Dread Trinity in Unity!
Accept the trembling praise we pay
To Thy Eternal Majesty!

The star that heralds in the morn
Is fading in the skies;
The darkness melts;—O Thou True Light,
Once more on us arise!

To God the Father glory be;
And Sole Eternal Son;
All Glory, Holy Ghost, to Thee,
While endless ages run. Amen.

Verse. Bless we the Father, and the Son, and the Holy Ghost.

Answer. Let us praise and exalt Him above all for ever.

Antiphon at the Song of Zacharias. Blessed be the Holy One, the Maker and Lord of all things! Blessed be the Holy and Undivided Trinity, now and always, and unto unending ages of ages.

Prayer throughout the day.

ALMIGHTY and everlasting God, Who hast given unto Thy servants grace by the confession of a true faith to acknowledge the glory of the Eternal Trinity, and in the power of the Divine Majesty to worship the Unity; we beseech Thee that Thou wouldest keep us steadfast in this faith, and evermore defend us from all adversities. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The following Commemoration is made of the First Sunday after Pentecost.

Antiphon. [4] Be ye therefore merciful, as your Father also is merciful—saith the Lord.

Verse. The LORD reigneth; He is clothed with majesty.

Answer. The LORD is clothed with strength, and has girded Himself with power.

Let us pray.

O GOD, the Strength of all them that put their trust in Thee, mercifully accept our prayers, and because through the weakness of our mortal nature we can do no good thing without Thee, grant us the help of Thy grace, that in keeping of Thy commandments we may please Thee, both in will and deed. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Holy, &c., (*First Antiphon at Lauds.*)

The Psalms are LIII. and the two first parts of CXVIII.

The Creed of St Athanasius is said.

Chapter at the end. (1 John v. 7.)

THERE are Three That bear record in heaven, the Father, the Word, and the Holy Ghost, and these Three are One.

TERCE.

Antiphon. Holy, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

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[1] The first four Antiphons are Doxologies to the Most Holy Trinity in verse, being apparently the last verses of Hymns. They are in different measures, of no literary merit, and almost quite the same in sense, and the translator has ventured to represent them by the above four homogeneous Doxologies by Bp. Heber, constituting his Hymn for Trinity Sunday. For a literal translation, see Appendix.

[2] Rom. xi. 36.

[3] The original is taken, with alterations, from two hymns of the Ambrosian school; translation by the Rev. E. Caswall.

[4] Luke vi. 36.

Short Responsory.

Bless we the Father, and the Son, and the Holy Ghost.

Answer. Bless we the Father, and the Son, and the Holy Ghost.

Verse. Let us praise and exalt Him above all for ever.

Answer. And the Holy Ghost.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Bless we the Father, and the Son, and the Holy Ghost.

Verse. Blessed art Thou, O Lord, in the firmament of heaven.

Answer. And to be praised and glorified for ever.

SEXT.

Antiphon. Holy, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. xiii. 13.)

THE grace of our Lord JESUS Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.

Short Responsory.

Blessed art Thou, O Lord, in the firmament of heaven.

Answer. Blessed art Thou, O Lord, in the firmament of heaven.

Verse. And to be praised and glorified for ever.

Answer. In the firmament of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Blessed art Thou, O Lord, in the firmament of heaven.

Verse. By the Word of the LORD were the heavens made.

Answer. And all the host of them by the Breath of His mouth.

NONE.

Antiphon. Of Him, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

By the Word of the LORD were the heavens made.

Answer. By the Word of the LORD were the heavens made.

Verse. And all the host of them by the Breath of His mouth.

Answer. Were the heavens made.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By the Word of the LORD were the heavens made.

Verse. Blessed be the Name of the LORD.

Answer. From henceforth, now, and for ever.

SECOND VESPERS.

All the same as First Vespers, except the following:

Verse. Blessed art Thou, O Lord, in the firmament of heaven.

Answer. And to be praised and glorified for ever.

Antiphon at the Song of the Blessed Virgin. With all our heart and with all our voice do we acknowledge Thee, praise Thee, and bless Thee, O God the Father the Unbegotten, O God the Only-Begotten Son, O God the Holy Ghost the Comforter, One Holy and Undivided Trinity! To Thee be glory for ever!

The following is the Commemoration of the First Sunday after Pentecost.

Antiphon. [1] Judge not, that ye be not judged: for with what judgment ye judge, ye shall be judged, saith the Lord.

Verse. Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Prayer as at the Commemoration of Lauds.

Monday.

Second Day.

MATTINS.

First Lesson.

Here beginneth the First Book of Kings (Samuel) (i. 1-3.)

[2] NOW there was a certain man of Ramathaim-Zophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite; and he had two wives; the name of the one was Hannah, and the name of the other Peninnah. And Peninnah had children, but Hannah had no children. And this man went up out of his city on the appointed days, to worship, and to sacrifice unto the LORD of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the Priests of the LORD, were there.

First Responsory.

[3] Prepare your hearts unto the LORD, and serve Him Only; and He will deliver you out of the hand of your enemies.

Verse. Return unto Him with all your hearts, and put away the strange gods from among you.

Answer. And He will deliver you out of the hand of your enemies.

Second Lesson. (4-8.)

AND when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters, portions; but unto Hannah he gave one portion, sorrowing, for he loved Hannah. But the LORD had shut up her womb. Her adversary also provoked her sore, and made her fret, even unto reviling her, because that the LORD had shut up her womb: and as she did so year by year, when the time came and they went up unto the Temple of the LORD, so she provoked her. Therefore she wept and did not eat. Then said Elkanah her husband unto her: Hannah, why weepest thou, and why eatest thou not? and why is thy heart grieved? Am not I better to thee than ten sons?

Second Responsory.

God, Which heareth all, even He sent His Angel, and took me from keeping my father's sheep, and anointed me with the oil of His mercy.

Verse. [4] The LORD That delivered me out of the mouth of the lion, and out of the paw of the bear,

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[1] Matth. vii. 1, 2.

[2] The course of the Sacred History is here resumed, after a gap covering many centuries, probably over three from the colonization of Palestine. (The history of the omitted period is contained in the Pentateuch and the Books of Joshua and Judges.) The four Books of Kings contain the history from the birth of Samuel (about B.C. 1170) to the capture of Jerusalem by the Babylonians (about B.C. 588.) Who composed these Books is unknown.

[3] 1 Kings (Sam.) vii. 3.

[4] 1 Kings (Sam.) xvii. 37.

Answer. And anointed me with the oil of His mercy.

Third Lesson. (9-11.)

SO Hannah rose up after she had eaten in Shiloh, and after she had drunk. Now Eli the PRIEST sat upon a seat before the door-posts of the Temple of the LORD. And Hannah was in bitterness of soul, and prayed unto the LORD, and wept sore; and she vowed a vow, and said: O LORD of hosts, if Thou wilt indeed look upon the affliction of Thine handmaid, and remember me, and not forget Thine handmaid, but wilt give unto Thine handmaid a man-child, then I will give him unto the LORD all the days of his life, and there shall no razor come upon his head.

Third Responsory.

The LORD That delivered me out of the mouth of the lion, and out of the paw of the bear—He will deliver me out of the hand of mine enemies.

Verse. [1] God hath sent forth His mercy and His truth, and delivered my soul from among the lion's whelps.

Answer. He will deliver me out of the hand of mine enemies.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He will deliver me out of the hand of mine enemies.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (i. 12-18.)

AND it came to pass, as she continued praying before the LORD, that Eli marked her mouth. Now, Hannah, she spake in her heart, and only her lips moved, but her voice was not heard. Therefore Eli thought she had been drunken, and said unto her: How long wilt thou be drunken? Cease for a while to soak thyself with wine. And Hannah answered and said: No, my lord; for I am a woman exceeding sorrowful; I have drunk neither wine nor strong drink, but have poured out my soul before the LORD. Count not thine handmaid for a daughter of Belial;[2] for out of the abundance of my complaint and grief have I spoken hitherto. Then Eli said unto her: Go in peace; and the God of Israël grant thee thy petition that thou hast asked of Him. And she said: Let thine handmaid find grace in thy sight.

First Responsory.

[3] Saul hath slain his thousands, and David his ten thousands. Because the hand of the Lord was with him, he smote the Philistine, and took away the reproach from Israël.

Verse. Is not this David? Did they not sing one to another of him in dances, saying: Saul hath slain his thousands, and David his ten thousands?

Answer. Because the hand of the Lord was with him, he smote the Philistine, and took away the reproach from Israël.

Second Lesson. (18-22.)

SO the woman went her way, and did eat, and her countenance was no more sad. And they rose up in the morning early, and worshipped before the LORD; and returned and came to their house in Ramah. And Elkanah knew Hannah his wife, and the LORD remembered her. Wherefore it came to pass, when the time was come about, that Hannah conceived, and bare a son, and called his name Samuel,[4] because she had asked him of the LORD. And the man Elkanah and all his house went up to offer unto the LORD the solemn sacrifice, and his vow, but Hannah went not up; for she said unto her husband: I will not go up until the child be weaned, and then I will bring him, that he may appear before the LORD, and there abide for ever.

Second Responsory.

[5] Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you—for there are the mighty of Israël fallen!

Verse. All ye mountains that stand round about, the Lord look upon you! but let Him pass by Gilboa!

Answer. For there are the mighty of Israël fallen!

Third Lesson. (23-28.)

AND Elkanah her husband said unto her: Do what seemeth thee good, and tarry until thou have weaned him, and I pray that the LORD may fulfil His word. So the woman abode and gave her son suck until she weaned him. And when she had weaned him, she took him up with her, with three bullocks, and three measures of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh. And the child was young. And they slew a bullock, and brought the child to Eli. And Hannah said: O, my lord; as thy soul liveth, my lord; I am the woman that stood by thee here, praying unto the LORD. For this child I prayed, and the LORD hath given me my petition which I asked of Him. Therefore also I have lent him to the LORD for all the days wherein he shall be lent unto the LORD. And they worshipped the LORD there.

Third Responsory.

Thus saith the LORD: I took thee[6] out of thy father's house, and appointed thee to be ruler over My people, over Israël. And I was with thee whithersoever thou wentest, to establish thy kingdom for ever.

Verse. And I have made thee a great name, like unto the name of the great men that are in the earth; and have caused thee to rest from all thine enemies.

Answer. And I was with thee

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[1] Ps. lvi. 4, 5.

[2] *I.e.*, lit. "the worthless one."

[3] From the women's song on the death of Goliath. See 1 Kings (Sam.) xviii. 7, xvii. 26, xxi. 11.

[4] *I.e.*, "heard of God."

[5] From David's poem on the death of Saul and Jonathan. See 2 Kings (Sam.) i. 21.

[6] *I.e.*, David, 2 Kings (Sam.) vii. 8, 9, 11, 13.

whithersoever thou wentest, to establish thy kingdom for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I was with thee whithersoever thou wentest, to establish thy kingdom for ever.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (ii. 12-14.)

NOW the sons of Eli were sons of Belial; they knew not the LORD, nor the Priests' duty toward the people: but, when any man offered sacrifice, the Priest's servant came while the flesh was in seething, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or cauldron, or pot; all that the flesh-hook brought up, the Priest took for himself. So they did unto all Israël that came unto Shiloh.[1]

First Responsory.

My sins are many, yea, they are more in number than the sands of the sea; I am not worthy to look up toward heaven because of the multitude of my iniquities; for I have provoked Thee to anger, and done evil in Thy sight.

Verse. [2] For I acknowledge my transgression, and my sin is ever before me, for against Thee only have I sinned,—

Answer. And done evil in Thy sight.

Second Lesson. (15-17.)

ALSO before they burnt the fat,[3] the Priest's servant came, and said to the man that sacrificed: Give me flesh to cook for the Priest; for I will not have cooked flesh of thee, but raw. And he that sacrificed said unto him: Let the fat first be burnt this day, as the custom is; and then take as much as thy soul desireth. Then he answered and said unto him: Nay, but thou shalt give it me now, and if not, I will take it by force. Wherefore the sin of the young men was very great before the LORD, for they made men to abhor the offering of the LORD.

Second Responsory.[4]

O Lord, Thou hast hearkened unto the prayer of Thy servant, that I might build a temple unto Thy Name, O God of Israël, bless Thou, and hallow this house for ever!

Verse. O Lord, Who keepest covenant with Thy servants that walk before Thee in all their heart.

Answer. O God of Israël, bless Thou, and hallow this house for ever!

Third Lesson. (18-21.)

BUT Samuel ministered before the LORD, being a child, girded with a linen ephod.[5] Moreover, his mother made him a little coat, and brought it to him from year to year, when she came up with her husband to offer the solemn sacrifice. And Eli blessed Elkanah and his wife, and said unto him: The LORD give thee seed of this woman, for the loan which thou hast lent to the LORD. And they went unto their own home. The LORD therefore visited Hannah, and she conceived, and bare three sons and two daughters: and the child Samuel grew before the LORD.

Third Responsory.[6]

Hearken, O LORD, unto the cry and to the prayer which Thy servant prayeth before Thee to-day, that Thine eyes may be open and Thine ears attent toward this house day and night.

Verse. Look down from Thine high and holy place, O LORD, even from heaven Thy dwelling,—

Answer. Toward this house, day and night.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Toward this house day and night.

At the beginning of the Martyrology is said,—

The morrow is the Feast of the Most Holy Body of Christ.

The next day, being Thursday, is kept the Feast of Corpus Christi, a Double of the First Class. It cannot be displaced. If a Feast of a Doctor of the Church or of the rank of Greater Double or higher fall on the same day, it is transferred to the first unoccupied day after the Octave of Corpus Christi. Any other Feast so falling is left unnoticed. The Vespers on Wednesday evening are the First Vespers of Corpus Christi.

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[1] To see their iniquity, read Lev. vii. 29-37.

[2] Ps. l. 5, 6.

[3] Concerning this accusation see Lev. iii. 3-5, vii. 31.

[4] Founded on Solomon's Prayer at the Dedication of the Temple, 3 (1) Kings viii. 23.

[5] A thing something like a dalmatic without sleeves. It reached towards the knees.

[6] From Solomon's Prayer at the Dedication of the Temple. 2 Par. (Chron.) vi. 40; 3 (1) Kings viii. 28.

Feast of Corpus Christi.

Feast of the Body of Christ.[1]

Double of the First Class.

All as on Sundays except the following.

Note. When this Office is used as a Votive Office out of Paschal-time, the word "Alleluia" *is omitted wherever it is here given in brackets,* [ ], *but when so used within Paschal-time the aforesaid word is inserted whenever given thus,* "* *P. T.* Alleluia," *in addition to the others. The further changes required in the Votive Office are given in a Note at the end.*[2]

FIRST VESPERS.

Chapter and Prayer from Lauds.

First Antiphon. [3] Christ the Lord, being made an High Priest for ever * after the order of Melchisedec, hath offered bread and wine. * *P. T.* Alleluia.

Second Antiphon. He hath made His wonderful works to be remembered; * the LORD is [gracious and] full of compassion. He hath given meat unto them that fear Him. * *P. T.* Alleluia.

Third Antiphon. I will take the cup of salvation, * and offer the sacrifice of thanksgiving. * *P. T.* Alleluia.

Psalm CXV.

I believed, therefore have I spoken, &c., (*p.* 105.)

Fourth Antiphon. Let the children of the Church be like olive-plants * round about the table of the Lord. * *P. T.* Alleluia.

Psalm CXXVII.

Blessed is every one, &c., (*p.* 108.)

Fifth Antiphon. The Lord, That maketh peace in the borders of the Church, * filleth her with the finest of the wheat. * *P. T.* Alleluia.

Psalm CXLVII.

Praise the LORD, O Jerusalem, &c., (*p.* 114.)

Hymn.[4]

OF the glorious Body telling,
O my tongue, Its mystery sing;
And the Blood, all price excelling,
Which for this world's ransoming
In a noble womb once dwelling
He shed forth, the Gentiles' King.

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending
Scattered He the Gospel seed:
Till His sojourn drew to ending
Which He closed in wondrous deed.

At the Last Great Supper seated,
Circled by His brethren's band,
All the Law required, completed,
In the Feast its statutes planned,
To the twelve Himself He meted
For their Food, with His own Hand.

Word made Flesh, by word He maketh
Very bread His Flesh to be;
Man for wine Christ's Blood partaketh;
And if senses fail to see,
Faith alone the true heart waketh
To behold the Mystery.

Therefore, we, before It bending,
This great Sacrament adore:
Types and shadows have their ending
In the new rite evermore:
Faith, our outward sense amending,
Maketh good defects before.

Honour, laud, and praise addressing
To the Father and the Son,
Might ascribe we, virtue, blessing,
And eternal benison:
Holy Ghost, from Both progressing,
Equal laud to Thee be done. Amen.

Verse. [5] Thou didst send them from heaven—[Alleluia.]

Answer. Bread able to content every man's delight—[Alleluia.]

Antiphon at the Song of the Blessed Virgin. [6] O Lord, how kindly is Thy Spirit! * even Thine, Whose sustenance declared Thy sweetness unto Thy children when Thou didst send them from heaven bread tempering itself to every man's liking, O Thou, Who hast filled the hungry with good things, and the rich, that are proud in the imagination of their hearts, Thou hast sent empty away. * [*P. T.* Alleluia.]

At Compline and every other Office throughout the Feast and Octave the last verse of the Hymn is altered in honour of the Incarnation, excepting only the three Hymns proper to the Feast.

MATTINS.

Invitatory. O come, and let us
worship Christ,
Of all the nations Lord,*
Who doth, to them that feed on Him,
The Bread of Life afford.
* *P. T.* Alleluia.

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[1] *I.e.*, as really present in the Most Holy Sacrament of the Altar.

[2] As to the omission and addition of the Alleluia in the Votive Office the divergence of the authorities consulted by the translator causes him some uneasiness. In this translation the sense of the majority is followed.

[3] Heb. vi. 20; Gen. xiv. 18.

[4] Hymn by St Thomas Aquinas; translation by the late Dr Neale (two words altered, "noble" for "generous," as a translation of "generosi" in the 1st, and "for" for "in" in the 4th.)

[5] Wisd. xvi. 20.

[6] Wisd. xii. 1; xvi. 21.

Hymn.[1]

LET old things pass away;
Let all be fresh and bright;
And welcome we with hearts renewed
This Feast of new delight.

Upon this hallowed eve,
Christ with His brethren ate,
Obedient to the olden Law,
The Pasch before Him set.

Which done,—Himself entire,
The True Incarnate God,
Alike on each, alike on all,
His sacred Hands bestowed.

He gave His Flesh; He gave
His Precious Blood; and said:
"Receive and drink ye all of This
For your salvation shed."

Thus did the Lord appoint
This Sacrifice sublime,
And made His Priests the ministers
Through all the bounds of time.

Farewell to types! henceforth
We feed on Angels' Food;
The slave—O, wonder!—eats the Flesh
Of his Incarnate God!

O Blessed Three in One!
Visit our hearts, we pray,
And lead us on through Thine own paths
To Thy eternal day. Amen.

FIRST NOCTURN.

In Paschal-time only one Antiphon, namely the First, is said at each Nocturn.

First Antiphon. The Lord brought forth His fruit in the season of His death, * even that fruit whereof if any man eat, he shall live for ever.[2] * *P. T.* Alleluia.

Psalm I.

Blessed is the man, &c., (*p.* 2.)

Second Antiphon. His faithful ones which are increased by the fruit of His corn and His wine * do lay them down in peace and sleep in Christ.

Psalm IV.

When I called, &c., (*p.* 116.)

Third Antiphon. [3] Us, being many, hath the Lord made one body, * for we are all partakers of that one cup, which is not the communion of the blood of bulls, but of God Himself.

Psalm XV.

Preserve me, O Lord, &c., (*p.* 7.)

Verse. [4] He gave them of the bread of heaven—[Alleluia.]
Answer. Man did eat Angels' bread—[Alleluia.]

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xi. 20.)

WHEN ye come together, therefore, into one place, this is not to eat the Lord's Supper. For every one taketh before his own supper to eat, and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Do I praise you? In this I praise you not.

First Responsory.

[5] The whole assembly of the children of Israël shall kill the lamb toward the evening of the Passover. And they shall eat the flesh, and unleavened bread. * *P. T.* Alleluia.
Verse. [6] Even Christ our Passover is sacrificed for us; therefore let us keep the feast with the unleavened bread of sincerity and truth.
Answer. And they shall eat the flesh, and unleavened bread. * *P. T.* Alleluia.

Second Lesson.

FOR I have received of the Lord that which also I delivered unto you, That the Lord JESUS, the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and said: Take, eat: This is My Body, Which shall be given for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This Cup is the New Testament in My Blood. This do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Second Responsory.

[7] Ye shall eat flesh, and shall be filled with bread. * This is the bread which the LORD hath given you to eat. * *P. T.* Alleluia.
Verse. [8] Moses gave you not that Bread from heaven, but My Father giveth you the true Bread from heaven.
Answer. This is the bread which the LORD hath given you to eat. * *P. T.* Alleluia.

Third Lesson.

WHEREFORE, whosoever shall eat this Bread, or drink the Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Third Responsory.

[9] Elijah looked, and, behold, there was a cake baken on the coals at his head, and he arose, and did eat and drink; and went in the strength of that meat [forty days and forty nights] unto the mount of God. * *P. T.* Alleluia.
Verse. [10] If any man eat of this Bread, he shall live for ever.
Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God. * *P. T.* Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God. * *P. T.* Alleluia.

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[1] Hymn by St Thomas Aquinas; translation by the Rev. E. Caswall.

[2] John vi. 51.

[3] 1 Cor. x. 17; Heb. ix. 13, 14.

[4] Ps. lxxvii. 24, 25.

[5] Exod. xii. 6, 8.

[6] 1 Cor. v. 7, 8.

[7] Exod. xvi. 12, 15.

[8] John vi. 32.

[9] 3 (1) Kings xix. 6, 8.

[10] John vi. 51.

SECOND NOCTURN.

First Antiphon. The Lord remember our offering, * and accept our burnt-sacrifice. * *P. T.* Alleluia.

Psalm XIX.

The LORD hear thee, &c., (*p.* 10.)

Second Antiphon. The Lord prepareth His Table before us * in the presence of our enemies.

Psalm XXII.

The LORD is my Shepherd, &c., (*p.* 26.)

Third Antiphon. Let them that keep holiday around the table of the Lord * make the voice of joy and praise to be heard [in the house of God.]

Psalm XLI.

As the hart panteth, &c., (*p.* 53.)

Verse. [1] He fed them with the finest of the wheat—[Alleluia.]
Answer. And with honey out of the Rock did He satisfy them—[Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Thomas of Aquino.[2] (*17th or 57th of his Opuscula, or Lesser Works.*)

THE immeasurable benefits, which the goodness of God hath bestowed on Christian people, have conferred on them also a dignity beyond all price. "For what nation is there so great, who hath gods so nigh unto them, as the LORD, our God, is" unto us? (Deut. iv. 7.) The Only-begotten Son of God, being pleased to make us "partakers of the Divine nature," (2 Pet. i. 4,) took our nature upon Him, being Himself made Man that He might make men gods. And all, as much of ours as He took, He applied to our salvation. On the Altar of the Cross He offered up His Body to God the Father as a sacrifice for our reconciliation; He shed His Blood as the price whereby He redeemeth us from wretchedness and bondage, and the washing whereby He cleanseth us from all sin. And for a noble and abiding memorial of that so great work of His goodness, He hath left unto His faithful ones the Same His very Body for Meat, and the Same His very Blood for Drink, to be fed upon under the appearance of bread and wine.

Fourth Responsory.

[3] As they were eating, JESUS took bread, and blest it, and brake it, and gave it to the disciples, and said: Take, eat; this is My Body. * *P. T.* Alleluia.
Verse. [4] The men of my tabernacle said: O that we had of his flesh! we cannot be satisfied.
Answer. Take, eat; this is My Body. * *P. T.* Alleluia.

Fifth Lesson.

O HOW precious a thing then, how marvellous, how health-giving, how furnished with all dainties, is the Supper [of the Lord!] Than His Supper can anything be more precious? Therein there is put before us for meat, not, as of old time, the flesh of bulls and of goats, but Christ Himself, our very God. Than this Sacrament can anything be more marvellous? Therein it cometh to pass that bread and wine are bread and wine no more, but in the stead thereof there is the Body and there is the Blood of Christ;[5] that is to say, Christ Himself, Perfect God and Perfect Man, Christ Himself is there, under the appearance of a little bread and wine. His faithful ones eat Him, but He is not mangled; nay, when [the veil which shroudeth Him in] this Sacrament is broken, in each broken piece thereof remaineth whole Christ Himself, Perfect God and Perfect Man. All that the senses can reach in this Sacrament, [look, taste, feel, smell, and the like, all these] abide of bread and wine, but the Thing is not bread and wine. And thus room is left for faith; Christ Who hath a Form That can be seen, is here taken and received not only unseen, but seeming to be bread and wine, and the senses, which judge by the wonted look, are warranted against error.

Fifth Responsory.

[6] JESUS took the cup, after supper, saying: This cup is the New Testament in My Blood. This do in remembrance of Me. * *P. T.* Alleluia.
Verse. My soul hath them [7] still in remembrance, and is humbled in me.
Answer. This do in remembrance of Me. * *P. T.* Alleluia.

Sixth Lesson.

THAN this Sacrament can anything be more health-giving? Thereby are sins purged away, strength renewed, and the soul fed upon the fatness of spiritual gifts. This Supper is offered up in the Church both for the quick and dead; it was ordained to the health of all, all get the good of it. Than this Sacrament can anything be more furnished with dainties? The glorious sweetness thereof is of a truth such that no man can fully tell it. Therein ghostly comfort is sucked from its very well-head. Therein a memorial is made of that exceeding great love which Christ showed in time of His sufferings. It was in order that the boundless goodness of that His great love might be driven home into the hearts of His faithful ones, that when He had celebrated the Passover with His disciples, and the last Supper was ended, the Lord "JESUS, knowing that His hour was come that He should depart out of this world unto the Father, having loved His own which were in the world, He loved them unto the end," (John xiii. 1,)—and instituted this Sacrament, —— this Sacrament, the everlasting forth-"showing of His death until He come" again, (1 Cor. xi. 26,) —— this Sacrament, the embodied fulfilment of all the ancient types and figures, —— this

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[1] Ps. lxxx. 17.

[2] March 7.

[3] Matth. xxvi. 26.

[4] Job xxxi. 31.

[5] Panis et vinum in Christi Corpus et Sanguinem substantialiter convertuntur.

[6] Luke xxii. 20, 19.

[7] Viz., the affliction and the misery, the wormwood and the gall. See context in Lam. iii. 20.

Sacrament, the greatest miracle which He ever wrought, and the one mighty joy of them that now have sorrow, till He shall come again, and their heart shall rejoice, and their joy no man take from them. (John xvi. 22.)

Sixth Responsory.

[1] I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

THIRD NOCTURN.

First Antiphon. I will go unto the Altar of God; * I will feed on Christ, Which is the Renewer of my youth. * *P. T.* Alleluia.

Psalm XLII.

Judge me, O God, &c., (*p.* 59.)

Second Antiphon. The Lord hath fed us * with the finest of the wheat, and with honey out of the Rock[2] hath He satisfied us.

Psalm LXXX.

Sing aloud unto God, &c., (*p.* 80.)

Third Antiphon. It is at Thine Altar, O Lord, * that we do feed on Christ, for Whom our heart and our flesh crieth out.

Psalm LXXXIII.

How lovely are Thy tabernacles, &c., (*p.* 81.)

Verse. [3] Thou bringest forth food out of the earth! [Alleluia.]

Answer. And wine that maketh glad the heart of man. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

At that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (26*th Tract on John.*)

By use of meat and drink men would fain that "they shall hunger no more, neither thirst any more," (Apoc. vii. 16,) and yet there is but one Meat and one Drink, Which doth work in them that feed thereon that "this corruptible must put on incorruption, and this mortal put on immortality," (1 Cor. xv. 53,)—namely communion with that general assembly[4] and Church of God's holy children, who are "kept in perfect peace," (Isa. xxvi. 3,) and are "all one," (John xvii. 11,) fully and utterly. And therefore it is, as men of God before our time have taken it, that our Lord JESUS Christ hath set before us His Body and His Blood in the likeness of things which, from being many, are reduced into one. In one loaf are many grains of corn, and one cup of wine the juice of many grapes. And now He giveth us to know how that which He spake cometh to pass, and how indeed "this Man can give us His Flesh to eat," and His Blood to drink.

Seventh Responsory.

[5] He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. * *P. T.* Alleluia.

Verse. [6] What nation is there so great, who hath gods so nigh unto them, as the LORD our God is to us?

Answer. Dwelleth in Me, and I in him. * *P. T.* Alleluia.

Eighth Lesson.

"He that eateth My Flesh, and drinketh My Blood, dwelleth in Me, and I in him." To dwell in Christ, therefore, and to have Him dwelling in us, is to "eat of that Bread and drink of that cup," (1 Cor. xi. 28,) and he which dwelleth not in Christ, and in whom Christ dwelleth not, without all doubt doth not spiritually eat His Flesh nor drink His Blood, although he do carnally and visibly press the Sacrament with his teeth; but, contrariwise, he "eateth and drinketh damnation to himself," because he dareth to draw nigh filthy to that secret and holy thing of Christ, whereunto none draweth nigh worthily, save he which is pure, even he which is of them concerning whom it is said:—"Blessed are the pure in heart, for they shall see God. (Matth. v. 8.)

Eighth Responsory.

[7] As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. * *P. T.* Alleluia.

Verse. [8] With the bread of life and understanding hath the Lord fed him.

Answer. So he that eateth Me, even he shall live by Me. * *P. T.* Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. So he that eateth Me, even he shall live by Me. * *P. T.* Alleluia.

Ninth Lesson.

"As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me." This is as though He said:—The Father hath sent Me into the world (John x. 36,) and I have emptied Myself [and taken upon Me the form of a servant, and being found in fashion as a man], (Phil. ii. 7, 8.) I have My life from the Father, as One That is greater than I. (John xiv. 28.) He that eateth Me, even he, by thereby taking part in Me, shall live by Me. It is as having humbled Myself (Phil. ii. 8) that I live by the Father, but he that eateth Me, him will I raise up, (John vi. 55,) and so he shall live by Me. It is said:—"I live by the Father;" that is to say, He is of the Father, not the Father of

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[1] John vi. 48-51.

[2] 1 Cor. x. 4.

[3] Ps. ciii. 14, 15.

[4] Heb. xii. 23.

[5] John vi. 57.

[6] Deut. iv. 7.

[7] John vi. 58.

[8] Ecclus. xv. 3.

Him, and yet not so, but that the Father and the Son are co-equal together. Also it is said:—"So he that eateth Me, even he shall live by Me," whereby He showeth the gracious work towards His people of Him Who is the "one Mediator between God and man," (1 Tim. ii. 5,) and not that He Which is eaten and he which eateth Him are co-equal together.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Wisdom hath builded her house, * she hath mingled her wine, she hath also furnished her table. [Alleluia.]

Second Antiphon. [2] Thou feddest Thine Own people * with Angels' food, and didst send them bread from heaven. [Alleluia.]

Third Antiphon. Out of Christ His bread shall be fat, * and He shall yield royal dainties.[3] [Alleluia.]

Fourth Antiphon. [4] The Priests shall be holy; * for the offerings [of the LORD] made by fire, and the bread of their God, they do offer, [therefore they shall be holy.] [Alleluia.]

Fifth Antiphon. [5] To him that overcometh will I give of the hidden manna, * and will give him a new name. [Alleluia.]

Chapter. (1 Cor. xi. 23.)

BRETHREN, I have received of the Lord that which also I delivered unto you, that the Lord JESUS, the same night in which He was betrayed, took bread, and, when He had given thanks, He brake it, and said: Take, eat; this is My Body, Which shall be given for you: this do in remembrance of Me.

Hymn.[6]

THE Word of God proceeding forth,
Yet leaving not the Father's side,
And going to His work on earth,
Had reached at length life's eventide.

By a disciple to be given
To rivals for His Blood athirst;
Himself, the very Bread of heaven,
He gave to His disciples first.

He gave Himself in either kind;
His Precious Flesh; His Precious Blood;
Of flesh and blood is man combined,
And He of man would be the Food.

In Birth, man's Fellow-man was He;
His Meat, while sitting at the Board;
He died, his Ransomer to be;
He reigns, to be his Great Reward.

O Saving Victim, slain to bless!
Who openest heaven's bright gates to all!
The attacks of many a foe oppress;
Give strength in strife, and help in fall.

To God, the Three in One, ascend
All thanks and praise for evermore;
He grant the life that shall not end,
Upon the heavenly country's shore.
Amen.

Verse. He maketh peace in thy borders. [Alleluia.]

Answer. And filleth thee with the finest of wheat. [Alleluia.]

Antiphon at the Song of Zacharias. [7] I am the living Bread Which came down from heaven: * if any man eat of this Bread he shall live for ever. [Alleluia.]

Prayer throughout the Office.

O GOD, Who under a wonderful Sacrament hast left unto us whereby to show forth thy Suffering Death, grant unto us, we beseech Thee, so reverently to handle the Sacred Mysteries of Thy Body and Thy Blood that we may alway feel within ourselves the fruit of Thy Redeeming Work. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Antiphon. Wisdom, &c., (*First Antiphon at Lauds.*)

The Psalms are LIII. and the two first parts of CXVIII.

In the Short Responsory, instead of "Thou That sittest, &c.," *is said,*

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (1 Cor. xi. 27.)

WHOSOEVER shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

TERCE.

Throughout this Service "Alleluias" *are added as if it were Paschal-time, but not so when used as a Votive Office out of Paschal-time.*

Antiphon. Thou feddest, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He gave them of the bread of heaven—[Alleluia, Alleluia.]

Answer. He gave them of the bread of heaven.—[Alleluia, Alleluia.]

Verse. Man did eat Angels' bread.

Answer. [Alleluia, Alleluia.]

In the Votive Office out of Paschal-time: "The bread of heaven."

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He gave them of the bread of heaven. [Alleluia, Alleluia.]

Verse. He fed them with the finest of the wheat. [Alleluia.]

Answer. And with honey out of the rock did He satisfy them. [Alleluia.]

SEXT.

Throughout this Service "Alleluias" *are added as if it were Paschal-time, but not so when used as a Votive Office out of Paschal-time.*

Antiphon. Out of Christ, &c. (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. xi. 26.)

FOR as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Short Responsory.

He fed them with the finest of the wheat. [Alleluia, Alleluia.]

Answer. He fed them with the finest of the wheat. [Alleluia, Alleluia.]

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[1] Prov. ix. 1, 2.
[2] Wisd. xvi. 20.
[3] Adapted from Jacob's blessing on Asher. Gen. xlix. 20.
[4] Lev. xxi. 6.
[5] Apoc. ii. 17.
[6] Hymn by St Thomas Aquinas; translation extracted from the "Hymnal Noted."
[7] John vi. 51.

Verse. And with honey out of the rock did He satisfy them.
Answer. [Alleluia, Alleluia.]
In the Votive Office out of Paschal-time: "The finest of the wheat."
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He fed them with the finest of the wheat. [Alleluia, Alleluia.]
Verse. Thou bringest forth food out of the earth. [Alleluia.]
Answer. And wine that maketh glad the heart of man. [Alleluia.]

NONE.

Throughout this Service "Alleluias" *are added as if it were Paschal-time, except when used as a Votive Office out of Paschal-time.*

Antiphon. To him that overcometh, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou bringest forth food out of the earth. [Alleluia, Alleluia.]
Answer. Thou bringest forth food out of the earth. [Alleluia, Alleluia.]
Verse. And wine that maketh glad the heart of man.
Answer. [Alleluia, Alleluia.]
In the Votive Office out of Paschal-time: "Out of the Earth."
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Thou bringest forth food out of the earth. [Alleluia, Alleluia.]
Verse. He maketh peace in thy borders. [Alleluia.]
Answer. And filleth thee with the finest of the wheat. [Alleluia.]

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. Holy exceedingly is the Supper of the Lord, * wherein we do feed on Christ, do show His death till He come,[1] do get grace abundantly to our souls, and do take pledge of the glory which shall hereafter be revealed in us.[2] [Alleluia.]

OFFICE OF CORPUS CHRISTI AS A VOTIVE OFFICE, IN HONOUR ON THE MOST HOLY SACRAMENT, OF THURSDAYS.

It is permitted that on all Thursdays, with certain exceptions, the Office of Corpus Christi, with certain alterations, be said instead of the Office of the day.

The Thursdays excepted are

(*a.*) *Any Thursday whatsoever upon which Nine Lessons are read, by reason of any Festal Office, either belonging to the day or transferred to it.*

(*b.*) *The Thursdays in Advent, Lent, and the Octaves of Easter and Pentecost.*

(*c.*) *All Eves.*

(*d.*) *Thursdays to which the Sunday Office may be transferred according to the Pye.* iv. 4, 5.

The alterations in the Office itself are

(*a.*) *It is semidouble, with the Common Commemorations at Vespers and Lauds, and Preces at Compline and Prime. Its relations to a Simple Office on Thursday itself, or a Semidouble or Double Office on Wednesday or Friday, are arranged in the same way as if it were a Semidouble Festival.*

(*b.*) *The saying or omitting of the* "Alleluia" *is as immediately heretofore given in the Office itself.*

(*c.*) *The Lessons of the First Nocturn are from Scripture according to the Season.*

(*d.*) *The Lessons of the Second Nocturn are*
In January and February, as on Saturday within the Octave.
In March and April, as on Sunday within the Octave.
In May and June, as on Monday within the Octave.
In July and August, as on Tuesday within the Octave.
In September and October, as on Wednesday within the Octave.
In November and December, as on the Octave Day.

(*e.*) *The Lessons of the Third Nocturn are*
In January and February, as on Friday within the Octave.
In March and April, as on Saturday within the Octave.
In May and June, as on Monday within the Octave.
In July and August, as on Tuesday within the Octave.
In September and October, as on Wednesday within the Octave.
In November and December, as on the Octave Day.

N.B. In Paschal-time Prime and Compline are said in the Paschal manner.

Friday.

Sixth Day, within the Octave of the Feast of the Body of Christ.

All as on the Feast except that the Antiphons are not doubled and the following

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (ii. 27.)

AND there came a man of God unto Eli, and said unto him: Thus saith the LORD: Did not I plainly appear unto the house of thy father, when they were in Egypt, in Pharaoh's house? And I chose him out of all the tribes of Israël to be My Priest, to go up unto Mine Altar, and to burn incense unto Me, and to wear an ephod before Me. And I gave unto the house of thy father all the offerings made by fire of the children of Israël. Wherefore kick ye at My sacrifice, and at Mine offerings which I have commanded, that they should be offered in My habitation? And honourest thy sons above Me, to make yourselves fat with the chiefest of all the offerings of Israël, My people?

Second Lesson.

WHEREFORE, the LORD God of Israël saith: I said indeed that thy house, and the house of thy father should minister before Me for ever. But now the LORD saith: Be it far from Me; for them that honour Me, I will honour; and they that despise Me shall be lightly esteemed. Behold, the days come that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see thine enemy in My habitation, and in all the wealth [which God shall give] Israël; and there shall not be an old man in thine house for ever. Nevertheless, I will not utterly cut off every man of thine from Mine altar; lest thine eyes fail, and thy soul faint: but great part of thine house shall die when they come to man's estate.

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[1] 1 Cor. xi. 26.
[2] Rom. viii. 18.

Third Lesson.

AND this shall be a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: In one day they shall die both of them. And I will raise Me up a faithful Priest, that shall do according to that which is in Mine heart and in My mind: and I will build him a sure house: and he shall walk before Mine Anointed for ever. And it shall come to pass that every one that is left in thine house shall come and crouch to him for a piece of silver and a morsel of bread, and shall say: Put me, I pray thee, into one of the Priest's offices, that I may eat a piece of bread.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Thomas of Aquino. (*Lesser works*, 57.)

IT serveth well therefore to the edifying of the faithful to make memorial of the institution of this so health-giving and so wonderful a Sacrament, that we may worship the unspeakable way by the which the Divine Presence in-dwelleth in this Sacrament, Which we see, and may praise the power of God whereby in this Sacrament are wrought so many wonders, yea, and also give God some of those thanks which we owe unto Him for this so health-giving gift of His loving-kindness. It is true that on the Day of the Supper of the Lord,[1] on which day we know it to have been that He ordained this Sacrament, at the solemn celebration of the Mass, the memory of the instituting thereof is more particularly mentioned, but all the rest of the Services on that day deal chiefly with Christ Suffering, to worshipping of Whom the Church doth at that season give all her mind.

Fifth Lesson.

BUT, that the congregation of Christ's faithful people might celebrate with an whole Festal Office all to itself the institution of this so great Sacrament, Urban IV., Bishop of Rome, being touched with love toward this said Sacrament, hath made a godly ordinance that the memory of the said institution should be celebrated by all the faithful upon the Fifth Day of the week, next after the Eighth Day of Pentecost. From one end of the year to the other we use this Sacrament to our souls' health, and we more particularly celebrate the institution thereof at that season wherein the Holy Ghost taught the hearts of the disciples to acknowledge the mysteries thereof, for then it was, as we read, that "they continued steadfastly in [the Apostles' doctrine and fellowship, and in] breaking of Bread, [and in prayers."] (Acts ii. 42.)

Sixth Lesson.

AND, moreover, to the end that on the aforesaid Thursday, and the seven days next following, the memory of this health-giving Institution might be the more honourably celebrated, and the Feast thereby be held in more excellent worship, the above-named Bishop of Rome, after the manner of the doles which in Cathedral Churches are given to such as come to the singing or saying of the Canonical Hours by night and day, hath out of his Apostolic bounty granted spiritual rewards[2] to all such as in their own persons are present in the Church at the divers Canonical Hours during all this Festival, thereby to stir up the faithful to come to the keeping of this great Feast in greater eagerness and numbers.

THIRD NOCTURN.

(*Read in the Votive Office in January and February.*)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (*17th Tract on John.*)

We have heard from the Gospel the words of the Lord which follow [those that formed the subject of my] earlier discourse. To your ears and understandings we owe a discourse on these also, and to-day it becometh very well, for it is upon that Body of the Lord, Which He professeth Himself that He "will give for the life of the world," "that a man may eat thereof and not die." He hath made manifest how He giveth, and What is His Gift, where He saith: "He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him." The sign to show whether a man hath or hath not eaten that Flesh and drunk that Blood, is whether or not he dwelleth in Christ and Christ in him, whether or not he is a guest of Christ and Christ of his, whether or not he so cleaveth unto Christ, that Christ be not parted from him.

Eighth Lesson.

THIS hath He taught, and warned us, by words of deep meaning, to be in His Body as members whose Head is He, eating His Flesh, and cleaving alway to His Oneness. "Many of His disciples when they had heard this . . . . went back, and walked no more with Him"—for they understood not by "Flesh" any flesh other than such as they themselves were made of. The Apostle saith, (and very true it is): "To be carnally minded is death." (Rom. viii. 6.) The Lord giveth us His Flesh to eat, and to understand it carnally is death. Where He saith: "Whoso eateth My Flesh . . . . hath eternal life"—we must not understand this His Flesh carnally, as did they of whom it is written: "Many of His disciples" — (not His enemies) — "when they heard this, said: This is an hard saying—who can hear it?"

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[1] Maundy Thursday.

[2] See these and other Indulgences in the Raccolta, p. 110.

Ninth Lesson.

IF His disciples took His words for an hard saying, how did His enemies take them? And, nevertheless, thus it behoved to speak them if all men were not to understand them. A Divine mystery ought to make us thoughtful, not to repel us; and yet, when the Lord JESUS Christ spoke thus in mystery, many of His disciples went back and walked no more with Him. They believed not that He was speaking of some great thing, and darkly announcing in these words a bounty. They understood but as they pleased, even after the manner of men, that JESUS was able, or that JESUS meant, to give that Flesh wherewith the Word is clothed on, as it were, in slices, to them that believe on Him. And they said: "This is an hard saying—who can hear it?"

Saturday.

The Sabbath within the Octave of the Feast of the Body of Christ.

All as on the Feast-day, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (iii. 1.)

AND the child Samuel ministered unto the Lord before Eli. And the word of the LORD was precious in those days; there was no open vision. And it came to pass on a certain day, when Eli was laid down in his place, and his eyes began to wax dim, that he could not see: ere the lamp of God went out, Samuel was laid down to sleep in the temple of the LORD, where the Ark of God was. And the LORD called Samuel. And he answered: Here am I. And he ran unto Eli, and said: Here am I, for thou calledst me. And he said: I called not; go back and sleep. And he went and slept. And the LORD called yet again: Samuel. And Samuel arose, and went to Eli, and said: Here am I, for thou didst call me. And he answered: I called not, my son; go back and sleep. Now Samuel did not yet know the LORD, neither was the word of the LORD yet revealed unto him.

Second Lesson.

AND the LORD called Samuel again, the third time. And he arose, and went to Eli, and said: Here am I, for thou didst call me. And Eli perceived that the LORD had called the child, and he said unto Samuel: Go, and sleep; and it shall be, if He call thee, that thou shalt say: Speak, LORD; for Thy servant heareth. So Samuel went, and slept in his place. And the LORD came, and stood, and called, as at other times: Samuel, Samuel. Then Samuel answered: Speak, [[1] Lord,] for Thy servant heareth. And the LORD said to Samuel: Behold, I will do a thing in Israël, at which both the ears of every one that heareth it shall tingle. In that day I will perform against Eli all things which I have spoken concerning his house: when I begin, I will also make an end.

Third Lesson. ([2] v. 15.)

AND Samuel slept until the morning, and opened the doors of the house of the LORD. And Samuel feared to show Eli the vision. Then Eli called Samuel, and said: Samuel, my son, and he answered and said: Here am I. And he said: What is the thing that [[3] the Lord] hath said unto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide anything from me of all the things that He said unto thee. And Samuel told him every whit, and hid nothing from him. And he said: It is the LORD; let Him do what seemeth Him good. And Samuel grew, and the LORD was with him, and did let none of his words fall to the ground. And all Israël, from Dan even to Beer-sheba, knew that Samuel was established a Prophet of the LORD.

SECOND NOCTURN.

(*Read in the Votive Office in January and February.*)

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom [Patriarch of Constantinople.] (61*st Homily to the people of Antioch.*)

DEARLY beloved brethren, it behoveth us to learn the miracle of the Mysteries—what the Gift is, and why It was given, and what is the use thereof. "We, being many, are one body," saith [the Apostle Paul, (1 Cor. x. 17,) and again]—"We are members of His Body, of His Flesh, and of His Bones." (Eph. v. 30.) Only the initiated [4] will now understand what I say. That this union may take place, not by love only, but verily and indeed, we ought to mingle our own with His Flesh. And this is done by eating that Food Which He hath given unto us, being fain to manifest that exceeding great love which He beareth to us-ward. To this end He hath mingled Himself with us, and infused His Body into our bodies, that we may be one together, like as the limbs of a man and his head are all of one body. Such union do they long for that love much.

Fifth Lesson.

WHEN we come back from that Table we ought to be like so many lions breathing fire, dreadful to the devil. Our thoughts ought to be concentrated on our Great Head and the love which He showeth us. Many fathers and mothers there are who give their children to others to nurse, but I, saith the Lord to His children, I am not so, but I feed you with Mine Own Flesh, and join Myself to you, fain that ye all should be sons of noble blood now, and giving you a noble hope of that which ye shall be hereafter. I was content to become your Brother, I for your sakes have taken unto Me Flesh, and Blood, and that Flesh and Blood wherein I am become your Brother, the Same give I in turn unto you.

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[1] Not in the Hebrew.

[2] The omitted verses (13 and 14) are: "For I have told him that I will judge his house for ever, for the iniquity which he knoweth; because his sons made themselves vile, and he restrained them not. And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for ever."

[3] Not in the Hebrew.

[4] *I.e.*, the baptised, the Church's doctrine on the Eucharist being concealed from the catechumens.

Sixth Lesson.

LET us then, dearly beloved brethren, take good heed to ourselves, as unto the holders of so great mercies, and when any foul word springeth to our lips, or we feel anger taking possession of us, or the sting of any other sinful passion, let us call to mind of What we have been counted worthy, and let that remembrance still the unruly motion. As often as we take that Body, as often as we taste that Blood, let us think how that we feed on Him Who is sitting on high, adored of Angels, at the right hand of the Eternal Power. Ah me, how many a way is open to us whereby we may be saved! He hath made us His—He hath given His Body to us—and we still are not turned away from evil!

THIRD NOCTURN.

(*Read in the Votive Office in March and April.*)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (*27th Tract on John.*)

I have said, my brethren, that what the Lord hath set before us, in eating of His Flesh and drinking of His Blood, is that we should dwell in Him, and He in us. We dwell in Him when we are His members, and He dwelleth in us when we are His temple. But the bond whereby we are made His members is oneness; and what is the cause of oneness but love? And love of God, whence is it? Ask the Apostle. "The love of God," saith he, "is shed abroad in our hearts by the Holy Ghost. Which is given unto us." (Rom. v. 5.)

Eighth Lesson.

SO "it is the spirit that quickeneth." It is the spirit that maketh lively the limbs, nor is the quickening power of the spirit shed through any limbs but such as remain in union with the body whose the spirit is. The spirit that thou hast in thee, O man, and whereby thou art a man, doth that spirit shed life through any limb cut off from thy flesh? By "spirit," I mean soul. The soul quickeneth no limb but such as remain attached to the body. Cut one off, and the soul quickeneth it no more, for it is separate from the oneness of thy body.

Ninth Lesson.

THESE things I say, that we may love oneness and dread division. In sooth, there is nothing which a Christian ought so much to dread, as to be cut off from the Body of Christ. If he be cut off from the Body of Christ, he is no longer a member of Christ, and the Spirit of Christ no longer quickeneth him. "Now, if any man," saith the Apostle, "have not the Spirit of Christ, he is none of His." (Rom. viii. 9.)

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

"Spirit and life"—what meaneth this? It is to be taken spiritually. Hast thou taken it spiritually? Then the words the Lord spake, unto thee they are spirit and they are life. Hast thou taken it carnally? Then the words of the Lord are still indeed spirit and life—but not for thee.

VESPERS.

All as the First Vespers of the Feast, except the following.

Chapter and Prayer from the following Lauds.

Verse. He fed them with the finest of the wheat. Alleluia.

Answer. And with honey out of the rock did He satisfy them. Alleluia.

Antiphon at the Song of the Blessed Virgin. The child Samuel ministered unto God * before Eli, and the word of the Lord was precious in his sight.

A Commemoration is made of the Octave, from the Second Vespers of the Feast.

Second Sunday after Pentecost.

The Lord's Day within the Octave of the Body of Christ.

Semidouble.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (iv. 1.)

AND it came to pass in those days that the Philistines gathered themselves together to battle. And Israël went out against the Philistines to battle, and pitched beside the Stone-of-help.[1] And the Philistines came to Aphek, and put themselves in array against Israël. And when they joined battle, Israël fled before the Philistines, and there were smitten in the field in that battle about four thousand men. And when the people were come into the camp, the elders of Israël said: Wherefore hath the LORD smitten us to-day before the Philistines? Let us fetch the Ark of the covenant of the LORD out of Shiloh unto us, that, when it cometh among us, it may save us out of the hand of our enemies.

Second Lesson.

SO the people sent to Shiloh and took from thence the Ark of the covenant of the LORD of hosts, Which dwelleth between the Cherubim:[2] and the two sons of Eli, Hophni and Phinehas, were with the Ark of the covenant of God. And when the Ark of the covenant of the LORD came into the camp, all Israël shouted with a great shout, so that the earth rang again. And when the Philistines heard the noise of the shout, they said: What meaneth the noise of this great shout in the camp of the Hebrews? And they understood that the Ark of the LORD was come into the camp.

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[1] Viz., near the place where was afterwards erected a "standing stone" so named, between Mizpeh and Shen. See vii. 1-12.

[2] An allusion, if not a reference, to the two figures of these creatures, made of wood plated with gold, which were on the top of the ark, overshadowing the mercy-seat with their wings. See Exod. xxv. 10-22.

Third Lesson.

AND the Philistines were afraid, for they said: God is come into the camp. And they groaned and said: Woe unto us! for there hath not been such a shouting yesterday or the day before. Woe unto us! who shall deliver us out of the hand of these mighty gods? These are the gods that smote the Egyptians with all the plagues in the wilderness. Be strong, and quit yourselves like men, O ye Philistines! that ye be not servants unto the Hebrews, as they have been to you: quit yourselves like men, and fight. And the Philistines fought, and Israël was smitten, and they fled every man into his tent; and there was a very great slaughter, for there fell of Israël thirty thousand footmen. And the Ark of God was taken: and the two sons of Eli, Hophni and Phinehas, were slain.[1]

SECOND NOCTURN.

(*Read in the Votive Office in March and April.*)

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom [Patriarch of Constantinople.] (60*th Homily to the people of Antioch.*)

THE Word saith: "This is My Body." This we confess, and believe, and, with spiritual eyes, do see. Christ hath not left unto us Himself in such form as that we can see, hear, touch, smell, or taste Him; and yet hath He left Himself unto us in things which we can see, hear, touch, smell, and taste, and which all men may understand. Thus also is it in baptism; by mean of water, which men perceive outwardly, is given unto them a gift which they can grasp only inwardly, that is, a new birth. If we had no bodies, then would these things be given us without any outward and visible signs, but since we are here made up of souls and bodies, there are given unto our souls gifts which they can grasp, in outward signs which our bodies may perceive. How many there be which say: I would that I could see His comely presence, His Face, His garments, even His shoes! Behold, thou dost see and touch Him, yea, thou dost feed upon Him. And wouldest thou behold His raiment? Lo, He hath given unto thee not only to behold it, but to feed upon it, and handle it, and take it into thyself.

Fifth Lesson.

TO this table of the Lord let none dare to draw near with squeamishness or carelessness. Let all be fiery, all hot, all roused. To the Jews it was commanded touching the Paschal lamb, (Exod. xii. 11): "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD'S Passover." But thou needest to be more watchful than they. They were just about to travel from Egypt to Palestine, and therefore they bore the guise of travellers; but the journey that lieth before thee is from earth to heaven. And therefore it behoveth thee in all things to be on thy guard, for the punishment of him that eateth or drinketh unworthily is no light one (1 Cor. xi. 27.) Bethink thee how thou art indignant against him which betrayed, and them that crucified the Lord; and look to it well that thou also be not "Guilty of the Body and Blood of the Lord." As for them, they slew His Most Holy Body; but thou, after all that He hath done for thee, dost thrust Him into thy polluted soul. For His love, it was not enough to be made Man, to be buffeted, and to be crucified; He hath also mingled Himself with us, by making us His Body, and that not by faith only, but verily and indeed.

Sixth Lesson.

CAN anything be purer than that man ought to be, who eateth of this great Sacrifice? Can sun-beam be clearer than that hand ought to be which breaketh this Flesh?—that mouth, which is filled with that spiritual fire?—that tongue, which is reddened by that Blood, awful exceedingly? That whereon the Angels quail to look, neither dare to gaze steadfastly upon It, because of the blinding glory that shineth therefrom, upon This we feed, with This we become one, and are made one body of Christ, and one flesh. "Who can utter the mighty acts of the LORD? who can show forth all His praise?" (Ps. cv. 2.) Where is the shepherd which feedeth his flock with his own blood? Nay, why should I say, shepherd? Many mothers there be, who after all the pains of travail, give their own little ones to strangers to nurse. But so would not He, but feedeth us with His Own Blood, and maketh us to grow up in His Own substance.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 16.)

AT that time: JESUS spake unto the Pharisees this parable: A certain man made a great supper, and bade many. And so on.

Homily by Pope St Gregory [the Great.] (36*th upon the Gospels.*)

Dearly beloved brethren, between the dainties of the body and the dainties of the mind there is this difference, that the dainties of the body, when we lack them, raise up a great hunger after them, and when we devour them, straightway our fulness worketh in us niceness. But about the dainties of the mind we are nice while as yet we lack them, and when we fill ourselves with them, then are we an-hungered after them, and the more, being an-hungered, we feed thereon, the more are we an-hungered thereafter. In the bodily dainties, the hunger is keener than the fulness, but in the spiritual the fulness is keener than the hunger. In the bodily, hunger gendereth fulness, and fulness niceness; in the spiritual, hunger indeed gendereth fulness, but fulness gendereth hunger.

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[1] The narrative continues how that a man "with his clothes rent, and with earth upon his head," came and told Eli at Shiloh: "'Israël is fled before the Philistines—and there hath been also a great slaughter among the people—and thy two sons also, Hophni and Phinehas, are dead—and the Ark of God is taken.—' And . . . . when he made mention of the Ark of God, [Eli] fell from off his seat backward, by the side of the gate; and his neck brake, and he died."

Eighth Lesson.

SPIRITUAL dainties, in the very eating, do stir up the keenness of hunger in the mind which they fill, for, the more we taste their sweetness, the better we know how well they deserve to be loved; and, if we taste them not, we cannot love them, for we know not how sweet they be. And who can love that whereof he knoweth nothing? Hence saith the Psalmist: "O taste and see that the LORD is good," (Ps. xxxiii. 9,) that is, as it were, "If ye taste not, ye shall not see His goodness: but let your heart once taste the bread of life, and then indeed, having tasted and proved His sweetness, ye shall be able to love Him." But these were the dainties which man lost when he sinned in Eden, and when he had shut his own mouth against the sweet bread whereof if any man eat he shall live for ever, he forsook paradise.

Eighth Responsory.

[1] A certain man made a great supper, and sent his servant at supper-time to say to them that were bidden: Come, for all things are now ready.

Verse. [2] Come, eat of my bread, and drink of the wine which I have mingled for you.

Answer. For all things are now ready.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For all things are now ready.

Ninth Lesson.

AND we that, from the first man, are born under the afflictions of this pilgrimage, are come into the world smitten with niceness; we know not what we ought to want, and the disease of our niceness groweth the worse, as our soul draweth itself the more away from that bread of sweetness. We are no longer an-hungered after inward dainties, since we have lost the use of feeding on them. And so in our niceness we starve, and the sickness of long famishing maketh prey of our health. We will not eat of that inward sweetness which is made ready for us, and being enamoured only of things outward we sink into the wretchedness of loving starvation.

LAUDS.

Chapter. (1 John iii. 13.)

MARVEL not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren.

Verse. He gave them of the bread of heaven—Alleluia.

Answer. Man did eat Angels' bread—Alleluia.

Antiphon at the Song of Zacharias. A certain man made a great supper, * and bade many; and sent his servant at supper-time to say to them that were bidden: Come, for all things are now ready.

Prayer throughout the day.

O LORD, Who never failest to help and govern them whom Thou dost bring up in Thy steadfast fear and love; keep us, we beseech Thee, under the protection of Thy good providence, and make us to have a perpetual fear and love of Thy Holy Name; through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration of Corpus Christi is made, taken from the Lauds of the Feast.

Chapter at the end of Prime. (1 John iii. 18.)

MY little children, let us not love in word, neither in tongue, but in deed, and in truth.

At Terce, Chapter from Lauds.

Chapter at Sext. (1 John iii. 16.)

HEREBY perceive we the love of God, because He laid down His life for us; and we ought to lay down our lives for the brethren.

Chapter at None as at the end of Prime.

VESPERS.

All as at the First Vespers of Corpus Christi, except the following.

Chapter and Prayer from Lauds.

Verse. He fed them with the finest of the wheat—Alleluia.

Answer. And with honey out of the rock did He satisfy them—Alleluia.

Antiphon at the Song of the Blessed Virgin. Go out quickly into the streets * and lanes of the city, and compel the poor and the maimed, and the halt, and the blind, to come in: that my house may be full—Alleluia.

Commemoration of Corpus Christi from the Second Vespers of the Feast.

Monday within the Octave of Corpus Christi.

Second Day, within the Octave of the Feast of the Body of Christ.

Semidouble.

All as on the Feast except that the Antiphons are not doubled and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (v. 1.)

AND the Philistines took the Ark of God, and brought it from the Stone-of-help unto Ashdod. When the Philistines took the Ark of God, they brought it into the house of Dagon, and set it by Dagon.[3] And when they of Ashdod arose early on the morrow, behold, Dagon was fallen upon his face to the earth before the Ark of the

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[1] Luke xiv. 16, 17.

[2] Prov. ix. 5.

[3] An idol, with the head and hands of a man, and the rest of his body that of a fish.

LORD. And they took Dagon, and set him in his place again. And when they arose early on the morrow morning, behold, Dagon was fallen upon his face to the ground before the Ark of the LORD; and the head of Dagon, and both the palms of his hands were cut off upon the threshold; only the stump of Dagon was left to him.[1]

Second Lesson.

BUT the hand of the LORD was heavy upon them of Ashdod, and He destroyed them; and the farms and the fields in all that coast brake forth;[2] and mice were begotten; and there was confusion in the city, a great destruction. And when the men of Ashdod saw the plague, they said: The Ark of the God of Israël shall not abide with us, for His hand is sore upon us, and upon Dagon our god. They sent therefore, and gathered all the lords of the Philistines unto them, and said: What shall we do with the Ark of the God of Israël? And they of Gath answered: Let the Ark of the God of Israël be carried about unto Gath.

Third Lesson.

AND they carried the Ark of the God of Israël about thither. And it was so, that when they carried it about, the hand of the LORD was against every one of their cities with a very great destruction, and He smote the men of every city, both small and great. Therefore they sent the Ark of God to Ekron. And it came to pass, as the Ark of God came to Ekron, that the Ekronites cried out, saying: They have brought about the Ark of the God of Israël to us, to slay us and our people. So they sent and gathered together all the lords of the Philistines and said: Send away the Ark of the God of Israël, and let it go again to his own place, that it slay us not, and our people. For there was an horror of death in all the cities, and the hand of God was very heavy there.

SECOND NOCTURN.

(*Read in the Votive Office in May and June.*)

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom [Patriarch of Constantinople.] (*Continuation of the 60th Homily.*)

IN this mysterious Sacrament Christ doth mingle Himself with all and each of His faithful ones. They are His children, and He nurseth them Himself, and giveth them not over unto another, herein again assuring us that the Flesh He hath taken unto Himself is ours. We then, who have been deemed meet to be treated with such love and such honour, let us be wakeful! See ye not how eagerly the sucklings seize on the breasts, how readily they fix their mouths on the paps? Let us, with like eagerness, draw nigh to that Table, and suck at that spiritual Cup. Yea, let us prize that gracious Food as the suckling doth its mother's breast, and hold it the great woe of life to be cut off from that Banquet. Here there are set before us no works of man's power; He That worked at that Last Supper, the Same worketh the same here still. As for us Priests, we hold the place of His ministers, but He Which halloweth and changeth is He. Hither let there draw nigh no Judas, nor covetous one—this is no Table for him. But he which is Christ's disciple, let him come; for the Lord saith: "I will keep the Passover with My disciples," (Matth. xxvi. 18.) This is that Passover Table, and it is all Christ's—what is wrought there is not some of it Christ's work, and some of it man's work, but it is all His work and not another's.

Fifth Lesson.

HITHER let there draw nigh none brutal, none cruel, none merciless; in good sooth, none unclean. I speak to all that take that Holy Communion, and to you also, O ye that do administer the same! To you now I turn my speech, to warn you with how great care that Gift is to be given. No slight vengeance is that which awaiteth you if ye admit for a partaker at the Lord's Table the sinner whose guiltiness ye know. At your hands will his blood be required. If a man be a General, a Governor, a crowned Monarch, yet if he come there unworthily, forbid him; thou hast greater power than he. To this end hath God exalted you to the honour ye hold, that ye may judge in such matters. This office is your dignity, this is your strength, this is all your crown, this, and not the going about in white robes and glittering vestments. And thou, O layman! when thou seest the Priest making the oblation, think not that He Which is then the real Worker is such a Priest as thou seest, but know of a surety that it is Christ's Hand Which is stretched out, albeit unseen by thee.

Sixth Lesson.

LET us hear, all of us, both Priests and laymen, let us hear What Food it is whereof we are made worthy—let us hear, I say, and let us quake. The Lord satisfieth us with His Own holy Flesh, setting Himself slain before us. What excuse therefore shall we have, if, being so fed as we are, we sin as we do? If, eating of the Lamb, we are still wolves? If, pastured as the sheep of the flock, we raven like lions? This mysterious Sacrament forbiddeth unto us not outrage only, but any the least enmity; it is the Mystery of peace. Upon the Jews God laid it to make year by year by solemn festivals a yearly commemoration of His mercies unto them, but upon thee to do this in remembrance of His love to thee, day by day. To this Table then let there draw nigh no Judas Iscariot, no Simon Magus. These men fell through covetousness; let us fly that bottomless pit.

THIRD NOCTURN.

(*Read in the Votive Office in May and June.*)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

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[1] Here it is added in the original: "Therefore neither the priest of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day."

[2] According to the present Hebrew text, which here differs much from the Latin, the meaning is that the inhabitants were seized with the disease called Hæmorrhoids.

Homily by St Austin, Bishop [of Hippo.] (*26th Tract on John.*)

"This is the bread which cometh down from heaven," (v. 50.) By "this bread" the Lord here signifieth both the manna, and That Which we receive at the Altar of God. Both these are, as it were, Sacramental signs, differing indeed somewhat in their outward and visible part, but pointing to the Same Thing signified. Hear what the Apostle saith: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat." (1 Cor. x. 1-3.) This meat was the same spiritually but not really; they ate manna—we eat Something else. Spiritually they ate What we eat; but our fathers—not their fathers; unto whom we are like—not unto whom they are like. And it is added: "And did all drink the same Spiritual drink." They drank one thing, and we drank Another, the difference being in the outer show, the sameness in that the Same Thing is pointed to by both. And what was that Same Drink? "They drank of the spiritual Rock that followed them, and that Rock was Christ." Him did bread and rock alike signify. The Rock was a figure, but by the Word and in the Flesh there is the very Christ Himself. And how came they to drink of that rock? "Moses lift up his hand, and with his rod he smote the rock twice, and the water came out abundantly." (Num. xx. 11.) These two strokes of the rod upon the rock are a figure of the two beams whereof the Cross was made.

Eighth Lesson.

CHRIST'S faithful ones discern the Lord's Body while they remain watchful members of His Body. They remain members of His Body as long as they will to live according to His Spirit. The Spirit of Christ giveth life to nothing but the body of Christ. Now, my brethren, understand what I am going to say. Thou art a man, and hast a body and a spirit. By spirit I mean the soul, which causeth thee to be a man at all. Thou art a man, made up of soul and body. Thy spirit is unseen, thy body seen. Tell me, which of them is it which giveth animation to the other? Doth thy spirit derive animation from thy body, or thy body from thy spirit? Every one who liveth will answer—for if any one cannot answer this, I know not if he be alive. What will whosoever hath life answer? "Verily, it is my spirit which doth animate my body." Wilt thou then live by the Spirit of Christ? Be of the Body of Christ.

Ninth Lesson.

IS it not my spirit which doth animate my body? My spirit doth animate my body, and thy spirit doth animate thy body. The Body of Christ liveth not save by the Spirit of Christ. Hence it is that the Apostle Paul saith, touching this Bread: "We, being many, are one bread, and one body, for we are all partakers of that one Bread." (1 Cor. x. 17.) O what a Sacrament of love! O what a seal of union! O what a bond of charity! He that willeth to live hath here where to live, and whence to live. Let him come near, let him believe, let him enter into that Body, that he may be quickened. Let him not sever himself from the fit joining-together of all the members; let him not be as a mortifying limb, that must needs be cut off, nor a mis-shapen limb, a cause to blush. Let him be goodly, and useful, and healthy. Let him cleave unto the body; let him live by God to God; let him labour now on earth, that he may reign hereafter in heaven.

Tuesday.

Third Day within the Octave of the Feast of the Body of Christ.

Semidouble.

All as on the Feast except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (vi. 1.)

AND the Ark of the LORD was in the country of the Philistines seven months, and the Philistines called for the priests and the diviners, saying: What shall we do to the Ark of the LORD? Tell us wherewith we shall send it to his place. And they said: If ye send away the Ark of the God of Israël, send it not empty; but in any wise return Him a trespass-offering; then shall ye be healed, and it shall be known to you why His hand is not removed from you.[1]

Second Lesson.

WHEREFORE do ye harden your hearts, as the Egyptians and Pharaoh hardened their hearts? When he was smitten, did he not let the people go, and they departed? Now, therefore, take, and make a new cart, and two milch kine, on which there hath come no yoke; tie the kine to the cart, and shut up their calves at home. And take the Ark of the LORD, and lay it upon the cart, and put the jewels of gold, which ye return Him for a trespass-offering, in a coffer by the side thereof; and send it away that it may go. And see; if it goeth up by the way of his own coast to Beth-shemesh, then He hath done us this great evil; but if not, then we shall know that it is not His hand that smote us—it was a chance that happened to us. And the men did so.

Third Lesson.

AND the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand nor to the left; and the lords of the Philistines went after them unto the border of Beth-shemesh. And they of Beth-shemesh were reaping their wheat-harvest in the valley; and they lifted up their eyes, and saw the Ark, and rejoiced to see it. And the cart came into the field of Joshua, a Beth-shemite, and stood there—where there was a great stone. And they clave the wood of the cart, and offered the kine upon it, a burnt-offering unto the LORD. And the Levites took down the Ark of God.

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[1] The two next verses contain a recommendation to send with the Ark, as a trespass-offering, certain objects made of gold.

SECOND NOCTURN.

(*Read in the Votive Office in July and August.*)

Fourth Lesson.

The Lesson is taken from the Letter written to Cæcilius by the Holy Martyr Cyprian, Bishop [of Carthage.] (*Bk.* ii. *Ep.* 3.)

IN the deed of the Priest Melchisedek we see a type of the Sacrament of the Lord's Sacrifice. For thus it is written in the writings of God:—"And Melchisedek King of Salem brought forth bread and wine: for he was the Priest of the Most High God: and he blessed" Abraham. (Gen. xiv. 18.) That Melchisedek was a type of Christ, the Holy Ghost Himself doth testify in the Psalms, where the First Person of the Holy Trinity, even the Father, is set before us as saying unto the Second Person, that is, the Son:—"Before the day-star have I begotten Thee. . . . Thou art a Priest for ever, after the order of Melchisedek." (cix. 3, 4.) And verily that sameness of order cometh of this sacrifice, and proceedeth from this, that Melchisedek was the Priest of the Most High God; that he offered bread and wine; and that he blessed Abraham.

Fifth Lesson.

WHAT Priest of the Most High God is there, more so than is our Lord JESUS Christ?—He Who hath made an offering unto God the Father, and the same offering that Melchisedek made, bread and wine, that is to say, His Own Flesh and His Own Blood. And, as touching Abraham, that ancient blessing was spoken likewise by fore-knowledge upon us. For if Abraham believed God and it was accounted to him for righteousness, verily, whosoever believeth God and liveth by faith, the same is found righteous, and is shown unto us that he is already blessed in faithful Abraham, and justified—as the Apostle Paul proveth, where he saith:—"Abraham believed God and it was accounted unto him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, foreseeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying: In thee shall all nations be blessed." (Gal. iii. 6-8.)

Sixth Lesson.

IN Genesis, therefore, in order that the Priest Melchisedek might in due order pronounce the blessing upon Abraham, there was first offered a typical sacrifice, consisting of bread and wine. This was the offering which our Lord JESUS Christ completed and fulfilled, when He offered up bread and a cup of wine mingled [with water]. This fulfilment by Him Who came to fulfil (Matth. v. 17,) utterly satisfied the truth of the image which had gone before. The Holy Ghost doth by Solomon also clearly foreshadow, as it were in a parable, the Lord's Sacrifice, pointing to the victim slain, and the bread and the wine, and the Altar likewise, and the Apostles; as it is written:—"Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table. She hath sent forth her servants, she crieth upon the highest places of the city, saying: Whoso is simple, let him turn in hither unto me. As for them that want understanding, she saith to them. Come, eat of my bread, and drink of the wine which I have mingled for you." (Prov. ix. 1-5.)

THIRD NOCTURN.

(*Read in the Votive Office in July and August.*)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (*26th Tract on John.*)

"Not as your fathers did eat manna, and are dead." Wherefore did they eat and die? Because they believed only that which they saw; and that which they saw not, they understood not. Therefore were they your fathers, because ye are like unto them. Doth this death, my brethren, mean that death which is outward and bodily? And do not we also die, who eat of that Bread Which cometh down from heaven? That death died they, and so shall we also, as far, as I have said, as is meant that death which is outward and bodily.

Eighth Lesson.

BUT the death whereof the Lord doth sound the alarm, the death that their fathers died, is another death than that which is outward and bodily. Moses ate manna, Aaron ate manna, Phinehas ate manna, many ate manna in whom the Lord was well pleased—and these are not dead. Wherefore? Because they understood spiritually that outward bread, spiritually hungered thereafter, spiritually tasted thereof, and spiritually were satisfied therewith. So also do we this day feed on a visible food, but the Sacrament is one thing, and the grace of the Sacrament is another.

Ninth Lesson.

O HOW many there be which receive at the Altar, and die, yea, die even in the very receiving! Whence the Apostle saith:—"[He that eateth and drinketh unworthily] eateth and drinketh damnation to himself." (1 Cor. xi. 29.) Is it not written:—"When JESUS had dipped the sop, he gave it to Judas Iscariot, the son of Simon, and after the sop Satan entered into him?" (John xiii. 26, 27.) And yet he took it. And when he had eaten it, the enemy entered in and possessed him. Not because what he ate was evil, but because he, being evil, dared to eat that which was good. Look to it well, then, brethren, that ye take spiritually the Bread Which cometh down from heaven. Bring innocency with you to the Altar. Though your sins be daily, let them not be deadly. Before ye draw near to the Altar, think well what it is that ye say:—

"Forgive us our trespasses, as we forgive them that trespass against us." "For, if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matth. vi. 14)—and ye may draw near boldly, for unto you It is Bread, and not poison.

Wednesday.

Fourth Day within the Octave of the Feast of the Body of Christ.

Semidouble.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (vi. 19.)

AND [the Lord][1] smote the men of Beth-shemesh, because they had looked into the Ark of the LORD, even He smote of the people three-score and ten men and fifty thousand of the people. And the people lamented, because the LORD had smitten many of the people with a great slaughter. And the men of Beth-shemesh said: Who is able to stand before this Holy LORD God? and to whom shall He go up from us? And they sent messengers to the inhabitants of Kirjath-jearim, saying: The Philistines have brought again the Ark of the LORD; come ye down, and fetch it up to you. (vii. 1.) And the men of Kirjath-jearim came, and fetched up the Ark of the LORD, and brought it into the house of Abinadab at Gibeah. And they sanctified Eleazar his son to keep the Ark of the LORD.

Second Lesson.

AND it came to pass that from the day that the Ark of the LORD came to abide in Kirjath-jearim, the time waxed long, until it was already the twentieth year that it had abode there. And all the house of Israël, lamented after the LORD. And Samuel spake unto all the house of Israël, saying: If ye do return unto the LORD with all your hearts, then put away the strange gods from among you, the Baalim and the Ashtaroth,[2] and prepare your hearts unto the LORD, and serve Him only; and He will deliver you out of the hand of the Philistines. Then the children of Israel did put away the Baalim and the Ashtaroth, and served the LORD only.

Third Lesson.

AND Samuel said: Gather all Israel to Mizpeh, and I will pray for you unto the LORD. And they gathered to Mizpeh, and drew water, and poured it out before the LORD, and fasted on that day, and said there: We have sinned against the LORD. And Samuel judged the children of Israël in Mizpeh. And when the Philistines heard that the children of Israël were gathered together to Mizpeh, the lords of the Philistines went up against Israël. And when the Children of Israël heard it, they were afraid of the Philistines. And they said to Samuel: Cease not to cry unto the LORD our God for us, that He will save us out of the hand of the Philistines.

SECOND NOCTURN.

(*Read in the Votive Office in September and October.*)

Fourth Lesson.

The Lesson is taken from the Book upon the Sacraments written by St Ambrose,[3] Bishop [of Milan.] (*Bk.* iv. *ch.* 4.)

WHO invented the Sacraments but the Lord JESUS? The Sacraments came down from heaven, for all counsel is from heaven. Nevertheless, it was a great and wonderful work of God when He rained down manna upon His people, and the people laboured not, and yet were fed. Perchance, thou sayest: Here, it is my bread which is used. But that bread is bread only till the Sacramental words are spoken; at the Consecration, instead of bread, there cometh to be the Body of Christ. This therefore let us establish. How cometh it that that which was bread becometh the Body of Christ? Through the Consecration. And in what words and in Whose language doth the Consecration take place? In those of the Lord JESUS. All the other things which are said [in the Liturgy], the ascription of praise to God [in the Preface], the prayer for the people, for kings, and for others which formeth the first part [of the Canon, these are put in the mouth of the Priest.] But when that point is reached when this worshipful Sacrament is to be consecrated, then the Priest useth no more his own words, but Christ's.

Fifth Lesson.

IT is the word of Christ, therefore, which doth the needful work in this Sacrament. And what is the word of Christ? It is the word of Him at Whose bidding all things were made. The Lord commanded, and the heavens were created; the Lord commanded, and the earth was formed; the Lord commanded, and the seas were made; the Lord commanded, and all creatures sprang into being. Thou seest, then, how mightily-working a word is the word of Christ. If then the word of Christ hath such power that it can make that to be which hath never been, wherein doth it appear greater that it maketh one thing to be changed into Another? There was once no heaven; there was once no sea; there was once no earth. But hear him who saith:—"He spake, and it was done; He commanded, and it stood fast." (Ps. xxxii. 9.) If, then, I am to answer thee, I tell thee, that before the Consecration it is not the Body of Christ, but after the Consecration it is the Body of Christ, for Himself "hath spoken, and it is done; He hath commanded, and it standeth fast."

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[1] I venture to substitute this for "He," for the sake of clearness. Latin: Percussit autem de viris, &c.

[2] *I.e.*, shrines and images of Baal and Astarté—a couple of idols, respectively male and female, much in vogue in Syria. What they represented is not quite agreed. Gesenius thinks they were meant for the planets Jupiter and Venus, but Baal (that is, Lord) sometimes means the sun. The worship of the female deity, who was worshipped as reigning over lust, consisted mostly of acts of studied impurity almost incredible to Christian ears.

[3] Pseudo-Ambrose.

Sixth Lesson. (*ch.* 5.)

AND now I come back to my text. It is indeed a great and worshipful fact that manna was rained down upon the Jews; but, think thou, which was the more great and worshipful, the manna from heaven or the Body of Christ—the Body of that Same Christ by Whom the heavens were made? And, again; the fathers "did eat manna, and are dead; he that eateth of this Bread," (John vi. 58,) It is unto him "the remission of sins," (Matth. xxvi. 28,) and "he shall never die." (John xi. 26.) [1] Therefore it is not idly that, when thou art a-receiving, thou sayest:—"Amen"—testifying in thine heart that That Which thou art taking is the Body of Christ. The Priest saith unto thee:—"The Body of Christ!"—and thou answerest:—"Amen"—that is to say:—"It is true." What then thy tongue confesseth, let thine heart hold to.

THIRD NOCTURN.

(*Read in the Votive Office in September and October.*)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 55.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Hilary, Bishop [of Poitiers.][2] (*Bk.* viii. *on the Trinity.*)

When we speak concerning the things of God, we must not speak after the manner of men, nor after the manner of the world. Let us read those things which are written, and understand those things which we read; and then let us act as having a perfect faith. We shall speak but folly and godlessness if we speak concerning the natural truth of Christ in us, and have not learnt at Christ's School how we should speak. He Himself saith:—"My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." There is here no room left for doubt as to What is His Flesh and what is His Blood.[3]

Eighth Lesson.

FOR now we know by the declaration of the Lord Himself and by [the teaching of] our Faith, the reality of His Flesh and Blood. And when we eat the One and drink the Other, They work effectually in us to make us dwell in Him and He in us. Is not this a reality? Surely it befalleth not them to find it true, who deny that Christ JESUS is Very God. He is in us by means of His Flesh, and we are in Him when that which we are is with Him in God. That we dwell in Him through that Sacrament wherein His Flesh and Blood are given unto us, He Himself doth testify, where He saith:—"Yet a little while, and the world seeth Me no more; but ye see Me; because I live ye shall live also. [At that day ye shall know that] I am in My Father, and ye in Me, and I in you." (John xiv. 19, 20.)

Ninth Lesson.

BUT that this union in us is a real one, He testifieth thus:—"He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." For no one dwelleth in Him in whom He doth not dwell, since he which receiveth [the Body of Christ] hath but received that Flesh of [the same nature as] his own, which Christ hath taken into Himself. The mystery of this perfect union He had taught before, when He said:—"As the living Father hath sent Me, and I live by the Father, so, he that eateth Me, even he shall live by Me." He therefore liveth by the Father, and, as He liveth by the Father, so shall we live by Him.

Vespers are the same as the First Vespers of the Feast.

If a Common Double Feast fall on this day it is only commemorated.

Thursday.

Octave of Corpus Christi.

The Eighth Day of the Feast of the Body of Christ.

Double.

All as on the Feast-day except the following.

SECOND NOCTURN.

(*Read in the Votive Office in November and December.*)

Fourth Lesson.

The Lesson is taken from the Sermons of the Blessed Patriarch of Jerusalem, Cyril.[4] (*Catechetical Lectures*, 4.)

THE teaching of the blessed Paul seemeth of itself enough instruction for you concerning those Divine Mysteries, whereof, if ye be made worthy, ye become therein, so to speak, of one Body and of one Blood with Christ. Paul saith that our Lord JESUS Christ, "the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and gave it unto His disciples, saying: Take, eat; this is My Body. . . . After the same manner also He took the cup," and gave thanks, "and said:"—Take this, and drink it; this is My Blood. Since therefore it is He Who hath definitely stated and said, touching that Bread: "This is My Body"—who will dare any longer to doubt that It is so? And since it is He again that hath absolutely affirmed and said, touching that cup: "This is My Blood"—who is he that will doubt any longer, or say that It is not His Blood?

Fifth Lesson.

AT the beginning of His ministry, at Cana in Galilee, the Lord turned water into wine, a thing which hath some qualities in common with blood; and shall we deem Him less worthy that we should believe Him, when He turneth wine into Blood? When He was bidden to that marriage wherein twain were made one flesh, He did the beginning of His miracles to the amazement of all men; and shall we less surely hold that He hath given us His Body and Blood to be our meat and drink, or take them with weaker faith that they are indeed His Body and His Blood? Under the appearance of bread He giveth unto us His Body, and, under the appearance of wine, His Blood: and when thou shalt come to receive, it is on the Body and Blood of Christ that thou wilt feed, being made a partaker of His Body and of His Blood. Thus indeed it is that we become Christ-bearers,[1] namely, by carrying about Christ in our bodies, when we receive His Body and Blood into our own frames. Thus, as the blessed Peter hath it, we are "partakers of the Divine nature." (2 Pet. i. 4.)

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[1] The next words relate to the form of words used in administering the Holy Communion where and when the writer lived. The translator believes it to be the same still in use in Abyssinia.

[2] Jan. 4.

[3] De veritate carnis et sanguinis non relictus est ambigendi locus.

[4] Elected A.D. 350. Suffered much persecution from the Arians, and died March 18, 386.

Sixth Lesson.

CHRIST once said, in conversing with the Jews: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." (John vi. 53.) But they took not spiritually that which He said, and "from that time many of His disciples went back, and walked no more with Him." (66.) They thought that He had bidden them to eat flesh. The Old Testament also had Shew-bread, but this Old Testament bread was now to have an end. The bread of the New Testament is "the Bread Which cometh down from heaven" (50), the cup of the New Testament, the Cup of Salvation, that Bread and that Cup Which hallow both souls and bodies. Wherefore I will have thee to understand that the Bread and Wine whereunto thou art to come, are not mere common bread or mere common wine; for they are the Body and the Blood of Christ. Even if thy senses do indeed deny this fact, yet let faith make thee right sure of it. Judge not the Thing by the taste thereof, but let faith assure thee beyond all doubt thou art partaking of the Body and Blood of Christ.

THIRD NOCTURN.

(*Read in the Votive Office in November and December.*)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Cyril, Pope [of Alexandria.] (*Book* iv. *on John, ch.* 17.)

"He that eateth My Flesh and drinketh My Blood," saith the Lord, "dwelleth in Me, and I in him." If a man take two pieces of wax and melt them, and pour the one into the other, they necessarily mingle; so also, he that receiveth the Body and Blood of the Lord doth become so joined with the Lord that he is to be found in Christ and Christ in him. Another comparison thou wilt find in Matthew. The Lord there saith: "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, [till the whole was leavened,]" (xiii. 33,) because, as Paul saith, "a little leaven leaveneth the whole lump." (Gal. v. 9.) So also doth a little of this Blessing draw the whole man unto Itself, and fill him with Its grace: and thus doth Christ dwell in us, and we in Christ.

Eighth Lesson.

AS for ourselves, if we would win life everlasting; if we would that the Giver of immortality should dwell in us, let us run freely to receive this Blessing, and let us beware that the devil succeed not in laying a stumbling-block in our way, in the shape of a mistaken reverence. Thou rightly sayest, and we know well, how that it is written: "Whosoever shall eat this Bread and drink this Cup of the Lord unworthily . . . eateth and drinketh damnation to himself." (1 Cor. xi. 27, 29.) I therefore examine myself and find myself unworthy. And I ask thee, who citest these words to me, who shall ever be found worthy? When wilt thou be such an one as may be worthy to be offered to Christ? If by sin thou art unworthy, and thou ceasest not to sin, (for, as the Psalmist hath it,—"Who can understand his errors?"—Ps. xviii. 13,) then shalt thou for ever lack this means of life and sanctification.

Ninth Lesson.

WHEREFORE, I counsel thee to betake thee to godly thoughts, and to live carefully and holily, and so to receive that Blessing—a Blessing which, believe me, doth banish, not death only, but all diseases likewise. For when Christ dwelleth in us, He stilleth the law of death in our members, which warreth against the law of our mind, (Rom. vii. 23,) He giveth strength to godliness, He turneth to calm the turbulent surging of our mind, He cureth them which are sick, He raiseth up them which are fallen, and, like the Good Shepherd, Which giveth His life for the sheep, He prevaileth that the sheep perish not.

Friday.

Sixth Day.

First Lesson.

The Lesson is taken from the First Book of Kings (viii. 4.)

THEN all the elders of Israël gathered themselves together, and came to Samuel unto Rama. And they said unto him: Behold, thou art old, and thy sons walk not in thy ways; make us a King to judge us like all the nations. The thing displeased Samuel, that they said: Give us a King to judge us. And Samuel prayed unto the LORD.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

AND the LORD said unto Samuel: Hearken unto the voice of the people in all that they say unto thee. For they have not rejected thee, but they have rejected Me, that I should not reign over them. According to all the works which they have done since the day that I brought them up out of Egypt, even unto this day; wherewith they have forsaken Me, and served other gods, so do they also unto thee. Now, therefore, hearken unto their voice; howbeit yet protest solemnly unto them, and show them the manner of the king that shall reign over them.

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[1] Christiferi.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Third Lesson.

AND Samuel told all the words of the LORD unto the people that asked of him a king, and he said: This will be the manner of the king that shall reign over you: he will take your sons, and appoint them for his chariots, and to be his horsemen, and to run before his chariots, and he will appoint him captains over thousands, and captains over hundreds, and will set them to ear his ground, and to reap his harvest, and to make his instruments of war, and his chariots; and he will take your daughters to be confectionaries, and to be cooks, and to be bakers; and he will take your fields, and your vineyards, and your olive-yards, even the best of them, and give them to his servants.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Saturday.

The Sabbath.

First Lesson.

The Lesson is taken from the First Book of Kings (ix. 1.)

[1] NOW there was a man of Benjamin, whose name was Kish, the son of Abiel, the son of Zeror, the son of Beehorath, the son of Aphiah, a Benjamite, a mighty man of power. And he had a son whose name was Saul, a choice young man and a goodly; and there was not among the children of Israël a goodlier person than he; from his shoulders and upward he was higher than any of the people. And the asses of Kish, Saul's father, were lost; and Kish said to Saul his son: Take now one of the servants with thee, and arise, go seek the asses. And they passed through Mount Ephraim, and passed through the land of Shalisha, but they found them not; then they passed through the land of Shalim, and there they were not: and he passed through the land of the Benjamites, but they found them not.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND when they were come to the land of Zuph Saul said to his servant that was with him: Come, and let us return; lest my father leave caring for the asses, and take thought for us. And he said unto him: Behold now, there is in this city a man of God, and he is an honourable man; all that he saith cometh surely to pass. Now, let us go thither; peradventure he can show us our way that we should go, to find that whereafter we are come. Then said Saul to his servant: But, behold, if we go, what shall we bring the man of God? for the bread is spent in our vessels, and we have not a basket nor aught beside, that we may bring it for a present unto the man of God. And the servant answered Saul again: Behold, I have here in my hand the fourth part of a shekel of silver; that let us give to the man of God, to tell us our way.

Second Responsory.

O LORD, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson. (14.)

AND they went up into the city. And when they were come into the city, behold, Samuel came out against them, for to go up to the high place. Now the LORD had told Samuel in his ear, a day before Saul came, saying: To-morrow, about this time, I will send thee a man out of the land of Benjamin, and thou shalt anoint him to be Captain over My people Israël, and he shall save My people out of the hand of the Philistines; for I have looked upon My people; because their cry is come unto Me. And when Samuel saw Saul, the LORD said unto him: Behold the man whom I spake to thee of; this same shall reign over My people.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Prayer until Vespers as on Sunday last.

At the beginning of the Martyrology, is said,
The morrow is the Feast of the Most Sacred heart of JESUS.

Vespers are of the Feast.

Third Sunday after Pentecost.

Feast of the Most Sacred Heart of JESUS.

Double of the First Class.

All as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Ps. cix. The Lord said, &c., (*p.* 100.)
Ps. cx. I will praise Thee, &c., (*p.* 100.)
Ps. cxv. I believed, &c., (*p.* 105.)
Ps. cxxvii. Blessed is every one, &c., (*p.* 108.)
Ps. cxlvii. Praise the Lord, O Jerusalem, &c., (*p.* 114.)

Hymn.[2]

JESUS! Creator of the world!
Of all mankind Redeemer blest!
True God of God, in Whom we see
The Father's Image clear expressed!

Thee, Saviour! love alone constrained
To make our mortal flesh Thine Own,
And, as a second Adam, come
For the first Adam to atone.

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[1] The Lessons formerly (and in England still) read on Friday relate how the Israëlites came to Samuel demanding a king, and God commanded him to act according to their wishes.

[2] Author unknown; translation by the Rev. E. Caswall.

That self-same love which made the sky,
Which made the sea, and stars, and earth,
Took pity on our misery,
And broke the bondage of our birth.

O JESUS! In Thy Heart Divine
May that same love for ever glow!
For ever mercy to mankind
From that exhaustless Fountain flow!

For this Thy Sacred Heart was pierced,
And both with Blood and Water ran—
To cleanse us from the stains of guilt,
And be the hope and strength of man.

To God the Father, and the Son,
All praise, and power, and glory be,
With Thee, O Holy Comforter!
Henceforth through all eternity. Amen.

Verse. [1] I am come to send fire on the earth,

Answer. And what will I, if it be already kindled?

Antiphon at the Song of the Blessed Virgin. [2] My heart hath looked for reproach and bitterness; and I looked for some to take pity on me, and there was none; and for comforters, and I found none.

Commemoration of the Sunday.

Antiphon. And all [Israël] from Dan even to Beersheba knew that Samuel was established a Prophet of the Lord.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer.

O GOD, the Protector of all them that trust in Thee, without Whom nothing is strong, nothing is Holy; increase and multiply upon us Thy mercy, that Thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Christ suffered for us, * O come, let us worship Him!

Hymn.

OF sin and love the Lord had died:—
Of sin, but not His own—
Of love, self-sprung, that drew Him down
For sinners to atone.

And sin, when in the last strong cry
Had passed His latest breath,
Still aimed the soldier's spear to pierce
His pulseless Heart in death.

Sin pierced Him, but His love called life
Out of the Streams sin wrung:
The Church, from out His Heart of love,
In Blood and Water sprung.

Where men would drown in sin, He set
That Church o'er sin's black tide—
An Ark of safety, Whose wide Door
Was opened in His Side.

Love gave those Streams from out His Heart
In sevenfold tide to flow,
Wherefrom our robes by faith and love
May whiter rise than snow.

O may we lay our sins aside—
Those sins that pierced His Heart—
And pray of Him new hearts of flesh,
Hearts Christ-like, to impart.

Grant it, O Father, Only Son,
And Spirit, God of grace,
To whom all worship shall be done,
In every time and place. Amen.

FIRST NOCTURN.

First Antiphon. [3] What is man, that Thou shouldest magnify him? and that Thou shouldest set Thine Heart upon him?

Psalm VIII.

O LORD, our Ruler, &c., (*p.* 4.)

Second Antiphon. Let the meditation of my heart be acceptable in Thy sight for ever.

Psalm XVIII.

The heavens declare, (*p.* 10.)

Third Antiphon. Be ye lift up, ye everlasting doors, and the King of glory shall come in.

Psalm XXIII.

The earth is the LORD'S, &c., (*p.* 26.)

Verse. [4] LORD, Thou wilt ordain peace for us,—

Answer. For Thou hast also wrought all our works for us.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (xii. 1.)

O LORD, I will praise Thee; though Thou wast angry with me, Thine anger is turned away, and Thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the LORD is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of the Saviour; and in that day shall ye say: Praise the LORD, and call upon His Name; [declare His doings among the people;] make mention that His Name is exalted. Sing unto the LORD, for He hath done excellent things; make ye this known in all the earth. Cry out and shout, thou inhabitant of Zion, for great is the Holy One of Israël in the midst of thee!

First Responsory.

[5] I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Second Lesson. (xxvi. 1.)

IN that day shall this song be sung in the land of Judah. [6] Zion is our strong city, the Saviour will God appoint in her for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in. The former wandering is past: Thou shalt keep lasting peace, because our trust is stayed on Thee. Ye trust in the LORD for ever, in the LORD GOD mighty for ever. For He bringeth down them that dwell on high, the lofty city, He shall lay it low, He shall lay it low, even to the ground.

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[1] Luke xii. 49.

[2] Ps. lxviii. 21.

[3] Job vii. 17.

[4] Isa. xxvi. 12.

[5] John vi. 48-52.

[6] Zion, not in the Hebrew.

Second Responsory.

[1] Behold, when we shall see Him, He hath no form nor comeliness: there is no beauty in Him: this is He Which hath borne our griefs and carried our sorrows; but He was wounded for our transgressions, and with His stripes we are healed.

Verse. Surely He hath borne our griefs and carried our sorrows.

Answer. And with His stripes we are healed.

Third Lesson. (v. 7.)

THE way of the just is upright, the path wherein the just walketh is upright. Yea, in the way of Thy judgments, O LORD, have we waited for Thee; the desire of our soul is to Thy name, and to the remembrance of Thee. With my soul have I desired Thee in the night; yea, with mine inmost spirit will I seek Thee early. When Thy judgments are in the earth, the inhabitants of the world will learn righteousness.

Third Responsory.

[2] Blessed be the LORD God of hosts, Who only doeth wondrous things. And blessed be His glorious Name for ever.

Verse. And let the whole earth be filled with His glory. Amen. Amen.

Answer. And blessed be His glorious Name for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And blessed be His glorious Name for ever.

SECOND NOCTURN.

First Antiphon. With gladness and rejoicing shall they be brought; they shall enter into the King's palace.

Psalm XLIV.

My heart is overflowing, &c., (*p.* 54.)

Second Antiphon. The Most High hath hallowed His Tabernacle.

Psalm XLV.

God is our refuge, &c., (*p.* 55.)

Third Antiphon. All they that dwell in thee are in gladness.

Psalm LXXXVI.

Her foundation, &c., (*p.* 82.)

Verse. Thine anger is turned away.

Answer. And Thou comfortedst me.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*3rd on the Lord's Passion.*)

NOW that we have once reached the Heart of JESUS, that Heart of exceeding sweetness, and know how that "it is good for us to be here," (Matth. xvii. 4,) let us never again suffer ourselves to be torn away from Him concerning Whom it is written: "They that depart from Thee shall be written in the earth." (Jer. xvii. 13.) But what portion is theirs that draw nigh unto Thee, Thou Thyself, O Lord, dost tell us, for Thou hast said unto such: "Rejoice, because your names are written in heaven." (Luke x. 20.) Unto Thee therefore let us draw nigh — "we will be glad and rejoice in Thee" when "we remember Thine" Heart. (Cant. i. 3.) "Behold, how good and pleasant it is to dwell in" (Ps. cxxxii. 1) this Heart! Yea, let me cast away all things, all my thoughts, and all my feelings, let me cast them all away, and let me "cast all my care" (1 Pet. v. 7) upon the Heart of the Lord JESUS "and He shall sustain me." (Ps. liv. 23.)

Fourth Responsory.

[3] He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. * *P. T.* Alleluia.

Verse. [4] What nation is there so great, who hath gods so nigh unto them, as the LORD our God is to us?

Answer. Dwelleth in Me, and I in him. * *P. T.* Alleluia.

Fifth Lesson.

TOWARD this Temple, toward this Holy of Holies, towards this Ark of the covenant, "will I worship and praise Thy Name" (Ps. cxxxvii. 2) saying with David: "Thy servant hath found in his heart to pray this prayer unto Thee" (2 Kings vii. 27.) And I have found the Heart of JESUS, the Heart of my King, my Brother, and my tender Friend. And am I not to worship? Yea, O JESUS most sweet, now that I have found this Heart, Which is both Thine and mine, I will worship Thee, O my God! And, O, do Thou graciously let my supplication enter into that Sanctuary of mercy! Draw me altogether into that Heart of Thine! O JESUS, in the Perfection of Thy beauty fairer than the children of men, wash Thou me "thoroughly from mine iniquity and cleanse me from my sin," (Ps. l. 4,) that, being made pure by Thee, I may be able to come unto Thee, Who art Thyself most Pure, and that I may be meet "to dwell in Thy" Heart "all the days of my life, to behold" (Ps. xxvi. 4) Thee, and to be strong to do Thy will.

Fifth Responsory.

[5] He hath been brought as a lamb to the slaughter, and while he was evil-entreated he opened not his mouth: he was delivered up to death, that he might quicken his people.

Verse. [6] He hath poured out his soul unto death, and he was numbered with the transgressors.

Answer. That he might quicken his people.

Sixth Lesson.

TO this end was Thy Side pierced, that we might find a wide entrance there. To this end was Thine Heart wounded, that we might be able to dwell in It and in Thee, "hidden in the secret of Thy presence from the troubling of men." (Ps. xxx. 21.) Nevertheless, It was pierced to this end also, that behind that Bodily Wound which we see, we may perceive that wound of love which is not bodily. And how could that love be more strikingly shown than it is by Him Who hath given, not His Body only, but His very Heart, to be pierced for us? The bodily wound showeth the spiritual. Who is there that would not love that wounded Heart? Who would not return love for love to Him That hath loved so well? Who would not embrace Him Who standeth so pure? While, therefore, we yet linger here in this body, let us love and love again Him Who hath first loved us, let us lay hold on that Wounded One, Wounded for us, Whose Hands and Feet, Whose Side and Heart, the wicked husbandmen have so pierced. (Matth. xxi. 35-39.) Let us stand waiting till He be pleased to constrain with the bond, and pierce with the spear, of His love, these hearts of ours that still are so hard and unrepentant. (*So far St Bernard.*)

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[1] Isa. liii. 2, 4.

[2] Ps. lxxi. 19.

[3] John vi. 57.

[4] Deut. iv. 7.

[5] Cf. Isa. liii. 7; 1 Macc. vi. 44.

[6] Isa. liii. 12.

The Supreme Pontiff Clement XIII., to the end that Christ's faithful people might in still more godly and earnest sort call to mind, and more readily drink in the fruits of, the wondrous love of Him Who suffered for us, Who laid down His life for the redemption of man, and who hath instituted the Sacrament of His Own Body and Blood for a continual showing-forth of His death, of which love His Most Sacred Heart is an embodiment, granted the prayer of certain Churches, which desired to observe a Festival in honour of the said Most Sacred Heart.

This Feast Pius IX. extended to the whole Church, and at length the Supreme Pontiff, Leo XIII., in accordance with the wishes of the whole Catholic world, raised it to the rank of a Double of the First Class.

Sixth Responsory.

[1] Great is the LORD, and greatly to be praised, and His Wisdom is unsearchable.

Verse. [2] Great is our Lord, and of great power, and His understanding is infinite.

Answer. And His Wisdom is unsearchable.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And His Wisdom is unsearchable.

THIRD NOCTURN.

First Antiphon. Show forth His salvation from day to day.

Psalm XCV.

O sing unto the LORD, &c., (*p.* 85.)

Second Antiphon. Worship Him, all ye His Angels!—Zion heard, and was glad.

Psalm XCVI.

The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. All the ends of the earth have seen the salvation of our God.

Psalm XCVII.

O sing unto the LORD, &c., (*p.* 89.)

Verse. [3] Out of Zion, the Perfection of beauty,—

Answer. Our God shall come manifestly.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 31.)

AT that time: The Jews, because it was the Preparation, that the bodies should not remain upon the cross on the Sabbath-day (for that Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken away. And so on.

Homily by St Austin, Bishop [of Hippo.] (120*th Tract on John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that He smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance unto the life which is life indeed. That Blood Which was shed there was shed for the remission of sins, that Water is the water that mantleth in the cup of salvation. Therein are we washed and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . . and of every living thing of all flesh shalt thou bring into the ark . . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church.

Seventh Responsory.

[4] As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. * *P. T.* Alleluia.

Verse. [5] With the bread of life and understanding hath the Lord fed him.

Answer. So he that eateth Me, even he shall live by Me. * *P. T.* Alleluia.

Eighth Lesson.

The Lesson is taken from the Homilies of St John Chrysostom, [Patriarch of Constantinople.] (84*th on John.*)

SEEST thou the power of the truth? The act of the Jews was a mean to the fulfilment of prophecy, whereby another truth was made manifest. "Then came the soldiers, and brake the legs of the first, and of the other, which was crucified with Him. But when they came to JESUS, and saw that He was dead already, they brake not His Legs; but one of the soldiers with a spear pierced His Side." Willing to do the Jews a pleasure, that man outraged his Redeemer even in death—vile and iniquitous willingness! But rest Thou still, O Thou Whom my soul loveth!—they thought to do it wickedly, but they did service to the truth. "For these things were done that the Scripture should be fulfilled: 'A bone of him shall not be broken'—and again another Scripture saith: 'They shall look on Him Whom they pierced.'" Nor was it done for this alone, but it was afterward a mean to faith for Thomas and them that were with him. And yet again another great mystery was here established, for: "forthwith came thereout Blood and Water." Nor idly nor perchance sprang forth that twofold fountain, for the Church, like her Great Head, "came by Water and Blood—not by Water only, but by Water and Blood." (1 John v. 6.)

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[1] Ps. xlvii. 2.

[2] Ps. cxlvi. 5.

[3] Ps. xlix. 2.

[4] John vi. 58.

[5] Ecclus. xv. 3.

Eighth Responsory.

Our Shepherd, even the Fountain of living waters, is gone from us; He passed away, and the sun was darkened. Our Saviour hath burst the gates and bars of death.

Verse. The bands of hell He hath utterly abolished, and hath done away the power of the devil.

Answer. Our Saviour hath burst the gates and bars of death.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Our Saviour hath burst the gates and bars of death.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xv. 1.)

AT that time: There drew near unto JESUS the publicans and sinners, for to hear Him. And so on.

Homily by Pope St Gregory [the Great.] (34*th on the Gospels.*)

Ye have heard, my brethren, from the Gospel which hath but now been read, how that the publicans and sinners drew near unto our Redeemer, and how that He received them, not only to converse, but also to eat with Him. And when the Pharisees and Scribes saw it, they murmured. From this learn ye, that true righteousness is merciful, and false righteousness is contemptuous, albeit that the righteous also oft-times feel moved with just indignation at sinners. But it is one thing to feel thus indignant through pride, and another to feel so through love of law. The righteous indeed look down upon sinners, and yet, as not despising them; they abandon them, and yet, as not without hope; they fight against them, and yet, as loving them all the while; for if they be behoven to chasten them grievously as touching the outer man, yet is it through charity which offereth sweetness to their inner man. In their hearts they prefer before themselves them whom they are correcting; they hold as better than themselves them whom they judge. And thus doing, they watch by carefulness over them, which are committed unto their charge, and, by lowly-mindedness, over themselves. On the other hand, they whose exaltation cometh of a false righteousness, look down upon their neighbour, but are softened by no mercy toward his misery, and are all the more sinful, because they perceive not that they themselves are sinners. Of such were those Pharisees who judged the Lord because He received sinners, and, in the dryness of their own heart, rebuked the very Fountain of mercy. They were sick of so desperate a sickness that they knew not of themselves that they were sick; but, that they might know that they were so, the Heavenly Physician applied to them His tender ointments, and, by means of a gracious parable, lanced the boil of their pride of heart.

LAUDS.

First Antiphon. [1] Learn of Me, * for I am meek and lowly in Heart.

Second Antiphon. [2] I have sanctified this place, * that My Name may be there for ever, and Mine eyes, and Mine heart shall be there perpetually.

Third Antiphon. [3] And I said: Then have I cleansed my heart * in vain, and washed my hands in innocency, for all the day long have I been plagued.

Fourth Antiphon. [4] In the multitude of the sorrows * within my heart, Thy comforts delight my soul.

Fifth Antiphon. [5] Set me as a seal upon thine heart, * as a seal upon thine arm.

Chapter. (Isa. xii. 2, 3.)

BEHOLD, God is my salvation; I will trust, and not be afraid; for the LORD is my strength and my song; He also is become my salvation. Therefore with joy shall ye draw water out of the wells of the Saviour.

Hymn.

JESUS! behind Thy Temple's Veil,
Hid in an ark of gold,
On stones engraven, lay the Law
Thy finger wrote of old.

But, in Thy Body's Temple new,
Thy Life-Blood's throbbing Shrine,
Held, upon Fleshly Tables graved,
The Law of love Divine.

And when that Heart in death was stilled,
Each Temple's Veil was riven:—
And lo! within Thy love's red Shrine
To us to look was given!

There make us gaze—and see the love
Which drew Thee, for our sake,—
O Great High Priest!—Thyself to God
A Sacrifice to make.

Thou, Saviour! cause that every soul
Which Thou hast loved so well,
May will within Thine opened Heart
In life and death to dwell.

Grant it, O Father, Only Son,
And Spirit, God of grace,
To Whom all worship shall be done
In every time and place. Amen.

Verse. [6] Surely He hath borne our griefs.

Answer. And carried our sorrows.

Antiphon at the Song of Zacharias.

[6] He was wounded for our transgressions. He was bruised for our iniquities: the chastisement of our peace was upon Him, and with His stripes we are healed.

Prayer throughout the Office.

O ALMIGHTY God, grant, we beseech Thee, that all we who do make our boast in the most Holy Heart of Thy well-beloved Son, and do tell of the wondrous works of His love to us-ward, may be blessed in knowing both what He hath wrought for us and also what He is able and willing to work in us. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Matth. xi. 29.

[2] 2 Par. (Chron.) vii. 16.

[3] Ps. lxxii. 13.

[4] Ps. xciii. 19.

[5] Cant. viii. 6.

[6] Isa. liii. 4, 5.

Commemoration of the Sunday.

Antiphon. What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it? Alleluia.

Verse. The Lord reigneth; He is clothed with majesty.

Answer. The Lord is clothed with strength, and hath girded Himself with power.

Prayer as at Commemoration on Saturday evening.

PRIME.

Antiphon. Learn of Me, &c., (*First Antiphon at Lauds.*)

In the Short Responsory instead of "Thou That sittest, &c.," *is said:*

Verse. Thou That didst suffer for us.

Chapter at the end. (Isa. xii. 5.)

SING unto the LORD, for He hath done excellent things. Make ye this known in all the earth. Cry out and shout, thou inhabitant of Zion! For great is the Holy One of Israël in the midst of thee!

TERCE.

Antiphon. I have sanctified, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Surely He hath borne our griefs.

Answer. Surely He hath borne our griefs.

Verse. And carried our sorrows.

Answer. He hath borne our griefs.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Surely He hath borne our griefs.

Verse. He maketh peace in Thy borders.

Answer. And filleth thee with the finest of the wheat.

SEXT.

Antiphon. And I said, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. xii. 4.)

IN that day shall ye say: Praise the LORD, and call upon His Name! make mention that His Name is exalted.

Short Responsory.

He maketh peace in thy borders.

Answer. He maketh peace in thy borders.

Verse. And filleth thee with the finest of the wheat.

Answer. Peace in thy borders.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He maketh peace in thy borders.

Verse. [1] O Lord, Thou hast loosed my bonds.

Answer. I will offer to Thee the sacrifice of thanksgiving.

NONE.

Antiphon. Set me as a seal, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O Lord, Thou hast loosed my bonds.

Answer. O Lord, Thou hast loosed my bonds.

Verse. I will offer to Thee the sacrifice of thanksgiving.

Answer. Thou hast loosed my bonds.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Lord, Thou hast loosed my bonds.

Verse. [2] It shall be to the LORD for a Name, for an everlasting Sign—

Answer. That shall not be cut off.

SECOND VESPERS.

All as the First, except the following.

Verse. With joy shall ye draw water.

Answer. Out of the wells of the Saviour.

Antiphon at the Song of the Blessed Virgin. But when they came to JESUS, and saw that He was dead already, they brake not His Legs: but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Commemoration of the Sunday.

Antiphon. What woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?

Verse. Let my prayer, O Lord, be set forth.

Answer. As incense before Thee.

Prayer as at Commemoration on Saturday evening.

The Offices for the Sundays and Week-days between this point and the Saturday evening before Advent Sunday are no longer, as heretofore, to be found in one place. The Proper Office of the Season occupies three sections, placed in the order of the Nocturns to which they belong. These sections are arranged to contain as follows:—

I. Lessons from the Books of Kings for every day for nine weeks, together with Lessons for the Second Nocturn of each of the nine Sundays, and Antiphons for the Song of the Blessed Virgin on each preceding Saturday evening. This section is begun on the Monday of the Third Week after Pentecost and continued till the Saturday preceding that Sunday which is nearest to the first day of the month of August. If there then remains any part of it unread that part is for that year entirely omitted.

II. The Lessons for the Ember-Days of September are Homilies on the Gospels, taken from the Venerable Bede, and St Gregory the Great; and in this translation, though not so in the original, there are inserted into this Section the complete offices of a few Festivals the observance of which is coextensive with that of the Roman Rite, and which are fixed on certain of the Sundays. On the Sunday nearest to the first day of the month of August is begun the Book of Proverbs, and this Section contains lessons for every day for five weeks in each of the months of August, September, October, and November, taken from Proverbs, Ecclesi-

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[1] Ps. cxv. 16, 17.

[2] Isa. lv. 13.

astes, Wisdom, Ecclesiasticus, Job, Tobit, Judith, Esther, 1st and 2nd Machabees, Ezekiel, Daniel, and the Minor Prophets.

III. Those parts of the Offices, for the Sundays from the Fourth to the Twenty-third Sunday after Pentecost, and for the Sunday next before Advent, which depend upon the Gospels for each of those Sundays respectively; that is to say, the Lessons for the Third Nocturn and the Antiphons for the Songs of Zacharias and of the Blessed Virgin Mary. Here also is to be found the Prayer for each Sunday, which Prayer is read from the Saturday evening preceding the Sunday to which it belongs till None on the Saturday following, except in special cases and in that of Festivals falling after the Sunday. To these are added, for convenience' sake, a reprint of such parts of the Offices for the four Sundays (the Third, Fourth, Fifth, and Sixth) after the Epiphany as may have been dropped owing to the earliness of Easter, and are now to be used for the Sundays which would otherwise be vacant between the 23rd after Pentecost and that next before Advent.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (x. 17.)

AND Samuel called the people together unto the LORD to Mizpeh, and said unto the children of Israël: Thus saith the LORD God of Israël: I brought up Israël out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kings that oppressed you. And ye have this day rejected your God, Who Himself Alone saved you out of all your adversities and your tribulations, and ye have said unto Him: Nay, but set a king over us. Now therefore, present yourselves before the LORD by your tribes and by your families.

First Responsory.

Remember, O Lord, Thy covenant, and say unto the destroying Angel: Stay now thine hand, that the land be not utterly laid waste, and that thou destroy not every living soul.

Verse. [1] Even I it is that have sinned, and done evil indeed: but these sheep what have they done? Let Thine anger, I pray Thee, O LORD, be turned away from Thy people.

Answer. That the land be not utterly laid waste, and that Thou destroy not every living soul.

Second Lesson.

AND when Samuel had caused all the tribes of Israël to come near, the tribe of Benjamin was taken. And when he had caused the tribe of Benjamin to come near by their families, the family of Metri was taken. And Saul the son of Kish was taken. And when they sought him he could not be found. Therefore they enquired of the LORD further, if the man should yet come thither. And the LORD answered: Behold, he hath hid himself in the house. And they ran and fetched him thence: and when he stood among the people he was higher than any of the people from his shoulders and upward. And Samuel said to all the people: Ye see him whom the LORD hath chosen, that there is none like him among all the people. And all the people shouted and said: God save the King!

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

THEN Samuel told the people the manner of the kingdom, and wrote it in a book, and laid it up before the LORD; and Samuel sent all the people away, every man to his house. And Saul also went home to Gibeah; and there went with him a band of men whose hearts God had touched. But the children of Belial said: How shall this man save us? And they despised him and brought him no presents: but he made as though he heard it not.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xii. 1.)

AND Samuel said unto all Israël: Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you. And now, behold, the king walketh before you. And I am old and grayheaded; and behold my sons are with you. And I have walked before you from my childhood unto this day; behold, here I am. Witness against me before the LORD, and before His Anointed, whose ox have I taken, or whose ass have I taken? Whom have I defrauded, whom have I oppressed, or of whose hand have I received any bribe? And I will condemn myself this day, and will restore it you. And they said: Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand. And he said unto them: The LORD is witness against you, and His Anointed is witness this day, that ye have not found aught in my hand. And they answered: He is witness.

First Responsory.

[2] Lord, when Thy people shall turn again to Thee, and shall pray unto Thee in this house, then hear Thou in heaven, O Lord, and deliver them out of the hand of their enemies.

Verse. If Thy people sin against Thee, and turn again, and repent, and come and pray unto Thee in this house.

Answer. Then hear Thou in heaven, O Lord, and deliver them out of the hand of their enemies.

Second Lesson.

AND Samuel said unto the people: It is the LORD That advanced Moses and Aaron, and That brought your fathers up out of the land of Egypt. Now therefore, stand still, that I may reason with you before the Lord, of all the merciful acts of the Lord, which He did to you and to your fathers. When Jacob was come into Egypt, and your fathers cried unto the Lord; then the Lord sent Moses and Aaron, and brought forth your fathers out of Egypt, and made them dwell in this place. And when they forgat the Lord their God, He sold them into the hand of Sisera, captain of the host of Hazor, and into the hand of the Philistines, and into the hand of the king of Moab, and they fought against them.

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[1] 2 Kings (Sam.) xxiv. 17; 1 Par. (Chron.) xxi. 17.

[2] 3 (1) Kings viii. 33.

Second Responsory.

[1] And it came to pass when the Lord would take up Elijah into heaven by a whirlwind;—Elisha cried, and said: My father, my father, the chariot of Israël, and the horsemen thereof.

Verse. And as they still went on, and talked, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven.

Answer. Elisha cried, and said: My father, my father, the chariot of Israël, and the horsemen thereof.

Third Lesson.

AFTERWARD they cried unto the Lord, and said: We have sinned, because we have forsaken the Lord, and have served Baalim and Ashtaroth: but now deliver us out of the hand of our enemies, and we will serve Thee. And the Lord sent Jerubbaal,[2] and Bedan,[3] and Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe. And when ye saw that Nahash, the king of the children of Ammon, came against you, ye said unto me: "Nay; but a king shall reign over us,"—when the Lord your God was your King. Now therefore, behold your king, whom ye have chosen, and whom ye have desired. Behold, the Lord hath set a king over you. If ye will fear the Lord, and serve Him, and obey His voice, and not rebel against the commandment of the Lord, then shall both ye, and also the king that reigneth over you, continue following the Lord your God.

Third Responsory.

Thus saith the Lord: I took thee, &c., (*p.* 420.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xiii. 1.)

SAUL reigned one year, and when he had reigned two years over Israël, Saul chose him three thousand men of Israël: whereof two thousand were with Saul in Michmash, and in mount Bethel, and a thousand were with Jonathan in Gibeah of Benjamin. And the rest of the people he sent every man to his tent. And Jonathan smote the garrison of the Philistines that was in Geba. And when the Philistines heard of it, Saul blew the trumpet throughout all the land, saying: Let the Hebrews hear. And all Israël heard say that Saul had smitten a garrison of the Philistines, and that Israël was raised against the Philistines. And the people were called together after Saul to Gilgal.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND the Philistines gathered themselves together to fight with Israël, thirty thousand chariots, and six thousand horsemen, and people as the sand which is on the sea-shore in multitude. And they came up and pitched in Michmash, eastward from Bethaven. When the men of Israël saw that they were in a strait, (for the people were distressed,) then the people did hide themselves in caves, and in thickets, and in rocks, and in caverns, and in cisterns. And some of the Hebrews went over Jordan to the land of Gad and Gilead. As for Saul, he was yet in Gilgal, and all the people followed him trembling. And he tarried seven days according to the set time that Samuel had appointed, but Samuel came not to Gilgal, and the people were scattered from him.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND Saul said: Bring hither a burnt-offering to me, and peace-offerings. And he offered the burnt-offering. And it came to pass that as soon as he had made an end of offering the burnt-offering, behold, Samuel came: and Saul went out to meet him, that he might salute him. And Samuel said unto him: What hast thou done? And Saul said: Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together at Michmash, therefore said I: The Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord. I forced myself therefore, and offered a burnt-offering. And Samuel said to Saul: Thou hast done foolishly, thou hast not kept the commandment of the Lord thy God, which He commanded thee. For, now, if thou hadst not done it, the Lord would have established thy kingdom upon Israël for ever, but now thy kingdom shall not continue. The Lord hath sought Him a man after His own heart; and the Lord hath commanded him to be Captain over His people, because thou hast not kept that which the Lord commanded thee.

Third Responsory.

Hearken, O Lord, &c., (*p.* 421.)

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[1] 4 (2) Kings ii. 1, 12, 11.

[2] "Let-Baal-defend-himself"—a nickname of Gideon, from the remark made by his father to save him from the vengeance of the idolaters for hewing down their altar and cutting down their grove. (Judges vi. 32.) The true believers altered this into "Jerub-beshesh"—*i.e.*, "Let-the-shameful-thing-defend-itself."

[3] This name occurs nowhere else, and appears most probably to indicate Samson under the name of Ben-Dan, or the Danite, contracted or corrupted into Bedan.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xiv. 6.)

AND Jonathan said to the young man that bare his armour: Come, and let us go over unto the garrison of these uncircumcised, it may be that the LORD will work for us; for there is no restraint to the LORD, to save by many or by few. And his armour-bearer said unto him: Do all that is in thine heart; turn thee where thou willest, and I will be with thee wherever thou wilt go. Then said Jonathan: Behold, we will pass over unto these men, and when we discover ourselves unto them, if they say thus, Tarry until we come to you, then we will stand still in our place, and will not go up unto them. But if they say thus, Come up unto us, then we will go up, for the LORD hath delivered them into our hand; and this shall be a sign unto us. And both of them discovered themselves unto the garrison of the Philistines, and the Philistines said: Behold, the Hebrews come forth out of the holes, where they had hid themselves.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND the men of the garrison spake unto Jonathan and his armour-bearer, and said: Come up to us, and we will show you a thing. And Jonathan said unto his armour-bearer: Let us go up, follow me; for the LORD hath delivered them into the hand of Israël. And Jonathan climbed up upon his hands and upon his feet, and his armour-bearer after him. And some fell before Jonathan, and some his armour-bearer slew after him. And that first slaughter which Jonathan and his armour-bearer made was about twenty men, within, as it were, an half acre of land, which a yoke of oxen might plough. And there was trembling in the host, in the field, and among all the people, the garrison and the spoilers, they also trembled and the earth quaked: so it was as a wonder from God.

Second Responsory.

God Which heareth, &c., (*p.* 419.)

Third Lesson.

AND the watchmen of Saul in Gibeah of Benjamin looked, and, behold, the multitude was beaten and melted away. Then said Saul unto the people that were with him: Number now, and see who is gone from us. And when they had numbered, behold, Jonathan and his armour-bearer were not there. And Saul said unto Ahiah: Bring hither the Ark of God. (For the Ark of God was at that time with the children of Israël.) And it came to pass while Saul talked unto the Priest, that the noise that was in the host of the Philistines went on and increased. And Saul said unto the Priest: Withdraw thine hand. And Saul and all the people that were with him assembled themselves, and they came to the battle, and, behold, every man's sword was against his fellow, and there was a very great slaughter.

Third Responsory.

The LORD That delivered, &c., (*p.* 420.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xv. 1.)

SAMUEL also said unto Saul: The LORD sent me to anoint thee to be king over His people Israël; now therefore, hearken thou unto the voice of the LORD. Thus saith the LORD of hosts: I remember that which Amalek did to Israël; how he laid wait for him in the way, when he came up from Egypt. Now therefore, go and smite Amalek, and utterly destroy all that they have; spare them not, and set not thine eyes upon any of their goods to desire them, but slay both man and woman, infant and suckling, ox and sheep, camel and ass.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

AND Saul gathered the people together and numbered them like sheep, two hundred thousand foot, and ten thousand men of Judah. And Saul came to a city of Amalek, and laid wait in the valley. And Saul said unto the Kenites: Go, depart, get you down from among the Amalekites, lest I destroy you with them. For ye showed kindness to all the children of Israël, when they came up out of Egypt. So the Kenites departed from among the Amalekites. And Saul smote the Amalekites from Havila until thou comest unto Shur, that is over against Egypt. And he took Agag the king of the Amalekites alive: and utterly destroyed all the people with the edge of the sword.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Third Lesson.

BUT Saul and the people spared Agag, and the best of the sheep and of the oxen, and of the garments, and of the rams, and all that was good, and would not utterly destroy them; but everything that was vile and refuse, that they destroyed utterly. Then came the word of the LORD unto Samuel, saying: It repenteth Me that I have set up Saul to be King, for he is turned back from following Me, and hath not performed My commandments. And it grieved Samuel, and he cried unto the LORD all night.

Third Responsory.

Thus saith the LORD: I took thee, &c., (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xvi. 1.)

AND the Lord said unto Samuel: How long wilt thou mourn for Saul, seeing that I have rejected him from reigning over Israël? Fill thine horn with oil and go, I will send thee to Jesse the Bethlehemite; for I have provided Me a king among his sons. And Samuel said: How can I go? For Saul will hear it, and kill me. And the LORD said: Take an heifer with thee, and say: I am come to sacrifice to the LORD. And call Jesse to the sacrifice, and I will show thee what thou shalt do, and thou shalt anoint unto Me him whom I name unto thee.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND Samuel did that which the LORD spake, and came to Bethlehem. And the elders of the town marvelled, and came to meet him, and said: Comest thou peaceably? And he said: Peaceably; I am come to sacrifice unto the LORD; sanctify yourselves, and come with me to the sacrifice. And he sanctified Jesse and his sons, and called them to the sacrifice. And it came to pass, when they were come, that he looked on Eliab, and said: Surely the LORD'S Anointed is before Him? But the LORD said unto Samuel: Look not on his countenance, or on the height of his stature, because I have refused him; for I judge not as man judgeth; for man looketh on the outward appearance, but the LORD looketh on the heart.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

THEN Jesse called Abinadab, and made him pass before Samuel. And he said: Neither hath the LORD chosen this. Then Jesse made Shamma to pass by, and he said: Neither hath the LORD chosen this. Again Jesse made seven of his sons to pass before Samuel, and Samuel said unto Jesse: The LORD hath not chosen these. And Samuel said unto Jesse: Are here all thy children? And he said: There remaineth yet the youngest, and he keepeth the sheep. And Samuel said unto Jesse: Send, and fetch him.[1]

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. So David prevailed * over the Philistine with a sling, and with a stone, in the name of the Lord.

Prayer of the succeeding Sunday.

The Offices for the Sundays and Week-days between this point and the Saturday evening before Advent Sunday are no longer, as heretofore, to be found in one place. The Proper Office of the Season occupies three sections, placed in the order of the Nocturns to which they belong. These sections are arranged to contain as follows:—

I. Lessons from the Books of Kings for every day for eight weeks, together with Lessons for the Second Nocturn of each of the nine Sundays, and Antiphons for the Song of the Blessed Virgin on each preceding Saturday evening. This Section is begun on the Third Sunday after Pentecost and continued till the Saturday preceding that Sunday which is nearest to the first day of the month of August. If there then remains any part of it unread that part is for that year entirely omitted.

II. On the Sunday nearest to the first day of the month of August is begun the Book of Proverbs, and this Section contains lessons for every day for five weeks in each of the months of August, September, October, and November, taken from Proverbs, Ecclesiastes, Wisdom, Ecclesiasticus, Job, Tobit, Judith, Esther, 1st and 2nd Machabees, Ezekiel, Daniel, and the Minor Prophets. As the first Sunday of each month is reckoned to be that nearest to the first day of the same month, some of these weeks are always omitted. This Section contains likewise Lessons for the Second Nocturn of the Sundays, and Antiphons for the Song of the Blessed Virgin on each preceding Saturday evening, the first read being "Wisdom hath built, &c.," *on the eve of the first Sunday of August. The Lessons for the Ember-Days of September are Homilies on the Gospels, taken from the Venerable Bede, and St Gregory the Great; and in this translation, though not so in the original, there are inserted into this Section the complete offices of a few Festivals the observance of which is coextensive with that of the Roman Rite, and which are fixed on certain of the Sundays.*

III. Those parts of the Offices, for the Sundays from the Third to the Twenty-third Sunday after Pentecost, and for the Sunday next before Advent, which depend upon the Gospels for each of those Sundays respectively; that is to say, the Lessons for the Third Nocturn and the Antiphons for the Songs of Zacharias and of the Blessed Virgin Mary. Here also is to be found the Prayer for each Sunday, which Prayer is read from the Saturday evening preceding the Sunday to which it belongs till None on the Saturday following, except in special cases and in that of Festivals falling after the Sunday. To these are added, for convenience' sake, in this translation, though not in the original, a reprint of such parts of the Offices for the four Sundays (the Third, Fourth, Fifth, and Sixth) after the Epiphany as may have been dropped owing to the earliness of Easter, and are now to be used for the Sundays which would otherwise be vacant between the 23rd after Pentecost and that next before Advent.

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[1] Verse 13. "Then Samuel took the horn of oil and anointed him (David) in the midst of his brethren, and the Spirit of the LORD came upon David from that day forward."

Fourth Sunday after Pentecost.

The Fourth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the First Book of Kings (xvii. 1.)

NOW the Philistines gathered together their armies to battle, and were gathered together at Shochoh, which belongeth to Judah, and pitched between Shochoh and Azekah, in the coast of the Dammim. And Saul and the men of Israël were gathered together, and came into the valley of the Oak, and set the battle in array against the Philistines. And the Philistines stood on a mountain on the one side, and Israël stood on a mountain on the other side, and there was a valley between them. And there went out of the camp of the Philistines one base-born, named Goliath of Gath, whose height was six cubits and a span: and he had an helmet of brass upon his head, and he was clothed with a coat of mail covered with scales of metal. And the weight of the coat was five thousand shekels of brass. And he had greaves of brass upon his legs, and a target of brass between his shoulders. And the staff of his spear was like a weaver's beam. And his spear's head weighed six hundred shekels of iron, and his armour-bearer went before him.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND he stood and cried unto the armies of Israël, and said unto them: Why are ye come out to set your battle in array? Am not I a Philistine, and ye servants of Saul? Choose you a man for you, and let him come down to me to single combat. If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail against him and kill him, then shall ye be our servants and serve us. And the Philistine said: I defy the armies of Israël this day: give me a man that we may fight together. When Saul and all Israël heard those words of the Philistine, they were dismayed and greatly afraid.

Second Responsory.

God Which heareth, &c., (*p.* 419.)

Third Lesson.

NOW David was the son of that aforesaid Ephrathite of Bethlehem-Judah, whose name was Jesse, who had eight sons, and was an old man in the days of Saul, and an elder among men. And his three eldest sons went and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the first-born, and next unto him Abinadab, and the third Shamma. And David was the youngest. And the three eldest followed Saul, but David went and returned from Saul, to feed his father's sheep at Bethlehem. And the Philistine drew near morning and evening, and presented himself forty days.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (197*th for the Season.*)

THE children of Israël faced their enemies for forty days. These forty days, by reason of the four Seasons of the year, and of the four Continents of the globe, are a figure of this present life, during which the Christian world ceaseth not to be arrayed in battle against the devil and his angels, as it were against Goliath and the army of the Philistines. Neither can they hope to overcome him, were it not for the true David, that is, Christ, with His staff, that is, with the Mystery of His Cross. For before Christ came, my dearly beloved brethren, the devil was at large. But when Christ came, He did to him what is written in the Gospel, where it is said: "How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" Christ therefore came, and bound the devil.

Fourth Responsory.

Saul hath slain, &c., (*p.* 421.)

Fifth Lesson.

BUT some man will say: If he is bound, why is he still so powerful? It is quite true, my dearly beloved brethren, that he is very powerful; but his lordship is over the lukewarm and the careless, and such as fear not God in truth. He is chained up like a dog, and can only bite those who are such suicidal fools as to go within the length of his tether. Look you, my brethren, what a dolt a man must be who getteth himself bitten by a dog that is chained up. Let not the desires and lusts of the world draw thee within reach of him, and he will not be able to get at thee. He can bark, he can whine; but he can only bite those who are willing to be bitten. He assaileth us, not by violence, but by persuasion; he asketh, not seizeth, our consent.

Fifth Responsory.

Ye mountains of Gilboa, &c., (*p.* 421.)

Sixth Lesson.

DAVID, then, came, and found the Jewish people set in battle array against the devil; and since there was no one who dared to go to single combat, he, who was a type of Christ, sallied out to the battle, took his staff in his hand, and went forth against Goliath. In him was a shadow of a substance which is in Christ. Christ, the true David, when He went forth to fight against the spiritual Goliath, that is to say, against the devil, went forth bearing His Cross. Ye see, my brethren, in what part it was that David smote Goliath; it was upon that forehead whereon the Cross had never been traced. And as the staff of David was a figure of the Cross of Christ, so was the stone wherewith the giant was smitten a figure of the Lord Himself.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 420.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 421.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xvii. 25.)

AND the men of Israël said: Have ye seen this man that is come up? Surely to defy Israël is he come up. And it shall be that the man who killeth him the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israël. And David spake to the men that stood by him, saying: What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israël? For who is this uncircumcised Philistine, that he should defy the armies of the living God?

First Responsory.

Remember, &c., (*p.* 445.)

Second Lesson. (31.)

AND when the words were heard which David spake, they rehearsed them before Saul. [And he sent for him.] And, when he was brought before him, David said to Saul: Let no man's heart fail because of him: thy servant will go, and fight with this Philistine. And Saul said to David: Thou art not able to go against the Philistine, to fight with him; for thou art but a youth, and he a man of war from his youth.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND David said unto Saul: Thy servant kept his father's sheep, and there came a lion and a bear, and took a lamb out of the flock; and I went out after him and smote him, and delivered it out of his mouth: and when he arose against me, I caught him by his beard, and choked him, and slew him. Thy servant slew both the lion and the bear; and this uncircumcised Philistine shall be as one of them.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xvii. 38.)

AND Saul armed David with his armour, and he put an helmet of brass upon his head; also he armed him with a coat of mail. And David girded his sword upon his armour, and he essayed to go, for he had not proved it. And David said unto Saul: I cannot go with these, for I have not proved them. And David put them off him, and he took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag which he had, and his sling was in his hand, and he drew near to the Philistine.

First Responsory.

Lord, when Thy people, &c., (*p.* 445.)

Second Lesson.

AND the Philistine came on and drew near unto David, and his armour-bearer went before him. And when the Philistine looked about, and saw David, he disdained him. For he was but a youth, ruddy, and of a fair countenance. And the Philistine said unto David: Am I a dog, that thou comest to me with staves? And the Philistine cursed David by his gods. And the Philistine said to David: Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field. Then said David to the Philistine: Thou comest to me with a sword, and with a spear, and with a shield: but I come to thee in the name of the LORD of hosts, the God of the armies of Israël, whom thou hast defied this day. And the LORD will deliver thee into mine hand, and I will smite thee, and take thine head from thee: and I will give the carcases of the host of the Philistines this day unto the fowls of the air, and to the wild beasts of the earth, that all the earth may know that there is a God in Israël.

Second Responsory.

And it came to pass, &c., (*p.* 446.)

Third Lesson.

AND when the Philistine arose, and came, and drew nigh to meet David, David hasted, and ran toward the army, to meet the Philistine. And David put his hand in his bag, and took thence a stone, and slang it, and smote the Philistine in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth. So David prevailed over the Philistine with a sling and with a stone, and smote the Philistine, and slew him. But there was no sword in the hand of David; therefore David ran and stood upon the Philistine, and took his sword, and drew it out of the sheath thereof: and slew him, and cut off his head therewith.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xviii. 6.)

AS David returned from the slaughter of the Philistine, the women came out of all the cities of Israel, singing and dancing, to meet

King Saul, with tabrets of joy and with instruments of music. And the women answered one another as they played, and said: Saul hath slain his thousands, and David his ten thousands. And Saul was very wroth, and the saying displeased him, and he said: They have ascribed unto David ten thousands, and to me they have ascribed the thousands! And what can he have more, but the kingdom?

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND Saul eyed David from that day and forward. And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of his house: and David played with his hand, as he did daily.[1] And there was a javelin in Saul's hand; and he cast it; for he thought to smite David even to the wall with it; and David avoided out of his presence the [first of the] two times. And Saul was afraid of David, because the LORD was with him, and was departed from Saul. Therefore Saul removed him from him, and made him his captain over a thousand: and he went out and came in before the people.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND David behaved himself wisely in all his ways, and the LORD was with him. Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him. But all Israël and Judah loved David; because he went out and came in before them. And Saul said to David: Behold my elder daughter Merab, her will I give thee to wife; only be thou valiant, and fight the LORD'S battles. For Saul said in his heart: Let not mine hand be upon him, but let the hand of the Philistines be upon him.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xix. 1.)

AND Saul spake to Jonathan his son, and to all his servants, that they should kill David. But Jonathan, Saul's son, delighted much in David. And Jonathan told David, saying: Saul my father seeketh to kill thee: now, therefore, I pray thee, take heed to thyself, until the morning, and abide in a secret place, and hide thyself. And I will go out, and stand beside my father, in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND Jonathan spake good of David unto Saul his father, and said unto him: Let not the King sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good. For he did put his life in his hand, and slew the Philistine, and the LORD wrought a great salvation for all Israël: thou sawest it, and didst rejoice. Wherefore, then, wilt thou sin against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan, and sware: As the LORD liveth, he shall not be slain.

Second Responsory.

God Which heareth all, &c., (*p.* 419.)

Third Lesson.

AND there was war again, and David went out and fought with the Philistines, and slew them with a great slaughter, and they fled from him. And the evil spirit from the LORD was upon Saul. And he sat in his house, with his javelin in his hand; and David played with his hand. And Saul sought to smite David even to the wall with the javelin, but David slipped away out of Saul's presence: and he smote the javelin into the wall, and David fled and escaped that night.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xx. 1.)

AND David fled from Najoth[2] in Ramah, and came, and said before Jonathan: What have I done? What is mine iniquity, and what is my sin before thy father, that he seeketh my life? And he said unto him: God forbid, thou shalt not die; for my father will do nothing either great or small but he will first show it me; and why should my father hide this thing alone from me? It shall not be so.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

AND he sware moreover unto David. And David said: Thy father certainly knoweth that I have found grace in thine eyes, and he will say: Let not Jonathan know this, lest haply he be grieved. But truly, as the LORD liveth, and as thy soul liveth, there is but, as it were, a step between me and death. Then said Jonathan unto David: Whatsoever thy soul desireth, I will even do it for thee.

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[1] He was regularly employed to play the harp when Saul's mania came upon him, in order to lull the paroxysms. (xvi. 14-23.)

[2] A place where Samuel held a school of prophets, near Ramah, in the direction of Bethel, in the tribe of Benjamin, some six miles from Jerusalem. (So Dom Calmet.)

Second Responsory.

Ye mountains, &c., (*p.* 420.)

Third Lesson.

AND David said unto Jonathan: Behold, to-morrow is the New Moon, and I should not fail to sit with the King at meat; therefore let me go, that I may hide myself in the field unto the third day at even. If thy father at all miss me, then say: David earnestly asked leave of me, that he might run to Bethlehem his city, for there is a yearly sacrifice there for all the family. If he say thus: It is well:—thy servant shall have peace. But if he be very wroth, then be sure that evil is determined by him.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Kings (xxi. 1.)

THEN came David to Nob to Ahimelech the Priest; and Ahimelech was afraid at the meeting of David, and said unto him: Why art thou alone and no man with thee? And David said unto Ahimelech the Priest: The King hath commanded me a business, and hath said unto me: Let no man know anything of the business whereabout I send thee, and what I have commanded thee: and I have appointed my servants to such and such a place. Now, therefore, if thou hast anything under thine hand, give it me, even five loaves of bread, or what there is present.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND the Priest answered David, and said: There is no common bread under mine hand, but there is hallowed bread; if the young men have kept themselves at least from women? And David answered the Priest, and said unto him: Of a truth, women have been kept from us about these three days, since we came out, and the vessels of the young men are holy. And the bread is in a manner common, yea, though it were sanctified this day in the vessel. So the Priest gave him hallowed bread. For there was no bread there but the Shew-bread, that was taken from before the LORD, to put hot bread.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

NOW a certain man of the servants of Saul was there that day, in the tabernacle of the LORD, and his name was Doeg, an Edomite, the chiefest of the herdmen that belonged to Saul.[1] And David said unto Ahimelech: Is there not here under thine hand spear or sword? For I have neither brought my sword nor my weapons with me, because the king's business required haste. And the Priest said: The sword of Goliath the Philistine, whom thou slewest in the valley of the oak, behold, it is here, wrapped in a cloth, behind the Ephod; if thou wilt take that, take it. For there is none other save that here. And David said: There is none like that, give it me.[2]

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] Ye mountains of Gilboa, * let there be no dew, neither let there be rain upon you; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil. How are the mighty fallen in the midst of the battle! Jonathan is slain upon the high places: Saul and Jonathan were lovely and pleasant in their lives, and in their death they were not divided.

The Prayer is taken from the Lauds of the succeeding Sunday.

Fifth Sunday after Pentecost.

The Fifth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Second Book of Kings (i. 1.)

NOW it came to pass after the death of Saul, when David was returned from the slaughter of the Amalekites, and David had abode two days in Ziklag; it came even to pass on the third day, that, behold, a man came out of the camp of Saul, with his clothes rent, and earth upon his head. And when he came to David, he fell upon his face, and did obeïsance. And David said unto him: From whence comest thou? And he said unto him: Out of the camp of Israël am I escaped. And David said unto him: How went the matter? Tell me. And he answered: The people are fled from the battle, and many of the people also are fallen and dead: and Saul, and Jonathan his son, are dead also.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

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[1] He went and gave Saul an account of the whole affair, which cost the lives of eighty of the clergy and their families. David on this occasion composed Psalm LI., "Why boastest thou thyself, thou tyrant, &c.," (*p.* 57.)

[2] Before passing to the Second Book of Kings, the reader, if he take any interest in the Sacred History, is strongly advised to read the tragic account of the last hours and death of Saul, as found in chapters xxviii. and xxxi.

[3] 2 Kings (Sam.) i. 21, 23.

Second Lesson.

AND David said unto the young man that told him: How knowest thou that Saul and Jonathan his son be dead? And the young man that told him said: As I happened by chance upon Mount Gilboa, behold, Saul leaned upon his spear: and, lo, the chariots and horsemen followed hard after him; and when he looked behind him, he saw me, and he called unto me. And I answered: Here am I. And he said unto me: Who art thou? And I answered him: I am an Amalekite. He said unto me again: Stand upon me, and slay me, for anguish is come upon me, because my life is yet whole in me. So I stood upon him and slew him: because I was sure that he could not live after he was fallen; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither unto my lord.

Second Responsory.

God, Which heareth all, &c., (*p.* 419.)

Third Lesson.

THEN David took hold of his clothes and rent them, and likewise all the men that were with him. And they mourned, and wept, and fasted until even, for Saul, and for Jonathan his son, and for the people of the LORD, and for the house of Israël, because they were fallen by the sword. And David said unto the young man that told him: Whence art thou? And he answered: I am the son of a stranger, an Amalekite. And David said unto him: How wast thou not afraid to stretch forth thine hand to destroy the LORD'S Anointed? And David called one of his young men, and said: Go near, and fall upon him. And he smote him that he died.[1]

Third Responsory.

The LORD That delivered, &c., (*p.* 420.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflections upon Job], written by Pope St Gregory [the Great.] (*Bk.* iv. *ch.* 3, 4.)

WHY was it that David, who rewarded no evil to them that did evil to him (Ps. vii. 5), when Saul and Jonathan had fallen in battle, cursed the mountains of Gilboa, saying: "Ye mountains of Gilboa, let there be no dew, neither let there be rain upon you, nor fields of offerings; for there the shield of the mighty is vilely cast away, the shield of Saul, as though he had not been anointed with oil"? Why was it that Jeremiah, when he saw that his preaching was thrown away upon his hearers, cursed and said: "Cursed be the man who brought tidings to my father, saying,—A man-child is born unto thee"? (xx. 15.)

Fourth Responsory.

Saul hath slain, &c., (*p.* 420.)

Fifth Lesson.

WHAT had the mountains of Gilboa to do with the death of Saul, that they should be condemned to have dew fall on them no more, neither rain, but should wither away, barren of the green glory of the springtime? But this word "Gilboa" signifieth "bubbling fountain,"[2] and the death of Saul the Anointed of God is a type of the death of our Anointed Mediator. Thus we find in the mountains of Gilboa no unfit image of the proud hearts of the Jews, which had their spring in earthly desires, and took part in the death of the Anointed Saviour. And since among them their Anointed Monarch met His death, the dew of grace is upon them no more.

Fifth Responsory.

Ye mountains, &c., (*p.* 420.)

Sixth Lesson.

AND well is it said of them: "Let there be upon you no fields of offerings." The proud minds of the Hebrews bear yet no offering. Since the coming of their Redeemer, the most part of them remain still without belief in Him, and refuse to follow the promise of their ancient faith. The Holy Church hath borne for her first-born, holy unto the Lord, a multitude of the Gentiles, and will, but in the end of the world, embrace such Jews as she then shall find, and present them as the last gatherings of her harvest.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 420.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 421.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (ii. 1.)

AND it came to pass after this, that David inquired of the LORD, saying: Shall I go up into any of the cities of Judah? And the LORD said unto him: Go up. And David said: Whither shall I go up? And He said: Unto Hebron. So David went up thither, and his two wives also, Ahinoam, the Jezreelitess, and Abigail, Nabal's wife, the Carmelite. And his men that were with him did David bring up, every man with his household; and they dwelt in the cities of Hebron. And the men of Judah came, and there they anointed David king over the house of Judah.

First Responsory.

Remember, O Lord, &c., (*p.* 445.)

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[1] It was upon this occasion that David composed the fine poem beginning, "The beauty of Israël is slain," so often quoted in the Office, and which is to be found at length in 2 Kings (Sam.) i. 19-27.

[2] Taken by the derivation this is perhaps a shade more correct than the Latin "decursus," or down-flow.

Second Lesson.

AND they told David that the men of Jabesh-Gilead had buried[1] Saul. And David sent messengers to the men of Jabesh-Gilead, saying: Blessed be ye of the LORD, that ye have showed this kindness unto your lord, even unto Saul, and have buried him. And now, the LORD show kindness and truth unto you! And I also will requite you this kindness, because ye have done this thing. Therefore now let your hands be strengthened, and be ye valiant. For although your master Saul is dead, yet the house of Judah have anointed me king over them.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

BUT Abner, the son of Ner, Captain of Saul's host, took Ish-bosheth, the son of Saul, and brought him over to the army, and made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over all Israël. Ish-bosheth, Saul's son, was forty years old when he began to reign over Israël, and he reigned two years. But the house of Judah alone followed David. And the time that David was King in Hebron, over the house of Judah, was seven years and six months.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (iii. 6.)

AND it came to pass, while there was war between the house of Saul and the house of David, that Abner, the son of Ner, ruled the house of Saul. And Saul had a concubine whose name was Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner: Wherefore hast thou gone in unto my father's concubine? Then was Abner very wroth for the words of Ish-bosheth, and said: Am I a dog's head, which, against Judah, do show kindness this day unto the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David—that thou chargest me to-day with a fault concerning this woman? So do God to Abner, and more also, except, as the LORD hath sworn to David, so I do to him; to translate the kingdom from Saul, and to set up the throne of David over Israël and over Judah, from Dan even to Beersheba.

First Responsory.

Lord, when Thy people, &c., (*p.* 445.)

Second Lesson.

AND Abner sent messengers to David on his behalf, saying: Whose is the land? Saying also: Make thy league with me; and my hand shall be with thee, to bring about all Israël unto thee. And he said: Well — I will make a league with thee; but one thing I require of thee—that is, thou shalt not see my face except thou first bring Michal,[2] Saul's daughter. So shalt thou come and see me. And David sent messengers to Ish-bosheth, Saul's son, saying: Deliver to me my wife Michal, which I espoused to me for an hundred foreskins of the Philistines.[3] And Ish-bosheth sent and took her from her husband, even from Phaltiel, the son of Laish. And her husband went with her along, weeping behind her, to Bahurim; then said Abner unto him: Go, return. And he returned.

Second Responsory.

And it came to pass, &c., (*p.* 446.)

Third Lesson.

AND Abner had communication with the elders of Israël, saying: Ye sought for David not yesterday only to be King over you. Now, then, do it; for the LORD hath spoken of David, saying: By the hand of My servant David I will save My people Israël out of the hand of the Philistines, and out of the hand of all their enemies. And Abner also spake in the ears of Benjamin. And he went also to speak in the ears of David in Hebron all that seemed good to Israël, and that seemed good to the whole house of Benjamin. So Abner came to David to Hebron, and twenty men with him; and David made Abner, and the men that were with him, a feast. And Abner said unto David: I will arise, and will gather all Israël unto my lord the King.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (iv. 5.)

AND the sons of Rimmon the Berothite, Rechab and Baanah, went, and came about the heat of the day to the house of Ish-bosheth; who lay on a bed at noon. And the maid-servant, that kept the door, was there winnowing grain, but she was asleep. And Rechab and Baanah his brother came into the house stealthily, as though they would have fetched ears of wheat, and they smote him in the groin, and escaped. For when they came into the house he lay asleep upon his bed in his bedchamber, and they smote him, and slew him, and took his head, and gat them away by the way of the desert all night. And they brought the head of Ish-bosheth unto David to Hebron, and said to the King: Behold the head of Ish-bosheth the son of Saul, thine enemy, which sought thy life.

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[1] They burnt the body, which had been mutilated and gibbeted by the Philistines.

[2] Saul had given her to David for his first wife, and she had afterwards been taken from him by her family.

[3] 1 Kings (Sam.) xviii. 25-27.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND David answered Rechab and Baanah his brother, the sons of Rimmon the Berothite, and said unto them: As the LORD liveth, Who hath redeemed my soul out of all adversity, when one told me, saying, Saul is dead, thinking to have brought good tidings, I took hold of him and slew him in Ziklag; who thought that I would have given him a reward for his tidings. How much more now, when wicked men have slain an harmless person in his own house upon his bed, shall I not therefore require his blood of your hand, and take you away from the earth? And David commanded his young men, and they slew them; and cut off their hands and their feet and hanged them up over the pool in Hebron. But they took the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

THEN came all the tribes of Israël to David unto Hebron, saying: Behold, we are thy bone and thy flesh. Also in time past, when Saul was King over us, thou wast he that leddest out and broughtest in Israël; and the LORD said to thee: Thou shalt feed My people Israël, and thou shalt be a Captain over Israël. So all the elders of Israël came to the King to Hebron, and King David made a league with them in Hebron before the LORD; and they anointed David King over Israël. David was thirty years old when he began to reign, and he reigned forty years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty and three years over all Israël and Judah. And the King and his men went to Jerusalem, unto the Jebusites, the inhabitants of the land; which spake unto David, saying: Except thou take away the blind and the lame thou shalt not come in hither—thinking: David cannot come in hither. Nevertheless David took the stronghold of Zion—the same is the city of David.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (vi. 1.)

AGAIN, David gathered together all the chosen men of Israël, thirty thousand. And David arose, and went, with all the people that were with him of the men of Judah, to bring up the Ark of God, whereon is called the Name of the LORD of hosts, That sitteth between the Cherubim thereon. And they set the Ark of God upon a new cart, and brought it out of the house of Abinadab, that was in Gibeah. And Uzzah and Ahio, the sons of Abinadab, drove the new cart.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND they brought it out of the house of Abinadab, which was at Gibeah, accompanying the Ark of God, and Ahio went before the Ark. And David and all the house of Israël played before the LORD on all manner of instruments made of cypress-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals. And when they came to Nachon's threshing-floor, Uzzah put forth his hand to the Ark of God, and took hold of it, for the oxen stumbled and shook it. And the anger of the LORD was kindled against Uzzah, and He smote him there for his presumption; and there he died, by the Ark of God.

Second Responsory.

God Which heareth all, &c., (*p.* 419.)

Third Lesson.

AND David was grieved because the LORD had smitten Uzzah, and the name of the place is called "The Smiting of Uzzah" to this day. And David was afraid of the LORD that day, and said: How shall the Ark of the LORD come to me? So David would not remove the Ark of the LORD unto him into the city of David; but David carried it aside into the house of Obed-edom the Gittite. And the Ark of the LORD continued in the house of Obed-edom the Gittite three months. And the LORD blessed Obed-edom and all his household. And it was told King David, saying: The LORD hath blessed Obed-edom and all that pertaineth unto him, because of the Ark of God. So David went, and brought up the Ark of God from the house of Obed-edom into the city of David, with gladness.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (vii. 4.)

AND, behold, the word of the LORD came unto Nathan, saying: Go, and tell My servant David: Thus saith the LORD: Shalt thou build Me an house for Me to dwell in? whereas I have not dwelt in any house since the time that I brought up the children of Israël out of Egypt even to this day, but have walked in a tent and in a tabernacle.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

IN all the places wherein I have walked with all the children of Israël, spake I a word with any of the tribes of Israël, whom I commanded to feed My people Israël, saying: Why build ye not Me an house of cedar? Now, therefore, so shalt thou say unto My servant David: Thus saith the LORD of hosts: I took thee from the sheep-cote, from following the sheep, to be ruler over My people, over Israël, and I was with thee whithersoever thou wentest, and have cut off all thine enemies out of thy sight, and have made thee a great name, like unto the name of the great men that are in the earth. Moreover, I will appoint a place for My people Israël, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime, and as since the time that I commanded judges to be over My people Israël. And I will cause thee to rest from all thine enemies. Also the LORD telleth thee, that He, the Lord, will make thee an house.

Second Responsory.

Ye mountains, &c., (*p.* 420.)

Third Lesson.

AND when thy days be fulfilled and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. He shall build an house for My Name, and I will establish the throne of his kingdom for ever. I will be his Father, and he shall be My son. If he commit iniquity, I will chasten him with the rod of men, and with the stripes of the children of men. But My mercy shall not depart away from him, as I took it from Saul, whom I put away from before Me. And thine house and thy kingdom shall be established for ever before thee, and thy throne shall be built in strength. According to all these words, and according to all this vision, so did Nathan speak unto David.

Third Responsory.

Thus saith the LORD, (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xi. 1.)

AND it came to pass, at the turn of the year, at the time when kings go forth to battle, that David sent Joab, and his servants with him, and all Israel, and they wasted the children of Ammon, and besieged Rabbah. But David tarried still at Jerusalem. And it came to pass in an evening-tide, that David arose from off his bed, and walked upon the roof of the King's house. And from the roof he saw a woman washing herself, over against his house. And the woman was very beautiful to look upon. And David sent and inquired after the woman. And one said: Is not this Bathsheba, the daughter of Eliam, the wife of Uriah the Hittite? And David sent messengers and took her.

First Responsory.

My sins are many, (*p.* 421.)

Second Lesson.

AND she returned unto her house, having conceived seed. And she sent and told David, saying: I am with child. And David sent to Joab, saying: Send me Uriah the Hittite. And Joab sent Uriah to David. And Uriah came unto David. And David demanded how Joab did, and how the people did, and how the war prospered. And David said to Uriah: Go down to thine house, and wash thy feet. And Uriah departed out of the King's house, and there followed him a mess of meat from the King. But Uriah slept at the door of the King's house, with all the servants of his lord, and went not down to his house. And when they had told David, saying: Uriah went not down to his house, David said unto Uriah: Camest thou not from thy journey? why then didst thou not go down unto thine house? And Uriah said unto David: The Ark of God, and Israël, and Judah abide in tents, and my lord Joab, and the servants of my lord are encamped in the open fields; shall I then go into mine house, to eat and to drink, and to sleep with my wife? As thou livest, and as thy soul liveth, I will not do this thing.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND David said to Uriah; Tarry here to-day also, and to-morrow I will let thee depart. So Uriah abode in Jerusalem that day and the morrow, and David called him to eat and drink before him; and he made him drunk. And at even he went out, and slept upon his bed with the servants of his lord; but went not down to his house. And it came to pass, in the morning, that David wrote a letter to Joab, and sent it by the hand of Uriah; and he wrote in the letter, saying: Set ye Uriah in the fore-front of the hottest battle, and retire ye from him, that he may be smitten and die. And it came to pass when Joab assaulted the city, that he assigned Uriah unto a place where he knew that valiant men were. And the men of the city went out and fought with Joab, and there fell some of the people, of the servants of David, and Uriah the Hittite died also.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] I beseech Thee, * O Lord, do away the iniquity of Thy servant, for I have done very foolishly.

The Prayer is taken from the Lauds of the succeeding Sunday.

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[1] 1 Par. (Chron.) xxi. 8.

Sixth Sunday after Pentecost.

The Sixth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Book of Kings (xii. 1.)

AND the LORD sent Nathan unto David. And he came unto him, and said unto him: There were two men in one city, the one rich, and the other poor. The rich man had exceeding many flocks and herds; but the poor man had nothing save one little ewe-lamb, which he had bought and nourished up. And it grew up together with him, and with his children. It did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man; and he spared to take of his own flock and of his own herd, to dress for the wayfaring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come unto him.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND David's anger was greatly kindled against the man, and he said to Nathan: As the LORD liveth, the man that hath done this thing shall surely die. He shall restore the lamb four-fold, because he did this thing, and because he had no pity. And Nathan said to David: Thou art the man—Thus saith the LORD God of Israël: I anointed thee king over Israël, and I delivered thee out of the hand of Saul, and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israël and of Judah; and if that had been too little, I would moreover have given unto thee much greater things. Wherefore hast thou despised the commandment of the LORD, to do evil in His sight? Thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon.

Second Responsory.

God Which heareth all, &c., (*p.* 419.)

Third Lesson.

NOW, therefore—the sword shall never depart from thine house; because thou hast despised Me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the LORD: Behold, I will raise up evil against thee out of thine house; and I will take thy wives before thine eyes, and give them unto thy neighbour; and he shall lie with thy wives in the sight of this sun. For thou didst it secretly; but I will do this thing before all Israël, and before the sun. And David said unto Nathan: I have sinned against the LORD. And Nathan said unto David: The LORD also hath put away thy sin—thou shalt not die. Howbeit, because by this deed thou hast given great occasion to the enemies of the LORD to blaspheme, the child also that is born unto thee shall surely die. And Nathan departed unto his house. And the LORD struck the child that Uriah's wife bare unto David, and it was very sick. David therefore besought the Lord for the child; and David fasted, and went in, and lay upon the earth.[1]

Third Responsory.

The LORD, That delivered me, &c., (*p.* 420.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "On the Defence of David" written by St Ambrose, Bishop [of Milan.] (i. 2.)

IN how many things doth each one of us transgress every hour! And nevertheless not one of all us common men thinketh it well to confess his sin. Yet that strong and great King would not suffer the acknowledgment of his iniquity to remain, even for a moment, hidden in his own heart. With eager confession and bitter sorrow, he admitted that he had sinned against the Lord. Which of you will easily find me now some honoured and wealthy person, who will not take it ill if I rebuke him for a fault whereof he is guilty? But David, amid the splendours of a throne and the certainty of Divine revelations, when he was rebuked by one of his subjects for his grievous transgression, was not roused to anger, but contrariwise, acknowledged his sin with groans and affliction.

Fourth Responsory.

Saul hath slain, &c., (*p.* 420.)

Fifth Lesson.

THE heart-felt sorrow of David moved the Lord to compassion, so that Nathan said: Because thou hast repented, the Lord also hath put away thy sin. The instant gift of pardon declareth the depth of the King's repentance, which was able to obtain the forgiveness of so grievous a transgression. Other men, when they be rebuked of Priests, do but aggravate the heinousness of their sins by the seeking to deny or to excuse them, and thereby make deeper their fall by means of that which should have helped them up. But the saints of the Lord who will to fight a good fight of godliness unto the end and to finish their course by saving their souls, howbeit, they may perchance have fallen like other men, have done so rather through man's weakness than through lust for iniquity, and rise more eager to go on than before. Shame goadeth them on to fly at higher things. So that not only is their fall to be reckoned to have nowise hampered them, but rather to have quickened their speed.

Fifth Responsory.

Ye mountains, &c., (*p.* 420.)

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[1] The child died. The next few verses in the Bible describe, very touchingly, the conduct of David on the occasion—and, afterwards, how Solomon was born of Bathsheba. David composed the *Miserere* during his repentance.

Sixth Lesson. (Ch. iv.)

DAVID sinned; and so oftentimes do other kings. David repented with groaning and tears; and so do not oftentimes other kings. He admitted his guilt; he implored forgiveness; he cast himself down upon the ground, and there wept over his crime; he fasted; he prayed; by publishing his sorrow he left an everlasting witness of his acknowledgment.[1] What meaner men blush to do, the King was not ashamed to own. They who are answerable to law are bold to deny their crimes, and too haughty to ask pardon. Not so he, though he could be haled before no earthly judgment-seat. That he sinned was a matter flowing from his nature; that he asked for pardon, his own repentance. To fall is common to all men, but his confession was his own. To transgress thus was nature; to efface his guilt, greatness.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 420.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 421.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xiii. 22.)

AND Absalom spake unto his brother Amnon neither good nor bad; for Absalom hated Amnon, because he had forced his sister Tamar. And it came to pass, after two full years, that Absalom had sheep-shearers in Baal-hazor, which is beside Ephraim; and Absalom invited all the king's sons. And [Absalom] came to the King, and said: Behold, now, thy servant hath sheep-shearers; let the King, I beseech thee, and his servants, go with thy servant. And the King said to Absalom: Nay, my son, let us not all go now, lest we be chargeable unto thee. And he pressed him; howbeit, he would not go, but blessed him.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 445.)

Second Lesson.

THEN said Absalom: If not, I pray thee, let my brother Amnon go with us. And the King said unto him: Why should he go with thee? But Absalom pressed him, that he let Amnon and all the King's sons go with him. Now Absalom had made a feast like one of the King's feasts. And Absalom had commanded his servants, saying: Mark ye now when Amnon's heart is merry with wine; and when I say unto you, Smite him,—then kill him, fear not. For it is I that have commanded you. Be courageous, and be valiant. And the servants of Absalom did unto Amnon as Absalom had commanded. Then all the King's sons arose, and every man gat him up upon his mule, and fled.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND it came to pass, while they were in the way, that tidings came to David, saying: Absalom hath slain all the King's sons: and there is not one of them left. Then the King arose, and tare his garments, and lay on the earth; and all his servants stood by with their clothes rent. And Jonadab, the son of Shimeah,[2] David's brother, answered and said: Let not my lord the King suppose that they have slain all the young men the King's sons; for Amnon only is dead—for by the appointment of Absalom this hath been determined from the day that he forced his sister Tamar. Now therefore let not my lord the King take the thing to his heart, to think that all the King's sons are dead; for Amnon only is dead. But Absalom fled.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xiv. 4.)

AND when the woman of Tekoah[3] was come in unto the King's presence, she fell on her face to the ground, and did obeïsance, and said: Help, O King! And the King said unto her: What aileth thee? And she said: Alas for me, I am a widow woman, for mine husband is dead. And thine handmaid had two sons, and they two strove together in the field, and there was none to part them, but the one smote the other and slew him. And, behold, the whole family is risen against thine handmaid, and they said: Deliver him that smote his brother, that we may kill him, for the life of his brother, whom he slew, and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to mine husband either name or remainder upon the earth.

First Responsory.

Lord, when Thy people, &c., (*p.* 445.)

Second Lesson.

AND the King said: Whosoever saith aught unto thee, bring him to me, and he shall not touch thee any more. Then said she: I pray thee, let the King remember the LORD thy God, that they of the kinship be not suffered to seek further for vengeance, and to destroy my son. And he said: As the LORD liveth, there shall not one hair of thy son fall to the earth. Then the woman said: Let thine handmaid speak one word unto my lord the King. And he said: Say on. And the woman said: Wherefore then hast thou thought such a thing against the people of God, and wherefore doth the King speak this thing as one which is faulty, in that the King doth not fetch home again his banished? For we must needs all die, and are as water spilt on the ground, which cannot be gathered up again. Neither is it the will of God that a soul should perish, but He repenteth Him, lest He should utterly destroy the castaway.

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[1] *I.e.*, in the Psalm "Miserere."

[2] *I.e.*, Shamma.

[3] She was an agent of Joab.

Second Responsory.

And it came to pass, &c., (*p.* 446.)

Third Lesson. (19.)

AND the King said: Is not the hand of Joab with thee in all this? And the woman answered and said: As thy soul liveth, my Lord the King, none can turn to the right hand or to the left from aught that my lord the King hath spoken; for thy servant Joab, he bade me, and he put all these words in the mouth of thine handmaid. That I should fetch about this form of speech, thy servant Joab commanded it; but thou art wise, O my lord the King, according to the wisdom of an Angel of God, to know all things that are in the earth. And the King said unto Joab: Behold, now, I am reconciled to do after thy word; go therefore, and bring the young man Absalom again.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xv. 1.)

AND it came to pass after this that Absalom prepared him chariots and horse-men, and fifty men to run before him. And Absalom rose up early, and stood beside the entering-in of the gate; and it was so that when any man that had a controversy came to the King for judgment, then Absalom called unto him, and said: Of what city art thou? And he said: Thy servant is of one of the tribes of Israël. And Absalom said unto him: See, thy matters are good and right; but there is no man deputed of the King to hear thee.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

ABSALOM said moreover: O that I were made judge in the land, that every man which hath any suit or cause might come unto me, and I would do him justice! And it was so, that when any man came nigh to him to do him obeïsance, he put forth his hand, and took him, and kissed him. And on this manner did Absalom to all Israël that came to the King for judgment; so Absalom stole the hearts of the men of Israël.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND it came to pass after forty years that Absalom said unto King David: I will go and pay my vow which I have vowed unto the LORD in Hebron. For thy servant vowed a vow while I abode in Geshur in Syria, saying: If the LORD shall bring me again indeed to Jerusalem, then I will offer a sacrifice unto the LORD. And King David said unto him: Go in peace. So he arose, and went to Hebron. But Absalom sent spies throughout all the tribes of Israël, saying: As soon as ye hear the sound of the trumpet, then ye shall say—Absalom reigneth in Hebron.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xv. 13.)

AND there came a messenger to David, saying: The heart of all Israël is after Absalom. And David said unto his servants that were with him at Jerusalem: Arise, let us flee; for we shall not else escape from Absalom. Make speed to depart, lest he overtake us suddenly, and bring evil upon us, and smite the city with the edge of the sword. And the King's servants said unto him: Thy servants are ready to do whatsoever our lord the King shall appoint.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND the King went forth, and all his household after him on foot; and the King left ten women, which were concubines, to keep the house. And the King and all Israël went forth, on foot, and tarried in a place that was far off; and all his servants passed on beside him, and all the Cherethites, and all the Pelethites, and all the Gittites, valiant men of war, six hundred, which came after him from Gath, passed on before him.

Second Responsory.

God Which heareth all, &c., (*p.* 419.)

Third Lesson.

THEN said the King to Ittai the Gittite: Wherefore goest thou also with us? Return to thy place, and abide with the King; for thou art a stranger, and also an exile. Whereas thou camest but yesterday, should I this day make thee go out with us? As for me, I go whither I go; return thou, and take back with thee thy brethren; and the Lord will deal with thee in mercy and in truth, because thou hast showed me kindness and faithfulness.[1]

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xvi. 5.)

AND when King David came to Bahurim, behold, thence came out a man of the family of the house of Saul, whose name was Shimei, the son of Gera. He came forth, and cursed still as he came; and he cast stones at David, and at all the servants of King David. And all the people, and all the mighty men were on the King's right hand and his left. And thus said Shimei when he cursed the King: Come out, come out, thou bloody man, and thou man of Belial. The LORD hath returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned.[2]

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson. (9.)

THEN said Abishai the son of Zeruiah unto the King: Why should this dead dog curse my lord the King? Let me go over, and take off his head. And the King said: What have I to do with you, ye sons of Zeruiah? Let him curse; because the LORD hath said unto him: Curse David — and who shall then dare to say: Wherefore hast thou done so?

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Third Lesson.

AND the King said to Abishai, and to all his servants: Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? Let him alone, and let him curse, for the LORD hath bidden him. It may be that the LORD will look on mine affliction, and that the LORD will requite me good for his cursing this day.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Kings (xviii. 6.)

SO the people went out into the field against Israël; and the battle was in the wood of Ephraim. There the people of Israël were slain before the army of David: and there was there a great slaughter that day, of twenty thousand men. For the battle was there, scattered over the face of all the country, and the wood devoured more people that day than the sword devoured.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND Absalom met the servants of David, and he rode upon a mule; and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up between the heaven and the earth, and the mule that was under him went away. And a certain man saw it, and told Joab, and said: I saw Absalom hanged in an oak. And Joab said unto the man that told him: If thou sawest him, why didst thou not smite him there to the ground? And I would have given thee ten shekels of silver, and a girdle. And the man said unto Joab: Though I should receive a thousand shekels of silver in mine hand, yet would I not put forth mine hand against the King's son; for in our hearing the King charged thee, and Abishai, and Ittai, saying: Beware, and save for me my child Absalom.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

THEN said Joab: Though thou will it not, yet will I go up against him before thy face. And he took three darts in his hand, and thrust them through the heart of Absalom; and while he yet hung quivering with life in the oak, ten young men that bare Joab's armour, compassed about, and smote Absalom and slew him. And Joab blew the trumpet, and the people returned from pursuing after Israël, for Joab was fain to spare the multitude. And they took Absalom and cast him into a great pit in the wood, and laid a very great heap of stones upon him.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. And Zadok the Priest * and Nathan the Prophet anointed Solomon King in Gihon, and they went up with joy, and cried, saying: May the King live for ever!

Note. The above is the First Saturday evening Antiphon which can be displaced by "Wisdom hath builded, &c."

Prayer from the succeeding Lauds.

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[1] Verse 21. And Ittai answered the King, and said: As the LORD liveth, and as my lord the King liveth, surely in what place my lord the King shall be, whether in death or life, even there also will thy servant be.

[2] The text continues: "And the Lord hath delivered the kingdom into the hand of Absalom thy son. And, behold, thou art taken in thy mischief — because thou art a bloody man."

Seventh Sunday after Pentecost.

The Seventh Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Third Book of Kings (i. 1.)

NOW King David was old, and stricken in years: and they covered him with clothes, but he gat no heat. Wherefore his servants said unto him: Let there be sought for my lord the King a young virgin, and let her stand before the King, and let her cherish him, and let her lie in thy bosom, that my lord the King may get heat. So they sought for a fair damsel throughout all the coasts of Israël, and found Abishag, a Shunamite, and brought her to the King. And the damsel was very fair, and slept with the King, and ministered unto him; but the King knew her not.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

THEN Adonijah, the son of Haggith,[1] exalted himself, saying: I will be King. And he prepared him chariots, and horsemen, and fifty men to run before him. And his father had not chidden him at any time, saying: Why hast thou done so? And he also was a very goodly man, and his mother bare him after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the Priest, and they, following Adonijah, helped him. But Zadok the Priest, and Benaiah the son of Jehoiadah, and Nathan the Prophet, and Shimei, and Rei, and the mighty men which belonged to David, were not with Adonijah.

Second Responsory.

God Which heareth all, &c., (*p.* 419.)

Third Lesson. (11.)

WHEREFORE Nathan spake unto Bathsheba the mother of Solomon, saying: Hast thou not heard that Adonijah, the son of Haggith, doth reign, and David our lord knoweth it not? Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solomon. Go, and get thee in unto King David, and say unto him: Didst not thou, O my lord King, swear unto thine handmaid, saying, Solomon thy son shall reign after me, and he shall sit upon my throne? Why, then, doth Adonijah reign? And while thou yet talkest there with the King, I also will come in after thee, and confirm thy words. And Bathsheba went in unto the King, into the chamber.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Epistle written to Nepotian by St Jerome, Priest [at Bethlehem.] (*Ep.* ii. *tom.* i.)

WHEN David, who had once been a man of war, was seventy years old, the chill of old age came upon him, and he could get no heat. So they sought out for him throughout all the coasts of Israël Abishag the Shunamite, to sleep with the king and to warm his aged body. Who is this Shunamite, wife and yet virgin, so hot, that she could heat the chilly, so holy, that her warmth provoked him not to lust? Let Solomon the Wise explain his father's enjoyment, and the "Peaceful One"[2] tell of the warrior's embraces. "Get wisdom, get understanding; forget it not, neither decline from the words of my mouth; forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding. Exalt her, and she shall promote thee. Honour her, and she shall embrace thee, and shall give to thine head an ornament of grace. She shall compass thee like a crown of delights." (Prov. iv. 5-9).

Fourth Responsory.

Saul hath slain, &c., (*p.* 420.)

Fifth Lesson.

IN old men almost all the powers of the body become weakened, and while wisdom only is increasing, all things else beside wisdom fail. Then faileth strength for fasting, for watching, for "chaméuniæ," (that is, sleeping on the floor,) for wandering hither and thither, for receiving strangers, for defending the poor, for instance and constancy in prayer, for visiting the sick, for that work with the hands whence alms are given. I need not treat of this with long talk, but, in short, when the body is broken down, all the works of the body wax enfeebled.

Fifth Responsory.

Ye mountains, &c., (*p.* 420.)

Sixth Lesson.

NEITHER do I say, on the other hand, that wisdom, which in many old men drivelleth into second childhood, is weak, or wanting in such of the young and stout, as win knowledge by work and earnest study, by holiness of life and instancy of prayer to the Lord JESUS, but this I do say, that the more spiritual faculties have in youth many wrestlings with the body to go through, and that, what with violent provocations to vice, and what with the sensual ticklings of the flesh, they are apt to be smothered like fire among green wood, and not able to blaze forth in all their brightness. But when old age cometh upon them, who have spent their youth in acquiring sound knowledge, and have meditated in the law of the Lord day and night, it hath this effect on them, to make them more learned by their increased years, more experienced by constant use, more wise, through the advance of time—and, in short, doth offer them the rich harvest of their past diligence.

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[1] And of David.

[2] A pun on the name "Solomon," which signifies "Peaceful."

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 420.)

THIRD NOCTURN.

Seventh Responsory.

My sins, &c., (*p.* 421.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (i. 28.)

THEN King David answered, and said: Call me Bathsheba. And she came into the King's presence, and stood before the King. And the King sware, and said: As the LORD liveth, that hath redeemed my soul out of all distress, even as I sware unto thee by the LORD God of Israël, saying: Assuredly, Solomon thy son shall reign after me, and he shall sit upon my throne in my stead—even so will I certainly do this day. Then Bathsheba bowed with her face to the earth, and did reverence to the King, and said: Let my lord David live for ever.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 445.)

Second Lesson.

AND King David said: Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiadah. And they came before the King, and he said unto them: Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to Gihon, and let Zadok the Priest and Nathan the Prophet anoint him there King over Israël. And blow ye with the trumpet and say: God save King Solomon? Then ye shall come up after him, that he may come, and sit upon my throne, for he shall be King in my stead.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

SO Zadok the Priest, and Nathan the Prophet, and Benaiah the son of Jehoiadah, and the Cherethites, and Pelethites,[1] went down, and caused Solomon to ride upon King David's mule, and brought him to Gihon. And Zadok the Priest took a horn of oil out of the tabernacle, and anointed Solomon; and they blew the trumpet, and all the people said: God save King Solomon! And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rang with the sound of them.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (ii. 1.)

NOW the days of David drew nigh, that he should die. And he charged Solomon his son, saying: I go the way of all the earth; be thou strong, therefore, and show thyself a man. And keep the charge of the LORD thy God, to walk in His ways, to keep His statutes, and His commandments, and His judgments, and His testimonies, as it is written in the law of Moses, that thou mayest have understanding in whatsoever thou doest, and whithersoever thou turnest thyself; that the LORD may continue His word, which He spake concerning me, saying: If thy children take heed to their way, to walk before Me in truth with all their heart, and with all their soul, there shall not fail thee a man on the throne of Israël.

First Responsory.

Lord, when Thy people, &c., (*p.* 445.)

Second Lesson.

MOREOVER thou knowest also what Joab the son of Zeruiah did to me,[2] and what he did to the two captains of the hosts of Israël, unto Abner,[3] the son of Ner, and unto Amasa[4] the son of Jether, whom he slew; and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes, that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

Second Responsory.

And it came to pass, &c., (*p.* 446.)

Third Lesson.

BUT show kindness unto the sons of Barzillai the Gileadite, and let them be of those that eat at thy table. For so they came to me, when I fled from before Absalom thy brother. And, behold, thou hast with thee Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a grievous curse in the day when I went to "the Two-Camps;"[5] but he came down to meet me when I passed over Jordan, and I sware to him by the LORD, saying: I will not put thee to death with the sword;—now, therefore, hold him not guiltless.[6]

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

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[1] Cherethites and Pelethites=executioners and runners. (Gesenius.)

[2] Perhaps referring to the death of Absalom.

[3] He assassinated him from a motive of private revenge when he came to make his peace with David at Hebron. 2 Kings (Sam.) iii. 27.

[4] He assassinated him, probably on suspicion of treachery. 2 Kings (Sam.) xx. 10.

[5] Probably the place where Jacob met the "hosts of God," and which he called Mahanaim, "Two-camps."

[6] Solomon afterwards had him put to death. 3 (1) Kings ii. 46. This command is the last recorded words of David. Verse 10 says: "So David slept with his fathers, and was buried in the city of David."

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (iii. 5.)

THE LORD appeared to Solomon in a dream by night, and said: Ask what I shall give thee. And Solomon said: Thou hast showed unto Thy servant David my father great mercy, according as he walked before Thee in truth and in righteousness, and in uprightness of heart with Thee; and Thou hast kept for him this great kindness, that Thou hast given him a son to sit upon his throne, as it is this day.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND now, O LORD my God, Thou hast made Thy servant King instead of David my father; and I am but a little child; I know not how to go out or come in. And Thy servant is in the midst of Thy people which Thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore Thy servant an understanding heart, to judge Thy people, that I may discern between good and bad. For who is able to judge this Thy so great a people?

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND the speech pleased the Lord, that Solomon had asked this thing. And the Lord said unto Solomon: Because thou hast asked this thing, and hast not asked for thyself long life, neither riches, nor the life of thine enemies, but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words, and have given unto thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days.

Third Responsory.

Hearken, O LORD, unto the cry, (*p.* 421.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (iv. 21.)

AND Solomon reigned over all kingdoms from the river of the land of the Philistines unto the border of Egypt; they brought him presents and served him all the days of his life. And Solomon's provision for one day was thirty measures of fine flour, and three-score measures of meal; ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep; beside harts, and roe-bucks, and fallow-deer, and fatted fowl. For he had dominion over all the region on this side the river, from Tiphsah even to Gaza, over all the kings on this side the river, and he had peace on all sides round about him.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND Judah and Israël dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beersheba, all the days of Solomon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand horsemen. And the officers of the King that were heretofore named, they provided food for them: and for all that came unto King Solomon's table, they furnished all most carefully according to the season. Barley also and straw for the horses and the beasts of burden, brought they unto the place where the King was, every man according to his charge. And God gave Solomon wisdom and understanding exceeding much, and largeness of heart, even as the sand that is on the sea shore.

Second Responsory.

God Which heareth all, &c., (*p.* 419.)

Third Lesson.

AND Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt; and he was wiser than all men; than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. And he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon, even unto the hyssop that springeth out of the wall; he spake also of beasts, and of fowl, and of creeping things, and of fishes. And there came of all people to hear the wisdom of Solomon, and from all kings of the earth, which had heard of all wisdom.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (v. 1.)

AND Hiram, King of Tyre, sent his servants unto Solomon; for he had heard that they had anointed him king in the room of his father; for Hiram was ever a lover of David. And Solomon sent to Hiram, saying: Thou knowest how that David my father would have built an house unto the name of the LORD his God, but could not do it, for the wars which were about him on every side, until the LORD put them under the soles of his feet. But now the LORD my God hath given me rest on every side, so that there is neither adversary, nor evil occurrent.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

WHEREFORE, I purpose to build an house unto the name of the LORD my God, as the LORD spake unto David my father, saying: Thy son, whom I will set upon thy throne in thy room, he shall build an house unto My name. Now, therefore, command thou thy servants that they hew me cedar-trees out of Lebanon, and let my servants be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shalt appoint; for thou knowest that there is not among my people any that can skill to hew timber like unto the Sidonians.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Third Lesson.

AND it came to pass, when Hiram heard the words of Solomon, that he rejoiced greatly, and said: Blessed be the LORD God this day, Which hath given unto David a wise son over this great people. And Hiram sent to Solomon, saying: I have considered the things which thou sentest to me for: I will do all thy desire concerning timber of cedar, and concerning timber of fir. My servants shall bring them down from Lebanon unto the sea, and I will convey them by sea in floats unto the place that thou shalt appoint me, and will cause them to be discharged there, and thou shalt receive them, and thou shalt accomplish my desire in giving food for my household.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (vii. 51.)

SO was ended all the work that King Solomon made for the house of the LORD, and he brought in the things which David his father had dedicated; even the silver, and the gold, and the vessels, did he put among the treasures of the house of the LORD. (viii.) Then were assembled all the elders of Israël, and the heads of the tribes, and the chiefs of the families of the children of Israël, unto King Solomon in Jerusalem, that they might bring up the ark of the covenant of the LORD out of the city of David, which is Zion.[1] And all the men of Israël assembled themselves unto King Solomon at the feast, in the month Ethanim,[2] which is the seventh month.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND all the elders of Israël came; and the Priests took up the ark, and they brought up the ark of the LORD, and the tabernacle of the covenant, and all the vessels of the sanctuary that were in the tabernacle, even those did the Priests and the Levites bring up. And King Solomon, and all the congregation of Israël, that were assembled unto him, were with him before the ark, sacrificing sheep and oxen, that could not be told nor numbered for multitude. And the Priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house, to the Most Holy Place, even under the wings of the Cherubim.[3] For the Cherubim spread forth their two wings over the place of the ark, and covered the ark, and the staves thereof, above.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

THERE was nothing in the ark save the two tables of stone which Moses put there at Horeb, when the LORD made a covenant with the children of Israël, when they came out of the land of Egypt. And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the LORD; so that the Priests could not stand to minister because of the cloud; for the glory of the LORD had filled the house of the LORD. Then spake Solomon: The LORD said that He would dwell in the cloud.[4]

Third Responsory.

Hearken, O LORD, unto the cry, &c., (*p.* 421.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. O Lord, Thou hast hearkened unto the prayer of Thy servant, * that I might build a temple unto Thy Name.

Prayer from Lauds of the succeeding Sunday.

Eighth Sunday after Pentecost.

The Eighth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Third Book of Kings (ix. 1.)

AND it came to pass, when Solomon had finished the building of the house of the LORD, and the King's house, and all his desire which he was pleased to do, that the LORD appeared to him the second time, as He had appeared to him at Gibeon. And the LORD said unto him: I have heard thy prayer, and thy supplication that thou hast made before Me: I have hallowed this house which thou hast built, to put My Name there for ever; and Mine eyes and Mine heart shall be there perpetually. And if thou wilt walk before Me, as David thy father walked, in straightforwardness of heart and in uprightness, to do according to all that I have commanded thee, and wilt keep My statutes and My judgments, then I will establish the throne of thy kingdom upon Israël for ever, as I promised to David thy father, saying: There shall not fail thee a man upon the throne of Israël.

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[1] That is, from one to the other of the two southernmost of the hills on which Jerusalem stands.

[2] It falls about September, and is more commonly called Tizri.

[3] Two colossal images of these creatures made of olive-wood plated with gold, which stood in the Holy of Holies, with their wings arranged so as to overshadow the ark of the covenant.

[4] The reader will do well to read the rest of ch. viii., which contains Solomon's dedicatory prayer.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Seventh Lesson.

BUT if ye shall at all turn from following Me, ye or your children, and will not keep My commandments, and My statutes, which I have set before you, but go and serve other gods, and worship them, then will I cut off Israël out of the land which I have given them; and this house, which I have hallowed for My Name, will I cast out of My sight; and Israël shall be a proverb and a byword among all people. And this house shall be a warning, and every one that passeth by it shall be astonished, and shall hiss, and shall say; Why hath the LORD done thus unto this land, and to this house? And they shall answer: Because they forsook the LORD their God, Who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

Second Responsory.

God, Which heareth all, &c., (*p.* 419.)

Third Lesson.

AND it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the King's house, (now Hiram, the King of Tyre, had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire,) that then King Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not; and he said: What cities are these, which thou hast given me, my brother? And he called them the land of "Cabul"[1] unto this day. And Hiram sent to King Solomon six-score talents of gold.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon "The City of God" written by St Austin, Bishop [of Hippo.] (*Bk.* xvii. *ch.* 8.)

THINGS which were then still to come were in a certain manner imagined in Solomon, who built the temple, who had that peace which his name implieth (for the name Solomon signifieth "the Peaceful One") and who, at the beginning of his reign, was marvellously praiseworthy. By these things he foreshadowed in his own person, though he set not forth with his mouth, our Lord Christ. Thus are some things written of Solomon which are, as it were, things written concerning Christ, the Holy Scripture in this way, by giving the history of things past, prophesying all the while of things to come.

Fourth Responsory.

Saul hath slain, &c., (*p.* 420.)

Fifth Lesson.

FOR besides the books of the Divine history wherein his reign is recorded, the 71st Psalm is superscribed with his name. In this Psalm are many things which cannot suit him, but are most clearly applicable to the Lord Christ, thus showing that Solomon was, as it were, a shadowy figure cast before, of that which was afterwards revealed in very truth in the Person of Christ.

Fifth Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Sixth Lesson.

WITHOUT going into the rest, I may say that it is known what were the limits of Solomon's dominions, and yet in that Psalm we read: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This we see fulfilled in Christ. It was from the river, that is, from His Baptism by John in Jordan, that He began His assumption of dominion, for then it was when John bare testimony unto Him that His disciples began to acknowledge Him, calling Him, not Master only, but Lord.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 420.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 421.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (x. 1.)

AND when the Queen of Sheba[2] heard of the fame of Solomon concerning the name of the LORD, she came to prove him with hard questions. And she came to Jerusalem with a very great train and riches, with camels that bare spices, and very much gold, and precious stones. And when she was come to King Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions; there was not anything hid from the King, which he told her not.

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[1] *I.e.*, unpleasant.

[2] She seems to have been an Abyssinian.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 445.)

Second Lesson.

AND when the Queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and the sacrifices which he offered in the house of the LORD, there was no more spirit in her. And she said to the King: It was a true report that I heard in mine own land, of thy discourse and of thy wisdom; howbeit, I believed not the words, until I came, and mine eyes had seen it, and I perceived that the half was not told me; thy wisdom and thy works exceed the fame which I heard.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

HAPPY are thy men, happy are these thy servants, which stand continually before thee, and that hear thy wisdom. Blessed be the LORD thy God, which delighted in thee, to set thee on the throne of Israël, because the LORD loveth Israël for ever, therefore made He thee king, to do judgment and justice. And she gave the King an hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the Queen of Sheba gave to King Solomon. And the navy also of Hiram, that brought gold from Ophir, brought in from Ophir great plenty of sandalwood,[1] and precious stones.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xi. 1.)

BUT King Solomon loved many strange women, together with the daughter of Pharaoh,[2] women of the Moabites, Ammonites, Edomites, Sidonians, and Hittites—of the nations concerning which the LORD said unto the children of Israël: Ye shall not go in to them, neither shall they come in unto you; for surely they will turn away your hearts to follow after their gods.[3] Solomon clave unto these in love. And he had seven hundred wives, as queens, and three hundred concubines; and his wives turned away his heart. For it came to pass, when Solomon was old, that his wives turned away his heart, to follow after other gods; and his heart was not perfect with the LORD his God, as was the heart of David his father.

First Responsory.

Lord, when Thy people, &c., (*p.* 445.)

Second Lesson.

FOR Solomon went after Ashtoreth, the goddess of the Sidonians, and after Moloch, the idol of the Ammonites. And Solomon did evil in the sight of the LORD, and went not fully after the LORD, as did David his father. Then did Solomon build an high place for Chemosh, the idol of Moab, in the hill that is before Jerusalem, and for Moloch, the idol of the children of Ammon. And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

Second Responsory.

And it came to pass, &c., (*p.* 446.)

Third Lesson.

AND the LORD was angry with Solomon, because his heart was turned from the LORD God of Israël, Which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods; but he kept not that which the LORD commanded him. [Wherefore the LORD said] unto Solomon: Forasmuch as this is done of thee, and thou hast not kept My covenant and My statutes, which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will not do it, for David thy father's sake.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xi. 26.)

AND Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomon's servant, whose mother's name was Zeruah, a widow woman, even he lifted up his hand against the King. And this is the cause that he rebelled against him. Solomon built Millo, and repaired the breaches of the city of David his father. And Jeroboam was a mighty man and powerful. And Solomon, seeing the young man, that he was of a good disposition and industrious, he set him over the tribute of all the house of Joseph.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND it came to pass at that time, when Jeroboam went out of Jerusalem, that the Prophet Ahijah the Shilonite found him in the way; and he had clad himself in a new garment; and they two were alone in the field. And Ahijah caught the new garment that was on him, and rent it in twelve pieces, and said unto Jeroboam: Take thee ten pieces. For thus saith the LORD, the God of Israël—Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee.

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[1] So Gesenius, but the meaning is very uncertain, and many Rabbis consider that coral is meant. LXX. "dressed timber."

[2] She was his first wife. 3 (1) Kings iii. 1.

[3] Ex. xxxiv. 16. Deut. vii. 3, 4.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson. (40.)

SOLOMON sought therefore to kill Jeroboam; but he arose and fled into Egypt, unto Shishak, King of Egypt; and was in Egypt until the death of Solomon. And the rest of the words of Solomon, and all that he did, and his wisdom, behold, they are all of them written in the Book of the Acts of Solomon. And the time that Solomon reigned in Jerusalem over all Israël was forty years. And Solomon slept with his fathers, and was buried in the city of David his father. And Rehoboam his son reigned in his stead.

Third Responsory.

Hearken, O LORD, unto the cry, &c., (*p.* 421.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xii. 1.)

AND Rehoboam went to Shechem. For all Israël were come to Shechem, to make him king. And it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, where he was fled from the presence of King Solomon, had heard of his death, that he came back again out of Egypt; for they had sent and told him. And Jeroboam and all the congregation of Israël came, and spake unto Rehoboam, saying: Thy father made our yoke grievous; now therefore make thou the grievous service of thy father, and his heavy yoke which he put upon us, lighter, and we will serve thee. And he said unto them: Depart yet for three days, and then come again to me.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND the people departed; and King Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived; and said: How do ye advise that I may answer this people? And they spake unto him, saying: If thou wilt be a servant unto this people this day, and wilt serve them, and wilt yield to their petition, and wilt speak good words to them, then they will be thy servants for ever. But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, and stood before him.

Second Responsory.

God Which heareth all, &c., (*p.* 419.)

Third Lesson. (13.)

AND the King answered the people roughly, and forsook the old men's counsel that they gave him, and spake to them after the counsel of the young men, saying: My father made your yoke heavy, and I will add to your yoke; my father also chastised you with whips, but I will chastise you with scorpions. Wherefore the King hearkened not unto the people; for the LORD had turned him aside, that He might perform His saying, which the LORD spake by Ahijah the Shilonite unto Jeroboam the son of Nebat. So when the people saw that the King hearkened not unto them, they answered him, saying: What portion have we in David? or what inheritance in the son of Jesse?[1]

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xiv. 5.)

AND the LORD said unto Ahijah: Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he is sick; thus and thus shalt thou say unto her. When therefore she came in, she feigned herself to be another woman, but Ahijah heard the sound of her feet, as she came in at the door, and said: Come in, thou wife of Jeroboam—why feignest thou thyself to be another? For I am sent to thee with heavy tidings.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

GO, tell Jeroboam: Thus saith the LORD God of Israël: Forasmuch as I exalted thee from among the people, and made thee Prince over My people Israël, and rent the kingdom away from the house of David, and gave it to thee; and yet thou hast not been as My servant David, who kept My commandments, and who followed Me with all his heart, to do that only which was right in Mine eyes—but hast done evil above all that were before thee,—for thou hast gone and made thee other gods, and molten images,[2] to provoke Me to anger, and hast cast Me behind thy back—

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

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[1] After this all the tribes except Judah and Benjamin revolted, forming a new state called "Israël," as opposed to Judah; and taking for their king Jeroboam the son of Nebat, who made them to sin by setting up schismatical places of worship at Dan and Bethel, in opposition to the Temple at Jerusalem.

[2] These were the figures of calves which Jeroboam had set up in his two sanctuaries, and before which himself, and other persons devoid of real Priest's orders, took upon themselves to officiate. The calves may, like the well-known idol at Horeb, have been meant to represent the Supreme Being, but were absolutely in defiance of His law (Deut. iv. 15-18.) The horror of Jeroboam's offence, even as compared to Solomon's, perhaps was that Solomon had set up his idol temples for his wives, but Jeroboam had deliberately substituted, for his own use, and that of his subjects, another form of worship for that which God had commanded.

Third Lesson.

THEREFORE, behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam him that pisseth against the wall, and him that is shut up, and left, in Israël—and will take away the remnant of the house of Jeroboam, as a man wipeth away dung till it be all gone.[1] Him that dieth of Jeroboam in the city shall the dogs eat; and him that dieth in the field shall the fowls of the air eat; for the LORD hath spoken it. Arise thou, therefore, get thee to thine own house, and when thy feet enter into the city, the child shall die.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Third Book of Kings (xviii. 21.[2])

AND Elijah came unto all the people, and said: How long halt ye between two opinions? If the LORD be God, follow Him—but if Baal, then follow him. And the people answered him not a word. Then said Elijah unto the people: I, even I only, remain a Prophet of the LORD—but Baal's Prophets are four hundred and fifty men.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

LET them therefore give us two bullocks, and let them choose one bullock for themselves, and cut it in pieces, and lay it on wood, and put no fire under: and I will dress the other bullock, and lay it on wood, and put no fire under. Call ye on the name of your gods, and I will call on the name of the LORD. And the God that answereth by fire, let him be God. And all the people answered and said: It is well spoken.

Second Responsory.

O LORD, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND Elijah said unto the prophets of Baal: Choose you one bullock for yourselves, and dress it first, for ye are many; and call on the name of your gods—but put no fire under. And they took the bullock which was given them, and they dressed it; and called on the name of Baal from morning even until noon, saying: O Baal, hear us! But there was no voice nor any that answered; and they leapt about the altar which they had made. And it came to pass at noon that Elijah mocked them, and said: Cry aloud.[3]

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. When the LORD took up Elijah * by a whirlwind into heaven, Elisha cried: My father! the chariot of Israël and the horsemen thereof!

Prayer from the succeeding Lauds.

Ninth Sunday after Pentecost.

The Ninth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Fourth Book of Kings (i. 1.)

THEN Moab rebelled against Israël after the death of Ahab. And Ahaziah[4] fell down through a lattice in his upper chamber that he had in Samaria, and was sick. And he sent messengers and said unto them: Go, inquire of Baal-zebub,[5] the god of Ekron, whether I shall recover of this disease. But the Angel of the LORD said to Elijah the Tishbite:[6] Arise, go up to meet the messengers of the King of Samaria, and say unto them: Is it not because there is not a God in Israël that ye go to inquire of Baal-zebub, the god of Ekron? Now, therefore, thus saith the LORD: Thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND Elijah departed. And the messengers turned back unto Ahaziah. And he said unto them:

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[1] Sicut mundari solet fimus usque ad purum. "Mingens ad parietem" intelligendus est, secundum Gesenii sententiam, "puer masculus contemptibilis," secundum alios, "canis."

[2] If the reader now desires to follow the Church Lessons intelligently he must read the history as given in the Bible for himself. To give sense, however, to the Lessons of this Saturday, it is enough to remember that Ahab, King of Israël, "did evil in the sight of the LORD above all that were before him." "As if it had been a light thing for him to walk in the sins of Jeroboam the son of Nebat, he took to wife Jezebel the daughter of Ethbaal, King of the Sidonians, and went and served Baal, and worshipped him." (See Note, p. 436.) "And he reared up an Altar for Baal in the house of Baal which he had built in Samaria. And Ahab made a grove" (this probably means an image of Ashtoreth), "and Ahab did more to provoke the LORD God of Israël to anger than all the kings of Israël that were before him." The Divine anger at these idolatries, and an accompanying brutal persecution of the Monotheists, manifested itself in a drought for three years, at the end of which the Prophet Elijah brought about a great national gathering of the Israelites on Mount Carmel, at which were present himself, Ahab, and the idolatrous priests, 450 of Baal's, and 400 of "the grove's." At this point the narrative proceeds as in the text.

[3] This sort of thing went on "until the time of the offering of the evening sacrifice." Elijah then prepared his bullock, and called on the name of the Eternal. "Then the fire of the LORD fell, and consumed the burnt sacrifice, . . . and when all the people saw it, they fell on their faces, and they said: The LORD He is God! The LORD He is God! And Elijah said unto them: Take the prophets of Baal; let not one of them escape. And they took them; and Elijah brought them down to the brook Kishon, and slew them there."

[4] Ahab's son and successor.

[5] That is "the Lord of flies" or "Baal of the flies." In Matth. xii. 24 he is called "the Prince of the devils."

[6] That is, of Tishbah, a town of Priests in the tribe of Gad.

Why are ye now turned back? And they said unto him: There came a man up to meet us, and said unto us: Go, turn again unto the King that sent you: and say unto him: Thus saith the LORD—Is it not because there is not a God in Israël, that thou sendest to inquire of Baal-zebub, the god of Ekron? Therefore thou shalt not come down from that bed on which thou art gone up, but shalt surely die.

Second Responsory.

God, Which heareth all, &c., (*p.* 419.)

Third Lesson.

AND he said unto them: What appearance and raiment had the man which came up to meet you, and told you these words? And they answered him: He was an hairy man, and girt with a girdle of leather about his loins. And he said: It is Elijah the Tishbite. Then he sent unto him a captain of fifty with his fifty. And he went up to him, where he sat on the top of an hill. And he said unto him: Thou man of God, the king hath said—Come down. And Elijah answered, and said to the captain of fifty: If I be a man of God, then let fire come down from heaven, and consume thee and thy fifty. And there came down fire from heaven, and consumed him and the fifty that were with him.[1]

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the sermons of St Austin, Bishop [of Hippo]. (201*st for the Season.*)

DEARLY beloved brethren, in the Lessons which are now being read to us day by day, I have often warned you that we must not follow the deathful letter, to the abandonment of the quickening spirit. For it is thus that the Apostle saith:—"The letter killeth, but the spirit giveth life." (2 Cor. iii. 6.) If we will understand only the plain meaning of the letter, we shall get little or no edification from our readings in the Divine Scriptures. All those things whereof we hear were types and images of things to come; and those things which were foreshadowed in the history of the Jews are, by the gift of God, fulfilled in us.

Fourth Responsory.

Saul hath slain, &c., (*p.* 420.)

Fifth Lesson.

THE Blessed Elias was a type of the Lord our Saviour. Just as Elias was rejected by the Jews, so was the true Elias, even our Lord, rejected and despised by the same Jews. Elias went away out of his own country, and Christ hath left the synagogue—Elias went into the desert, and Christ hath come into the world. Elias, when he was in the desert, was fed by ravens,[2] and Christ in the desert of this world is comforted by the faith of the Gentiles.

Fifth Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Sixth Lesson.

FOR the ravens which, at the command of the Lord, ministered unto Elias, were a type of the flock of Gentiles. Wherefore also it is said for the Gentile Church:—"I am black, but comely—O daughters of Jerusalem!" (Cant. i. 4.) Why is the Church black but comely? She is black by nature, but comely by grace. Why is she black by nature? [Because she must needs own:—] "Behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. l. 7.) Why is she comely by grace? [Because she can go on, and say:—] "Sprinkle me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow," (v. 9.)

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 420.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 421.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (ii. 5.)

AND the sons of the Prophets that were at Jericho came to Elisha,[3] and said unto him: Knowest thou that the LORD will take away thy master from thee to-day? And he answered: Yea, I know it—hold ye your peace. And Elijah said unto him: Tarry here; for the LORD hath sent me to Jordan. And he said: As the LORD liveth, and as thy soul liveth, I will not leave thee. And they two went on; and fifty men of the sons of the Prophets went, and stood to view afar off; and they two stood by Jordan.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 445.)

Second Lesson.

AND Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground. And when they were gone over, Elijah said unto Elisha: Ask what I shall do for thee, before I be taken away from thee.

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[1] This happened once again, but God allowed Elijah to go with a third company to Ahaziah to whom he repeated his message. "So he died, according to the word of the LORD," and was succeeded by his brother Jehoram.

[2] At the beginning of the drought "the word of the LORD came unto him, (Elijah) saying: Get thee hence, and turn thee eastward, and hide thyself by the brook Cherith . . . . . I have commanded the ravens to feed thee there. So he went . . . . . and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening." (3 Kings xvii. 2-6.)

[3] Elijah's servant and disciple.

And Elisha said: I pray that a double portion of thy spirit be upon me. And he said: Thou hast asked an hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee, as thou hast asked—but if thou see not, it shall not be so.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND as they still went on and talked, behold, a chariot of fire, and horses of fire, parted them twain asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it; and he cried: My father! the chariot of Israël and the horses thereof! And he saw him no more. And he took hold of his own clothes, and rent them in two pieces. And he took up the mantle of Elijah, that fell from him; and went back, and stood by the bank of Jordan.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (iii. 6.)

AND King Jehoram[1] went out of Samaria at that time, and numbered all Israël. And he sent to Jehoshaphat the King of Judah, saying: The King of Moab hath rebelled against me; come thou with me against him to battle. And he said: I will go up; he that is mine is thine—my people are thy people, and my horses thy horses. And he said: Which way shall we go up? And he answered: The way through the wilderness of Edom. So the King of Israël went, and the King of Judah, and the King of Edom; and they fetched a compass of seven days' journey. And there was no water for the host, and for the cattle that followed them.

First Responsory.

Lord, when Thy people, &c., (*p.* 445.)

Second Lesson.

AND the King of Israël said: Alas! that the LORD hath called us three kings together, to deliver us into the hand of Moab! But Jehoshaphat said: Is there not here a Prophet of the LORD, that we may betake us unto the LORD by him? And one of the King of Israël's servants answered and said: Here is Elisha, the son of Shaphat; which poured water on the hands of Elijah. And Jehoshaphat said: The Word of the LORD is with him. So the King of Israël, and Jehoshaphat King of Judah, and the King of Edom, went down to him. And Elisha said unto the King of Israël: What have I to do with thee? Get thee to the prophets of thy father and to the prophets of thy mother.

Second Responsory.

And it came to pass, &c., (*p.* 446.)

Third Lesson.

AND the King of Israël said unto him: [Nay; but] wherefore hath the LORD called these three kings together, to deliver them into the hand of Moab? And Elisha said unto him: As the LORD of hosts liveth, before Whom I stand, surely were it not that I regard the presence of Jehoshaphat, the King of Judah, I would not look toward thee, nor see thee. But now bring me a minstrel. And it came to pass, when the minstrel played, that the hand of the LORD came upon him, and he said: Thus saith the LORD—Make this valley full of ditches. For thus saith the LORD—Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water; and ye shall drink, both ye, and your people, and your cattle. And this is but a light thing in the sight of the LORD; moreover, He will deliver Moab also into your hand.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (iv. 1.)

NOW there cried a certain woman of the wives of the Prophets unto Elisha, saying: Thy servant my husband is dead; and thou knowest that thy servant did fear the LORD—and, behold, the creditor is come to take unto him my two sons to be bondmen. And Elisha said unto her: What shall I do for thee? Tell me; what hast thou in thine house? And she said: Thine handmaid hath not anything in the house, save a little oil, to anoint withal. And he said: Go; borrow thee vessels abroad of all thy neighbours, even empty vessels, and that not a few. And when thou art come in thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels; and thou shalt set aside that which is full.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

SO the woman went, and shut the door upon her and upon her sons; who brought the vessels to her, and she poured out. And it came to pass, when the vessels were full, that she said unto her son: Bring me yet a vessel. And he said unto her: I have no more. And the oil stayed. Then she came and told the man of God. And he said: Go, sell the oil, and pay thy creditor; and live thou and thy children of the rest.

And it fell on a day, that Elisha passed by Shunem. And there was a great woman there; and she constrained him to eat bread. And, as he oftentimes passed by there, he turned in thither to eat bread. And she said unto her husband: [Behold now,] I perceive that this is an holy man of God, which passeth by us continually. Let us make for him a little chamber, and let us set for him there a bed, and a table, and a stool, and a candlestick; and when he cometh to us, he shall turn in thither.

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[1] Ahab's son, and Ahaziah's brother and successor.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND it fell on a day that he came thither, and he turned into the chamber, and lay there. And he said to Gehazi his servant: Call this Shunammite. And when he had called her, she stood before him. And he said unto his servant: Say unto her—Behold, thou hast been careful for us with all this care; what wouldest thou that I should do for thee? Hast thou any matter, wherein thou wouldest that I should speak for thee to the king, or to the captain of the host? And she answered: I dwell among mine own people. And he said: What will she, then, that I should do for her? And Gehazi said: Ask her not; verily, she hath no child, and her husband is old. And he commanded to call her. And when he had called her, she stood in the door; and he said unto her: At this time, and in this same hour, thou shalt embrace a son if thou be alive. And she said: Nay, my lord, I pray thee—nay, thou man of God! do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, and in that same hour.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (vi. 24.)

BEN-HADAD, King of Syria, gathered all his host, and went up and besieged Samaria. And there was a great famine in Samaria; and it was besieged until an ass's head was sold for fourscore pieces of silver, and the fourth part of a kab[1] of dove's dung for five pieces of silver. And as the King of Israël was passing by upon the wall, there cried a woman unto him, saying: Help! my lord — O King! And he said: The LORD helpeth thee not—whence can I help thee? out of the barn-floor? or out of the wine-press?

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND the King said unto her: What aileth thee? And she answered: This woman said unto me, Give thy son, that we may eat him to-day, and we will eat my son to-morrow. So we boiled my son, and did eat him. And I said unto her on the next day, Give thy son, that we may eat him—and she hath hid her son. And when the King heard it, he rent his clothes, and passed by upon the wall. And all the people saw that he was clad with sackcloth within upon his flesh. Then the King said: God do so, and more also, to me, if the head of Elisha the son of Shaphat shall stand on him this day. But Elisha sat in his house; and the elders sat with him.

Second Responsory.

God, Which heareth, &c., (*p.* 419.)

Third Lesson.

NOW [the King] sent a man before him, but ere the messenger came to him, [Elisha] said to the elders: Know ye how that this son of a murderer hath sent to take away mine head? Look, therefore, when the messenger cometh; shut the door, and prevent him from entering; for, behold, the sound of his master's feet is behind him. And while he yet talked with them, behold, the messenger appeared that came down unto him; and he said: Behold, this great evil is of the LORD—why should I wait on the LORD any longer? (vii.) Then Elisha said: Hear ye the word of the LORD; Thus saith the LORD—To-morrow, about this time, shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (viii. 1.)

THEN spake Elisha unto the woman whose son he had restored to life,[2] saying: Arise, and go, thou and thine household, and sojourn wheresoever thou canst sojourn; for the LORD hath called for a famine, and it shall come upon the land seven years. And the woman arose, and did after the saying of the man of God. And she went, with her household, and sojourned in the land of the Philistines seven years. And at the seven years' end, the woman returned out of the land of the Philistines; and she went forth to cry unto the King for her house, and for her land.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

AND the King talked with Gehazi, the servant of the man of God, saying: Tell me all the great things that Elisha hath done. And as he was telling the King how he had restored a dead body to life, behold the woman, whose son he had restored to life, cried to the King for her house and for her land. And Gehazi said: My lord, O King! this is the woman, and this is her son, whom Elisha restored to life. And when the King asked the woman, she told him. So the King appointed unto her an officer, saying: Restore all that was hers, and all the fruits of the field, since the day that she left the land, even until now.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

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[1] A measure of about two pints. It is not quite certain that a sort of vegetable pottage is not meant by the name in the text.

[2] The same as mentioned in the Second and Third Lessons on Wednesday. The whole history is in ch. iv. 17-37.

Third Lesson.

AND Elisha came to Damascus; and Ben-hadad, the King of Syria, was sick; and they told him, saying: The man of God is come hither. And the King said unto Hazaël: Take a present in thine hand, and go, meet the man of God, and inquire of the LORD by him, saying—Shall I recover of this disease? So Hazaël went to meet him, and stood before him, and said: Thy son Ben-hadad, King of Syria, hath sent me to thee, saying: Shall I recover of this disease? And Elisha said unto him: Go, say unto him: Thou shalt recover. Howbeit, the LORD hath showed me that he shall surely die.[1]

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (ix. 1.)

AND Elisha the Prophet called one of the sons of the Prophets, and said unto him: Gird up thy loins, and take this vessel of oil in thine hand, and go to Ramoth-Gilead. And when thou comest thither, look out there Jehu, the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an inner chamber. Then take the vessel of oil, and pour it on his head, and say: Thus saith the LORD—I have anointed thee king over Israël! Then open the door, and flee, and tarry not. So the young man, the servant of the Prophet, went to Ramoth-Gilead, and came thither. And, behold, the captains of the host were sitting. And he said: I have an errand to thee, O captain! And Jehu said: Unto which of all us? And he said: To thee, O captain!

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND he arose, and went into the inner chamber: and he poured the oil on his head, and said unto him: Thus saith the LORD God of Israël—I have anointed thee king over the people of the LORD, even over Israël; and thou shalt smite the house of Ahab thy master, that I may avenge the blood of My servants the Prophets, and the blood of all the servants of the LORD, at the hand of Jezebel. And the whole house of Ahab will I destroy. And I will cut off from Ahab every man child, and him that is shut up, and him that is left at large, in Israël. And I will make the house of Ahab like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.[2] And the dogs shall eat Jezebel in the field of Jezreel, and there shall be none to bury her. And he opened the door, and fled.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

THEN Jehu came forth to the servants of his lord, and they said unto him: Is all well? wherefore came this mad fellow to thee? And he said unto them: Ye know the man, and his communication.[3] And they said: It is false; tell us now. And he said: Thus and thus spake he to me, saying,—Thus saith the LORD: I have anointed thee king over Israël. Then they hasted, and took every man his garment, and put them under his feet, after the manner of a king's seat, and blew with trumpets, saying: Jehu is King!

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. Jehoash did that which was right in the sight of the LORD * all his days wherein Jehoiada the Priest instructed him.

Prayer from the succeeding Lauds.

Tenth Sunday after Pentecost.

The Tenth Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (ix. 29.)

IN the eleventh year of Jehoram the son of Ahab began Ahaziah to reign over Judah, and Jehu came to Jezreel. And when Jezebel heard of his coming, she painted her eyes with antimony,[4] and tired her head, and looked out at a window, as Jehu entered in at the gate, and said: Had Zimri peace, who slew his master?[5] And Jehu lifted up his face to the window, and said: Who is this woman? And two or three eunuchs made obeïsance unto him. And he said unto them: Throw her down! So they threw her down. And some of her blood was sprinkled on the wall, and the horses trampled her. And when he was come in to eat and drink, he said: Go, see now this cursed woman, and bury her, for she is a king's daughter.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

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[1] That is, of something else—and, in fact, he did recover, but Hazaël murdered him the next day.

[2] This Baasha had conspired against Nadab the son of Jeroboam, and killed him, and exterminated the family of Jeroboam. But the like was done to his own son and successor, and to his whole family, by his own officer Zimri. See 3 (1) Kings xv. 25-30.

[3] He seems to have thought it was a practical joke planned by his comrades.

[4] Lit. sea-weed.

[5] Jehu had just met Jehoram outside the town and shot him in his chariot. The historical allusion is to the history of Zimri, an officer in the service of Elah, King of Israël, whom he murdered, and reigned instead of, for a week, at the end of which the city was taken by Omri, a candidate set up by the army. "And when Zimri saw that the city was taken, he went into the palace of the King's house, and burnt the King's house over him with fire, and died." See 3 Kings xvi. 8-20.

Second Lesson.

AND when they went to bury her, they found no more of her than the skull, and the feet, and the palms of her hands. And they came again, and told him. And Jehu said: This is the word of the LORD, which He spake by His servant Elijah the Tishbite, saying—In the field of Jezreel shall dogs eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the face of the ground in the field of Jezreel, so that they that pass by shall say: Yea, and is this indeed that Jezebel?[1] (x.) And Ahab had seventy sons in Samaria. And Jehu wrote a letter, and sent it to Samaria, unto the rulers of the city, to the elders, and to them that brought up Ahab's children, saying: Now, as soon as this letter cometh to you, seeing your master's sons are with you, and there are with you chariots, and horses, and fenced cities, and arms, look even out the best of your master's sons, even him that best pleaseth you, and set him on his father's throne; and fight for your master's house.

Second Responsory.

God, Which heareth, &c., (*p.* 419.)

Third Lesson.

THEY were exceedingly afraid, and said: Behold, two kings[2] stood not before him; how then shall we stand? And they that were over the house, and they that were over the city, the elders also, and the bringers-up of the children, sent to Jehu, saying: We are thy servants, and will do all that thou shalt bid us; we will not make us any king; do thou that which is good in thine eyes. Then he wrote a letter the second time to them, saying: If ye be mine, and will to obey me, take ye the heads of the men your master's sons, and come to me to Jezreel by to-morrow this time. Now, the King's sons, being seventy persons, were with the great men of the city, which brought them up. And when the letter came to them, they took the King's sons, and slew the seventy men, and put their heads in baskets, and sent him them to Jezreel.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Hom.* 25 *on the Epistle to the Romans.*)

LET us not dream that we are ourselves to be held less guilty, when we find that we have not been alone in sin. On the contrary, such fellowship addeth to our punishment. The serpent was more heavily punished than Eve, and Eve than Adam, and Jezebel suffered more than Ahab, who took the vineyard of Naboth. She it had been that planned the whole matter, and opened the way for her husband's crime. Even so thou also, who shalt have caused another's perdition, shalt suffer more grievously than shall they, whom thou hast ruined. Since, for a man to commit sin himself is less wicked than to lead others into sin.

Fourth Responsory.

Saul hath slain, &c., (*p.* 420.)

Fifth Lesson.

IF, therefore, we should see others sinning, let us not only not help them, but let us do what in us lieth to draw them out of the bottomless pit of destruction, lest we should suffer as accomplices in their trespass. Let our memory never forget that right awful judgment-seat, the river of fire, the chains that can never be unlocked, the darkness that cannot be pierced, the sound of teeth gnashing, the deadly worm. But thou sayest: God is good. Are then all these things but idle words? Is there no punishment for the rich man which giveth no heed to Lazarus? (Luke xvi. 20-26.) Doth the bridegroom open to the foolish virgins the door of the marriage-chamber? (Matth. xxv. 1-12.) They that have denied to Christ the necessaries of life, are they not to depart from Him into everlasting fire, prepared for the devil and his angels? (Matth. xxv. 41-46.) The man that cometh in to the marriage-supper, not having a wedding garment, shall he, or shall he not, be bound hand and foot, and taken away, and cast into outer darkness? (Matth. xxii. 11-13.) The servant that hath no compassion on his fellow-servant, which oweth him an hundred pence, shall he, or shall he not, be delivered to the tormentors? (Matth. xviii. 23-35.) It is said, concerning such as commit adultery, that their worm dieth not and their fire is not quenched? (Mark ix. 44.) Is that not true?

Fifth Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Sixth Lesson.

BUT these are perhaps only threats on God's part? No doubt, quoth thou. I ask thee: How darest thou say such a thing out loud, and deliver this judgment from thine own imagining? For sooth, I can prove to thee, from the things which God hath done, that thou art wrong. If thou wilt not believe for things to come, at least believe for things past. Of them at least it cannot be said that they are nought but threats and mere words, for they have happened, and actually been realised in fact. Who was He which brought in a great flood, until the whole land was standing water, and our whole race perished, save eight persons? Who was He which rained upon Sodom brimstone and fire out of heaven? (Gen. xix. 24.) Who was He which overthrew all the host of Egypt in the Red Sea? (Ex. xiv. 27.) Who was He which sent out a fire and consumed them that were of the faction of Abiram? (Num. xvi. 35.) Who was He which sent a pestilence upon

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[1] Ahab and Jezebel had procured by false witness the judicial murder of one Naboth, that they might confiscate his land, and make a garden of his vineyard. When they went down to see their new property, Elijah met them there, and denounced upon them the Divine anger, uttering the prophecy quoted in the text. See 3 (1) Kings xxi.

[2] Viz., Jehoram, King of Israël, and Ahaziah, King of Judah, who was with Jehoram when he was killed, and was himself mortally wounded.

Israël, because David had sinned, and, from the morning even to the time appointed, there died of the people seventy thousand men? (2 Kings xxiv.) Was it not God, and none other, Which brought upon them all these things, and more also.

Sixth Responsory.

Thus saith the LORD, &c. (*p.* 420.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 421.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xi. 1.)

AND when Athaliah,[1] the mother of Ahaziah, saw that her son was dead, she arose, and destroyed all the seed royal. But Jehosheba, the daughter of King Jehoram, sister of Ahaziah, took Joash, the son of Ahaziah, and stole him out of the chamber from among the King's sons which were slain, and his nurse with him, and hid him from Athaliah, so that he was not slain. And he was with her, hid, in the house of the LORD, six years. And Athaliah did reign over the land.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 445.)

Second Lesson.

AND in the seventh year Jehoiada sent,[2] and fetched the rulers over hundreds, and the men of war, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and showed them the King's son, and commanded them, saying: This is the thing that ye shall do; a third part of you shall enter in on the Sabbath, and shall even be keepers of the watch of the King's house; and a third part shall be at the gate of Sur; and a third[3] part at the gate behind the dwelling of the keepers of the shields;[4] so shall ye keep the watch of the house of Massakh.[5] And the two parts of you that go forth on the Sabbath, they shall keep the watch of the house of the LORD round about the King.[6]

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson. (9.)

AND they took every man his men, that were to come in on the Sabbath, and came to Jehoiada the Priest. And he gave unto them King David's spears and shields, that were in the house of the LORD. And they stood, every man with his weapons in his hand, from the right side of the Temple to the left side of the altar and the Holy House, round about the King. And he brought forth the King's son, and put upon him the crown and the testimony; and they made him king, and anointed him; and they clapped their hands and said: God save the King!

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xii. 1.)

IN the seventh year of Jehu, Joash began to reign; and forty years reigned he in Jerusalem. And his mother's name was Zibiah, of Beer-sheba. And Joash did that which was right in the sight of the LORD, all his days wherein Jehoiada the Priest instructed him. Nevertheless, he took not away the high places; for the people still sacrificed and burnt incense on the high places.

First Responsory.

Lord, when Thy people, &c., (*p.* 445.)

Second Lesson.

AND Joash said to the Priests: All the [redemption]-money of the dedicated things that is brought into the house of the LORD by every one that passeth, the money that one offereth for the redemption of his own soul,[7] and the money that any man out of his own heart and free-will bringeth into the temple of the LORD, let the Priests collect in the order of their course, and let them repair the breaches of the house, whereinsoever anything be found that hath need to be repaired.

Second Responsory.

And it came to pass, &c., (*p.* 446.)

Third Lesson.

BUT it was so that unto the three-and-twentieth year of King Joash the Priests had not repaired the breaches of the Temple. Then King Joash called for Jehoiada the High Priest, and for the Priests, and said unto them: Why repair ye not the breaches of the Temple? Now, therefore, receive no more money in the order of your courses, but deliver it for the repairing of the Temple. So the Priests were forbidden to receive any more money of the people, or to repair the Temple.[1]

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[1] Daughter of Ahab and Jezebel, wife of Jehoram, King of Judah, sister of the King of Israël of the same name, and mother of Ahaziah, King of Judah, who was killed by Jehu at Jezreel, along with his uncle Jehoram.

[2] The High Priest.

[3] Supposed by some ancient commentators to be the eastern gate, but Jonathan ben Uzziel calls it "the gate of the heroes."

[4] These were three hundred brazen shields made by Jehoram, in place of as many of gold presented by Solomon to the Temple, and which were carried by their keepers before the sovereign when he attended public worship in state. 3 Kings xiv. 26-28. The Royal entrance, where they were kept, was on the western side of the Temple.

[5] Perhaps a proper name. Jonathan ben Uzziel, however, "from being in any way neglected."

[6] Viz., at the gates of the Temple, as opposed to those within, close about the King's lodging.

[7] In Lev. xxvii. there are regulations for assessing the value of different things, from men downward, which have been vowed and are to be redeemed.

Third Responsory.

Thus said the LORD, &c., (*p.* 420.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xiii. 14.)

NOW Elisha was fallen sick of his sickness whereof he died. And Joash,[2] the King of Israël, came down unto him, and wept over his face, and said: O my father! my father! the chariot of Israël and the horsemen thereof! And Elisha said unto him: Take bow and arrows. And he took unto him bow and arrows. And he said to the King of Israël: Put thine hand upon the bow. And he put his hand upon it; and Elisha put his hands upon the King's hands, and said: Open the window eastward. And he opened it; and Elisha said: Shoot. And he shot. And Elisha said: The arrow of the LORD'S deliverance, and the arrow of deliverance from Syria, for thou shalt smite Syria in Aphek, till thou have consumed it.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND he said: Take the arrows. And he took them; and he said unto him again: Smite the weapons upon the ground. And he smote thrice and stayed; and the man of God was wroth with him, and said: If thou hadst smitten five times, or six times, or seven times, then hadst thou smitten Syria till thou hadst consumed it—whereas, now, thou shalt smite Syria but thrice. And Elisha died, and they buried him. And the bands of robbers from Moab invaded the land the same year.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND it came to pass, as they were burying a man, that they spied the robbers, and they cast the dead body into the sepulchre of Elisha. And when it touched the bones of Elisha, the man revived, and stood up on his feet. (24.) And Hazaël, King of Syria, died; and Ben-hadad his son reigned in his stead. And Joash, the son of Jehoahaz, took again out of the hand of Ben-hadad, the son of Hazaël, the cities which he had taken out of the hand of Jehoahaz his father by war. Three times did Joash beat him, and recovered the cities of Israël.

Third Responsory.

Hearken, O LORD, unto the cry, &c., (*p.* 421.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xvii. 6.)

AND in the ninth year of Hoshea,[3] the King of Assyria took Samaria, and carried Israël away into Assyria, and placed them in Halah, and in Habor, by the river of Gozan, in the cities of the Medes. For so it was, that the children of Israël had sinned against the LORD their God, Which had brought them up out of the land of Egypt, from under the hand of Pharaoh, King of Egypt, and had worshipped other gods, and walked in the ways of the heathen, whom the LORD had destroyed before the children of Israël, and the kings of Israël, because they did such things. And the children of Israël provoked the LORD their God with froward words, and built them high places in all their cities.

First Responsory.

Prepare your hearts, (*p.* 419.)

Second Lesson. (13.)

AND the LORD testified against Israël, and against Judah, by all the Prophets, and by all the Seers, saying: Turn ye from your evil ways, and keep My commandments and My statutes, according to all the law which I commanded your fathers, and which I sent to you by My servants the Prophets. Notwithstanding, they would not hear, but hardened their necks, like to the neck of their fathers, that willed not to obey the LORD their God. And they rejected His statutes, and His covenant that He made with their fathers, and His testimonies which He testified against them; and they followed vanities, and did foolishly.

Second Responsory.

God, Which heareth all, &c., (*p.* 419.)

Third Lesson. (18.)

THEREFORE the LORD was very angry with Israël, and removed them out of His sight, and there was none left but the tribe of Judah only. But neither did Judah keep the commandments of the LORD their God; but walked in the sins of Israël which they committed. And the LORD rejected all the seed of Israël, and afflicted them, and delivered them into the hand of the spoilers until He put them away from before His face, from the time that Israël was rent away from the house of David, and that they made Jeroboam, the son of Nebat, king.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

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[1] A collecting box, with a hole in the lid, was put near the altar, and the money put there; and finally the restorations were effected.

[2] To be carefully distinguished from the contemporary King of Judah of the same name.

[3] The last King of Israël.

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xvii. 21.)

JEROBOAM drave Israël from following the LORD, and made them sin a great sin. For the children of Israël walked in all the sins of Jeroboam which he did; they departed not from them, until the LORD removed Israël out of His sight, as He had said by all His servants the Prophets. So was Israël carried away out of their own land to Assyria, unto this day.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

AND the King of Assyria brought men from Babylon, and from Cuthah, and from Avah, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria instead of the children of Israël. And they possessed Samaria, and dwelt in the cities thereof. And so it was, at the beginning of their dwelling there, that they feared not the LORD. Therefore the LORD sent lions among them, which slew some of them.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Third Lesson.

WHEREFORE they sent unto the King of Assyria, and said: The nations which thou hast removed, and placed in the cities of Samaria, know not the manner of the god of the land; therefore [the Lord[1]] hath sent lions among them, and, behold, they slay them, because they know not the manner of the god of the land. Then the King of Assyria commanded, saying: Carry thither one of the Priests whom ye brought from thence; and let him go and dwell with them, and let him teach them the manner of the god of the land.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xviii. 1.)

IN the third year of Hoshea, son of Elah, King of Israël, Hezekiah, the son of Ahaz, King of Judah, began to reign. Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jerusalem. His mother's name was Abi, the daughter of Zachariah. And he did that which was right in the sight of the LORD, according to all that David his father did. He removed the high places, and brake the images, and cut down the groves, and brake in pieces the brazen serpent that Moses had made, for unto those days the children of Israël did burn incense to it; and he called it Nehushtan.[2] He trusted in the LORD God of Israël.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

SO that after him there was none like him among all the kings of Judah; nor any that were before him; for he clave to the LORD, and departed not from following Him, and kept His commandments, which the LORD commanded Moses. Therefore the LORD also was with him, and he did wisely in all things, whatsoever he undertook. And he rebelled against the King of Assyria, and served him not. He smote the Philistines, even unto Gaza, and all their borders, from the tower of the watchmen to the fenced city.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

IN the fourth year of King Hezekiah, which was the seventh year of Hoshea, son of Elah, King of Israël, Shalmaneser King of Assyria came up against Samaria, and besieged it, and took it. For at the end of three years, even in the sixth year of Hezekiah, that is, the ninth year of Hoshea, King of Israël, Samaria was taken. And the King of Assyria did carry away Israël into Assyria, and put them in Halah and in Habor by the river of Gozan, in the cities of the Medes —because they obeyed not the voice of the LORD their God, but transgressed His covenant: all that Moses, the servant of the LORD commanded, they would not hear them nor do them.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] I beseech Thee, O LORD, * remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight.

Prayer from the succeeding Lauds.

Eleventh Sunday after Pentecost.

The Eleventh Lord's Day after Pentecost.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xx. 1.)

IN those days was Hezekiah sick unto death, and the Prophet Isaiah, the son of Amoz, came to him, and said unto him: Thus saith the

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[1] Not in the Hebrew.

[2] "A piece of brass."

[3] xx. 3.

LORD—Set thine house in order, for thou shalt die and not live. Then he turned his face to the wall, and prayed unto the LORD, saying: I beseech Thee, O LORD, remember now how I have walked before Thee in truth and with a perfect heart, and have done that which is good in Thy sight. And Hezekiah wept sore.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

And afore Isaiah was gone out into the middle court, the word of the LORD came to him saying: Turn again, and tell Hezekiah, the Captain of My people: Thus saith the LORD, the God of David thy father—I have heard thy prayer; I have seen thy tears; and, behold, I have healed thee: on the third day thou shalt go up into the house of the LORD. And I will add unto thy days fifteen years; and I will deliver thee and this city out of the hand of the king of Assyria; and I will defend this city for Mine own sake, and for My servant David's sake. And Isaiah said: Take a lump of figs. And they took and laid it on the boil and he recovered.

Second Responsory.

God, Which heareth all, &c., (*p.* 419.)

Third Lesson.

And Hezekiah said unto Isaiah: What shall be the sign that the LORD will heal me, and that I shall go up into the house of the LORD the third day? And Isaiah said: This sign shalt thou have of the LORD, that the LORD will do the thing that He hath spoken—Wilt thou that the shadow shall go forward ten degrees, or go back ten degrees? And Hezekiah answered: It is a light thing for the shadow to go down ten degrees: nay, but let the shadow return backward ten degrees. And Isaiah the Prophet cried unto the LORD: and He brought the shadow ten degrees backward, by which it had gone down in the dial of Ahaz.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Prophet Isaiah written by St Jerome, Priest [at Bethlehem.] (Bk. ii. on Is. xxxviii.)

Lest the heart of Hezekiah should be puffed up by his strange and unlooked for triumphs, and by his victory when he was but a prisoner, he was visited by bodily weakness, and told that he was to die; that he might betake himself to the Lord, and turn Him from carrying out the sentence. We read of a like case in the history of the Prophet Jonah (ii. 4, 10.) And in regard to the threatening made against David (2 Kings (Sam.) xxiv. 16)—when punishments were foretold which were not brought to pass. This is not because that God is a Being capable of changing His mind, but because He willeth to mankind to know Him, how that "He [is gracious and merciful, slow to anger, and of great kindness, and] repenteth Him of the evil." (Joel ii. 13.) Hezekiah turned his face unto the wall, not being able to go up to the Temple. This may either mean that he turned towards the wall of the Temple, hard by which Solomon had built a palace, or simply, that he turned his face to the wall, so as not to parade his tears before his attendants.

Fourth Responsory.

Saul hath slain, &c., (*p.* 420.)

Fifth Lesson.

Having been told that he was about to die, he prayed not for life and many years, but left it to God to do as in His good judgment He was pleased to will. He knew how this had pleased God on the part of Solomon. (3 (1) Kings iii. 11.) So, when he betook him to the Lord, he only made mention of his works, how he had walked before Him in truth, and with a perfect heart. Happy is he whose conscience in the hour of affliction can assure him of good works. Yea, "blessed are the pure in heart, for they shall see God" (Matth. v. 8.) It is indeed written in another place: "Who can say, I have made my heart clean, I am pure from my sin?" (Prov. xx. 9.) How then could Hezekiah say that he had walked with a perfect heart? But the answer is, that by this is meant that he had destroyed the idols, opened the doors of the Temple, broken in pieces the brazen serpent, and done the rest of the things whereof the Scripture maketh mention.

Fifth Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Sixth Lesson.

"And Hezekiah wept sore." He had then no children, and it seemed as though the promise which God had made unto David, [that "his seed should endure for ever, and his throne as the sun before" Him, (Ps. lxxxviii. 29,)] was about to fail in his own death. It is written that "Manasseh was twelve years old when he began to reign," (xxi. 1)—whence it is evident that Hezekiah begat him not till after three years of his new lease of life. Sore therefore wept he, when all hope was torn from him that the Messiah should spring from his seed. Others again remark that he wept sore, since death terrifieth sometimes even the saints, since they know not what sentence is about to be pronounced upon them, and what place shall be allotted them in the inscrutable judgment.

Sixth Responsory.

Thus saith the LORD, &c., (*p.* 420.)

THIRD NOCTURN.

Seventh Responsory.

My sins are many, &c., (*p.* 421.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxii. 1.)

JOSIAH was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. His mother's name was Jedidah, the daughter of Odaiah of Boscath. And he did that which was right in the sight of the LORD, and walked in all the way of David his father, and turned not aside to the right hand or to the left. And in the eighteenth year of Josiah the king sent Shaphan, the son of Azaliah, the son of Meshullam, the Scribe, to the house of the LORD, saying: Go up to Hilkiah the High Priest, that he may sum the silver which is brought into the house of the LORD, which the doorkeepers of the temple have gathered of the people, and let them deliver it into the hand of the doers of the work, that have the oversight of the house of the LORD, and let them give it to the doers of the work which is in the house of the LORD.

First Responsory.

Remember, O Lord, Thy covenant, &c., (*p.* 445.)

Second Lesson. (8.)

AND Hilkiah the Priest said unto Shaphan the Scribe: I have found a book of the Law in the house of the LORD. And Hilkiah gave the book to Shaphan, and he read it. And Shaphan the Scribe came to the King, and brought the King word again and said: Thy servants have gathered the money that was found in the house of the Lord, and have delivered it into the hand of them that do the work, that have the oversight of the house of the LORD. And Shaphan the Scribe told the King, saying: Hilkiah the Priest hath delivered me a book.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND Shaphan read it before the King. And when the King had heard the words of the book of the Law of the Lord, he rent his clothes. And the King commanded Hilkiah the Priest, and Ahikam, the son of Micha, and Shaphan the Scribe, and Asahiah, a servant of the King's, saying: Go ye, enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book that is found: for great is the wrath of the LORD, that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according to all that which is written concerning us.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiii. 2.)

AND the King went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the Priests and the Prophets, and all the people, both small and great; and he read in their ears all the words of the book of the covenant, which was found in the house of the LORD. And the King stood on the platform,[1] and made a covenant before the LORD, to walk after the LORD, and to keep His commandments, and His testimonies, and His statutes, with all their heart, and with all their soul, to perform the words of this covenant, that were written in this book. And all the people stood to the covenant.

First Responsory.

Lord, when Thy people, &c., (*p.* 445.)

Second Lesson.

AND the King commanded Hilkiah the High Priest, and the Priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels that had been made for Baal, and for the "Grove," and for all the host of heaven. And he burnt them without Jerusalem, in the valley of Kidron, and carried the ashes of them unto Bethel. And he put down the idolatrous priests whom the kings of Judah had ordained to offer in the high places in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the twelve signs [of the Zodiac],[2] and to all the host of heaven.

Second Responsory.

And it came to pass, &c., (*p.* 446.)

Third Lesson.

AND he brought out the "Grove" from the house of the LORD, without Jerusalem, into the vale of Kidron, and burnt it there, and stamped it small to powder, and cast the powder thereof upon the graves of the common people. And he brake down the houses of the unsexed wretches,[3] that were in the house of the LORD, for whom women wove tents, like the tents of the "Grove." And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had offered, from Gibeah unto Beersheba.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiii. 24.)

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[1] Apparently the structure for the King's use mentioned in 2 Par. (Chron.) vi. 13.

[2] Hebrew, "the inns," viz. the temporary resting-places of the sun during the course of the year.

[3] Effeminati.

MOREOVER, the workers with familiar spirits, and the wizards, and the images of the idols, and the unclean things, and the abominations that were in Judah and in Jerusalem, did Josiah put away, that he might set up the words of the Law, which were written in the book that Hilkiah the Priest found in the house of the LORD. Like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the Law of Moses; neither after him arose there any like him. Notwithstanding, the LORD turned not from the fierceness of His great wrath, wherewith His anger was kindled against Judah, because of all the provocations that Manasseh[1] had provoked Him withal.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND the LORD said: I will remove Judah also out of My sight, as I have removed Israël, and will cast off this city Jerusalem, which I have chosen, and the house of which I said: My Name shall be there. Now the rest of the acts of Josiah, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? In his days Pharaoh-Nechoh, King of Egypt, went up against the King of Assyria to the River Euphrates, and King Josiah went against him; and he slew him at Megiddo, when he had seen him. And his servants carried him dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

AND the people of the land took Jehoahaz, the son of Josiah, and anointed him, and made him king in his father's stead. Jehoahaz was twenty and three years old when he began to reign; and he reigned three months in Jerusalem. His mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. And Pharaoh-Nechoh put him in bands at Riblah, in the land of Hamath, that he might not reign in Jerusalem, and put the land to a tribute of an hundred talents of silver and a talent of gold. And Pharaoh-Nechoh made Eliakim, the son of Josiah, king, in the room of Josiah his father, and turned his name to Jehoiakim. And he took Jehoahaz away, and brought him into Egypt; and he died there.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiii. 36.)

JEHOIAKIM was twenty and five years old when he began to reign; and he reigned eleven years in Jerusalem. His mother's name was Zebudah, the daughter of Pedaiah of Rumah. And he did that which was evil in the sight of the LORD, according to all that his fathers had done. (xxiv.) In his days Nebuchadnezzar, King of Babylon, came up, and Jehoiakim became his servant three years; then he turned and rebelled against him.

First Responsory.

Prepare your hearts, &c., (*p.* 419.)

Second Lesson.

AND the LORD sent against him bands of rievers of the Chaldees, and bands of rievers of the Syrians, and bands of rievers of the Moabites, and bands of rievers of the children of Ammon; and sent them against Judah, to destroy it, according to the word of the LORD, which He spake by His servants the Prophets. Surely at the commandment of the LORD came this upon Judah, to remove them out of His sight, for the sins of Manasseh, according to all that he did, and for the innocent blood that he shed; for he filled Jerusalem with innocent blood; which the LORD would not pardon.

Second Responsory.

God Which heareth all, &c., (*p.* 419.)

Third Lesson.

NOW the rest of the acts of Jehoiakim, and all that he did, are they not written in the book of the Chronicles of the kings of Judah? So Jehoiakim slept with his fathers; and Jehoiachin his son reigned in his stead. And the King of Egypt came not again any more out of his land; for the King of Babylon had taken from the River of Egypt unto the River Euphrates all that pertained to the King of Egypt.

Third Responsory.

The LORD That delivered me, &c., (*p.* 420.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiv. 8.)

JEHOIACHIN was eighteen years old when he began to reign, and he reigned in Jerusalem three months. His mother's name was Nehushta, the daughter of Elnathan of Jerusalem. And he did that which was evil in the sight of the LORD, according to all that his father had done. At that time the servants of Nebuchadnezzar King of Babylon came up against Jerusalem, and the city was besieged. And Nebuchadnezzar King of Babylon came against the city along with his servants, to besiege it.

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[1] This was the son of Hezekiah and grandfather of Josiah. 4 (2) Kings xxi. contains an awful account of his enormities, which transcended those of the worst heathens.

First Responsory.

Saul hath slain, &c., (*p.* 420.)

Second Lesson.

AND Jehoiachin King of Judah went out to the King of Babylon, he, and his mother, and his servants, and his princes, and his officers, and his eunuchs; and the King of Babylon took him in the eighth year of his reign. And he carried out thence all the treasures of the house of the LORD, and the treasures of the King's house, and cut in pieces all the vessels of gold which Solomon King of Israël had made in the temple of the LORD—as the LORD had said. And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives—and all the craftsmen and smiths; none remained save the poorest sort of the people of the land.

Second Responsory.

Ye mountains of Gilboa, &c., (*p.* 420.)

Third Lesson.

AND he carried away Jehoiachin to Babylon, and the King's mother, and his eunuchs; and the judges of the land carried he into captivity from Jerusalem to Babylon; and all the men of might, even seven thousand, and craftsmen and smiths, a thousand; all that were strong and apt for war, even them the King of Babylon brought captive to Babylon. And he made Mattaniah, his father's brother, king, in his stead, and changed his name to Zedekiah.

Third Responsory.

Thus saith the LORD, &c., (*p.* 420.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Fourth Book of Kings (xxiv. 18.)

ZEDEKIAH was twenty and one years old when he began to reign; and he reigned eleven years in Jerusalem. His mother's name was Hamutal, the daughter of Jeremiah of Libnah. And he did that which was evil in the sight of the LORD, according to all that Jehoiakim had done. For the LORD was provoked against Jerusalem and Judah, until He cast them out from His presence. And Zedekiah rebelled against the King of Babylon. (xxv.) And it came to pass in the ninth year of his reign, in the tenth month, in the tenth day of the month, that Nebuchadnezzar King of Babylon came, he and all his host, against Jerusalem, and pitched against it, and built forts against it round about. And the city was shut up and trenched round about unto the eleventh year of King Zedekiah, on the ninth day of the month; and the famine prevailed in the city, and there was no bread for the people of the land.

First Responsory.

My sins are many, &c., (*p.* 421.)

Second Lesson.

AND the city was broken up, and all the men of war fled by night, by the way of the gate between two walls, which is by the King's garden. (And the Chaldees still beset the city round about.) So the King fled by the way which leadeth toward the plains of the desert. And the army of the Chaldees pursued after the King, and overtook him in the plains of Jericho; and all the men of war that were with him were scattered, and left him. So they took the King, and brought him up to the King of Babylon to Riblah, and he gave judgment upon him. And he slew the sons of Zedekiah before his eyes, and put out his eyes, and bound him with fetters, and carried him to Babylon.

Second Responsory.

O Lord, Thou hast hearkened, &c., (*p.* 421.)

Third Lesson.

IN the fifth month, on the seventh day of the month, (which is the nineteenth year of the King of Babylon,) came Nebuzar-adan, captain of the host, a servant of the King of Babylon, unto Jerusalem. And he burnt the house of the LORD, and the King's house, and the houses of Jerusalem; even all the houses burnt he with fire. And all the army of the Chaldees, that were with the captain of the host, brake down the walls of Jerusalem round about. And the rest of the people that had been left in the city, and the fugitives that had fallen away to the King of Babylon, with the remnant of the multitude, did Nebuzar-adan, the captain of the host, carry away. But of the poor of the land left he to be vine-dressers and husbandmen. And the pillars of brass that were in the house of the LORD, and the bases, and the brazen sea that was in the house of the LORD, did the Chaldees break in pieces, and carried all the brass of them to Babylon.

Third Responsory.

Hearken, O LORD, &c., (*p.* 421.)

Prayer at Vespers from the succeeding Lauds.

On the Sunday nearest to the 1st day of August, whether it be before or after that day, is begun the Book oj Proverbs, and at the Song of the Blessed Virgin on the preceding evening is said the Antiphon, "Wisdom hath builded, &c."

As regards Responsories, see the Pye, chapter xxvii., *section* 7.

AUGUST.

First Week.

Antiphon at the Song of the Blessed Virgin on the preceding Saturday evening. [1] Wisdom hath builded her house, * she hath hewn out her seven pillars; she hath broken the nations under her; in the greatness of her strength she hath trodden under her feet the necks of such as be haughty and proud.

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[1] Prov. ix. 1; Ecclus. xxiv. 11.

First Sunday of August.

The First Lord's Day of August.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here begin the Proverbs of Solomon (i. 1.)

THE Proverbs of Solomon, the son of David, King of Israël, to know wisdom and instruction; to perceive the words of understanding; to receive the instruction of wisdom, justice, and judgment, and equity; to give subtilty to the simple; to the young man, knowledge and discretion. A wise man will hear, and will increase his wisdom; and a man of understanding shall know how to rule. He will consider a proverb, and the interpretation; the words of the wise, and their dark sayings.

First Responsory.

[1] God [possessed me] in the beginning, before He made the earth, before He created the depths, before He caused the fountains of water to spring. Before the mountains were settled, before there were any hills, did the Lord beget me.

Verse. When He prepared the heavens, I was there with Him, ordering all things.

Answer. Before the mountains were settled, before there were any hills, did the Lord beget me.

Second Lesson.

THE fear of the LORD is the beginning of wisdom. Fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother; for they shall be an ornament of grace unto thine head, and a collar [2] about thy neck. My son, if sinners entice thee, consent thou not to them. If they say: Come with us, let us lay wait for blood, let us spread a net without a cause for him that is innocent, let us swallow him up alive like the grave, and whole, as those that go down into the pit. We shall find all precious substance, we shall fill our houses with spoil. Cast in thy lot among us; let us all have one purse.

Second Responsory.

[3] I alone compassed the circuit of heaven, and walked on the waves of the sea. In every nation and in every people, I held the first place. In the greatness of my strength have I trodden under my feet the necks of such as be haughty and proud.

Verse. I dwell in the highest places, and my throne is in a cloudy pillar.

Answer. In the greatness of my strength have I trodden under my feet the necks of such as be haughty and proud.

Third Lesson.

MY son, walk not thou in the way with them; refrain thy foot from their path. For their feet run to evil, and make haste to shed blood. Surely, in vain the net is spread in the sight of any bird. They also lay wait for their own blood, and plot against their own lives. So the ways of every one that is greedy of gain take away the lives of the owners thereof.

Third Responsory.

[4] O send out wisdom from the throne of Thy glory, O Lord, to be with me, and to labour with me, that I may know at all times what is pleasing unto Thee.

Verse. Give me wisdom, O Lord, that sitteth by Thy throne.

Answer. That I may know at all times what is pleasing unto Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That I may know at all times what is pleasing unto Thee.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise of St Ambrose, Bishop [of Milan,] upon the cxviiith Psalm. (*Sermon* v. 6.)

THE Prophet saith that "the fear of the LORD is the beginning of wisdom." And what is the first act of wisdom but to renounce the world?—since to love the things of the world is folly. So indeed saith the Apostle:—"The wisdom of this world is foolishness with God." (1 Cor. iii. 19.) But the very fear of the Lord itself is useless, nay, harmful, if it be not according to knowledge. The Jews have a truly fervent zeal for God, but since they have not knowledge, their very zeal and fear do cause them to do things contrary to God's will. That they circumcise their children, that they keep holy the Sabbath-Day, showeth how they fear the Lord, but knowing not the spiritual meaning of the Law, they circumcise the body and not the heart.

Fourth Responsory.

[5] Give me wisdom, O Lord, that sitteth by Thy throne, and reject me not from among Thy children. For I am Thy servant and son of Thine handmaid.

Verse. O send her out from the throne of Thy glory, to be with me and to labour with me.

Answer. For I am Thy servant and son of Thine handmaid.

Fifth Lesson.

BUT wherefore should I speak of Jews? There are those among ourselves who have the fear of God, but not according to knowledge, and set up hard ordinances which the weakness of man is not able to bear. They fear God in this, that they seem to themselves to be looking to discipline, and to be enforcing the practice of godliness, but they lack knowledge, in that they feel not for the weakness of nature, nor consider whether a thing can, or cannot be done. Let not then the fear of God be unreasonable. True wisdom beginneth with the fear of God, neither is it spiritual wisdom without the fear of God, but neither ought the fear of God to be without wisdom.

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[1] viii. 22, *et seq.*

[2] Torques: a twisted collar, or neck-chain.

[3] Ecclus. xxiv. 8-11, 7.

[4] Wisd. ix. 10, 4.

[5] Wisd. ix. 5, 10.

Fifth Responsory.

[1] The fear of the LORD is the beginning of wisdom. A good understanding have all they that do His commandments. His praise endureth for ever.

Verse. Love is the keeping of her laws, for all wisdom is the fear of the Lord.

Answer. A good understanding have all they that do His commandments. His praise endureth for ever.

Sixth Lesson.

HOLY fear is the foundation of all good instruction. Just as a statue is set up upon a pedestal, and thereby receiveth both beauty and strength, even so doth it become the word of God to be set forth based upon an holy fear, and it is in the heart of him that feareth that it getteth the firmest root, even an home wherefrom it droppeth not, neither do the fowls of the air come and carry it away, as from the heart of him that is careless and deceiving.

Sixth Responsory.

[2] Lord, remove far from me vanity and lies. Give me neither poverty nor riches, but feed me with food convenient for me.

Verse. Two things have I required of Thee; deny me them not before I die.

Answer. Give me neither poverty nor riches, but feed me with food convenient for me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Give me neither poverty nor riches, but feed me with food convenient for me.

THIRD NOCTURN.

Seventh Responsory.

[3] O Lord, Father and God of my life, leave me not to evil counsels; give me not a proud look, but turn away from me an haughty mind, O Lord! Turn away from me concupiscence, and give me not over unto an impudent and froward mind, O Lord!

Verse. Leave me not, O Lord, lest mine ignorance increase, and my sins abound.

Answer. And give me not over unto an impudent and froward mind, O Lord.

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (iii. 1.)

MY son, forget not my law, but let thine heart keep my commandments. For length of days, and long life, and peace, shall they add to thee. Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart; so shalt thou find favour and good understanding in the sight of God and man. Trust in the LORD with all thine heart, and lean not upon thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths.

First Responsory.

[4] O Lord, Father and Governor of my life, leave me not, lest I fall before mine adversaries, and mine enemy rejoice over me.

Verse. Take hold of shield and buckler, and stand up for mine help.

Answer. Lest mine enemy rejoice over me.

Second Lesson.

BE not wise in thine own eyes; fear God, and depart from evil; it shall be health to thy navel, and marrow to thy bones. Honour the LORD with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new Wine.

Second Responsory.

[5] Great are Thy judgments, O Lord, and Thy words cannot be expressed. Thou didst make Thy people mighty and honourable.

Verse. Thou broughtest them through the Red Sea, and leddest them through much water.

Answer. Thou didst make Thy people mighty and honourable.

Third Lesson.

MY son, despise not the chastening of the LORD; neither faint when thou art corrected of Him. For whom the LORD loveth He chasteneth, even as a father the son in whom he delighteth. Happy is the man that findeth wisdom, and the man that getteth understanding; for the purchasing thereof is better than the merchandise of silver, and the gain thereof than the finest [and purest[6]] gold. She is more precious than all riches, and all the things thou canst desire are not to be compared unto her.

Third Responsory.

[7] Lord, Thine eyes behold all that is in the heart of man, and in Thy book are they all written. [8] Man looketh on the outward appearance, but God looketh on the heart.

Verse. [9] For He searcheth all hearts, and understandeth all the imaginations of the thoughts.

Answer. Man looketh on the outward appearance, but God looketh on the heart.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Man looketh on the outward appearance, but God looketh on the heart.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (v. 1.)

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[1] Ps. cx. 10; Wisd. vi. 18.

[2] xxx. 8, 7.

[3] Ecclus. xxiii. 4-6, 3.

[4] Ecclus. xxiii. 1, 3; Ps. xxxiv. 2.

[5] Wisd. xvii. 1; x. 18.

[6] Not in the Hebrew text.

[7] Cf. Ps. cxxxviii. 16.

[8] 1 Kings (Sam.) xvi. 7.

[9] 1 Par. (Chron.) xxviii. 9.

MY son, attend unto my wisdom, and bow thine ear to my understanding: that thou mayest keep my counsels, and that thy lips may preserve knowledge. [Give not heed to a seductress.[1]] For the lips of an harlot drop as an honey-comb, and her mouth is smoother than oil. But her end is bitter as wormwood, yea, sharp as a two-edged sword. Her feet go down to death, and her steps take hold on hell. They walk not in the path of life; her ways are moveable: thou canst not know them.

First Responsory.

[2] My son, give me thine heart, and let thine eyes observe my ways. For they shall be an ornament of grace unto thine head.

Verse. My son, attend unto my wisdom, and incline thine ear unto my sayings.

Answer. For they shall be an ornament of grace unto thine head.

Second Lesson.

HEAR me now therefore, O my son, and depart not from the words of my mouth. Remove thy way far from her, and come not nigh the door of her house; lest thou give thine honour unto others, and thy years unto the cruel; lest strangers be filled with thy strength, and thy labours be in the house of a stranger; and thou mourn at the last, when thy flesh and thy body are consumed: and say: Why have I hated instruction, and mine heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me?

Second Responsory.

The fear of the LORD, &c., (*p.* 482.)

Third Lesson. (20.)

WHY wilt thou, my son, be ravished with a strange woman, and be cherished in the bosom of a stranger? The ways of man are before the eyes of the LORD, and He considereth all his goings. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his own sins. He shall die for want of instruction, and go astray in the greatness of his folly.

Third Responsory.

Lord, remove, &c., (*p.* 482.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (viii. 1.)

DOTH not wisdom cry, and understanding put forth her voice? She standeth in the top of high places, by the way, in the midst of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors, saying: Unto you, O men, I call, and my voice is to the sons of man. O ye simple, understand wisdom, and, ye fools, be ye of an understanding heart. Hear, for I will speak of excellent things, and the opening of my lips shall be right things.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

MY mouth shall speak truth, and wickedness is an abomination to my lips. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. They are all plain to him that understandeth, and right to them that find knowledge. Receive my instruction, and not silver; and knowledge, rather than choice gold. For wisdom is better than all precious stones, and all the things that may be desired are not to be compared to it.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign, and law-givers decree justice. By me princes rule, and the mighty command righteousness. I love them that love me, and those that seek me early shall find me.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (x. 1.)

A WISE son maketh a glad father, but a foolish son is the heaviness of his mother. Treasures of wickedness profit nothing, but righteousness delivereth from death. The LORD will not suffer the soul of the righteous to famish, but He casteth away the designs of the wicked. He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich. [He that useth lies in contention, doth but feed the winds, yea, he but followeth birds that fly away.[3]] He that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame.

First Responsory.

God [possessed me], &c., (*p.* 481.)

Second Lesson.

THE blessing [of the Lord [3]] is upon the head of the just, but violence covereth the mouth of the wicked. The memory of the just is blessed, but the name of the wicked shall rot. The wise in heart will receive commandments, but a prating fool shall be beaten. He that walketh uprightly, walketh surely, but he that perverteth his ways shall be known. He that winketh with the eye causeth sorrow; and a prating fool shall be beaten.

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[1] Not in the Hebrew text.

[2] xxiii. 26; i. 9; iv. 20.

[3] Not in the present Hebrew.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

THE mouth of a righteous man is a well of life, but violence covereth the mouth of the wicked. Hatred stirreth up strife, but love covereth all sins. In the lips of him that hath understanding wisdom is found, but a rod is for the back for him that is void of understanding. Wise men lay up knowledge, but the mouth of the foolish is near destruction. The rich man's wealth is his strong city, but the destruction of the poor is their poverty. The labour of the righteous tendeth to life, but the fruit of the wicked to sin.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (xiv. 1.)

EVERY wise woman buildeth her house, but the foolish plucketh it down with her hands. He that walketh in his uprightness, and feareth the LORD, is despised of him that is perverse in his ways. In the mouth of the foolish is a rod of pride, but the lips of the wise shall preserve them. Where no oxen are, the crib is clean; but where there is much increase, there the strength of the ox is seen. A faithful witness will not lie, but a false witness will utter lies.

First Responsory.

Give me wisdom, &c., (*p.* 481.)

Second Lesson.

A SCORNER seeketh wisdom and findeth it not, but knowledge is easy unto him that understandeth. Go from the presence of a foolish man, when thou seest that he knoweth not the lips of knowledge. The wisdom of the prudent is to understand his way, but the folly of fools is to wander. Fools make a mock at sin, but among the righteous there is favour. The heart knoweth its own bitterness, and a stranger doth not meddle with his joy. The house of the wicked shall be overthrown, but the tabernacle of the upright shall flourish.

Second Responsory.

The fear of the LORD, &c., (*p.* 482.)

Third Lesson.

THERE is a way which seemeth right unto a man, but the end thereof are the ways of death. Even in laughter the heart is sorrowful, and the end of mirth is heaviness. The backslider in heart shall be filled with his own ways, and a good man shall be happier than he. The simple believeth every word, but the prudent man looketh well to his going. [A tricksome fellow getteth good out of nothing; but the doings of a wise servant are prosperous, and his way is smooth.[1]] A wise man feareth, and departeth from evil; but the fool plungeth in boldly, and is confident.

Third Responsory.

Lord, remove far from me, &c., (*p.* 482.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (xvi. 1.)

THE preparation of the heart is man's, but the government of his tongue is from the LORD. All the ways of a man are clean in his own eyes, but the LORD weigheth the spirits. Lay open thy works unto the LORD, and thy thoughts shall be established. The LORD hath made all things for Himself, yea, even the wicked for the day of evil. Every one that is proud in heart is an abomination to the LORD; though hand join in hand, he shall not be unpunished.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

[TO do righteousness is the beginning of a good way, and it is more acceptable in the sight of God, than to offer sacrifices.[2]] By mercy and truth iniquity is purged, and by the fear of the LORD men depart from evil. When a man's ways please the LORD, He maketh even his enemies to be at peace with him. Better is a little with righteousness, than great revenues with iniquity. A man's heart deviseth his way; but the LORD directeth his steps.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

A DIVINE sentence is in the lips of the king; his mouth transgresseth not in judgment. A just weight and balance are the LORD'S; all the weights of the bag are His work. It is an abomination to kings to commit wickedness, for the throne is established by righteousness. Righteous lips are the delight of kings, and they love him that speaketh right. The wrath of a king is as messengers of death, but a wise man will pacify it. In the light of the king's countenance is life, and his favour is as a cloud of the latter rain.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] I dwell in the highest * places, and my throne is in a cloudy pillar.

Prayer from the succeeding Lauds.

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[1] Not in the present Hebrew text.

[2] Not in the present Hebrew.

[3] Ecclus. xxiv. 7.

Second Sunday of August.

The Second Lord's Day of August.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Ecclesiastes[1] (i. 1.)

THE words of the Preacher, the son of David, King of Jerusalem. Vanity of vanities, saith the Preacher, vanity of vanities; all is vanity. What profit hath a man of all his labour which he taketh under the sun? One generation passeth away, and another generation cometh; but the earth abideth for ever. The sun also ariseth and goeth down, and hasteth to his place where he arose; thence he ariseth again, and maketh his round by the South, turning again to the North. The wind whirleth about continually, and returneth again according to his circuits. All the rivers run into the sea; yet the sea doth not overflow; unto the place from whence the rivers come, thither they return to flow again.

First Responsory.

God [possessed me], &c., (*p.* 481.)

Second Lesson.

ALL things are full of labour: man cannot utter it. The eye is not satisfied with seeing, nor the ear filled with hearing. The thing that hath been, what is it? It is even that which shall be. That which is done, what is it? It is even that which shall be done. There is no new thing under the sun, neither anything whereof it may be said: See, this is new. It hath been already, of old time, which was before us. There is no remembrance of former things, neither shall there be any remembrance of things that are to come, with those that shall come after.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

I, THE Preacher, was king over Israël in Jerusalem, and I gave my heart to seek and search out by wisdom concerning all things that are done under heaven. This sore travail hath God given to the sons of men, to be exercised therewith. I have seen all the works that are done under the sun, and, behold, all is vanity and vexation of spirit! It is a toil to correct the wayward, and the number of fools is uncountable. I communed with mine own heart, saying: Lo, I am come to great estate, and have gotten more wisdom than all they that have been before me in Jerusalem; yea, my heart had great experience of wisdom and knowledge. And I gave my heart to know wisdom and learning, and to know madness and folly.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Sermon against concubinage.*)

WHILE Solomon was given up to the lust of the world, he deemed the same a great and noble pursuit, and expended thereon great labour and care. He built magnificent palaces, he heaped up gold in plenty, he gathered together choirs of singers, and all sorts of servants to minister to the luxury of his table and of his fare. He sought enjoyment for his heart from the charm of gardens and of fair bodies. In short, he gave himself up to the study of all kinds of pleasure and recreation.

Fourth Responsory.

Give me wisdom, &c., (*p.* 481.)

Fifth Lesson.

BUT when he came to himself again, and was once more able, as it were, out of that dark pit, to look upon the light of true wisdom, he uttered that saying, so high, so worthy of heaven—"Vanity of vanities; all is vanity." And ye also, if ever ye will shake yourselves clear of your debasing habit, will utter this cry, and an higher cry than this, as ye turn from your untimely indulgences.

Fifth Responsory.

The fear of the LORD, &c., (*p.* 482.)

Sixth Lesson.

THE ages that had rolled before the time of Solomon had not left to his own so precious an inheritance of wisdom [as those which have preceded us have left to us]; the old law did not forbid these indulgences, nor pronounce it folly to enjoy other idle luxuries — and yet, even with matters so, we can see how low, how worthless, such things be. As for us, we are called to a higher life, we ascend to a nobler stand-point, and brace ourselves in a manlier school—and why, but because we are bidden to strive for a life like the life of the spiritual and bodiless powers?

Sixth Responsory.

Lord, remove far from me, &c., (*p.* 482.)

THIRD NOCTURN.

Seventh Responsory.

O Lord, Father, &c., (*p.* 482.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (ii. 1.)

I SAID in mine heart: Let me go to now, and revel in my luxury, and enjoy pleasure. And I saw that this also is vanity. I said of laughter, It is mad, and to mirth, Why mockest thou still? I settled in mine heart to keep back my flesh from wine, and to turn my soul to wisdom, and to give up folly, till I might see what was that good for the sons of men, which they should do under the sun all the days of their life. I made me great works, I builded me houses, and planted me vineyards.

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[1] *I.e.* "Preacher." Hebrew "Koheleth." The work has been generally regarded, both by Jews and Christians, as written by Solomon.

First Responsory.

O Lord, Father and Governor, &c., (*p.* 482.)

Second Lesson. (7.)

I GOT me servants and maidens, and had many to mine household, cattle also, and great flocks of sheep, above all that were in Jerusalem before me. I gathered me also silver and gold, and the treasures of kings and of provinces; I gat me men-singers and women-singers, and the delights of the sons of men, cups and flagons for my service, to pour out wine withal; so I increased more in riches than all that were before me in Jerusalem; also my wisdom remained with me.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

AND whatsoever mine eyes desired, I kept not from them; I withheld not mine heart from any joy, even from rejoicing in all my labour, and this deemed I my wage of all my labour. And when I turned and looked on all the works that my hands had wrought, and on the labour whereon I had sweated in vain, I saw that all was vanity and vexation of spirit! and that there is nothing lasting under the sun!

Third Responsory.

Lord, Thine eyes, &c., (*p.* 482.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (iii. 1.)

TO everything there is a season, and a time to every purpose under the heaven. A time to be born, and a time to die. A time to plant, and a time to pluck up that which is planted. A time to kill, and a time to heal. A time to break down, and a time to build up. A time to weep, and a time to laugh. A time to mourn, and a time to dance. A time to cast away stones, and a time to gather [stones] together. A time to embrace, and a time to refrain from embracing. A time to get, and a time to lose. A time to keep, and a time to cast away. A time to rend, and a time to sew. A time to keep silence, and a time to speak. A time to love, and a time to hate. A time of war, and a time of peace.

First Responsory.

My son, give me thine heart, &c., (*p.* 483.)

Second Lesson.

WHAT profit hath a man of that wherein he laboureth? I have seen the travail which God hath given to the sons of men, to be exercised in it. He hath made everything good in its time; also He hath given the world over to their wranglings, so that no man can find out the work that God maketh, from the beginning to the end. And I know that there is nothing better than for a man to rejoice, and to do good in his life. For that a man should eat and drink, and enjoy the good of all his labour, it is the gift of God.

Second Responsory.

The fear of the LORD, &c., (*p.* 482.)

Third Lesson.

I KNOW that whatsoever GOD doeth, it shall be for ever; by us nothing can be put to it, nor anything taken from it; and God doeth it that men should fear before Him. That which hath been, is now; and that which is to be, hath already been; and God reneweth that which is past. I saw under the sun the place of judgment, that wickedness was there; and the place of justice, that iniquity was there. And I said in mine heart: God shall judge the righteous and the wicked, for there is a time then for everything.

Third Responsory.

Lord, remove, &c., (*p.* 482.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (iv. 1.)

SO I returned, and considered all the oppressions that are done under the sun, and the tears of the innocent, and that they had no comforter, nor were able to resist their oppressors, but were utterly helpless. Wherefore I praised the dead more than the living; yea, I judged that better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun. Again I considered all the travail of men, and every right work, that for this a man is envied of his neighbour, and how that is also vanity and useless vexation of spirit.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

THE fool foldeth his hands together, and eateth his own flesh, [saying [1]]: Better is an handful, with quietness, than both the hands full, with travail and vexation of spirit. I returned, and I saw another vanity under the sun. There is one alone, and there is not a second, yea, he hath neither child nor brother; yet is there no end to all his labour, neither is his eye satisfied with riches, neither considereth he, saying: For whom do I labour, and bereave my soul of good? This is also vanity, yea, it is a sore travail.

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[1] Not in the Hebrew, and opposed to the apparent sense, which contrasts the comfort of a little with quiet with the folly of calculations and anxiety.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

TWO are better than one, because they have profit from fellowship; for if the one fall, his fellow will lift him up. Woe to him that is alone when he falleth, for he hath not another to help him up. Again, if two sleep together, then they have heat one from the other; but how can one be warm alone? And if a man prevail against one, yet may he be withstood of twain; a threefold cord is not quickly broken. Better is a poor and wise child than an old and foolish king, who knoweth not how to look to that which will come after him.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (v. 1.)

BE not rash with thy mouth, and let not thine heart be hasty to utter anything before God. For God is in heaven, and thou upon earth; therefore let thy words be few. Dreams come from the multitude of business, and a fool's voice is known by multitude of words. When thou vowest a vow unto God, defer not to pay it, for He is displeased at a broken and foolish promise. Pay that which thou hast vowed; better it is that thou shouldest not vow, than that thou shouldest vow and not pay.

First Responsory.

God [possessed me], &c., (*p.* 481.)

Second Lesson.

SUFFER not thy mouth to cause thy flesh to sin, neither say thou before the angel, It is an error—lest God be angry at thy voice, and destroy the work of thine hands. When there is multitude of dreams, there are many vanities, and store of words. But fear thou God. If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter: for he that is high hath another higher, and there be higher than they, and moreover there is the King that reigneth over all the land that is subject unto him.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

A MISER is not satisfied with silver; nor he that loveth abundance with increase. This is also vanity. When goods increase, they are increased that eat them. And what good is it to the owners thereof, saving the beholding of them with their eyes? The sleep of the labouring man is sweet, whether he eat little or much; but the fulness of the rich will not suffer him to sleep. There is another sore evil which I have seen under the sun; riches kept for the owners thereof, to their hurt. For they perish by evil travail; and he begetteth a son, and there is nothing in his hand.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (vi. 1.)

THERE is an evil which I have seen under the sun, and it is common among men. A man to whom God hath given riches, wealth, and honour, so that he wanteth nothing to his soul of all that he desireth; yet God giveth him not power to eat thereof, but a stranger eateth it. This is vanity, and it is a great vexation.

First Responsory.

Give me wisdom, &c., (*p.* 481.)

Second Lesson.

IF a man beget an hundred children, and live many years, so that the days of his years be many, and his soul be not filled with good, and also that he hath no burial, I say that an untimely birth is better than he. For he cometh in with vanity, and departeth to darkness, and his name passeth away into forgetfulness. He hath not seen the sun, nor known the difference between good and evil. Yea, such an one is better than he, though he live a thousand years twice told, seeing he hath not tasted enjoyment.

Second Responsory.

The fear of the Lord, &c., (*p.* 482.)

Third Lesson.

DO not all go to one place? All the labour of man is for his mouth, and yet the appetite is not filled. What hath the wise more than the fool? What hath the poor, but to go thither where is life? Better is it to see what thou longest for, than to desire thou knowest not what. This is also vanity and vexation of spirit.

Third Responsory.

Lord, remove far from me, &c., (*p.* 482.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiastes (vii. 1.)

WHAT need is there for a man to seek for things above him, seeing that he knoweth not what will befall him in his life, nor the number of the days of his pilgrimage, nor his time, saving that it passeth away like a shadow? Or who is there that can tell him what shall be after him under the sun? A good name is better than precious ointment, and the day of death than the day of one's birth. It is better to go to the house of mourning than to go to the house of feasting; for in the [house of mourning] is shown the end of all men, and the living layeth to heart that which will be.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

ANGER is better than laughter, for by the sternness of the countenance the soul of the transgressor is corrected. The heart of the wise is in the house of mourning, but the heart of fools is in the house of mirth. It is better to hear the rebuke of the wise, than to be caught by the flattery of fools, for as the crackling of thorns under the pot, so is the laughter of the fool. This also is vanity. Surely oppression maketh a wise man mad, and destroyeth the strength of his heart. Better is the end of a discourse than the beginning thereof. The patient in spirit is better than the proud in spirit.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

SAY not thou: What is the cause that the former days were better than these? For thou dost not inquire wisely concerning this. Wisdom is best along with riches, and thereby is there more profit of it to them that see the sun. For wisdom is a defence, and money is a defence. The excellency of knowledge and wisdom is this, that they give life to him that hath them. Consider the work of God, how that none can make him right whom He hath despised.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] All wisdom is of the Lord God, and was with Him from everlasting, yea before time was.

Prayer of the succeeding Sunday.

Third Sunday of August.

The Third Lord's Day of August.

If upon this Sunday should be the Feast of the Assumption of the Blessed Virgin, or of St Joachim, or of St Hyacinth, or the Octave-Day of St Lawrence, then the Book of Wisdom is begun upon either the Feast of St Hyacinth or the Octave-Day of St Lawrence, and it is read on the Feast of St Bernard, and the Feast of Ste. Jeanne Frances de Chantal, and upon any days of the week which may come after the Octave-Day of the Assumption. Upon the day on which the Book of Wisdom is begun are read the Lessons of Sunday, (with or without those of the day itself, if other than the Sunday,) but on the next day when it is read, then the Lessons belonging to the day, the Lessons of the intermediate days being omitted, (unless they have been read with those of Sunday, as above.)

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [2] Book of Wisdom (i. 1.)

LOVE righteousness, ye that be judges of the earth. Think of the Lord with a good heart, and in simplicity of heart seek Him; for He will be found of them that tempt Him not, and show Himself unto such as do not distrust Him. For froward thoughts separate from God; and His power, when it is tried, reproveth the unwise. For into a malicious soul wisdom shall not enter, nor dwell in the body that is subject unto sin.

First Responsory.

God [possessed me] in the beginning, &c., (*p.* 481.)

Second Lesson.

FOR the holy spirit of discipline will flee deceit, and remove from thoughts that are without understanding, and will not abide when unrighteousness cometh in. For wisdom is a loving spirit, and will not acquit an evil-speaker of his words; for God is witness of his reins, and a true beholder of his heart, and an hearer of his tongue. For the Spirit of the Lord filleth the world, and that which containeth all things hath knowledge of the voice. Therefore he that speaketh unrighteous things cannot be hid, neither shall vengeance, when it punisheth, pass by him.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

FOR inquisition shall be made into the counsels of the ungodly; and the sound of his words shall come unto God, for the punishment of his wicked deeds. For the ear of jealousy heareth all things, and the noise of murmurings is not hid. Therefore, beware of murmuring, which is unprofitable, and refrain your tongue from back-biting, for there is no word so secret that it shall go for nought; and the mouth that lieth, slayeth the soul.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of St Ambrose, Bishop [of Milan,] "On Offices." (*Bk.* i. *c.* 28.)

GREAT is the glory of justice. She liveth for others rather than for herself. By her our commonwealth and fellowship are holpen. She holdeth such a pre-eminence that all things are subject unto her judgment. She helpeth others. She giveth wealth. She refuseth not to labour. She taketh upon her the dangers of others. Who would not desire to hold this castle of power and courage, if the covetousness of our first parents had not weakened and distorted the strength of our nerve? But so it is, that, while we are fain to increase wealth, to put by money, to add lands to our possessions, or to make show of our abundance, we put off the image of justice, and lose charity toward our brethren.

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[1] Ecclesiasticus i. 1.

[2] Abp. Kenrick says:—"This book has been ascribed to Solomon, but . . . is now generally held to have been written long after his time, by an unknown individual . . . at a time when the Greek language prevailed among the Jews, and perhaps at Alexandria, subsequently to the commencement of the translation of the Scriptures called the LXX. . . . The author was probably an Alexandrian Jew, who possessed a knowledge of Greek, which he wrote with ease and fluency." It is not found in Hebrew, nor in the Jewish Canon, nor in St Jerome's translation.

Fourth Responsory.

Give me wisdom, &c., (*p.* 481.)

Fifth Lesson.

HOW far-spreading is the field of justice appeareth by this, that there is excepted therefrom no place, person, or time, nay, she hath to do even as regards enemies, for if one be agreed with his enemy of a certain place, or day for battle, it should be deemed unjust to fall on him beforehand, at some other place, or time. For it is a very different thing, whether one get the better of another in a hard fight, or by skill, or by accident. If therefore in war justice hath place, how much more is she to be observed in time of peace?

Fifth Responsory.

The fear of the LORD, &c., (*p.* 482.)

Sixth Lesson.

HONOUR is the foundation of justice. The thoughts in the hearts of just men are honourable thoughts; and when the just man accuseth himself, it is honour that bringeth him to that just deed. Then is his justice made manifest by his honourable avowal. The Lord saith by Isaiah: "Behold, I lay in Zion a foundation-stone" (xxviii. 16), that is to say, He giveth Christ unto the Church to be her foundation. Christ is the true honour for all men, and the Church is as it were a figure of justice, being a commonwealth wherein all have rights, and which worketh as one, and suffereth as one. Whosoever denieth himself, the same is just, and worthy of Christ. Therefore also Paul saith: "Other foundation can no man lay than that is laid, which is JESUS Christ" (1 Cor. iii. 11), and upon that foundation is it, that every building of justice must be raised. For [the spirit of Christ is the true spirit of] honour [which] is the foundation [whereon justice resteth.]

Sixth Responsory.

Lord, remove far from me, &c., (*p.* 482.)

THIRD NOCTURN.

Seventh Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (iii. 1.)

BUT the souls of the righteous are in the hand of God, and there shall no torment of death touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction—but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality: and having been a little chastised, they shall be greatly rewarded, for God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering, and in time they shall be regarded.

First Responsory.

O Lord, Father and Governor, &c., (*p.* 482.)

Second Lesson.

THE righteous shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever and ever. They that put their trust in Him shall understand the truth, and such as be faithful in love shall abide with Him; for grace and mercy is to His elect. But the ungodly shall be punished according to their own imaginations, which have neglected the righteous and forsaken the Lord. For whoso despiseth wisdom and nurture, he is miserable; and their hope is vain, their labours unfruitful, and their works unprofitable.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson. (v. 16.)

BUT the righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand; for with His right hand shall He cover them, and with His holy arm shall He protect them. He shall take to Him His jealousy for complete armour, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of an helmet. He shall take equity for an invincible shield, He shall sharpen His severe wrath for a sword, and the world shall fight with Him against the unwise.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (vi. 1.)

WISDOM is better than strength, and a man of discretion than a man of might. Hear therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the peoples, and glory in the multitude of nations; for power is given you of the Lord, and sovereignty from the Highest, Who shall try your works, and search out your counsels, because, being ministers of His kingdom, ye have not judged aright, nor kept the law of righteousness, nor walked according to the will of God.

First Responsory.

My son, give me thine heart, &c., (*p.* 483.)

Second Lesson.

HORRIBLY and speedily shall He come upon you; for a sharp judgment shall be to them that be in high places. For mercy will soon pardon the meanest, but mighty men shall be mightily tormented. For God shall fear no man's person, neither shall He stand in awe of any man's greatness. For He hath made the small and great, and careth for all alike. But a sore trial shall come upon the mighty.

Second Responsory.

The fear of the LORD, &c., (*p.* 482.)

Third Lesson.

UNTO you, therefore, O kings, do I speak, that ye may learn wisdom and not fall away. For they that keep righteousness righteously, shall be judged righteous; and they that have learned such things, shall find what to answer. Wherefore set your affection upon my words; desire them, and ye shall be instructed. Wisdom is glorious, and never fadeth away. Yea, she is easily seen of them that love her, and found of such as seek her.

Third Responsory.

Lord, remove, &c., (*p.* 482.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson

The Lesson is taken from the Book of Wisdom (vii. 1.)

I MYSELF also am a mortal man, like to all, and the offspring of him that was first made of the earth: and in my mother's womb was fashioned to be flesh, in the time of ten months, being compacted in blood, of the seed of man, and the pleasure that came with sleep. And when I was born I drew in the common air; and fell upon the earth, which is of like nature; and the first voice which I uttered was crying, as all others do. I was nursed in swaddling-clothes, with great care. For there is no king that had any other beginning of birth. For all men have one entrance into life, and the like going out.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

WHEREFORE I prayed, and understanding was given me. I called, and the spirit of wisdom came to me. I preferred her before kingdoms and thrones, and esteemed riches nothing in comparison of her; neither compared I unto her any precious stone, because all gold in respect of her is as a little sand, and silver shall be counted as clay before her. I loved her above health and beauty, and chose to have her instead of light, for the light that cometh from her never goeth out.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

ALL good things came to me together with her, and innumerable riches in her hands; and I rejoiced in them all, because wisdom went before me, and I knew not that she was the mother of them. I learned her faithfully, and do communicate her liberally; and I do not hide her riches. For she is a treasure unto men that never faileth, which they that use, become the friends of God, becoming commended for the gifts that come from learning.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (ix. 13.)

WHAT man is he that can know the counsel of God? or who can think what the will of God is? For the thoughts of mortal men are miserable, and their devices are but uncertain. For the corruptible body presseth down the soul, and the earthly tabernacle weigheth down the mind that museth upon many things. And hardly do we guess aright at things that are upon earth; and with labour do we find the things that are before us. But the things that are in heaven, who shall search them out? And Thy counsel who hath known, except Thou give wisdom, and send Thy Holy Spirit from on high? And so the ways of them which live on the earth are corrected, and men learn the things that are pleasing unto Thee. For by wisdom have they been healed, whosoever have pleased Thee, O Lord, even from the beginning.

First Responsory.

God [possessed me] in the beginning, &c., (*p.* 481.)

Second Lesson. (x.)

SHE preserved the first father of the world that God formed, that was created alone, and brought him out of his fall, and gave him power to rule all things. But when the unrighteous went away from her in his anger, he perished also in the fury wherewith he murdered his brother. For whose cause the earth being drowned with the flood, wisdom again preserved it, and directed the course of the righteous in a piece of wood of small value. Moreover, the nations in their wicked conspiracy being confounded, she found out the righteous, and preserved him blameless unto God, and kept him strong against his tender compassion towards his son.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

WHEN the ungodly perished she delivered the righteous man, who fled from the fire which fell down upon the five cities, of whose wickedness even to this day the waste land smoketh as a testimony, and plants bearing fruit that never come to ripeness, and a standing pillar of salt is a monument of an unbelieving soul. For regarding not wisdom, they gat not only this hurt, that they knew not things which were good, but also left behind them to the world a memorial of their foolishness, so that in the things wherein they offended, they could not so much as be hid. But wisdom delivered from pain those that attended upon her.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (xiii. 1.)

SURELY vain are all men, who are ignorant of God, and could not, out of the good things that are seen, know Him That is; neither, by considering the works, did they acknowledge the Work-Master; but deemed either fire, or wind, or the swift air, or the circle of the stars, or the violent water, or the sun and moon, to be the gods that govern the world. With whose beauty if they being delighted, took them to be gods, let them know how much better the Lord of them is. For the First Author of beauty hath created them all.

First Responsory.

Give me wisdom, &c., (*p.* 481.)

Second Lesson.

BUT if they were astounded at their power and virtue, let them understand by them, how much mightier is He That made them. For by the greatness and beauty of the creatures, the Creator can be intelligibly perceived. But yet for this they are the less to be blamed, for perchance they erred, seeking God and desirous to find Him. For being conversant in His works, they search Him diligently, and believe their sight, because the things are beautiful that are seen.

Second Responsory.

The fear of the LORD, &c., (*p.* 482.)

Third Lesson.

HOWBEIT, neither are they to be pardoned. For if they were able to know so much, that they could form an opinion concerning the world, how did they not sooner find out the Lord thereof? But miserable are they, and in dead things is their hope, who called them gods which are the works of men's hands, gold and silver, to show art in, and resemblances of beasts, or a stone good for nothing, the work of an ancient hand.

Third Responsory.

Lord, remove far from me, &c., (*p.* 482.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Wisdom (xv. 1.)

BUT Thou, O our God, art gracious and true, long-suffering, and in mercy ordering all things. For even if we sin, we are Thine, knowing Thy power; and if we sin not, we know that with Thee we are counted Thine. For to know Thee is perfect righteousness; and to know Thy righteousness and Thy power is the root of immortality.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

FOR neither did the mischievous invention of men deceive us, nor the fruitless labour of a painted image, a similitude fashioned with divers colours, the sight whereof enticeth fools to lust after it, and so desire the form of a dead image that hath no breath. Both they that make them, and they that desire them, and they that worship them are lovers of evil things, and are worthy to have such things to trust upon.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

FOR the potter tempering the soft earth, fashioneth every vessel with much labour for our service, yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also such as serve to the contrary. But what is the use of either sort, the potter himself is the judge. And, employing his labours lewdly, he maketh a god of the same clay, even he which a little before was made of earth himself, and within a little while after returneth to the same out of the which he was taken, when his life which was lent him shall be demanded.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. Wisdom crieth in the streets: * If any man love wisdom, let him come unto me, and he shall find her; and when once he hath found her, blessed shall he be if he hold her.

Prayer of the succeeding Sunday.

Fourth Sunday of August.

The Fourth Lord's Day of August.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of [1] Ecclesiasticus (i. 1.)

ALL wisdom is of the Lord God, and with Him hath ever been, and is before the ages. Who can number the sand of the sea and the drops of rain, and the days of eternity? Who hath measured the height of heaven, and the breadth of the earth, and the depth of the deep? Who can search out the wisdom of God, that was before all things? Wisdom hath been created before all things, and the understanding of prudence from everlasting. The word of God most high is the fountain of wisdom, and her ways the everlasting commandments.

First Responsory.

God [possessed me], &c., (*p.* 481.)

Second Lesson.

TO whom hath the root of wisdom been revealed? or who hath known her wise counsels? Unto whom hath the knowledge of wisdom been made manifest? And who hath understood her manifold ways? God, the Most High, the Creator, the Almighty, the Powerful King, the Awful, That sitteth upon His throne and reigneth, He is One. He created her in His Holy Spirit, and saw her, and numbered her, and measured her. And He poured her forth upon all His works, and upon all flesh according to His gift; and He hath given her to them that love Him.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

THE fear of the Lord is honour, and glory, and gladness, and a crown of rejoicing. The fear of the Lord maketh a merry heart, and giveth joy, and gladness, and a long life. Whoso feareth the Lord, it shall go well with him at the last, and he shall be blessed in his death. The love of God is the glory of wisdom. They unto whom she appeareth in visions, love the sight of her, and the knowledge of her mighty works. To fear the Lord is the beginning of wisdom, and it was created with the faithful in the womb.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral Reflections on Job, written by Pope St Gregory [the Great.] (*Bk.* i. 10 *on Job* i.)

SOME there are who are careless concerning their true life, greedy of the things which pass away, but as to the things which are eternal, either understand them not, or, understanding them, holding them to be but of little moment; they feel no sorrow, nor know how to take wise advice; and, in forgetfulness of the heavenly possessions which they have lost, they deem themselves (alas, poor wretches!) happy in their goods. They lift not up their eyes to the light of truth for which they were created; no keen desire ever maketh them to cast a longing look toward the everlasting Fatherland. Leaving alone the chief end for which they were made, they fix their affections upon the exile which they are enduring, instead of upon their home, and make merry in the blindness which they are suffering, as though it were glorious day-light.

Fourth Responsory.

Give me wisdom, &c., (*p.* 481.)

Fifth Lesson.

BUT, on the other hand, the understandings of the elect, while they apprehend the things which pass away, perceive them to be indeed nothings, and work towards grasping the true end to which they were created, and since nothing outside God satisfieth them, their thought, wearied by the intensity of speculation, findeth rest in the hope for, and the contemplation of, their Maker. They are fain to take their place among the citizens above, and each one of them, although still placed in the world as concerns his body, doth yet in heart and mind ascend above the world. They bemoan the hardships of the exile which they are enduring, and rouse themselves by the constant pricking of their love, to look to their Fatherland above. When therefore such an one seeth with grief that [by sin] he hath lost an eternal inheritance, he findeth this healthy counsel, to reckon but lightly the things of time through which he is passing, and as the riper groweth his wise course that he hath chosen, to let be these perishing things, the deeper groweth his sorrow that he hath not yet attained unto the things which endure.

Fifth Responsory.

The fear of the Lord, &c., (*p.* 482.)

Sixth Lesson.

WE must also realise that they who are headlong in their courses, feel not sorrow of heart. They that live without thought, who leave themselves recklessly to the guidance of events, escape the weariness of thought. He that ordereth his life by prudent consideration, looketh carefully around him before each thing that he doth, and, like a man, that before advancing on an uncertain way, trieth the ground with his foot, so he taketh thought beforehand, lest some sudden and evil thing should happen to him; he considereth whether that which he hath a mind to do is not forbidden to him by caution, whether he be not too hasty about things which were better put off to another season, lest evil should overcome him by open attack upon his lusts, or even good undo him by the in-bringing of vain glory.

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[1] Abp. Kenrick says that the author of this Book, Jesus the son of Sirach, wrote it originally in Hebrew. (Now lost.) It was translated into Greek by his grand-son, in the most literal manner, with no small detriment to perspicuity, as well as to elegance of style. Nothing certain is known of the author, beyond what is gathered from the work itself. It is thought to have been composed about 300 years before the coming of our Lord. The translation into Greek was made under Ptolemy, probably the first of that name, who began to reign 247 years before Christ. The Latin version is that of the ancient Vulgate. It abounds in paraphrases and double translations of the same words.

Sixth Responsory.

Lord, remove far from me, &c., (*p.* 482.)

THIRD NOCTURN.

Seventh Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (i. 22.)

THE crown of wisdom is the fear of the Lord, Who maketh peace and perfect health to flourish; Who hath seen and numbered them; and both of them are the gifts of God. Wisdom raineth down skill and knowledge of understanding, and exalteth them to honour that hold her fast. The root of wisdom is to fear the Lord, and the branches thereof are long life. In the treasury of wisdom is understanding, and the godly use of knowledge; but of sinners is wisdom accursed.

First Responsory.

O Lord, Father and Governor, &c., (*p.* 482.)

Second Lesson.

THE fear of the Lord driveth away sins, for he that feareth Him not cannot be justified, for the fury of such an one's anger is his destruction. A patient man shall bear for a time, and afterward joy shall spring up unto him. Good understanding will hide his words for a time, and the lips of many shall declare his wisdom. The understanding of instruction is in the treasures of wisdom, but the worship of God is an abomination to a sinner. My son, if thou desire wisdom, keep the commandments, and the Lord shall give her unto thee.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

FOR the fear of the Lord is wisdom and instruction, and faith and meekness are His delight, and therewith shall He fill His treasures. Be not unbelieving, as touching the fear of the Lord, and come not unto Him with a double heart. Be not an hypocrite in the sight of men, and give not offence with thy lips. Take good heed thereto, lest perchance thou fall, and bring dishonour upon thy soul, and so God discover thy secrets, and cast thee down in the midst of the congregation, because thou camest wickedly unto the Lord, and thine heart was full of wickedness and deceit.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (ii. 1.)

MY son, if thou come to serve the Lord, stand firm in righteousness and fear, and prepare thy soul for temptation. Set thine heart lowly and constantly endure; incline thine ear, and take heed to the word of understanding; and make not haste in time of trouble. Bear patiently the trials which God sendeth thee; cleave unto God, and wait patiently, that thy life may be increased at the last.

First Responsory.

My son, give me thine heart, &c., (*p.* 483.)

Second Lesson.

WHATSOEVER is brought upon thee take cheerfully; and be patient when thou art changed to a low estate. For gold and silver are tried in the fire, and acceptable men in the furnace of adversity. Believe in God, and He will help thee. Order thy way aright, and trust in Him. Keep thee in awe of Him, and grow old in His service.

Second Responsory.

The fear of the LORD, &c., (*p.* 482.)

Third Lesson.

YE that fear the Lord, wait for His mercy, and go not aside, lest ye fall. Ye that fear the Lord, believe Him, and your reward shall not fail. Ye that fear the Lord, hope in Him, and His mercy shall come joyfully upon you. Ye that fear the Lord, love Him, and your hearts shall be enlightened. My sons, look at the generations of old, and see, did ever any trust in the Lord, and was confounded? or did any abide in His fear, and was forsaken? or whom did He ever despise that called upon Him?

Third Responsory.

Lord, remove, &c., (*p.* 482.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (iii. 1.)

THE children of wisdom are the congregation of righteousness, and the generation thereof, obedience and love. Hear the judgment of your father, O children, and do thereafter, that ye may be safe. For God hath given the father honour over the children, and hath confirmed the authority of the mother over the sons. Whoso loveth God, prayeth that his sins may be forgiven, and turneth him away from them, and in time his prayer shall be heard.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

AND he that honoureth his mother is as one that layeth up treasure. He that honoureth his father, shall have joy of his own children, and when he maketh his prayer, he shall be heard. He that honoureth his father shall have a long life, and he that is obedient unto his father, shall be a comfort to his mother. He that feareth the Lord, honoureth his parents, and doth service unto them that begat him, as unto his masters.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

HONOUR thy father in deed, and in word, and in all patience, that a blessing may come upon thee from him, and his blessing abide upon thee at the last. The blessing of a father establisheth the houses of children; but the curse of a mother rooteth out foundations. Glory not in the dishonour of thy father: for thy father's dishonour is no glory unto thee. For the glory of a man is from the honour of his father, and a father in dishonour is a reproach to the children.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (iii. 22.)

SEEK not out the things that are above thee, neither search the things that are above thy strength. But what God hath commanded thee, think thereon alway, and be not curious concerning the diversity of His works. For it is not necessary for thee to see with thine eyes the things that are in secret. Search not too much into unnecessary matters, and be not curious concerning the diversity of His works, for more things are shown unto thee than men understand. For many are deceived by their guesses concerning them, and a vain opinion hath overthrown their judgment.

First Responsory.

God [possessed me], &c., (*p.* 481.)

Second Lesson.

A STUBBORN heart shall fare evil at the last, and he that loveth danger shall perish therein. An heart that entereth on a double way, shall not have success, and he whose heart is corrupt shall stumble therein. An obstinate heart shall be laden with sorrows, and the wicked man shall heap sin upon sin. In the congregation of the proud there is no remedy, for the plant of wickedness hath taken root there, and they shall not know it.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

THE heart of the prudent will understand wisdom, and the ear of the good will listen to wisdom with all eagerness. A wise and understanding heart will refrain from sin, and will work righteousness, and have success therein. Water will quench a flaming fire, and alms are an antidote against sins. God looketh upon him which giveth. He is mindful of him hereafter, and when he faileth, he shall find a stay.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (iv. 1.)

MY son, defraud not the poor of his alms, and turn not away thine eyes from the needy. Deem not lightly of an hungry soul, neither provoke a poor man in his distress. Grieve not the heart of the needy, and defer not to give to him that is in straits. Reject not the supplication of the afflicted, and turn not away thy face from a poor man.

First Responsory.

Give me wisdom, &c., (*p.* 481.)

Second Lesson.

TURN not away thine eyes in anger from the needy, and leave not such as ask from thee to curse thee behind thy back; for if he curse thee in the bitterness of his soul, his prayer shall be heard; for He That made him will hear him. Get thyself the love of the congregation of the poor, and bow thy soul to the aged, and bow thine head to a great man.

Second Responsory.

The fear of the Lord, &c., (*p.* 482.)

Third Lesson.

LET it not grieve thee to bow down thine ear to the poor, and pay that thou owest, and give him a friendly answer with meekness. Deliver him that suffereth wrong from the hand of the oppressor, and be not faint-hearted. When thou sittest in judgment, be as a tender father unto the fatherless, and instead of an husband unto their mother; so shalt thou be as a dutiful son unto the Most High, and He shall love thee more than thy mother doth.

Third Responsory.

Lord, remove far from me, &c., (*p.* 482.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (iv. 23.)

MY son, observe the time, and beware of evil. For thy soul's sake be not ashamed to speak the truth. For there is a shame that bringeth sin; and there is a shame that bringeth glory and grace. Accept no person against thy person, nor a lie against thine own soul. Fear not thy neighbour when he falleth, and refrain not to speak when there is occasion to do good. Hide not thy wisdom in her beauty.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

FOR by speech wisdom is known, and understanding, and knowledge and instruction by the word of him that understandeth, and firmness by works of righteousness. In no wise speak against the truth, but be abashed for the falsehood which thou hast uttered through ignorance. Be not ashamed to confess thy sins, and make not thyself an underling to any man by [cleaving to] thy sin. Strive not against the person of the mighty, and contend not against the course of the river.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

STRIVE for righteousness with all thy soul, and contend for righteousness unto death, and God shall beat down thine enemies for thee. Be not hasty in thy tongue, and in thy deeds slack and remiss. Be not as a lion in thine own house, troubling thy servants, and oppressing them that are subject unto thee. Let not thine hand be stretched out to receive, and shut when thou shouldest give.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] My son, keep thy father's commandment, and forsake not the law of thy mother, but bind them continually upon thine heart.

If, however, the next day be the Sunday nearest to the 1st day of September, the above is omitted, and the Antiphon, "When Job heard," &c., (*p.* 498) *is said instead.*

Prayer of the succeeding Sunday.

Note. The whole of the following week is omitted if the Sunday after the fourth Saturday in August be the Sunday nearest to the 1st day of September. And so with the fifth week of September and October.

Fifth Sunday of August.

The Fifth Lord's Day of August.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (v. 1.)

TURN not aside after ill-gotten gain, neither say: This life is all I need—for when the hour of vengeance cometh, the hour when thou shalt have all things taken from thee, this life will be nothing to thee. When thou art lusty, follow not the desire of thine heart, neither say: How can I do it? or who will bring me to account for it, when it is done? For there is a God of vengeance Who will be avenged on thee. Say not: I have sinned, but what harm hath befallen me? The Most High repayeth, slowly, but surely. Though thou have made an atonement for thy sin, be not fearless concerning it, nor go on to sin again.

First Responsory.

God [possessed me], &c., (*p.* 481.)

Second Lesson.

SAY not: the mercy of the Lord is great, He will take my many sins into merciful consideration—for mercy is in Him a dweller with anger, and to the sinner it is His anger. Tarry not to turn thee to the Lord, yea, defer not thy repentance from day to day. For His wrath will come upon thee suddenly, and in the moment of His vengeance He will destroy thee. Long not for ill-gotten gain—for, when the hour of vengeance cometh, the hour when thou shalt have all things taken from thee, they will avail thee nothing. Be not blown about with every wind, nor essay every path. For thus, even by his double tongue, is every sinner made manifest.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

STAND firm in the Lord's way, and in faithfulness to thine understanding and knowledge, and let the word of peace and righteousness go with thee. Be courteous in listening, that thou mayest understand, and with wisdom give a truthful answer. If thou have wit, answer thy neighbour; but if not, let thine hand be upon thy mouth, and be not detected in a foolish speech, and put to the blush. The utterance of him that hath understanding bringeth him honour and credit; but the undoing of a fool is his own tongue. Be not thou called a tale-bearer, and be not caught in thy speech, and put to the blush.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.]

TARRY not to turn thee to the Lord, yea, defer not thy repentance from day to day—for thou knowest not what the morrow may bring forth. In delay there is danger and terror, but where there is no delay, there health is safe and secure. Live well then, and, then, however young thou diest, thou wilt die safely; and if thou come to old age thou wilt depart without vexation or trouble; and thou wilt have a double happiness, in that thou wilt be leaving all the evils of life, and in that thou hast lived well. Say not: There will be a time meet for repentance—for such words as these do greatly rouse the anger of God.

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[1] Prov. vi. 20, 21.

Fourth Responsory.

Give me wisdom, &c., (*p.* 481.)

Fifth Lesson.

HE hath promised thee eternal ages, and thou willest not to work in this present life, which is so short and so fleeting. Dost thou so idly and loosely carry thyself, as though the life for which thou seekest were a shorter life than this? Do not daily feastings, daily gluttonies, daily uncleanness, shows, and riches bear witness to the undying nature of sinful cravings? Think it well over, that as often as thou dost commit uncleanness, thou dost damn thyself—for this is the nature of sin, as soon as it is committed, the Judge's sentence is uttered.

Fifth Responsory.

The fear of the LORD, &c., (*p.* 482.)

Sixth Lesson.

HAST thou been drunken? Hast thou over-eaten thyself? Hast thou stolen? Stop, and turn back; thank the goodness of God, that He hath not taken thee away in the midst of thy sins; seek not more time wherein to commit iniquity. Many have they been who have perished suddenly, in the midst of bad and vicious lives, and have gone away to manifest damnation; have a fear lest the same thing befall thee. But, thou sayest, they have been many to whom God hath given time, and they have been to confession in their old age. What then? Is that a proof that it will be given to thee? Perchance, sayest thou. Why sayest thou, Perchance? It befalleth sometimes. Bethink thee that it is of thy soul thou art considering. Look at it the other way, and say: What if it be not given? But, sayest thou, and what if it be? May it be so—it is true it is among His gifts—but nevertheless, this is the safer and the better way.

Sixth Responsory.

Lord, remove far from me, &c., (*p.* 482.)

THIRD NOCTURN.

Seventh Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (vii. 1.)

DO not evil, so shall none come unto thee. Depart from the unjust, and iniquity shall turn away from thee. My son, sow not evil in the furrows of unrighteousness, and thou shalt not reap the same sevenfold. Seek not of the lord pre-eminence, neither of the king the seat of honour. Justify not thyself before God, for He is the Beholder of hearts; and seek not to seem wise before the king.

First Responsory.

O Lord, Father and Governor, &c., (*p.* 482.)

Second Lesson.

SEEK not to be made a judge, unless thou hast strength to break down iniquity; lest at any time thou fear the person of the mighty, and lay a stumbling-block in the way of thine uprightness. Offend not against the multitude of a city, nor cast thyself down among the people, nor bind the one fault upon the other, for in one thou shalt not be unpunished. Be not faint-hearted in thy soul; pray, and forget not to give alms.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

SAY not: God will look upon the multitude of my oblations, and when I offer to the Most High God, He will accept it. Laugh no man to scorn in the bitterness of his soul; for there is One Which humbleth and exalteth, even God the Beholder. Devise not a lie against thy brother; neither do the like to thy friend. Use not to make any manner of lie; for the custom thereof is not good. Use not many words in a multitude of elders, and make not much repetition when thou prayest.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (x. 1.)

A WISE judge will judge his people, and the government of a man of understanding is firm. As the judge of the people is himself, so are his officers; and what manner of man the ruler of the city is, such are all they that dwell therein. An unwise king destroyeth his people, but through the prudence of them which are in authority the cities shall be inhabited. The power of the earth is in the hand of God, and in due time He will set over it one that is profitable. In the hand of God is the prosperity of man; and upon the person of the scribe shall He lay His honour.

First Responsory.

My son, give me thine heart, &c., (*p.* 483.)

Second Lesson.

BEAR not hatred to thy neighbour for every wrong; and do nothing at all by injurious practices. Pride is hateful before God and man, and by both is the iniquity of the heathen held in abhorrence. Because of unrighteous dealings, injuries, insults, and divers deceits, the kingdom is translated from one people to another. There is not a more wicked thing than a covetous man. Why is earth and ashes proud? There is not a more wicked thing than for a man to love money; for such an one setteth his own soul to sale, because while he liveth he casteth away his bowels.

Second Responsory.

The fear of the LORD, &c., (*p.* 482.)

Third Lesson.

SHORT is the duration of all power. A long sickness is a weariness to the physician. The physician cutteth off a short disease; so also, he that is a king to-day, to-morrow shall die. For when a man is dead, he shall inherit creeping things, beasts, and worms. The beginning of pride is when one departeth from God; for his heart is turned away from his Maker. For pride is the beginning of all sin; he that hath it shall be filled with curses, and in the end it will destroy him. Therefore hath the Lord put to shame the assemblies of the wicked, and utterly overthrown them.

Third Responsory.

Lord, remove, &c., (*p.* 482.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xiii. 1.)

HE that toucheth pitch shall be defiled therewith, and he that hath fellowship with a proud man will put on pride. He taketh a burden upon himself that hath fellowship with one that is more honourable than himself. Company not with one that is richer than thou. How agree the kettle and the earthen pot together? For if the one be smitten against the other, it shall be broken. The rich man hath done wrong, and yet he threateneth withal; the poor is wronged and holdeth his peace. If thou be for his profit, he will use thee; and if thou have nothing, he will forsake thee. If thou have anything, he will live with thee, yea, he will make thee bare, and will not be sorry for thee.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

BEAR thyself lowly toward God, and watch for His hand. Beware that thou be not deceived and brought down to folly. Be not lowly in esteem of thy wisdom, lest in thy lowliness thou be led astray into folly. If thou be invited of a mighty man, withdraw thyself, and so much the more will he invite thee. Press not upon him, lest thou be put back; and stand not far off, lest thou be forgotten. Affect not to be made equal unto him in talk, and believe not his many words. For with much communication will he tempt thee, and, smiling upon thee, will get out thy secrets. Cruelly will his soul lay up thy words, and will not spare to do thee hurt and to put thee in prison.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

OBSERVE, and take good heed unto what thou hearest, for thou walkest in peril of thy over-throwing. When thou hearest these things, look about thee as though thou wert asleep, and thou shalt watch well. Love God all thy life, and call upon Him when thou art in health. Every beast loveth his like, and every man loveth his neighbour. All flesh consorteth according to kind, and every man will cleave to his like. What fellowship hath the wolf with the lamb?—so, the sinner with the godly. What hath an holy man to do with a dog? And what portion is there alike to the rich and the poor?

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xiv. 1.)

BLESSED is the man that hath not slipped with his mouth, and is not pricked with the sorrowful memory of sins. Happy is he whose conscience hath not condemned him, and who is not fallen from his hope. Riches are not comely for a niggard, and what should an envious man do with money? He that gathereth by defrauding his own soul, gathereth for others, and another will spend his goods riotously. He that is evil to himself, to whom will he be good? He shall not take pleasure in his goods.

First Responsory.

God [possessed me], &c., (*p.* 481.)

Second Lesson.

THERE is none worse than he that envieth himself, and this is a recompense of his wickedness; and if he doth good he doth it unknowingly and unwillingly, and at the last he declareth his wickedness. The envious man hath a wicked eye, he turneth away his face, and is reckless of his own soul. The covetous man's eye is not satisfied with his ill-gotten portion; he will never be satisfied until he dry up his own soul and destroy it. A wicked eye looketh for wickedness; he will not satisfy himself with bread, but is a niggard and a sufferer at his own table.

Second Responsory.

I alone compassed, &c., (*p.* 481.)

Third Lesson.

MY son, if thou hast wherewith, do good to thyself, and give God worthy offerings. Remember that death will not be long in coming, and that the inheritance of the grave is clearly before thee, for the inheritance of this world is the certainty of death.

Do good unto thy friend before thou die, and according to thy ability stretch out thine hand and give to the poor. Defraud not thyself of the good day, and let not any part of a good gift overpass thee. Shalt thou not leave thy travails unto another, and thy labours to be divided by lot? Give and take, and sanctify thy soul. Work righteousness before thou diest, for there is no bread to be found in the grave.

Third Responsory.

O send out wisdom, &c., (*p.* 481.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxi. 1.)

MY son, hast thou sinned? Do so no more, but ask pardon for thy former sins. Flee from sin as from the face of a serpent; for if thou comest too near it, it will bite thee; the teeth thereof are as the teeth of a lion, slaying the souls of men. All iniquity is as a two-edged sword; the wounds thereof cannot be healed. Reviling and insult destroy riches, and the house which is wealthy over-much is destroyed by its own pride; thus do the riches of the proud come to nought.

First Responsory.

Give me wisdom, &c., (*p.* 481.)

Second Lesson.

A PRAYER out of a poor man's mouth reacheth to [God] His ears, and his judgment cometh speedily. He that hateth to be reproved is in the way of sinners, and he that feareth God will repent from his heart. The masterful tongue of a braggart is known far and near, but a man of understanding knoweth to rid himself of him. He that buildeth his house with other men's money is like one that gathereth his stones in winter. The congregation of the wicked is like tow wrapped together, and the end of them is a flame of fire.

Second Responsory.

The fear of the Lord, &c., (*p.* 482.)

Third Lesson.

THE way of sinners is made plain with stones, but at the end thereof is hell, and darkness, and punishment. He that keepeth righteousness will get the understanding thereof. The end of the fear of God is wisdom and understanding. He that is not rightly wise will not be taught. But there is a wisdom which overfloweth with evil, and where there is bitterness there is no understanding. The knowledge of a wise man shall abound like a flood, and his counsel is like a constant fountain of life.

Third Responsory.

Lord, remove, &c., (*p.* 482.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxii. 1.)

HAVE they made thee a ruler? Lift not thyself up, but be among them as one of the rest. Take diligent care for them, and so be trustful; and when thou hast done all thine office, sit thee down, that thou mayest rejoice with them, and mayest receive a crown for an ornament of comeliness, and an acknowledgment that thou wert worthy to be besought of them. Speak, thou that art the elder, for the first word becometh thee, with careful knowledge, and hinder not music.

First Responsory.

O Lord, Father and God, &c., (*p.* 482.)

Second Lesson.

POUR not out words where there are none to heed thee, and magnify not thyself with wisdom out of time. A concert of music in a banquet of wine, is as a signet of carbuncle set in gold. As a signet of an emerald set in a work of gold, so is the melody of music with merriment and sufficiency of wine. Listen in silence, and thou shalt have a good name for thy modesty. Young man, scarcely speak concerning thine own matter. If thou be twice asked, let thine answer be short.

Second Responsory.

Great are Thy judgments, &c., (*p.* 482.)

Third Lesson.

CONCERNING many things, be as though thou knewest not, and listen, holding thy tongue, and as seeking instruction. If thou be among great men, thrust not thyself forward, and where ancient men are in place, use not many words. Before hail goeth lightning, and before a shamefaced man shall go favour, and thou shalt have a good name for thy modesty. Rise up betimes and be not the last; but go unto thine own house the first, and there be called, and take thy pastime, and do what thou wilt, so it be not sin or proud words. And for all these things bless the Lord that made thee, and hath replenished thee with all His good things.

Third Responsory.

Lord, Thine eyes behold, &c., (*p.* 482.)

VESPERS.

Antiphon at the Song of the Blessed Virgin, on Saturday evening before the First Lord's Day of September. [1] When Job heard the words of the messengers, he suffered it patiently, * and said: What! shall we receive good at the hand of the Lord, and shall we not receive evil? In all this did not Job sin with his lips, nor charged God foolishly.

Prayer of the ensuing Sunday.

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[1] Job ii. 10; i. 21, 22.

SEPTEMBER.

First Sunday of September.

The First Lord's Day of September.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Job (i. 1.)

THERE was a man in the land of Uz, whose name was Job, and that man was perfect, and upright, and one that feared God and eschewed evil. And there were born unto him seven sons and three daughters. His substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and a very great household. So that this man was the greatest of all the men of the East.

First Responsory.

[1] What! shall we receive good at the hand of God, and shall we not receive evil? The LORD gave and the LORD hath taken away. As the Lord hath pleased, so hath it befallen. Blessed be the Name of the LORD.

Verse. Naked came I out of my mother's womb, and naked shall I return thither.

Answer. The LORD gave and the LORD hath taken away. As the Lord hath pleased, so hath it befallen. Blessed be the Name of the LORD.

Second Lesson.

AND his sons went and feasted in their houses, every one his day. And sent and called for their three sisters, to eat and to drink with them. And it was so, when the days of their feasting were gone about, that Job sent unto them and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all. For he said: It may be that my sons have sinned, and blessed[2] God in their hearts. Thus did Job continually.

Second Responsory.

[3] My sighing cometh before I eat, and my roarings are poured out like the waters, for the thing which I greatly feared is come upon me, and that which I was afraid of is come unto me. Was not I silent? Held not I my peace? Was not I at rest? And trouble came.

Verse. Behold, I cannot help myself, and they that were needful unto me[4] have forsaken me.

Answer. And trouble came.

Third Lesson.

NOW there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them. And the LORD said unto him: Whence comest thou? And he answered and said: From going to and fro in the earth, and from walking up and down in it. And the LORD said unto him: Hast thou considered My servant Job, a perfect, and an upright man, one that feareth God and escheweth evil? Then Satan answered and said: Doth Job fear God for nought? Hast Thou not made an hedge about him, and about his house, and about all that he hath, on every side? [Hast Thou not] blessed the work of his hands? And is not his substance increased in the land? But put forth Thine hand a little, and touch all that he hath, and he will bless[5] Thee to Thy face.

Third Responsory.

Why do ye argue against the words of truth? Do ye imagine words to reprove me? and strive to confound one that is your friend? Nevertheless, finish that ye have in mind.

Verse. Judge that which is just, and ye shall find no iniquity in my tongue.

Answer. Nevertheless, finish that ye have in mind.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Nevertheless, finish that ye have in mind.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflections upon Job] written by Pope St Gregory [the Great.] (*Bk.* ii. *ch.* 1.)

THE Holy Scripture is put before the eyes of our mind somewhat after the fashion of a looking-glass, that we may see therein the aspect of our inward man. Therein we see what are our unsightly, and what our comely traits; thereby we judge how we are growing, and how far yet we are from fulness of stature. The Holy Scripture telleth of the doings of the Saints, and stirreth up the heart of us weaklings to follow them. While it maketh memorial of their victorious deeds, it strengtheneth our frailty to strive against sin. And so by the words of the Scripture it cometh to pass that the soul trembleth less at the battle, for that she seeth how many times the enemies before her have been beaten by brave men.

Fourth Responsory.

[6] My flesh is clothed with worms and clods of dust. My skin is dry and drawn together. Remember me, O Lord, for my life is wind.

Verse. My days are swifter than a weaver's shuttle, and are spent without hope.

Answer. Remember me, O Lord, for my life is wind.

Fifth Lesson.

AND some whiles the Scripture showeth unto us, not only how the Saints fought bravely, but also how they fell, that we may see by the example of the mighty, not only what weapons we must take, if we would conquer, but also what snares we must keep clear of, if we would avoid falling. For example, here is Job on the one hand, waxing nobler under trial, and on the other hand, David, tried, and failing utterly.[7] And so the glory of the great strengtheneth our hope, and the backsliding of the same doth stir us up to be watchful and lowly—the one cheering us with gladness, and the other putting us on our guard through fear, so that the soul of him which heareth of these things may by the one gain sure and certain hope, and by the other fearfulness and watchfulness, and so neither be rashly puffed up, nor hopelessly cast down, nor may faint under the weight of dread, forasmuch as she is stirred up to trustfulness by the example of him who triumphed.

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[1] ii. 10; i. 21, 22.

[2] *I.e.*, invoked Him blasphemously in connection with some wicked thoughts, but it seems more probable that the expression is here "transferred to curses and impious words against God" Himself. So Gesenius. Targum:—"provoked." (Walton's Polyglott.)

[3] iii. 24; vi. 13.

[4] Latin: necessarii mei.

[5] In a bad sense, as before. Abp. Kenrick has—"See if he will not bless Thee"—apparently taking it as sarcastic. Targum:—"if he will not provoke Thee before the face of Thy Word."

[6] vii. 5-7.

[7] *I.e.*, in the case of Bathsheba.

Fifth Responsory.

[1] My days are few, and in a short while they will be ended. Let me alone, then, O Lord! that I may bewail my sorrow a little, before I go to the land of darkness and of the shadow of death.

Verse. Thine hands, O Lord! have made me, and fashioned me together round about, and yet dost Thou forthwith destroy me?

Answer. Before I go to a land of darkness and of the shadow of death.

Sixth Lesson. (*Bk.* i. *ch.* 1.)

"THERE was a man in the land of Uz, whose name was Job." We are told where this holy man lived, that thereby we may gauge the worth of his bravery. Who knoweth not that Uz is a place in the countries of the Gentiles?[2] The Gentile world had been so degraded and corrupted by sin, that they had ceased to know that they had a Maker. Therefore is it told us where Job dwelt, that it may redound to his praise that he was good in the midst of the wicked. It is not very praiseworthy to be good among the good, but to be good among the bad. For even as it is more grievous to be bad among the good, so is it right praiseworthy to have remained good among the bad.

Sixth Responsory.

[3] Hide not Thy face from me, O Lord! Withdraw not Thine hand far from me, let not Thy dread make me afraid.

Verse. [4] O Lord, correct me—but in mercy; not in Thine anger, lest Thou bring me to nothing.

Answer. And let not Thy dread make me afraid.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And let not Thy dread make me afraid.

THIRD NOCTURN.

Seventh Responsory.

[5] O that Thou wouldest hide me in the grave! that Thou wouldest keep me secret, until Thy wrath be past, even Thine, O Lord, Thou That alone art God! That Thou wouldest appoint me a set time, and remember me!

Verse. Are Thy days as the days of man, that Thou inquirest after mine iniquity? and there is none that can deliver out of Thine hand.

Answer. That Thou wouldest appoint me a set time, and remember me!

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (i. 13.)

AND there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house. And there came a messenger unto Job and said: The oxen were ploughing, and the asses feeding beside them, and the Sabæans fell upon them and took them away; and they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said: The fire of God is fallen from heaven, and hath burned up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee.

First Responsory.

[6] My harp is turned to mourning, and my organ into the voice of them that weep. Let me alone, O Lord, for my days are vanity.

Verse. My skin is black upon me, and my bones are burned with heat.

Answer. Let me alone, O Lord, for my days are vanity.

Second Lesson.

WHILE he was yet speaking there came also another, and said: The Chaldæans made out three bands, and fell upon the camels, and have carried them away; and slain the servants with the edge of the sword; and I only am escaped alone to tell thee. And while he was yet speaking, behold, there came in also another, and said: Thy sons and thy daughters were eating and drinking wine in their eldest brother's house, and, behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon thy children; and they are dead; and I only am escaped alone to tell thee.

Second Responsory.

[7] O that my sins, whereby I have deserved wrath, and the calamity whereunder I suffer, were laid in the balances together.

Verse. For now it would appear heavier than the sand of the sea, therefore also my words are full of sorrow.

Answer. And the calamity, whereunder I suffer, were laid in the balances together.

Third Lesson.

THEN Job arose, and rent his garments, and shaved his head, and fell down upon the ground, and worshipped, and said: Naked came I out of my mother's womb, and naked shall I return thither. The LORD gave, and the LORD hath taken away. As the Lord hath been pleased, so is it come to pass. Blessed be the Name of the LORD! In all these things, Job sinned not with his lips, nor charged God with foolishness.

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[1] x. 20, 21, 8.

[2] Uz—lit. "soft and sandy earth," proper name of a region and tribe in the northern part of the Arabian desert, between Palestine, Idumæa, and the Euphrates. Ges.

[3] xiii. 21.

[4] Jer. x. 24.

[5] xiv. 13; x. 5, 6, 7.

[6] xxx. 30, 31; vii. 16.

[7] vi. 3.

Third Responsory.

Why do ye argue, (*p.* 499.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (ii. 1.)

AGAIN there was a day when the sons of God came to present themselves before the LORD, and Satan came also among them to present himself before the LORD. And the LORD said unto Satan: Whence comest thou? And he answered: From going to and fro in the earth, and from walking up and down in it. And the LORD said unto Satan: Hast thou considered My servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? And still, he holdeth fast his integrity, although thou movedst Me against him, to afflict him without a cause. And Satan answered, and said: Skin for skin! yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh. And thou shalt see that he will bless[1] Thee to Thy face!

First Responsory.

My flesh is clothed, &c., (*p.* 499.)

Second Lesson.

AND the LORD said unto Satan: Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the LORD, and smote Job with sore boils, from the sole of his foot unto his crown. And he took a potsherd to scrape away the matter, and sat down in a dung-hill. Then said his wife unto him: Dost thou still retain thine integrity? Bless God, and die![2] But he said unto her: Thou speakest as one of the foolish women speaketh. Shall we receive good at the hand of God, and shall we not receive evil? In all this did not Job sin with his lips.

Second Responsory.

My days are few, &c., (*p.* 500.)

Third Lesson.

NOW when Job's three friends heard of all this evil that was come upon him, they came every one from his own place, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; for they had made an appointment together to come to visit him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept, and they rent their garments, and sprinkled dust upon their heads toward heaven. So they sat down with him upon the ground seven days and seven nights. And none spake a word unto him. For they saw that his grief was very great.

Third Responsory.

Hide not Thy face, &c., (*p.* 500.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (iii. 1.)

AFTER this Job opened his mouth, and cursed his day, and said: Perish the day wherein I was born! and the night in which it was said: There is a man-child conceived! Let that day be darkness! Let not God regard it from above! neither let the light shine upon it! Let darkness and the shadow of death stain it! Let a cloud dwell upon it! and let bitterness occupy it!

First Responsory.

O that Thou wouldest hide me, &c., (*p.* 500.)

Second Lesson.

AS for that night,—let darkness seize upon it! Let it not be joined unto the days of the year! Let it not come into the number of the months! Let that night be solitary—let no joyful voice come therein. Let them curse it that curse the day, who are ready to raise up Leviathan.[3] Let the stars be obscured by the darkness thereof—let it look for light but have none; neither let it see the uprising of the breaking day. Because it shut not up the doors of the womb that bare me, nor hid sorrow from mine eyes.

Second Responsory.

O that my sins, &c., (*p.* 500.)

Third Lesson.

WHY died I not from the womb? Why did I not give up the ghost when I came out of the belly? Why did the knees receive me? or the breasts, that I should suck? For now should I have lain still and been quiet—I should have slept—then had I been at rest—with kings and counsellors of the earth, which build desolate places for themselves—or with princes that had gold, who filled their houses with silver—or as an hidden untimely birth I had not been; as infants which never saw light.[4]

Third Responsory.

Why do ye argue, &c., (*p.* 499.)

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[1] See note on the Third Lesson on Sunday.

[2] So also Gesenius, who explains it thus: "However much thou praisest and blessest God, yet thou art to die—thy piety towards God is therefore vain."

[3] Targum:—"Let the Prophets curse it who curse the day of vengeance which hath been prepared, when they are raised up to rehearse their lamentation."

[4] The description of the grave in the next few verses is so sublime, and so justly famous, that the reader ought to turn to it in the Bible.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (iv. 1.)

THEN Eliphaz the Temanite answered and said: If we essay to commune with thee, wilt thou be grieved? But who, having begun to speak, can withhold himself from speaking? Behold, thou hast instructed many, and thou hast strengthened the weak hands. Thy words have upholden him that was falling, and thou hast strengthened the feeble knees. But now affliction is come upon thee, and thou faintest; it hath touched thee, and thou are troubled. Where is thy fear, thy confidence, thy patience, and the uprightness of thy ways?

First Responsory.

What! shall we receive good, &c., (*p.* 499.)

Second Lesson.

REMEMBER, I pray thee, who ever perished, being innocent? or when were the righteous cut off? But rather, I have seen them that plough iniquity, and sow wickedness, reap the same. By the blast of God they perish, and by the breath of His wrath are they consumed. The roaring of the lion, and the voice of the lioness, and the teeth of the young lions are broken. The tiger perisheth for lack of prey, and the lion's whelps are scattered abroad.

Second Responsory.

My sighing cometh, &c., (*p.* 499.)

Third Lesson.

NOW a thing was secretly brought to me, and mine ear caught as it were privily a faint sound thereof. In the dread of a vision of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a spirit passed before my face. The hair of my flesh stood up. It stood still; but I could not discern the form thereof; an image was before mine eyes, and I heard a voice like the sighing of the wind. "Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, His servants were not to be trusted, and in His angels He found perverseness."

Third Responsory.

Why do ye argue, &c., (*p.* 499.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (vi. 1.)

BUT Job answered and said: O that my sins, whereby I have deserved wrath, and the calamity whereunder I suffer, were laid in the balances together! For now it would appear heavier than the sand of the sea; therefore also my words are full of sorrow. For the arrows of the Lord are in me; the poison thereof drinketh up my spirit; and the terrors of the Lord do set themselves in array against me![1]

First Responsory.

My flesh is clothed, &c., (*p.* 499.)

Second Lesson.

DOTH the wild ass bray when he hath grass? or loweth the ox when he standeth before a rack full of fodder? Can that which is unsavoury be eaten without salt? or will one taste deadly poison? The things that my soul aforetime refused to touch, are now my needful meat.

Second Responsory.

My days are few, &c., (*p.* 500.)

Third Lesson.

O THAT I might have my request, and that God would grant me the thing that I long for! Even that He That hath begun, would destroy me; that He would let loose His hand, and cut me off! And then would I have comfort, even if He That afflicteth me would not spare me. Yea, I would not speak against the sentence of the Holy One. What is my strength, that I should hope? And what is mine end, that I should now bear patiently? My strength is not the strength of stones, nor is my flesh of brass. Behold, I have no help in me, and they that are needful to me[2] are gone far from me.

Third Responsory.

Hide not Thy face, &c., (*p.* 500.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (vii. 1.)

THE life of man upon earth is a warfare, and his days are like the days of an hireling. As a servant earnestly desireth the shadow, and as an hireling looketh to the reward of his work, so have I had months of vanity, and have counted the wearisome nights. When I lie down, I say: When shall I arise? And again, I long for the evening, and am fretted looking for the darkness.

First Responsory.

O that Thou wouldest hide me, &c., (*p.* 500.)

Second Lesson.

MY flesh is clothed with rottenness, and my skin is dried up and drawn with clods of dust. My days are passed quicker than as when a weaver cutteth off the shuttle, and are spent without hope. O remember that my life is wind, and that mine eye shall no more see good. The eye of him that hath seen me shall see me no more: Thine eyes are upon me, and I am not.

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[1] In the Hebrew "the arrows" are described as "of the Almighty," and "the terrors" "of God."

[2] Latin: necessarii mei.

Second Responsory.

O that my sins, &c., (*p.* 500.)

Third Lesson.

AS the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more. He shall return no more to his house, neither shall his place know him any more. Therefore I will not refrain my mouth; I will speak in the anguish of my spirit; I will complain in the bitterness of my soul. Am I a sea, or a whale,[1] that Thou settest a watch over me?

Third Responsory.

Why do ye argue, &c., (*p.* 499.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. In all these things Job sinned not * with his lips, nor charged God with foolishness.

Prayer of the ensuing Sunday.

Second Sunday of September.

The Second Lord's Day of September.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Job (ix. 1.)

THEN Job answered and said: I know it is so of a truth, and that a man cannot be justified before God. If He will contend with him, he cannot answer Him one of a thousand. He is wise in heart and mighty in strength; who hath hardened himself against Him and hath prospered?—Which removeth the mountains or ever they whom He overturneth in His anger know it—

First Responsory.

What! shall we receive, &c., (*p.* 499.)

Second Lesson.

WHICH shaketh the earth out of her place, and the pillars thereof tremble—Which commandeth the sun and it riseth not, and sealeth up the stars—Which alone spreadeth out the heavens, and treadeth upon the waves of the sea—Which maketh Arcturus, and Orion, and the Hyades, and the Chambers of the South[2]—Which doeth great things past finding out, yea, and wonders without number.

Second Responsory.

My sighing cometh, &c., (*p.* 499.)

Third Lesson.

IF He come unto me, I see Him not; if He pass on, I perceive Him not. If He suddenly maketh inquiry, who shall answer Him? or who can say unto Him: Why doest Thou thus? He is God, Whose anger none can withstand, and under Whom they that bear up the earth are bowed down. What then am I, that I should answer him, or my words, that I should reason with Him?—I, who though I were righteous in somewhat, yet would not answer Him, but would make supplication to my Judge. If I had called and He had answered me, yet would I not believe that He had hearkened unto my voice. For He breaketh me with a tempest, and multiplieth my wounds without cause.

Third Responsory.

Why do ye argue, &c., (*p.* 499.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflections upon Job] written by Pope St Gregory [the Great.] (*Bk.* ix. *ch.* 2.)

"I KNOW that it is so of a truth, and that a man cannot be justified as against God." When God is put out of the consideration, a man may be considered to be just, but considered as against God, his righteousness vanisheth away. When a man measureth himself by his relation to Him, Who is the Author of all good, he doth thereby acknowledge that of himself he hath no good in him, but hath received from God whatsoever he hath. He that glorifieth himself because of good which hath been given him, fighteth against God with God's own gifts. It is just therefore that the grounds upon which he ought to have been humbled, but upon which he hath puffed himself up, should be used to humble his vain-glory. But an holy man, because he perceiveth that the worth of our own good deeds falleth short,[3] when he considereth his own spiritual man, justly saith: "If He will contend with him, he cannot answer Him one of a thousand."

Fourth Responsory.

My flesh is clothed, &c., (*p.* 499.)

Fifth Lesson.

IN the Holy Scriptures the numeral a thousand is used to be taken as signifying a generalization. Thus, the Psalmist saith: "The word which He commanded to a thousand generations" (Ps. civ. 8), whereas it is notorious that the Evangelist doth not reckon more then seventy-and-seven generations between the very beginning of the world and the coming of our Redeemer. What therefore is to be understood here by a thousand? The general ripeness of the old generation to bring forth a new offspring. Hence also it is said by John: "And shall reign with Him a thousand years" (Apoc. xx. 6,)—because the reign of the Holy Church will be over all mankind made perfect.

Fifth Responsory.

My days are few, &c., (*p.* 500.)

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[1] "Am I a sea, or a sea-monster, that"—*i.e.*, am I untamed like the sea? It may be conjectured that this word (Yam=Sea) properly denotes the boiling, foaming of the sea. Gesenius.

[2] According to Gesenius, the first constellation named is the Great Bear, the second uncertain, but generally taken to be Orion, the third the Pleiades—the "Chambers of the South"—the most remote Southern regions. (Qu. the constellations of more southern skies?)

[3] Omne virtutis nostræ meritum esse vitium.

Sixth Lesson.

TEN times one is ten, and ten times ten is an hundred, and ten times an hundred is a thousand. Observing therefore this connection between one and a thousand, what are we to understand by the one [in the text, connected as it is with the thousand whereby we understand perfection]? Is it not the beginning of a good life, even as the thousand representeth perfection? The contending with God [which is spoken of in the text] is the non-acknowledgment of that which is owed to Him, and the vain-glorying instead in our own strength. But an holy man should see, that even if one had received the gifts of perfection, and were to make them the grounds of self-glorifying, such an one would thereby lose all that he had received.

Sixth Responsory.

Hide not Thy face, &c., (*p.* 500.)

THIRD NOCTURN.

Seventh Responsory.

O that Thou wouldest hide me, &c., (*p.* 500.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xxvii. 1.)[1]

MOREOVER, Job continued his parable and said: As God liveth, Who hath taken away my judgment, and the Almighty, Who hath vexed my soul, all the while my breath is in me, and the spirit of God is in my nostrils, my lips shall not speak wickedness, nor my tongue utter deceit. God forbid that I should acknowledge you to be right. Till I die I will not draw back from [asserting] mine integrity.

First Responsory.

My harp is turned, &c., (*p.* 500.)

Second Lesson.

MY righteousness I hold fast, and will not let it go, for mine heart doth not reprove me for anything in mine whole life. Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous. For what is the hope of the hypocrite, though he hath gained, but God hold not his soul guiltless? Will God hear his cry when trouble cometh upon him? Or can he delight himself in the Almighty, and call alway upon God?

Second Responsory.

O that my sins, &c., (*p.* 500.)

Third Lesson.

I WILL teach you by the hand of God that which is with the Almighty, and will not conceal it. Behold all ye yourselves know it; why, then, do ye talk such groundless folly? This is the portion of a wicked man with God, and the heritage of the oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword—and his offspring shall not be satisfied with bread. Those that remain of him shall be buried in destruction; and his widows shall not weep.

Third Responsory.

Why do ye argue, &c., (*p.* 499.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xxviii. 12.)

[2] WHERE shall wisdom be found? And where is the place of understanding? Man knoweth not the price thereof, neither is it found in the land of the easy-living. The depth saith: It is not in me; and the sea saith: It is not in me. It cannot be gotten for the purest gold, neither shall silver be weighed for the price thereof. It cannot be valued with the dyes of India, with the most precious sardonyx stone, or the sapphire.

First Responsory.

My flesh is clothed, &c., (*p.* 499.)

Second Lesson.

THE gold and the crystal cannot equal it, and the exchange of it shall not be for jewels of fine gold. Things noble and esteemed shall not be spoken of beside it, for wisdom is drawn from the secret places. The topaz of Ethiopia shall not equal it, neither shall it be valued with the purest colour. Whence then cometh wisdom? And where is the place of understanding? It is hid from the eyes of all living, and lieth unseen by the birds of the air. Destruction and death say: We have heard the fame thereof with our ears.

Second Responsory.

My days are few, &c., (*p.* 500.)

Third Lesson.

GOD understandeth the way thereof, and He knoweth the place thereof. For He looketh to the ends of the earth, and seeth under the whole heaven—even He Who maketh the weight for the winds, and weigheth the waters by measure. When He made a decree for the rain, and a way for the thunderstorms, then did He see it, and declare it, and prepare it, and search it out; and unto man He said: Behold, the fear of the LORD, that is wisdom; and to depart from evil is understanding.

Third Responsory.

Hide not Thy face, &c., (*p.* 500.)

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[1] The intermediate chapters are filled with the discussion of Job and his friends upon the difficulty of reconciling God's dealings with His justice. Their arguments had been that Job must have committed some horrible sin, which pride prevented his confessing, or else, God neither could nor would have so punished him.

[2] Job still speaking.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xxxi. 1.)[1]

I MADE a covenant with mine eyes, not so much as to think upon a maid. For what portion would God have in me from above? and what inheritance the Almighty from on high? Is not destruction to the wicked? and to be set afar off unto the workers of iniquity? Doth not He see my ways, and count all my steps? If I have walked with vanity, or if my foot hath hasted to deceit, let Him weigh me in an even balance, and let God know mine integrity.

First Responsory.

O that Thou wouldest hide me, &c., (*p.* 500.)

Second Lesson.

IF my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands, then let me sow, and let another eat, and let mine offspring be rooted out. If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, then let my wife be harlot unto another, and let others bow down upon her. For this is an heinous crime, and a most abominable wickedness. It is a fire that consumeth to destruction, and would root out all increase.

Second Responsory.

O that my sins, &c., (*p.* 500.)

Third Lesson.

IF I did despise the cause of my man-servant, or of my maid-servant, when they contended with me—what then shall I do when God riseth up to judge me? And when He demandeth of me, what shall I answer Him? Did not He That made me in the womb make him? And did not One fashion us in the womb? If I have withheld their desire from the poor, or have caused the eyes of the widow to wait—if I have eaten my morsel myself alone, and the fatherless hath not eaten thereof—(but compassion grew with me from my childhood, and came out with me from my mother's womb)—[if I have seen any perish for want of clothing, or any poor without covering,—if his loins have not blessed me, and if he were not warmed with the fleece of my sheep,—if I have lifted up my hand against the fatherless, when I saw my help in the gate,—then let mine arm fall from my shoulder-blade, and mine arm be broken from the bone.]

Third Responsory.

Why do ye argue, &c., (*p.* 499.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xxxviii. 1.)[2]

THEN the LORD answered Job out of the whirl-wind, and said:—Who is this that darkeneth counsel by words without knowledge? Gird up thy loins like a man, for I will demand of thee, and answer thou Me. Where wast thou when I laid the foundations of the earth? Declare—if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof, when the morning stars sang My praise together, and all the sons of God shouted for joy—?

First Responsory.

What! shall we receive, &c., (*p.* 499.)

Second Lesson.

WHO shut up the sea with doors, when it brake forth, as if it had issued out of the womb, when I made the cloud the garment thereof, and thick darkness a swaddling-band for it? I set it within such bounds as I would, and set bars and doors, and said:—Hitherto shalt thou come and no farther; and here shall thy proud waves be stayed. Hast thou commanded the morning since thy days, and caused the dayspring to know his place? Yea, hast thou taken hold of the uttermost parts of the earth and made them to quiver, and shaken the wicked out of it?[3]

Second Responsory.

My sighing cometh, &c., (*p.* 499.)

Third Lesson.

[4] THE seal shall be restored as clay, and shall stand as a garment. From the wicked their light shall be withholden, and the high arm shall be broken. Hast thou entered into the springs of the sea? or hast thou walked in the search of the depth? Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow [of death]? Hast thou perceived the breadth of the earth? Declare, if thou knowest it all—where the way is where light dwelleth, and where is the place of darkness, that thou canst trace everything to its beginning, and knowest the paths to the house thereof.

Third Responsory.

Why do ye argue, &c., (*p.* 499.)

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[1] Job still speaking.

[2] The discourse of Job continues to the end of ch. xxx. With ch. xxxii. it is announced that the original disputants now became silent, but "Elihu the son of Barachel the Buzite" incensed at their lame and impotent conclusion, begins to address them. His discourse lasts to the end of ch. xxxvii. and xxxviii. begins abruptly as above.

[3] Abp. Kenrick says that De Rossi "refers this to" [God's action by means of] "the morning, which seems to take the earth at both extremities, and to shake from its surface evil-doers, who have abused the darkness for the perpetration of crime."

[4] The description of morning is continued. "As clay receives an impression from a seal, so the earth receives new form and appearance from the light of morning" and "the light becomes as a garment for the earth." (Abp. Kenrick.) Compare also the Revised Version.

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xl. 1.)

THEN answered[1] the Lord unto Job out of the whirl-wind, and said:—Gird up thy loins like a man; I will demand of thee, and declare thou unto Me. Wilt thou disannul My judgment? Wilt thou condemn Me, that thou mayest justify thyself? Hast thou an arm like God? or canst thou thunder with a voice like Him? Deck thyself now with majesty and excellency, and array thyself with glory and beauty!

First Responsory.

My flesh is clothed, &c., (*p.* 499.)

Second Lesson.

SCATTER the haughty in thy rage, and behold every one that is proud, and abase him. Look on every one that is proud, and bring him low, and tread down the wicked in their place. Hide them in the dust together, and plunge their faces into the pit. Then will I also confess unto thee that thine own right hand can save thee.

Behold, the behemoth,[2] which I made with thee. He eateth grass as an ox. His strength is in his loins, and his force in the navel of his belly.

Second Responsory.

My days are few, &c., (*p.* 500.)

Third Lesson. (xlii. 1.)

THEN Job answered the Lord, and said:—I know that Thou canst do everything, and that no thought can be withholden from Thee. "Who is he that hideth counsel without knowledge?"[3] Therefore have I spoken foolishly, and concerning things which are utterly beyond the reach of my knowledge. "Hear, and I will speak; I will demand of thee, and answer thou Me."[3] I have heard of Thee by the hearing of the ear, but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes.

Third Responsory.

Hide not Thy face, &c., (*p.* 500.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Job (xlii. 7.)

AND after the Lord had spoken these words unto Job, He[4] said to Eliphaz the Temanite: My wrath is kindled against thee, and against thy two friends, for ye have not spoken the thing that is right in My sight, as My servant Job hath. Therefore take unto you now seven bullocks and seven rams, and go to My servant Job, and offer up for yourselves a burnt-offering. And My servant Job shall pray for you—for him will I accept—that your folly may not be imputed unto you; in that ye have not spoken of Me the thing that is right, like My servant Job.

First Responsory.

O that Thou wouldest, &c., (*p.* 500.)

Second Lesson.

SO Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord commanded them; the Lord also accepted Job. The Lord also gave ear unto the supplication of Job, when he prayed for his friends. And the Lord gave Job twice as much as he had before. Then came there unto him all his brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house; and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him; every man also gave him one sheep, and one ring[5] of gold.

Second Responsory.

O that my sins, &c., (*p.* 500.)

Third Lesson.

AND the Lord blessed the latter days of Job more than his beginning. For he had fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses. He had also seven sons and three daughters. And he called the name of the first "Day," and the name of the second "Cassia," and the name of the third "Horn-of-paint," and in all the land were no women found so fair as the daughters of Job; and their father gave them inheritance among their brethren. After this lived Job an hundred and forty years, and saw his sons, and his son's sons, even four generations; and he died, old and full of days.

Third Responsory.

Why do ye argue, &c., (*p.* 499.)

Vespers are of the Feast of the Seven Sorrows of the Blessed Virgin, unless they be supplanted by that of her holy Name, or that of the Octave of her Birth, or that of the Apostle St Matthew—in which case the Feast of her Sorrows is moved on to the next Sunday which is not occupied by a Double of the First or Second

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[1] At the end of ch. xxxix. Job cries out that he is silenced, and cannot say any more.

[2] The behemoth is described till the end of the chapter, and theologians, naturalists, &c., are not agreed as to what animal is meant, though the common opinion is that it is the hippopotamus. Similar doubts exist about the leviathan in this and the next chapter (generally believed to be the crocodile), but all naturalists will read with delight this appeal of the Creator, in which He cites His works as the living evidence of His being, power, wisdom, and goodness. The description of an horse (xxxix. 19-25) is particularly celebrated.

[3] Quotations, of which he acknowledges the justice.

[4] The Hebrew repeats the Divine Name.

[5] A "sheep" is understood to mean here a particular piece of money which bore the image of a sheep, somewhat as big dog and little dog are names among the common people of Spain for a penny and a halfpenny; a "ring" perhaps denotes pierced money, like that still used by the Chinese, but anciently elsewhere also.

Class. In any case, no more of the Office of this Third Sunday is said than the Antiphon forming part of the Commemoration of the Sunday at Vespers on Saturday evening, which is as follows:

Antiphon. Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins. (Tob. iii. 3.)

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer of the Sunday.

Third Sunday of September.

The Third Lord's Day of September.

This day is always occupied by a festival.

Monday.

Second Day.

MATTINS.

First Lesson.

Here beginneth the Book of Tobias (i. 1.)

TOBIAS, of the tribe and state of Nephtali, (which is in the upper parts of Galilee above Naasson, after the way that leadeth unto the West, having the city of Saphed upon the left,) the same was taken a prisoner in the days of Salmanasar King of the Assyrians, but albeit he was in captivity yet he swerved not out of the way of truth. All things whatsoever that he had, he shared them, day by day, with his brethren of the captivity that were of his own lineage. And being the youngest of all the tribe of Nephtali, yet behaved he himself in nowise as a child.

First Responsory.

[1] I entreat Thee, O Lord, that Thou wouldest loose me from this reproach, or that Thou wouldest take me away from the earth. Remember not mine offences nor the offences of my forefathers, neither take Thou vengeance of my sins; for Thou, O Lord, art a Redeemer unto all that hope in Thee.

Verse. For all Thy judgments are just, and all Thy ways are mercy and truth. And now, O Lord, remember me.

Answer. Remember not mine offences nor the offences of my forefathers, neither take Thou vengeance of my sins; for Thou, O Lord, art a Redeemer unto all that hope in Thee.

Second Lesson.

MOREOVER, when all men sought after the golden calves which Jeroboam King of Israël had made, this man alone separated himself from the company of all of them; and went unto Jerusalem unto the Temple of the Lord, and worshipped there the Lord God of Israël, and offered faithfully his first-fruits and his tithes, and every third year he gave a tithe unto the proselytes and strangers. These things and the like did he, according to the law of God, when he was a child. Furthermore, when he was come to the age of a man, he married Anna of his own kindred, and of her he begat a son, unto whom he gave his own name, and trained him up from a child to fear God, and to abhor all evil. (*Third Lesson for Sunday.*) Therefore, when he was carried away captive to Ninive, with his wife and his son, and all his tribe, and they all did eat of the bread of the Gentiles, he kept his own soul clean, and never defiled himself with their meat. And because he remembered the Lord with all his heart, God gave him grace before Salmanasar the King, and he gave him power to go wheresoever he would, and freedom to do whatsoever he pleased. He went therefore unto all that were of the captivity, and exhorted them with wholesome words.

Second Responsory.

[2] In all seasons bless God, and ask of Him to order thy goings, and in all seasons let thy counsels be steadfastly in Him.

Verse. Seek faithfully and with all thy strength to do such things as please Him.

Answer. And in all seasons let thy counsels be steadfastly in Him.

Third Lesson. (*First Lesson of Monday.*) (ii. 1.)

AND after these things, when there was a Feast of the Lord, and there was a good dinner prepared in the house of Tobias, he said unto his son: Go and bring some out of our brethren that fear God, that they may dine with us. But after that he was gone out, he came again, and said unto him, that one of the children of Israël had been slain, and was lying in the market-place. Then straightway he started up, and left his dinner, and went fasting unto the dead body, and took it up, and carried it to his own house secretly, that he might bury it cautiously after the going-down of the sun. (*Second Lesson of Monday.*) But all his neighbours chided him, and said: Already thou hast been condemned to death for this matter, and hardly didst thou escape from the power of the grave: and dost thou bury the dead again? But Tobias feared God more than the King, and took away the bodies of them that were slain, and hid them in his house, and buried them in the midst of the night. So it came to pass that on a certain day he returned weary from the burial, and came into his own house, and lay down by the wall and slept, and as he was asleep there fell upon his eyes warm dung out of a swallow's nest, and he became blind. This trial did the Lord allow to befall him, that his patience, like the patience of holy Job, might be an ensample to them that come after him. (*Third Lesson of Monday.*) For from a child he had alway feared God, and kept His commandments, and therefore, when the affliction of blindness came upon him, he was not angered against God, but remained unshaken in the fear of God, giving God thanks all the days of his life. For even as kings mocked at blessed Job, so did his kinsmen and his cousins mock at his life, saying: Where now is thine hope, for the which thou didst give alms and bury the dead? But Tobias rebuked them, saying: Speak not thus, seeing that we are the children of the Saints, and that we look for that life which God will give unto them that deal never falsely in His covenant.

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[1] Tob. iii. 15, 3, 2.

[2] iv. 20; xiv. 10.

Third Responsory.

[1] My son, remember that we have but a frail life. If thou fear God thou shalt have great goods.

Verse. Be mindful of Him, and beware lest ever thou transgress His commandments.

Answer. If thou fear God thou shalt have great goods.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. If thou fear God thou shalt have great goods.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Tobias (ii. 11.)

NOW Anna his wife went to do women's work every day, and she brought home such living as she could obtain by the work of her hands. And so it came to pass that she received a kid of the goats, and brought it home. And when her husband heard it cry, he said: See that haply it be not stolen; render it to the owners; for it is not lawful to eat nor to touch anything that is stolen.

First Responsory.

[2] Our poverty was enough for us, that it might have been accounted riches. O that the money had never been, for which thou hast sent away our son, the staff of our old age!

Verse. Alas! my son, wherefore have we sent thee wandering, even thee, the light of our eyes!

Answer. The staff of our old age!

Second Lesson.

WHEREUPON his wife was enraged against him, and said: It is manifest that thine hope is disappointed, and that thine alms come not back unto thee again. And with these and the like words did she revile him. (iii.) Then Tobias groaned and began to weep, and prayed, and said: O Lord, Thou art just, and all Thy judgments are just, and all Thy ways are mercy, and truth, and judgment. And now, O Lord, remember me, and take not vengeance of my sins, neither remember mine offences, nor the offences of my forefathers.

Second Responsory.

[3] Bless the God of heaven, and confess Him before all living, for He hath had mercy upon you.

Verse. Bless Him, and sing praises unto Him, and tell of all His marvellous works.

Answer. For He hath had mercy upon you.

Third Lesson.

FOR we obeyed not Thy commandments, wherefore Thou hast delivered us for a spoil, and unto captivity, and unto death, and for a proverb, and a reproach to all the nations among whom we are dispersed. And now, O Lord, great are Thy judgments; because we have not kept Thy commandments, neither have walked in truth before Thee. And now, O Lord, deal with me as seemeth best unto Thee, and command my spirit to be taken from me in peace, for it is profitable for me to die rather than to live.

Third Responsory.

[3] It is time for me to return unto Him That sent me, but bless ye God, and tell of all His marvellous works.

Verse. Confess Him before all living, for He hath had mercy upon you.

Answer. But bless ye God, and tell of all His marvellous works.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. But bless ye God, and tell of all His marvellous works.

Ember Wednesday.

Fourth Day in the September Week of Quarter-Tense.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Mark (ix. 16.)

AT that time: One of the multitude answered and said unto JESUS: Master, I have brought unto Thee my son, which hath a dumb spirit. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *ch.* 38, *on Mark* ix.)

Concerning this possessed person whom the Lord healed, after that He was come down from the mount, Mark saith that he was deaf and dumb, and Matthew (xvii. 15) that he was lunatic.[4] He was a figure of them of whom it is said: "A fool changeth as the moon," (Ecclus. xxvii. 12.) These are they who continue never in one stay, but change now to one sin, and now to another, waxing and waning—dumb, in that they confess not the faith; deaf, in that they have no ears for the word of truth. They foam at the mouth also, and pine away with folly. For it is the way with idiots, and swooners, and stupified, to foam their spittle out at their mouths. They gnash their teeth when they are inflamed with the heat of passion. They wither up in the paralysis of sloth: and live nerveless lives unbraced by any strong exercise.

First Responsory.

We have heard of the tribulation of those cities, which they have suffered, and we have fainted. Fear and confusion of mind are fallen upon us. Even the mountains will not give us a refuge. Lord, have mercy.

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[1] iv. 23, 6.

[2] v. 25, 24, 23.

[3] xii. 6, 18, 20.

[4] *I.e.*, moon-struck.

Verse. [1] We have sinned like our forefathers, we have done unjustly, and wrought iniquity.

Answer. Lord, have mercy.

Second Lesson.

THE father saith: "And I spake to Thy disciples, that they should cast him out, and they could not." Here he maketh a sort of accusation against the Apostles. But that cures cannot be wrought is sometimes owing, not to the powerlessness of them that would heal, but to the want of faith in them that are to be healed—as saith the Lord: "According to your faith be it unto you." (Matth. ix. 29.) He answereth him, and saith: "O faithless generation, how long shall I be with you?" The meek and lowly One, Who, as a lamb before his shearers, is dumb, so opened not His Mouth, was not wearied out of patience, nor did He break out into words of passion, but He spake as a physician might speak, who saw that the sick man did contrary to his commands. "Wherefore should I come unto thine house? How long am I to throw away the exercise of my skill, while I order one thing and thou dost another?"

Second Responsory.

In all seasons, &c., (*p.* 507.)

Third Lesson.

"AND He said unto them: This kind can come forth by nothing but by prayer and fasting." While He teacheth the Apostles how the very worst kind of devil must be driven out, He giveth unto all of us an instruction unto life, that we may know that the most grievous trials, either from unclean spirits, or from men, are to be overcome by fasting and prayer. The wrath of the Lord also, when it is kindled to take vengeance of our sins, can be turned away by this remedy only. To fast, in a general sense, is not only to abstain from meats, but to restrain oneself from all the inticements of the flesh, and from all evil passions. So also, to pray, is not only to call in words for the mercy of God, but also, in all things which we do, in earnestness of faith to worship our Maker.

Third Responsory.

My son, remember, &c., (*p.* 508.)

LAUDS.

Antiphon at the Song of Zacharias. This kind of devils * can come forth by nothing but by prayer and fasting.

Long Preces.

Prayer.

WE pray Thee, O Lord, that the healing power of Thy mercy may give strength to our weakness, that those things which do pass away by their own frailty, may be renewed again by Thy clemency. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Long Preces at Prime.

Prayer at Terce, Sext, and None as at Lauds, and Preces.

At Vespers, Preces, but Prayer of last Sunday.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Tobias (xii. 1.) [2]

THEN Tobias called his son unto him, and said unto him: What can we give to that holy man that is come with thee? And Tobias answered and said unto his father: Father, what wages shall we give unto him? or what can be a sufficient reward for all the kindness that he hath done? He hath led me, and brought me again in safety, and himself received the money from Gabel, and made me to have my wife, and driven away from her the devil [that troubled her], and made her parents to rejoice, and delivered me myself from being swallowed up by the fish. Thee also he hath made to see the light of heaven, and by him are we filled with all good things. For these things what sufficient reward shall we give him? But, I pray thee, my father, ask him if haply it please him to take half of all that hath been brought.

First Responsory.

I entreat Thee, O Lord, &c., (*p.* 507.)

Second Lesson.

SO the father and the son called him, and took him apart, and began to ask him if it would please him to take half of all that had been brought. Then he said unto them secretly: Bless the God of Heaven, and confess Him before all living, for He hath had mercy upon you. Verily it is a good thing to keep the king's secret, but to show forth and to acknowledge the works of God is honourable. Prayer is good with fasting, and to lay up alms rather than to lay up stores of gold. For alms doth deliver from death, and the same it is which purgeth away sin, and causeth to find mercy and everlasting life. But they that work sin and iniquity are enemies of their own soul.

Second Responsory.

In all seasons, &c., (*p.* 507.)

Third Lesson.

THEREFORE I show you the truth, and will not keep an hidden matter back from you. When thou didst pray with tears, and bury the dead, and leave thy dinner, and hide the dead in thine house by day, and bury them by night, I did bring up thy prayer before the Lord. And because thou wast accepted with God, it was needs that temptation should try thee. And now the Lord sent me to heal thee, and to deliver Sara thy son's wife from a devil. For I am the Angel Raphaël, one of the seven, which stand before the Lord. And when they heard it, they were troubled, and quaked, and fell upon their faces on the ground. And the angel said unto them: Peace be unto you; fear not.

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[1] Judith vii. 19.

[2] The intermediate chapters contain an account of the adventures of Tobias the younger, when, accompanied by a mysterious stranger, he made a journey to recover some money for his father.

Third Responsory.

My son, remember, &c., (*p.* 508.)

Ember Friday.

Sixth Day in the September Week of Quarter-Tense.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 36.)

AT that time: One of the Pharisees desired JESUS that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And so on.

Homily by Pope St Gregory [the Great.] (33*rd on the Gospels.*)

Of what is the Pharisee that was exalted by self-righteousness a type, but of the Jewish people? And of what the woman which was a sinner and came and wept at the Lord's feet, but of the conversion of the Gentiles? She "brought an alabaster box of ointment, and stood at His feet behind Him weeping, and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment." Of us, therefore, even of us, was that woman a type, if after our sins we turn unto the Lord with all our heart, and imitate the example of her repentant grief. And of what is the ointment a type, but of the sweet savour of a good reputation? Whence also Paul saith: "[God maketh manifest the savour of His knowledge by us] in every place; [for] we are unto God a sweet savour of Christ." (2 Cor. ii. 15.)

First Responsory.

Our poverty was enough, &c., (*p.* 508.)

Second Lesson.

IF therefore we do good works, whereby we gain for the Church the savour of good reputation, what do we but pour ointment upon the body of the Lord? But the woman stood at the Feet of JESUS, behind Him: we stood opposite to the Feet of the Lord, what time we were in sin, and went contrary unto His ways. But when we turn again, and truly repent us of our sins, we stand behind His Feet, for we follow His footsteps against Whom we once contended. The woman washed His Feet with her tears; and we do in very deed the same when we show the tenderness of sympathy to any of His humbler members, when we feel with His Saints in their tribulations, when we make their woes our own.

Second Responsory.

Bless the God of heaven, &c., (*p.* 508.)

Third Lesson.

WE wipe the Lord's Feet with our hair when we give charity, even out of such things as we have ourselves no need of, to His holy ones, with whom we feel in their trials, in as far as our heart so sympathizeth, that the bounty of our hand showeth the truth of our compassion. He washeth the Feet of the Redeemer, but wipeth them not with his hair, who feeleth for the sufferings of his neighbours, but nevertheless, relieveth them not, even out of such things as he himself hath no need for. He weepeth, but wipeth not, who offereth words of tenderness, but sootheth not sorrow by giving such things as be lacking. The woman kissed the Feet; and we do fully the same, if we warmly love those whom out of bounty we support, so that the neediness of our neighbour is not grievous unto us, nor the penury which we relieve a weariness to us, nor, when the hand is giving what is needful, the heart is untouched by compassion.

Third Responsory.

It is time for me, &c., (*p.* 508.)

LAUDS.

Antiphon at the Song of Zacharias. A woman in the city which was a sinner stood at the Lord's Feet behind Him, * and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment.

Long Preces.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who every year do earnestly renew the sacred observance of this Fast, may please Thee both in body and in soul. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Long Preces at Prime.

Prayer at Terce, Sext, and None as at Lauds; and Preces.
At Vespers, Preces, but Prayer of last Sunday.

Ember Saturday.

Sabbath in the September Week of Quarter-Tense.

MATTINS.

First Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiii. 6.)

AT that time: JESUS spake unto the multitudes this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. And so on.

Homily by Pope St Gregory [the Great.] (31*st on the Gospels.*)

Our Lord and Redeemer speaketh unto us sometimes by words, and sometimes by deeds, sometimes one thing by words, and another by deeds, and sometimes the same thing both by word and deed. In the portion of the Gospel which hath this day been read, ye have heard, my brethren, two things, the parable of the fig-tree and the history of the woman which was bowed together. In both is a manifestation of the Lord's mercy, but in the one by a parable, in the other by an example. But the barren fig-tree signifieth the same thing as doth the woman bowed together, and the patience shown to the fig-tree the same thing as doth the healing of the woman bowed together.

First Responsory.

We have heard of the tribulation, &c., (*p.* 508.)

Second Lesson.

OF what is the fig-tree a type, but of mankind? Of what is the woman bowed together by a spirit of infirmity a type, but of the same mankind? Man was originally placed in a garden like the fig-tree, and created upright like the woman, but man fell away by his own wilful fault; like the fig-tree he brought forth no fruit; like the woman he ceased to stand straight. When he wilfully went into sin, because he would not bring forth the fruit of obedience, he lost his uprightness. The nature which had been created in the image of God, continued not in honour, but cast aside the state wherein it had been placed and made. The lord of the vineyard came thrice to the fig-tree, for God hath come in hope, and in warning, seeking fruit from mankind under three successive dispensations, that is to say, before the law, under the law, and under grace.

Second Responsory.

In all seasons, &c., (*p.* 507.)

Third Lesson.

HE came before the law, in that by natural understanding, He let all know by example of Himself, what and how they should do toward their neighbour. In the law He came teaching. After the law He came by grace, opening, manifesting His merciful Presence. But after all these three years He yet hath to complain that He findeth no fruit upon the fig-tree, for there are still some degraded minds which the inborn voice of the natural law doth not control, which the commandments do not teach, and which the wonders of the Incarnation itself do not convert. Of what is the dresser of the vineyard a type, but of the Episcopacy? For these are they who have the government in the Church, and are therefore truly called the dressers of the Lord's vineyard.

Third Responsory.

My son, remember, &c., (*p.* 508.)

LAUDS.

Antiphon at the Song of Zacharias. Give light, O Lord, to them that sit in darkness, * and guide our feet into the way of peace, O Thou the God of Israël.

Long Preces.

Prayer.

O ALMIGHTY and everlasting God, Who hast chosen healthy fasting, as a mean to do good both to bodies and to souls, we humbly implore Thy Majesty, that the godly prayer of such as be fasting this day, may turn away Thy wrath, and may be effectual to gain for us Thy blessing in time and in eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Long Preces at Prime.

Prayer at Terce, Sext, and None, as at Lauds, and Preces.

VESPERS.

Antiphon at the Song of the Blessed Virgin. [1] O Adonaï, O Lord God, * Thou art great and glorious, Who hast given salvation into the hand of a woman; graciously hear the prayers of Thy servants.

No Preces, and Prayer of the ensuing Sunday.

Fourth Sunday of September.

The Fourth Lord's Day of September.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Judith (i. 5.)

NOW Arphaxad, King of the Medes, had brought down many nations under his dominion, and he built a strong city, and called it Ecbatané, of stones squared and hewn. He made the height of the wall thereof seventy cubits, and the breadth thirty cubits, and set up the towers thereof an hundred cubits high. And the towers were twenty feet every way, four square; and he made the gates thereof as high as the tower; and he made his boast, like a mighty man, in the strength of his army and in the fame of his chariots.

First Responsory.

O Adonaï, O Lord God, Thou art great and glorious, Who hast given salvation into the hand of a woman; graciously hear the prayers of Thy servants.

Verse. Blessed art Thou, O Lord, Who failest none that put their trust in Thee, and humblest such as boast themselves in their own strength.

Answer. Graciously hear the prayers of Thy servants.

Second Lesson.

THEREFORE in the twelfth year of his reign, Nebuchadnezzar King of the Assyrians, which reigned in the great city Nineveh, fought against Arphaxad and took him in the great plain which is called Ragan, which bordereth upon Euphrates, and Tigris, and Jadason, in the field of Erioch, King of the Elicians. Then was the kingdom of Nebuchadnezzar exalted, and his heart was lifted up; and he sent messengers unto all the dwellers in Cilicia, and in Damascus, and in Lebanon, and unto the tribes that are in Carmel and Cedar, and unto them that dwelt in Galilee in the great plain of Esdraelon, and unto all that were in Samaria, and beyond Jordan even unto Jerusalem, and all the land of Jesse, until thou comest unto the borders of Æthiopia.

Second Responsory.

We have heard of the tribulation, &c., (*p.* 508.)

Third Lesson.

UNTO all these did Nebuchadnezzar King of the Assyrians send messengers, but they all with one consent gainsaid his messengers, and sent them away empty, and cast them out without honour. Then was the wrath of King Nebuchadnezzar kindled against all that land, and he swore by his throne and by his kingdom that he would avenge himself on all those countries. In the thirteenth year of King Nebuchadnezzar, on the two-and-twentieth day of the first month, there was talk in the house of Nebuchadnezzar King of the Assyrians, that he should avenge himself. So he called unto him all his elders, and his captains, and his fighting men, and made known unto them his secret counsel, and declared his thought to bring the whole earth into subjection unto his kingdom.

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[1] Judith xvi. 16.

Third Responsory.

[1] The Lord bless thee by His power, Who hath brought our enemies to nought through thee. And may the praise of thee never fail from the mouth of men.

Verse. Blessed be the Lord, Who hath created the heaven and the earth, because that He hath so glorified thy name this day.

Answer. And may the praise of thee never fail from the mouth of men.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And may the praise of thee never fail from the mouth of men.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Elijah and Fasting, written by St Ambrose, Bishop [of Milan.] (*ch.* 9.)

"IT is not for kings to drink wine, nor for princes strong drink, lest they drink and forget the law." (Prov. xxxi. 5.) The rulers drank wine even unto drunkenness, who planned to deliver themselves into the hand of Holofernes, captain of the host of the King of the Assyrians; but the woman Judith drank not, who fasted all the days of her widowhood, saving the solemn Feast-days. She went forth in the harness of this abstinence, and over-reached the whole army of the Assyrians. By the clear thought of her soberness she took away the head of Holofernes, kept her chastity, and carried off the victory.

Fourth Responsory.

[2] We know no strange God before the Lord. In Him we trust. He despiseth us not, neither putteth He away His salvation from our nation.

Verse. His mercy let us seek with tears, and humble our souls before Him.

Answer. He despiseth us not, neither putteth He away His salvation from our nation.

Fifth Lesson.

GIRDED with fasting, she entered the camp of the strangers; he lay soaked in wine, so that he could not feel the blow that slew him. And thus the fast of one woman overthrew the countless armies of the Assyrians. Esther also became fairer by fasting; for the Lord gave favour unto her for her soberness. She delivered all her nation, that is, the whole people of the Jews, from the fierceness of persecution, so that she brought down the King himself under her will.

Fifth Responsory.

[3] O Lord, Ruler of the heavens and of the earth, Maker of the waters, King of every creature, graciously hear the prayer of Thy servants.

Verse. Thou, O Lord, unto Whom the supplications of the humble and meek are alway well-pleasing—

Answer. Graciously hear the prayer of Thy servants.

Sixth Lesson.

THUS also [Esther] who fasted three days, and washed her body with water, found greater favour, and obtained vengeance, whereas Haman, who boasted himself at the King's table, paid the penalty of his drunkenness, even while yet he was in his cups. Fasting, therefore, is a sacrifice of reconciliation, a means of strength, whereby in the might of grace, women wax manful. Fasting knoweth not usury, nor the gain of the usurer; the faster's table smelleth not of usury, but the fast itself giveth favour to them that sit at meat. A banquet is all the pleasanter after hunger, whereas by constant use it becometh unattractive, and when it is long carried on cometh to be lightly esteemed. Fasting is a good sauce for meat. The keener the appetite, the more toothsome the food.

Sixth Responsory.

O Lord God, That breakest the battles from of old, lift up Thine arm against the Gentiles, that devise evil against Thy servants. And let Thy right hand be glorified in us.

Verse. Throw down their strength in Thy power, and bring down their force in Thy wrath.

Answer. And let Thy right hand be glorified in us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And let Thy right hand be glorified in us.

THIRD NOCTURN.

Seventh Responsory.

Strengthen me, O King, Who reignest over the holy ones. Put Thou in my mouth clear and well-sounding words.

Verse. O Lord, King of all forces, turn back their device upon themselves.

Answer. Put Thou in my mouth clear and well-sounding words.

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (iv. 1.)

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[1] xiii. 22, 24, 25.

[2] Cf. viii. 19, 17, 16.

[3] Cf. ix. 17, 16.

NOW the children of Israël, that dwelt in Judea, were exceedingly afraid of Holofernes.[1] Trouble and consternation took hold upon them, lest he should do unto Jerusalem and unto the Temple of the Lord as he had done unto the other cities, and unto their temples. Therefore they sent into all the coasts of Samaria, even unto Jericho, and possessed themselves beforehand of all the tops of the high mountains, and fortified their villages, and laid up victuals for the provision of war.

First Responsory.

O Adonaï, &c., (*First Responsory on Sunday.*)

Second Lesson.

ALSO Eliakim the Priest wrote to all them that dwelt over against Esdraelon, toward the open country, near to Dothain, and unto all them through whose country the way [of the Assyrians] might lie, to take possession of the steep places of the hills, whereby they might essay to go up toward Jerusalem, and to hold the passages wheresover the way was narrow between the mountains. And the children of Israël did as Eliakim, the Priest of the Lord, had commanded them. Then all the people cried unto the Lord with great fervency, and humbled their souls in fastings and in prayers, both they and their wives.

Second Responsory.

We have heard of the tribulation, &c., (*p.* 508.)

Third Lesson.

AND the Priests clothed themselves in sackcloth, and the little children cast themselves down before the Temple of the Lord; and they put sackcloth about the Altar of the Lord, and cried to the Lord God of Israël all with one consent that their children might not be given for a prey, and their wives for a spoil, and their cities to destruction, and their holy things to profanation, and for a reproach for the Gentiles to rejoice at. Then Eliakim, the High Priest of the Lord, went about through all Israël, and spake unto them, saying: Know ye of a surety that the Lord will hear your prayers, if ye continue in fastings and in supplications before the Lord.

Third Responsory.

The Lord bless thee, &c., (*p.* 512.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (viii. 1.)[2]

AND it came to pass, when Judith the widow heard thereof, (which was the daughter of Merari, the son of Idox, the son of Joseph, the son of Oziah, the son of Elai, the son of Jamnor, the son of Gideon, the son of Raphaim, the son of Achitob, the son of Melkiah, the son of Enan, the son of Nathaniah, the son of Salathiel, the son of Simeon, the son of Reuben.) And her husband had been Manasseh, who died in the days of the barley harvest; for, as he stood overseeing them that bound sheaves in the field, the heat came upon his head; and he died in Bethulia, his own city, and there was buried with his fathers. And so Judith was left a widow three years and six months.

First Responsory.

We know no strange God, &c., (*Fourth Responsory on Sunday*, *p.* 512.)

Second Lesson.

AND she made her a closet upon the top of her house, to shut herself up therein with her maids and dwell there; and put on sackcloth upon her loins, and fasted all her days, save the Sabbaths, and the New Moons, and the Feasts of the house of Israël. She was also very beautiful to behold; and her husband had left her much wealth, and many servants, and lands full of cattle and flocks of sheep. And with all this she was most honourable, for she feared the Lord greatly, and there was none that gave her an ill word.

Second Responsory.

O Lord, Ruler, &c., (*p.* 512.)

Third Lesson.

WHEN then she had heard that Ozias had promised to deliver up the city after five days, she sent unto the elders Chabri and Charmi. And they came unto her. And she said unto them: What is this, whereunto Ozias hath bound himself, to deliver the city unto the Assyrians, unless within five days there come help unto you? And who be ye, that ye should tempt the Lord?

Third Responsory.

O Lord God, That breakest, &c., (*p.* 512.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (x. 1.)

AND it came to pass, after that she had ceased to cry unto the Lord, she rose up from the place where she had cast herself down before the Lord. And she called her maid, and went down into her house, and pulled off the sackcloth which she had on, and put off the garments of her widowhood, and washed her body, and anointed herself with precious ointment, and parted the hair of her head, and put on a tire upon her head, and put on her the garments of her gladness, and she put sandals upon her feet, and put about her her bracelets, and her lilies, and her ear-rings, and her rings, and decked herself bravely with all her ornaments. And the Lord also made her to seem more comely.

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[1] Captain of the Assyrian host.

[2] The intermediate chapters describe the progress of the Assyrians, and how they beleaguered the city of Bethulia, the inhabitants of which prepared to surrender, unless relieved by a certain day.

First Responsory.

Strengthen me, O King, &c., (*p.* 512.)

Second Lesson.

AND it came to pass, as she went down the mountain, that, about the dawning of the day, the first watch of the Assyrians met her, and took her, and asked her, saying: Whence comest thou? and whither goest thou? And she answered: I am a daughter of the Hebrews, and have fled from them, because I know that they shall be given you to be consumed, for that they set you at nought, and are no more willing to deliver themselves up, that they may find mercy in your sight.

Second Responsory.

We have heard of the tribulation, &c., (*p.* 508.)

Third Lesson.

AND they brought her to the tent of Holofernes, and shewed him of her. And when Judith was come before him, Holofernes was straightway taken with her eyes. And his servants said unto him: Who shall despise the Hebrews, that have among them such fair women, that it is enough to fight against them for these alone? And when Judith saw Holofernes sitting under a canopy woven with purple, and gold, and emerald, and precious stones, she fell down upon her face upon the ground, and did reverence unto him.

Third Responsory.

The Lord bless thee, &c., (*p.* 512.)

Thursday.

Fifth Day.

Note. If this be the last week of September, the Scripture Lessons read on this Thursday, Friday, and Saturday are those of the Sunday, Monday, and Tuesday of the Fifth Week, with the Responsories of the Monday, Tuesday, and Wednesday. But if September have five weeks, the following are read.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (xii. 10.)

AND it came to pass that in the fourth day Holofernes made a feast to his own servants, and said to Bagoas his eunuch: Go now, and persuade this Hebrew woman to come of her own accord, and dwell with me. For it is a shame among the Assyrians, if a woman laugh a man to scorn, so that she come away from him scatheless. Then came Bagoas unto Judith, and said: Let not this fair damsel fear to come to my lord, and to be honoured in his presence, to eat with him, and to drink wine in merriment. Then said Judith unto him: Who am I now, that I should gainsay my lord?

First Responsory.

O Adonaï, &c., (*p.* 511.)

Second Lesson. (xiii. 1.)

NOW when the evening was come, his servants made haste unto their own lodgings, and Bagoas shut his tent without, and departed. And they were all overcome with wine; and Judith was left alone in the tent. And Holofernes was lying along on his bed, for he was filled with wine. And Judith commanded her maid to stand without the chamber, and to watch. And Judith stood before the bed, and prayed with tears, her lips moving silently, saying: Strengthen me, O Lord God of Israël, and look at this present upon the works of mine hands, that Thou mayest exalt Jerusalem, Thine own city, even as Thou hast promised; and that I may finish that which I have believed that I could do by Thine help.

Second Responsory.

We have heard, &c., (*p.* 508.)

Third Lesson.

AND when she had so spoken, she came to the pillar which was at the head of his bed, and took down his fauchion that was hanging thereon. And she drew it, and took hold of the hair of his head, and said: Strengthen me, O Lord God, in this hour. And she smote him twice upon his neck, and cut off his head from him, and pulled down the canopy from the pillars, and tumbled his body down. And anon she went forth, and gave Holofernes his head to her maid, and bade her to put it into her bag.

Third Responsory.

The Lord bless thee, &c., (*p.* 512.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (xv. 1.)

AND when all the army heard how that Holofernes was beheaded, their mind and their wit departed from them, and being driven only of fear and trembling, they fled for safety, so that no man spake unto his neighbour; but bowed his head, and left all, and made haste to escape from the Hebrews, (of whom they heard that they were coming harnessed upon them,) flying by the way of the plains, and the path-ways in the hills. And when the children of Israël saw that they fled, they followed after them. And they went down after them, with blowing of trumpets and shouting.

First Responsory.

We know no strange God, &c., (*p.* 512.)

Second Lesson.

THEN sent Ozias messengers throughout all the cities and coasts of Israël. And every coast, and every city sent out their young men after them, harnessed, and followed after them with the edge of the sword, even unto the uttermost parts of their coasts. And the residue that dwelt at Bethulia, fell upon the camp of the Assyrians, and took away the prey which the Assyrians had left behind them when they fled, and were greatly enriched.

Second Responsory.

O Lord, Ruler, &c., (*p.* 512.)

Third Lesson.

THEN Joachim the high priest came from Jerusalem to Bethulia, with all his Priests, to see Judith. And when she was come out unto him, they all blessed her with one voice, saying: Thou art the glory of Jerusalem, thou art the great rejoicing of Israël, thou art the exaltation of our people, because thou hast done manfully, and because thine heart was strengthened, by the mean that thou hast loved continency, and, since thine husband, thou hast not known a man; therefore also the hand of the Lord hath strengthened thee, and therefore thou shalt be blessed for ever. And all the people said: So be it, So be it.

Third Responsory.

O Lord God, That breakest, &c., (*p.* 512.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Judith (xvi. 22.)

AND it came to pass after these things, that all the people came unto Jerusalem after the victory to worship the Lord: and as soon as they were purified, they all offered burnt-offerings, and free-offerings, and the gifts which they have vowed. Judith also dedicated for an everlasting remembrance all the stuff of war of Holofernes, which the people had given unto her, and the canopy which she had taken out of his bed-chamber.

First Responsory.

Strengthen me, O King, &c., (*p.* 512.)

Second Lesson.

SO the people continued feasting before the sanctuary, and rejoicing with Judith for three months because of this victory. And after this time every one returned to his own house; and Judith became honourable in Bethulia, and famous in all the land of Israel. And she was strong also in her continency, so that she knew not a man all the days of her life, after that Manasses her husband was dead. And on the festival-days she appeared with great honour.

Second Responsory.

We have heard, &c., (*p.* 508.)

Third Lesson.

AND she remained in her husband's house an hundred and five years, and made her maid free; and she died; and was buried with her husband, in Bethulia. And all the people lamented her seven days. And there was none that made the children of Israël any more afraid in all the life-time of Judith, nor a long time after her death. And the day of the rejoicing for this victory is taken by the Hebrews into the number of the holidays, and it is observed of the Jews, from that time, even unto this day.

Third Responsory.

The Lord bless thee, &c., (*p.* 512.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. O my Lord the King Almighty! * all things are in Thy power, and there is no man that can gainsay Thy will.

Prayer of the ensuing Sunday.

Fifth Sunday of September.

The Fifth Lord's Day of September.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of Esther (i. 1.)

NOW it came to pass in the days of Ahasuerus, which reigned from India even unto Æthiopia, over an hundred and seven and twenty provinces, that when he sat upon the throne of his kingdom, the city of Shushan was the capital of his kingdom. And in the third year of his reign he made a great feast unto all his princes and his servants, the mightiest men of Persia, and the famous men of India, and them that were set over the provinces under him, to show the riches of his glorious kingdom, and the greatness and excellency of his power, many days, even an hundred and four score days.

First Responsory.

[1] O my Lord, the King Almighty! All things are in Thy power, and there is no man that can gainsay Thy will! Deliver us for Thy Name's sake.

Verse. Hear our prayer, and turn our sorrow into joy.

Answer. Deliver us for Thy Name's sake.

Second Lesson.

AND when the days of the feast were fulfilled, he bade all the people that were present in Shushan, both great and small, and commanded to make a feast seven days, in the outer court of the garden, and of the grove, which had been planted by the king's care and his hand. And there were hung round about on all sides hangings of sky colour, and of green, and of purple, upon cords of fine white linen, and purple, drawn through rings of ivory, and fastened up upon marble pillars. Seats also of gold and of silver were set upon the pavement, which was paved with stones like emeralds and white marble. And all of it was wondrously ornamented with pictures of divers colours.

Second Responsory.

Strengthen me, &c., (*p.* 512.)

Third Lesson.

AND they that were bidden, drank in vessels of gold, and the meats were brought in vessels diverse one from the other. The wine also, as was meet for the greatness of the kingdom, was set forth in abundance, and of the best quality. Neither was there any to compel them to drink that would not, but even as the King had commanded, when he set one of his princes at every table, that every man should take according to his own pleasure. Also Vashti the Queen made a feast for the women in the royal house where King Ahasuerus was used to dwell.

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[1] xiii. 9, 17.

Third Responsory.

I have had no hope in any other but in Thee, O God of Israël, Who art angry, and wilt again show mercy, and forgivest all the sins of men when they are in affliction.

Verse. O Lord God! Maker of heaven and earth! look upon our low estate!

Answer. Thou that forgivest all the sins of men when they are in affliction.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou that forgivest all the sins of men when they are in affliction.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "On Duties" written by St Ambrose, Bishop [of Milan.] (*Bk.* iii. *ch.* 15.)

WHAT did Queen Esther? Did she not, to save her people from danger (a beautiful and noble object) put herself in jeopardy of death, and face the anger of the cruel King? The King of the Persians, cruel and violent as he was, nevertheless, thought it seemly to show grace unto him that told him of the plot that was made against him, to free the people from bondage, and to deliver them from death, but not to spare him that had persuaded such iniquity. In the end he gave up to the gallows him, whom he had held second only to himself, and chiefest among all his friends, because he found himself dishonoured through his false counsels.

Fourth Responsory.

Remember me for good, O Lord God, and put not away my works of mercy, which I have wrought in the house of my God, and in the times of His solemn rites.

Verse. Remember me, O Lord my God!

Answer. And put not away my works of mercy, which I have wrought in the house of my God, and in the times of His solemn rites.

Fifth Lesson.

THAT true friendship, which careth for honour, careth less for riches, or dignities, or power than for itself, but for honour before itself. Such was the friendship of Jonathan, which caused him to risk the anger of his father, and danger to himself. Such was the friendship of Achimelech, who chose to earn death for himself by giving relief to David, rather than to betray the outlaw. But before honour nothing is to be put, and friendship must not be allowed to outrun it, even as we are warned by the Scriptures.

Fifth Responsory.

We have heard, &c., (*p.* 508.)

Sixth Lesson.

THE Philosophers have started divers questions — whether friendship can, or cannot justify disloyalty to a man's own country—whether friendship can, or cannot justify serving a friend at the cost of breach of faith. Scripture indeed saith: "A man that beareth false witness against his neighbour, is a maul, and a sword, and a sharp arrow." (Prov. xxv. 18.) But mark that what is here condemned is not witness by itself, but false witness. How if a man be compelled to give such witness, for the sake of God? or for the sake of his country? Ought friendship to outweigh religion? Is not to say this as much as to say that a sinful weakness is to outweigh a duty?

Sixth Responsory.

The Lord bless thee, &c., (*p.* 512.)

THIRD NOCTURN.

Seventh Responsory.

We know no strange god, &c., (*p.* 512.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (ii. 5.)

IN the city of Shushan there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite, who had been carried away from Jerusalem at that time when Nebuchadnezzar the King of Babylon had carried away Jeconiah King of Judah. And he brought up Hadassah (who by another name was called Esther) his brother's daughter: and she had lost both father and mother; and the maid was very fair and beautiful. And when her father and mother were dead, Mordecai took her for his own daughter.

First Responsory.

O my Lord, the King Almighty, &c., (*p.* 515.)

Second Lesson.

AND when the King's commandment was heard, and when many fair maidens were gathered together unto Shushan according to his decree, and were given into the custody of Hegai the eunuch, Esther also was given into his custody among the other damsels, to be kept in the number of the women. And she pleased him, and found grace in his sight. And he commanded a eunuch to give her speedily her things for purification, and to give her her portions, and seven of the most comely maidens of the King's house, and to adorn her and wait upon her, both her and her fellows. She would not show unto him her people or her kindred; for Mordecai had charged her that as to that matter she should be silent altogether. And [Mordecai] walked every day before the outer court of the house, wherein the chosen maidens were kept, to know how Esther did.

Second Responsory.

Strengthen me, &c., (*p.* 512.)

Third Lesson. (15.)

NOW the turn of Esther, the daughter of Abihail, the brother of Mordecai, whom he had taken for his daughter, came, to go in unto the King. And she sought not to bedizen herself after the manner of women, but whatsoever Hegai the eunuch, the keeper of the women, was pleased, that he gave her to adorn herself withal. For she was exceedingly comely, and of beauty that cannot be believed, and to every eye that saw her she was full of grace and loveliness. So she was taken unto King Ahasuerus his bedchamber, in the tenth month, which is the month Tebeth, in the seventh year of his reign. And the King loved Esther above all the women, and she obtained grace and favour in his sight more than all the women, so that he set the royal crown upon her head, and made her Queen instead of Vashti.

Third Responsory.

I have had no hope, &c., (*p.* 516.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (iii. 1.)

AFTER these things did King Ahasuerus promote Haman, the son of Hammedatha, who was of the stock of Agag, and set his seat above all the princes that were with him. And all the King's servants that were used to be about the gate of the Palace, bowed the knee and did reverence to Haman; for the King had so commanded them. Only Mordecai bowed not the knee, nor did him reverence. Then the King's servants which had the ordinance of the gate of the Palace, said unto him: Why transgressest thou the King's commandment?

First Responsory.

Remember me for good, &c., (*p.* 516.)

Second Lesson.

AND when they spake thus unto him again and again, and he would not hearken unto them, they told Haman; to see whether [Mordecai] would still persist; for he had told them that he was a Jew, And when Haman heard it, and saw that Mordecai bowed not the knee before him, nor did him reverence, he was filled with wrath; and he thought scorn to lay hands on Mordecai alone.

Second Responsory.

We have heard, &c., (*p.* 508.)

Third Lesson.

FOR he had heard that he was of the people of Judea; wherefore, he sought rather to destroy all the nation of the Jews that were in the kingdom of Ahasuerus. In the first month (that is it which is called Nisan), in the twelfth year of King Ahasuerus, they cast lots (which are called in the Hebrew tongue "purim")[1] in a vessel, before Haman, to see what day and what month the Jews should be slain: and the lot fell on the twelfth month, which is called Adar.[2]

Third Responsory.

The Lord bless thee, &c., (*p.* 512.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (iv. 1.)

AND when Mordecai had heard it, he rent his clothes, and put on sackcloth, and put ashes upon his head, and went out into the midst of the city, and cried with a loud cry, to show the bitterness of his soul, and so crying came even before the gate of the Palace. For none might enter into the King's court clothed with sackcloth. And in every province, and town, and place, whithersoever had come the King's cruel commandment, there was great mourning among the Jews, and fasting, and wailing, and weeping; and many lay in sackcloth and ashes. And Esther's maids and her eunuchs came and told it her. And, when she heard it, she was appalled; and she sent raiment to clothe [Mordecai] withal, and to take away his sackcloth from him: but he would not receive it. Then called she for Hatach, an eunuch, whom the King had given her to attend upon her, and gave him commandment to go to Mordecai and learn from him wherefore he did thus.

First Responsory.

We know no strange god, &c., (*p.* 512.)

Second Lesson.

SO Hatach went forth to Mordecai, as he stood in the open place of the city, which was before the gate of the Palace. And [Mordecai] told him of all that had happened, and of the sum of the money that Haman had promised to pay to the King's treasuries for the Jews, to destroy them. Also he gave him the copy of the writing of the decree that was hung up at Shushan, to show it unto the Queen, and to charge her that she should go in unto the King, to make supplication unto him for her people. And Hatach came in again, and told Esther all the words of Mordecai. And she spake again unto him and bade him tell Mordecai, saying: All the King's servants, and all the provinces which are under his kingdom do know, that whosoever, whether man or woman, shall come into the King's inner court, who is not called, shall forthwith be put to death, except such to whom the King shall hold out the golden sceptre, for a sign of mercy, that he may live. How then shall I be able to enter in before the King, even I, who have not been called unto him these thirty days?

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[1] Hebrew—"they cast 'Pur' (that is, the lot)." Pur is not a Hebrew, but a Persian or Assyrian word.

[2] And accordingly Haman obtained a Royal decree for a general massacre of all the Jews upon the 13th Adar.

Second Responsory.

Strengthen me, &c., (*p.* 512.)

Third Lesson.

AND when Mordecai had heard it, he commanded to answer Esther, saying: Think not that thou shalt save thine own life in the King's house, more than all the Jews; for if thou altogether holdest thy peace at this time, then shall there deliverance arise to the Jews from another place; but thou, and thy father's house shall be destroyed. And who knoweth whether thou art come to the kingdom, that thou mightest be ready against such a time as this? Then Esther bade them return Mordecai this answer: Go and gather together all the Jews that thou shalt find in Shushan, and pray for me. Neither eat, nor drink for three days and three nights; I also, and my maids, will fast likewise, and so will I go in unto the King—which is not according to the law—without having a call, and will give myself over unto death and danger. So Mordecai went his way, and did according to all that Esther had commanded him.

Third Responsory.

I have had no hope, &c., (*p.* 516.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (v. 1.)

AND on the third day, Esther put on her royal apparel, and stood in the inner court of the King's house, over against the King's Hall;[1] and he sat upon his throne in the chief place of the palace, over against the gate of the house. And when he saw Esther the Queen standing, she obtained favour in his sight, and he held out to her the golden sceptre that he had in his hand. And she drew near, and kissed the top of his sceptre. Then said the King unto her: What wilt thou, Queen Esther? What is thy request? It shall be even given thee to the half of the kingdom. And she answered: If it seem good unto the King, I pray that thou wouldest come unto me this day, and Haman with thee, unto the banquet that I have prepared. Then the King said straightway: Cause Haman to make haste, that he may do as Esther hath said.

First Responsory.

O my Lord, the King, &c., (*p.* 515.)

Second Lesson. (9.)

THEN went Haman forth that day joyful and with a glad heart. And when he saw Mordecai sitting before the gates of the Palace, and that he stood not up, nor moved for him, he was full of indignation; but he restrained his anger, and, when he came home, he called for his friends, and Zeresh his wife; and he told them of the glory of his riches, and the multitude of his children, and all the things wherein the King had advanced him above all the princes and servants of the King. And he said moreover: Yea, Esther the Queen did bid no man to come in with the King unto the banquet [that she had prepared,] but myself; and to-morrow am I to dine with her also with the King. Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the King's gate.

Second Responsory.

Strengthen me, &c., (*p.* 512.)

Third Lesson.

THEN answered Zeresh his wife, and the others his friends: Let a gallows be made of fifty cubits high, and to-morrow speak thou unto the King, that Mordecai may be hanged thereon; and so shalt thou go in merrily with the King unto the banquet. The thing pleased Haman; and he caused the lofty gallows to be made.

Third Responsory.

I have had no hope, &c., (*p.* 516.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (vi. 1.)

ON that night the King could not sleep, and he commanded to bring the histories and the chronicles of times past. And, when they were read before him, they came to the place wherein it was written how Mordecai had told of the plot of Bigthana and Teresh the eunuchs, who sought to slay the King Ahasuerus. And when the King heard it, he said: What honour and reward hath been done to Mordecai for this faithfulness? And his bondsmen and servants said unto him: He hath had no reward. And the King said: Who is in the court? Now Haman was come into the inner court of the King's house, to speak unto the King to hang Mordecai on the gallows that he had prepared for him. And the servants answered [the King:] Haman standeth in the court. And the King said: Let him come in.

First Responsory.

Remember me, &c., (*p.* 516.)

Second Lesson.

AND when he was come in, the King said unto him: What shall be done unto the man whom the King delighteth to honour? Now, Haman thought in his heart that there could be none other unto whom the King could delight to do honour, more than to himself; and he answered: For the man whom the King delighteth to honour, let him be clad in the royal apparel, and be set upon the horse that the King rideth on, and let him have the crown royal upon his head, and let the noblest of the King's princes and lords lead his horse, and, as they go through the street of the city, let him proclaim aloud and say: Thus shall the man be honoured whom the King is pleased to honour.

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[1] Basilica.

Second Responsory.

We have heard, &c., (*p.* 508.)

Third Lesson.

AND the King said unto him: Make haste, and take the apparel and the horse, and do, even as thou hast said, to Mordecai the Jew, that sitteth at the gate of the Palace. See lest anything fail of all that thou hast spoken. Then took Haman the apparel and the horse, and arrayed Mordecai, and set him on the horse, and went before him through the street of the city, and proclaimed: Of this honour is he worthy whom the King is pleased to honour. And Mordecai came again to the gate of the Palace, and Haman hasted to his house, mourning and having his head covered; and he told Zeresh his wife, and his friends, everything that had befallen him.

Third Responsory.

The Lord bless thee, &c., (*p.* 512.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of Esther (vii. 1.)

SO the King and Haman came in to drink with the Queen. And the King again said unto Esther, on the second day, after that he was heated with wine: What is thy petition, Esther, that it may be granted thee? and what willest thou? Even if thou ask the half of my kingdom, thou shalt have it. And she answered him, and said: If I have found favour in thy sight, O King!—and if it please thee—give me my life at my petition, and my people at my request. For we are given over, I and my people, to be destroyed, to be slain, and to perish. And would that we had been sold for bondmen and bondwomen; the evil might have been borne, and I had groaned and held my tongue; but now he is our enemy whose cruelty doth reflect upon the King.

First Responsory.

We know no strange god, &c., (*p.* 512.)

Second Lesson.

THEN the King Ahasuerus answered and said: Who is he, and of what power is he, that durst presume to do so? And Esther said: Our worst adversary and enemy is this Haman. And when he heard it, he was confounded, and could not bear to sit before the King and the Queen. And the King rose in wrath, and went out of the place of the banquet into a garden planted with trees. And Haman stood up, to make request for his life to Esther the Queen; for he saw that there was evil determined against him by the King.

Second Responsory.

Strengthen me, &c., (*p.* 512.)

Third Lesson.

WHEN the King returned out of the garden planted with trees, and entered into the place of the banquet, he found Haman fallen upon the bed whereon Esther was; and he said: Will he force the Queen also, before me, in mine own house? As the word went out of the King's mouth, they covered [Haman's] face. And Harbonah, one of the eunuchs that stood to wait upon the King, said: Behold the gallows, fifty cubits high, which [Haman] had made for Mordecai, who had spoken good for the King, standeth in the house of Haman. And the King said unto him: Hang him thereon. So Haman was hanged upon the gallows that he had prepared for Mordecai, and the King's wrath was pacified.

Third Responsory.

I have had no hope, &c., (*p.* 516).

VESPERS.

Antiphon at the Song of the Blessed Virgin. The Lord open your hearts in His law and commandments, and may the Lord our God send peace. (2 Maccab. i. 4.)

First Sunday of October.

The First Lord's Day of October.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the [1] First Book of Maccabees (i. 1.)

AND it happened after that Alexander, son of Philip, the Macedonian, who was the first that reigned over Greece, came out of the land of Chettim, and had smitten Darius, King of the Persians and Medes, that he made many wars, and won all men's strong-holds, and slew the kings of the earth. And he went through to the ends of the earth, and took spoils of many nations; and the earth was quiet before him. And he gathered a great power and a mighty strong host; and his heart was exalted and lifted up; and he ruled over countries and kings; and they became tributaries unto him. And after these things, he fell sick upon his bed, and perceived that he should die. And he called unto him his honourable servants, who had been brought up with him from his youth, and parted his kingdom among them while he was yet alive.

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[1] Abp. Kenrick says of these two books: "The authors are unknown, one of whom wrote in Hebrew . . . . the other in Greek." "The name of Maccabees has been given from the celebrated heroes of the Asmonean family known by this title, the origin of which is not fully ascertained. . . . It was given not only to the Asmoneans, but to others generally who emulated their zeal for the Jewish institutions and laws, under the Syrian monarchy." The history of the period between the fall of Jerusalem and that at which these books commence is mainly contained in Ezra and Nehemiah.

First Responsory.

[1] The Lord open your hearts in His law and commandments, and send peace in your days. May He grant you salvation and redeem you out of all evil.

Verse. The Lord hear your prayers, and be at one with you, and never forsake you in the time of trouble.

Answer. May He grant you salvation and redeem you out of all evil.

Second Lesson.

SO Alexander reigned twelve years, and then died. And his servants bare rule, every one in his place. And after his death, they all put crowns upon themselves; so did their sons after them many years; and evils were multiplied in the earth. And there came out of them a wicked root, Antiochus the Illustrious,[2] son of Antiochus the King, who had been an hostage at Rome: and he reigned in the hundred-and-thirty-seventh year of the kingdom of the Greeks.[3]

Second Responsory.

[1] The Lord hear your prayers, and be at one with you, and never forsake you in the time of trouble, even He, the Lord our God.

Verse. Give you all an heart to serve Him, and to do His will.

Answer. Even He, the Lord our God.

Third Lesson.

IN those days there went out of Israël wicked men, and persuaded many, saying: Let us go and make a covenant with the heathen that are round about us; for since we departed from them, we have had much sorrow. So this device pleased them well. And certain of the people determined to do this, and went to the King; who gave them licence to do after the ordinances of the heathen. Whereupon they built a place of exercise[4] at Jerusalem, according to the customs of the heathen: and made themselves uncircumcised:[5] and forsook the holy covenant: and joined themselves to the heathen, and were sold[6] to do mischief.

Third Responsory.

Our enemies are gathered together, and make their boast of their own strength. O Lord, break their power, and scatter them; that they may know that there is none other that fighteth for us, but only Thou, O our God!

Verse. Scatter them in Thy strength, and destroy them, O Lord our Shield!

Answer. That they may know that there is none other that fighteth for us, but only Thou, O our God!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That they may know that there is none other that fighteth for us, but only Thou, O our God!

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Duties written by St Ambrose, Bishop [of Milan]. (Bk. i. ch. 40.)

THERE may perchance be some who are so blinded by the glory of war as to think there is no valour but warlike valour, and that the reason why I have taken up other subjects is that among us there is no warlike valour whereof to speak. But what was the valour of Josue the son of Nun, when in one battle he laid low five nations, and took prisoners their kings; when he was fighting against the Gibeonites, and feared least the closing in of night should cut short his victory, he cried aloud in the greatness of his mind and of his faith, "And he said, in the sight of Israel: Sun stand thou still over against Gibeon, and thou Moon over against the valley of Ajalon; and the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies" (Josue x. 12, 13). Gideon, with three hundred men, won the victory over the vast people, and the savage enemy. The lad Jonathan waxed valiant in fight.

Fourth Responsory.

[7] Be ye not afraid of the assault of the enemy; remember how our fathers were delivered. Now, therefore, let us cry unto heaven, and our God will have mercy upon us.

Verse. [8] Remember His marvellous works that He hath done unto Pharaoh and his host in the Red Sea.

Answer. Now, therefore, let us cry unto heaven, and our God will have mercy upon us.

Fifth Lesson.

SHALL I speak of the Maccabees? But before I speak of them, I will speak of their fathers, even of them who, when they were ready to fight for the Temple of God and for their own rights, were assailed by a trick of their enemies upon the Sabbath day, and were willing rather to offer their bodies naked to the sword than to strike back again and break the Sabbath, and so they gave themselves up gladly to death; but when the Maccabees bethought them that the whole nation might thus perish, avenged the innocent blood of their brethren even upon the Sabbath day when they were provoked to battle, and afterward, when King Antiochus had been stirred up to make war on them by his generals, even Lysias and Nicanor and Gorgias, he and his Eastern and Assyrian forces were so crushed that forty and eight thousand were laid low on the field by three thousand.

Fifth Responsory.

[9] The heathen are assembled together to fight against us, and we

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[1] II. i. 4, 5, 3.

[2] Epiphanes. The Jews used to pun it into "Epimanes," "the Maniac."

[3] *I.e.*, of the era of the Seleucidæ, B.C. 175.

[4] A gymnasium, like those of the Greeks.

[5] In illo tempore non valebat circumcidendi modus, quo actualiter utuntur Judæi, dirumpentes radices præputii et retro convertentes. Præputium simpliciter concidebatur. Fieri ergo poterat ut circumcisus, cute super penem arte chirurgicâ reductâ, incircumcisus videretur. Ad hoc in futuro vitandum, modus hodie acceptus à theologis inventus est. Abp. Kenrick says, "The process is described by Celsus, 7, 25, and alluded to by St Paul, 1 Cor. vii. 18."

[6] *I.e.*, given over.

[7] I. iv. 8.

[8] Ps. civ. 5; cxxxv. 15.

[9] I. iii. 52, 53.

know not what we should do. [1] Our eyes look unto Thee, O Lord our God, that we should not perish.

Verse. What things they imagine against us, Thou knowest. How shall we be able to stand against them, except Thou be our help?

Answer. Our eyes look unto Thee, O Lord our God, that we should not perish.

Sixth Lesson.

WHAT was the valour of Judas the Maccabean leader we may judge by the type of one of his men. When Eleazar saw an elephant bigger than the rest, and adorned with the King's harness, he thought that the King was riding thereon, and he threw himself into the midst of the enemy, and cast away his shield and slew on either hand until he was come to the beast, and ran underneath it, and killed it with his sword, and so the beast fell upon Eleazar and crushed him, and he died. What valour was here! To begin with, he feared not to die, and when the enemy surrounded him he cast himself into the midst of their ranks, pierced their column, and becoming all the fiercer through his mockery of death, he threw away his shield and upheld with both hands the huge bulk of the wounded monster beneath which he had gone the better to spite it, so that when he died with it he might well have been said not so much to be crushed as to be swallowed up in victory.

Sixth Responsory.

[2] Thine, O Lord, is the power, Thine is the kingdom, O Lord, and Thou art exalted above all the heathen. Give peace in our time, O Lord.

Verse. [3] O Lord God, Creator of all things, Who art fearful and strong, righteous and merciful.

Answer. Give peace in our time, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Give peace in our time, O Lord.

THIRD NOCTURN.

Seventh Responsory.

[4] The sun shone upon the shields of gold, and the mountains glistered therewith, and the army of the heathens was spread abroad.

Verse. For the army was very great and mighty: then Judas and his host drew near and entered into battle.

Answer. And the army of the heathens was spread abroad.

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (i. 17.)[5]

NOW when the kingdom was established before Antiochus, he thought to reign over Egypt, that he might have the dominion of two realms. Wherefore he entered into Egypt with a great multitude, with chariots, and elephants, and horsemen, and a great navy, and made war against Ptolemy, King of Egypt; but Ptolemy was afraid of him, and fled; and many were wounded to death. Thus he got the strong cities in the land of Egypt, and took the spoils of the land of Egypt.

First Responsory.

[6] Judas said unto Simon his brother: Choose thee out men, and go, and deliver thy brethren that are in Galilee: and I, and Jonathan thy brother, will go into the country of Galaad. [7] As the Will is in heaven, so let it be.

Verse. Arm yourselves, ye valiant men, and be in readiness: for it is better for us to die in battle, than to behold the calamities of our people, and our sanctuary.

Answer. As the Will is in heaven, so let it be.

Second Lesson.

AND, after that Antiochus had smitten Egypt, he returned again in the hundred-and-forty-and-third year, and went up to Jerusalem with a great multitude. And he entered proudly into the Sanctuary, and took away the golden Altar, and the candlestick of light, and all the vessels thereof, and the table of the shew-bread, and the pouring vessels, and the vials, and the spoons of gold, and the crowns, and the golden ornament that was before the Temple, and brake them all up.

Second Responsory.

[8] They decked the fore-front of the Temple with crowns of gold, and dedicated the Altar unto the Lord. And there was very great gladness among the people.

Verse. They praised the Lord with Psalms and thanksgiving.

Answer. And there was very great gladness among the people.

Third Lesson.

HE took also the silver and the gold, and the precious vessels: also he took the hidden treasures which he found, and, when he had taken all away, he went into his own land. He made, moreover, a great massacre of men, and spake very proudly. Therefore there was great mourning in Israël, and in every place where they[9] were: and the princes and elders mourned, the virgins and young men were made feeble, and the beauty of women was changed. Every bridegroom took up lamentation; and she that sat in the marriage chamber was in heaviness. The land also was moved for the inhabitants thereof, and all the house of Jacob was covered with confusion.

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[1] Cf. Ps. cxxii. 3.

[2] Cf. 1 Par. (Chron.) xxix. 11.

[3] II. i. 24.

[4] I. vi. 39, 40, 41, 42.

[5] Should the first Sunday of October be the first Sunday within the month, the office is that of the Rosary, and the beginning of the First Book of Maccabees is therefore transferred to Monday. It will be found a convenient arrangement to read the two first Lessons of Sunday together as the First Lesson; the Third of Sunday as the Second; and the whole three of Monday together as the Third.

[6] I. v. 17.

[7] I. iii. 60, 59, 58.

[8] I. iv. 57, 58.

[9] Israëlites.

Third Responsory.

[1] They praised the Lord with psalms and thanksgiving; Who had done so great things in Israël, and given them the victory—the Lord Almighty.

Verse. They decked the fore-front of the Temple with crowns of gold, and dedicated the Altar unto the Lord.

Answer. Who had done so great things for Israël, and given them the victory—the Lord Almighty.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who had done so great things for Israël, and given them the victory—the Lord Almighty.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (ii. 1.)

IN those days arose Mattathias, the son of John, the son of Simeon, a Priest of the sons of Joarib from Jerusalem, and dwelt in Mount Modin. And he had five sons—John, called Gaddis; Simon, called Thasi; Judas, who was called Maccabee; Eleazar, called Abaron; and Jonathan, whose surname was Apphus. These saw the blasphemies, which were committed in the people of Judah, and in Jerusalem.

First Responsory.

[2] This is a lover of the brethren, and of the people of Israël: this is one who prayeth much for the people, and for all the Holy City, Jerusalem.

Verse. [3] There appeared a man most gentle toward all his people.

Answer. This is one who prayeth much for the people, and for all the Holy City, Jerusalem.

Second Lesson.

AND Mattathias said: Woe is me! Wherefore was I born, to see this misery of my people, and the misery of the Holy City, and to dwell there, when it is delivered into the hand of the enemy? The Sanctuary is come into the hand of strangers—her temple is become as a man without glory. Her glorious vessels are carried away into captivity, her elders are slain in the streets, and her young men have fallen by the sword of the enemy. What nation hath not had a part in her kingdom, and gotten of her spoils?

Second Responsory.

[4] Thou, O Lord of all things, Who hast need of nothing, wast pleased that the Temple of Thine habitation should be among us. Therefore now, O Lord, keep this house ever undefiled!

Verse. [5] Thou, O Lord, didst choose this house, that Thy Name should be called on therein, and to be an house of prayer and petition for Thy people.

Answer. Therefore now, O Lord, keep this house ever undefiled.

Third Lesson. (14.)

THEN Mattathias and his sons rent their clothes, and put on sackcloth, and mourned very sore. And there came men sent from the King Antiochus, to make them that had fled unto the city of Modin to sacrifice, and to burn incense, and to forsake the law of God. And many of the people of Israël consented, and came unto them: but Mattathias and his sons stood firm.

Third Responsory.

Open Thine eyes, O Lord, and behold our affliction: for the heathen are come round about us to punish us. But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

Verse. Punish them that oppress us and with pride do us wrong, and keep Thine own portion.

Answer. But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. But Thou, O Lord, stretch forth Thine arm, and deliver our souls.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (ii. 19.)

THEN Mattathias answered and spake with a loud voice: Though all nations should obey King Antiochus, and fall away every one from the religion of their fathers, and give consent to his commandments, yet will I, and my sons, and my brethren walk according to the law of our fathers; it is not good for us to forsake the law and the ordinances of God: we will not hearken unto the words of King Antiochus, neither will we offer sacrifice, to transgress against the commandments of our law, to go by another way.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

NOW when he had left speaking these words, there came one of the Jews, in the sight of all, to sacrifice unto idols on the altar, which was in the city of Modin, according to the King's commandment. Which thing when Mattathias saw, he was inflamed with zeal; and his reins trembled, and his fury was kindled according as the Law hath judged; wherefore he ran and slew him upon the altar: also the man whom King Antiochus had sent, who compelled men to sacrifice, he killed at that time, and the altar he pulled down; thus dealt he zealously for the law, like as Phinehas did unto Zambri the son of Salom.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

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[1] II. x. 38.

[2] The ghost of the Prophet Jeremiah, II. xv. 14.

[3] The ghost of the High Priest Onias.

[4] II. xiv. 35, 36.

[5] I. vii. 37.

Third Lesson.

AND Mattathias cried throughout the city with a loud voice, saying: Whosoever is zealous of the Law, and maintaineth the covenant, let him follow me. So he and his sons fled into the mountains, and left all that ever they had in the city. Then many that sought after judgment and justice went down into the wilderness, to dwell there, both they, and their children, and their wives, and their cattle: because afflictions increased sore upon them.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (ii. 49.)

NOW the time drew near that Mattathias should die, and he said unto his sons: Now hath pride and rebuke gotten strength, and the time of destruction, and the wrath of indignation. Now therefore, my sons, be ye zealous for the Law, and give your lives for the covenant of your fathers; and call to remembrance what acts our fathers did in their time; and so shall ye receive great honour, and an everlasting name. Was not Abraham found faithful in temptation, and it was imputed unto him for righteousness? Joseph, in the time of his distress, kept the commandment, and was made lord of Egypt; Phinehas our father, in being zealous with God's zeal, obtained the covenant of an everlasting Priesthood.

First Responsory.

The Lord open your hearts, &c., (*p.* 520.)

Second Lesson.

JESUS, by fulfilling the word, was made a leader in Israël. Caleb, for bearing witness before the congregation, received heritage. David, for being merciful, possessed the throne of an everlasting kingdom. Elias, for being zealous with zeal for the law, was taken up into heaven. Ananias, Azarias, and Mishaël, by believing, were saved out of the flame. Daniel, for his innocency, was delivered from the mouth of lions. And thus consider ye, that, from generation to generation, none that put their trust in Him have been overcome. Fear not then the words of the sinful man, for his glory shall be dung and worms; to-day he shall be lifted up, and to-morrow he shall not be found, because he is returned into his dust, and his thought is come to nothing.

Second Responsory.

The Lord hear your prayers, &c., (*p.* 520.)

Third Lesson.

WHEREFORE, ye, my sons, be valiant, and show yourselves men in the behalf of the Law; for by it shall ye obtain glory. And, behold, I know that your brother Simon is a man of counsel; give ear unto him alway, and he shall be a father unto you. As for Judas Maccabeus, he hath been mighty and strong, even from his youth up; let him be your captain, and fight the battle of the people. Take also unto you all those that observe the Law, and avenge ye the wrong of your people. Recompense fully the heathen, and take heed to the commandments of the Law. So he blessed them, and was gathered to his fathers.

Third Responsory.

Our enemies are gathered together, &c., (*p.* 520.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabeus (ii. 70.)

MATTATHIAS died in the hundred-and-forty-and-sixth year, and his sons buried him in the sepulchres of his fathers at Modin, and all Israël made great lamentation for him. (iii.) Then his son Judas, called Maccabeus, rose up in his stead; and all his brethren helped him, and so did all they that held with his father, and they fought with cheerfulness the battle of Israël. So he gat his people great honour. He pursued the wicked, and sought them out; and burnt up those that vexed his people: wherefore his enemies shrunk for fear of him, and all the workers of iniquity were troubled: and salvation prospered in his hand.

First Responsory.

Be ye not afraid, &c., (*p.* 520.)

Second Lesson.

HE grieved also many kings, and made Jacob glad with his acts, and his memorial is blessed for ever. Moreover he went through the cities of Judah, and destroyed the ungodly out of them, and turned away wrath from Israël. So that he was renowned unto the uttermost part of the earth; and he received unto him such as were ready to perish. Then Apollonius gathered the Gentiles together, and an exceeding great host out of Samaria, to fight against Israël. Which thing when Judas perceived, he went forth to meet him, and smote him, and slew him. Many also fell down slain, and the rest fled; and Judas took their spoils, and Apollonius his sword also, and therewith he fought all his lifelong.

Second Responsory.

The heathen are assembled, &c., (*p.* 520.)

Third Lesson.

AND the fear of Judas and his brethren, and exceeding great dread, fell upon all the nations round about them, insomuch as his fame came unto the King Antiochus, and all nations talked of the battles of Judas. Now when King Antiochus heard these things, he was full of indignation, and sent, and gathered together a force out of all his realm, even a very strong army: he opened also his treasury, and gave them pay for a year, commanding them to be ready whensoever he should need them.

Third Responsory.

Thine, O Lord, &c., (*p.* 521.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (iii. 42.)

NOW when Judas and his brethren saw that miseries were multiplied, and that forces did encamp themselves in their borders; and when they knew how the King had given commandment to destroy the people, and utterly abolish them, they said one to another: Let us restore the decayed estate of our people, and let us fight for our people and our holy things. Then was the congregation gathered together, that they might be ready for battle, and that they might pray, and ask mercy and compassion. Now Jerusalem lay void, as a wilderness; there was none of her children that went in or out; the sanctuary also was trodden down; and aliens kept the strong-hold, where the heathen had their habitation; and joy was taken from Jacob, and the pipe with the harp ceased.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

AND [the Israëlites] assembled together, and came to Mizpeh, over against Jerusalem—for in Mizpeh was the place where they prayed beforetime in Israël. And they fasted that day, and put on sackcloth, and cast ashes upon their heads, and rent their clothes, and laid open the book of the Law, wherefrom the heathen sought the likeness of their images; they brought also the Priests' garments, and the first-fruits, and the tithes; and the Nazarites they stirred up, who had accomplished their days; and they cried with a loud voice toward heaven, saying: What shall we do with these? And whither shall we carry them away? Thy sanctuary is trodden down and profaned! and Thy Priests are in heaviness and brought low! And, behold, the heathen are assembled together against us, to destroy us. What things they imagine against us, Thou knowest. How shall we be able to stand against them, except Thou, O God, be our help.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

THEN they sounded with trumpets, and cried with a loud voice—And after this Judas ordained captains over the people, even captains over thousands, and over hundreds, and over fifties, and over tens. But as for such as were building houses, or marrying wives, or planting vineyards, or were fearful, these he commanded that they should return, every man to his own house, according to the Law. So the camp removed, and pitched upon the south side of Emmaus. And Judas said: Arm yourselves, and be valiant men, and see that ye be in readiness against the morning, that ye may fight with these heathen, that are assembled together against us, to destroy us and our holy things, for it is better for us to die in battle than to behold the calamities of our people and of our holy things. Nevertheless, as the Will is in heaven, so let it be done.

Third Responsory.

They praised the Lord, &c. (*p.* 522.)

The following Sunday is always occupied by a festival, usually that of the Rosary or of the Motherhood of the Blessed Virgin Mary, and no more of its office is used than the following, forming part of the Commemoration of the Sunday, at Vespers on Saturday evening.

Antiphon. The sun shone upon the shields of gold, and the mountains glistened therewith, and the army of the heathens was spread abroad.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer of the Sunday.

Second Sunday of October.

The Second Lord's Day of October.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (iv. 52.)

ON the five-and-twentieth day of the ninth month (which is called the month Casleu), in the hundred-forty-and-eighth year, they rose up betimes in the morning, and offered sacrifice according to the Law, upon the new altar of burnt-offerings which they had made. At what time and what day the heathen hath profaned it, even in that was it dedicated anew, with songs, and citherns, and harps, and cymbals. And all the people fell upon their faces, worshipping and blessing even unto heaven, Him Who had given them good success.

First Responsory.

Judas said, &c., (*p.* 521.)

Second Lesson.

AND they kept the Dedication of the Altar eight days, and offered burnt-offerings with gladness, and sacrificed the sacrifice of deliverance and praise. They decked also the fore-front of the Temple with crowns of gold, and with shields, and the gates and the chambers they renewed, and hanged doors upon them. Thus was there very great gladness among the people, and the reproach of the heathen was put away. And Judas and his brethren, with the whole congregation of Israël, ordained that the days of the Dedication of the Altar should be kept in their season, from year to year, by the space of eight days, from the five-and-twentieth day of the month Casleu, with mirth and gladness.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

AT that time also they builded up the Mount Zion, with high walls and strong towers round about, lest the Gentiles should come and tread it down, as they had done before. And he set there a garrison to keep it, and fortified it to preserve Beth-sura, that the people might have a defence against Idumea.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (v. 1.)

AND it came to pass, when the nations round about heard that the Altar was built, and the Sanctuary renewed as before, they were very much displeased, and thought to destroy the generation of Jacob that was among them, and began to slay some of the people, and to persecute them. And Judah fought against the children of Esau in Idumea, and them that were in Acrabathané, because they besieged the Israëlites, and gave them a great overthrow. Also he remembered the injury of the children of Bean, who had been a snare and an offence unto the people, in that they lay in wait for them in the way. And he shut them up in the towers; and encamped against them, and made them a curse, and burned their towers with fire, with all that were in them.

First Responsory.

This is a lover, &c., (*p.* 522.)

Second Lesson.

AND he passed over to the children of Ammon, and found a mighty power, and much people, and Timothy their Captain, and fought many battles with them; and they were discomfited before them, and he smote them, and took the city of Gazer, and the towns belonging thereto, and returned into Judea. Then the heathen that were in Galaad assembled themselves together against the Israëlites that were in their quarters, to destroy them; but they fled to the fortress at Dathema.

Second Responsory.

Thou, O Lord of all, &c., (*p.* 522.)

Third Lesson.

AND they sent letters unto Judas and his brethren, saying: The heathen that are round about us are assembled together against us, to destroy us, and they are preparing to come and take the fortress whereunto we are fled, Timothy being the Captain of their host. Come, now, therefore, and deliver us from their hands, for many of us are slain, yea, all our brethren that were in the places of Tubin are put to death; their wives and their children also they have carried away captives, and [have borne away] their stuff, and they have destroyed there about a thousand men.

Third Responsory.

Open Thine eyes, &c., (*p.* 522.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (v. 55.)

WHAT time as Judas and Jonathan were in the land of Galaad, and Simon his brother in Galilee before Ptolemaïs, Joseph the son of Zacharias, and Azarias, Captain of the garrison, heard of the valiant acts and warlike deeds which they had done; and they said: Let us also get us a name, and go fight against the heathen that are round about us. So, when they had given charge unto the garrison that was with them, they went toward Jamnia.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

THEN came Gorgias and his men out of the city, to fight against them, and so it was that Joseph and Azarias were put to flight [and pursued] unto the borders of Judea. And there were slain that day of the people of Israël about two thousand men, and there was a great rout among the people, because they were not obedient unto Judas and his brethren, but thought to do some valiant act. Moreover, these men came not of the seed of those by whose hand deliverance was given unto Israël.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

HOWBEIT the men of Judas were greatly renowned in the sight of all Israël, and of all nations, wheresoever their name was heard of, and the people assembled unto them with joyful acclamations. And Judas and his brethren went forth, and fought against the children of Esau, in the land toward the South, and he smote Hebron and the towns thereof; and burnt the walls and towers thereof with fire. Then he removed to go into the land of the strangers, and passed through Samaria. At that time certain Priests, desirous to show their valour, were slain in battle, for that they went out to fight unadvisedly.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (vi. 1.)

AND as King Antiochus was travelling through the high countries, he heard say that the city of Elymaïs in Persia was a right noble city, and rich in silver and gold, and that there was in it a very rich temple, wherein were coverings of gold, both breastplates and shields, which Alexander the son of Philip, the Macedonian King, who reigned first among the Grecians, had left there. Wherefore he came and sought to take the city, and to spoil it; but he was not able, because they of the city, having had warning thereof, rose up against him in battle; so he fled, and departed thence with great heaviness, and returned to Babylon. Moreover, there came one who brought him tidings in Persia, that the armies which went against the land of Judea were put to flight, and that Lysias, who went forth first with a great power, was put to flight of the Jews.

First Responsory.

The Lord open your hearts, &c., (*p.* 520.)

Second Lesson.

AND that [the Jews] were made strong by the armour, and power, and store of spoils, which they had gotten of the armies which they had destroyed: also that they had pulled down the abomination which he had set up upon the Altar in Jerusalem, and that they had compassed about the Sanctuary with high walls as before, and his city Beth-sura. And it came to pass, when the King heard these words, he was astonished and sore moved, and fell down upon his bed, and fell sick for grief, because it had not befallen him as he looked for. And there he continued many days, for his grief was ever more and more, and he made account that he should die.

Second Responsory.

The Lord hear your prayers, &c., (*p.* 520.)

Third Lesson.

AND he called for all his friends, and said unto them: The sleep is gone from mine eyes, and I am fallen down, and my heart faileth for very care; and I have said in my heart: Into what tribulation am I come, and how great a flood of misery is it, wherein now I am, who have been merry and beloved in my power! But now I remember the evils that I did at Jerusalem, and that I took all the vessels of gold and silver that were therein, and sent to make away with the inhabitants of Judea without a cause. I perceive therefore that for this cause these troubles are come upon me, and, behold, I perish through great grief in a strange land.

Third Responsory.

Our enemies are gathered, &c., (*p.* 520.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (vii. 1.)

IN the hundred-and-one-and-fiftieth year, Demetrius the son of Seleucus departed from Rome, and came up with a few men unto a city of the sea-coast, and reigned there. Now when Demetrius was set upon the throne of his kingdom, there came unto him wicked and ungodly men of Israël, having Alcimus, who was desirous to be High Priest, for their captain. And they accused the people to the King, saying: Judas and his brethren have slain all thy friends, and driven us out of our own land. Now, therefore, send some man whom thou trustest, and let him go and see what havock he hath made among us, and in the King's land, and let him punish all his friends, and all them that aid him.

First Responsory.

Be ye not afraid, &c., (*p.* 520.)

Second Lesson.

THEN the King chose Bacchides, a friend of his, who ruled in the kingdom beyond the Great River, and was faithful to the King. And him he sent to see what havock Judas had made. And that wicked Alcimus he made High Priest, and commanded that he should take vengeance of the children of Israël. So they departed, and came with a great power into the land of Judea, where they sent messengers to Judas and his brethren with peaceable words deceitfully. But they gave no heed to their words; for they saw that they were come with a great power.

Second Responsory.

The heathen are assembled, &c., (*p.* 520.)

Third Lesson.

THEN did there assemble unto Alcimus and Bacchides a company of Scribes, to require justice. Now the Assidæans were the first among the children of Israël that sought peace of them; for they said: One that is a Priest of the seed of Aaron is come, and he will do us no wrong. So he spake unto them peaceably, and sware unto them, saying: We will procure the harm neither of you nor of your friends. And they believed him. And he took of them three-score men, and slew them in one day, according to the word that is written: The flesh of Thy Saints [have they given to be meat unto the beasts of the earth,] and their blood have they shed [like water] round about Jerusalem; and there was none to bury them.[1]

Third Responsory.

Thine, O Lord, &c., (*p.* 521.)

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[1] Ps. lxxviii. 2, 3, "The Flesh of Thy Saints" might be rendered "The flesh of Thine Assideans," the Greek "Assidaios" being merely an attempt to represent the Hebrew "Kasid," or Saint, the official title of these unfortunate persons, (much as we now call some people "Most Reverend," "Venerable," and the like.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (viii. 1.)

NOW Judas had heard of the fame of the Romans, that they are mighty and valiant men, and such as lovingly accept all that betake themselves unto them, and make a league of amity with all that come unto them, and that they are mighty and valiant men. And they heard also of their wars, and noble acts which they had done among the Galatians, and how they had conquered them, and brought them under tribute; and what they had done in the country of Spain, and won the mines of silver and gold which are there; and that by their policy and patience they had conquered all the place, though it were very far from them; and the kings also that came against them from the uttermost parts of the earth, they have discomfited them, and smitten them with a great overthrow; so that the rest do give them tribute every year.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

AND Judas chose Eupolemus, the son of John, the son of Jacob, and Jason, the son of Eleazar, and sent them to Rome, to make a league of amity and confederacy with them, and [to entreat them] that they would take away the yoke of the Greeks from off them, for they saw that they did oppress the kingdom of Israël even unto bondage. They went therefore to Rome, which was a very great journey, and came into the senate, and said: Judas Maccabeus, and his brethren, and the people of the Jews, have sent us unto you, to make a confederacy and peace with you, and that we might be registered your confederates and friends. And the saying was good in their sight. And this is the epistle which they wrote back again in tables of brass, and sent to Jerusalem, that there they might have by them a memorial of peace and confederacy.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

GOOD success be to the Romans, and to the people of the Jews, by sea and by land, for ever; the sword also and enemy be far from them! If there come first any war upon the Romans, or any of their confederates throughout all their dominion, the people of the Jews shall help them, as the time shall require, with all their heart; neither shall they give anything unto them that make war upon them, or aid them with corn, weapons, money, or ships, as it hath seemed good unto the Romans; but they shall keep their commands, without taking anything therefrom. In like manner also, if war come first upon the nation of the Jews, the Romans shall help them with all their heart, according as the time shall enable them.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

The following Sunday is always occupied by a festival, usually that of the Motherhood or of the Purity of the Blessed Virgin. In any case, no more of the Sunday office is used than the following, forming part of the commemoration of the Sunday, at Vespers on Saturday evening.

Antiphon. Moreover, all Israël made great lamentation for Judas, saying: How art thou fallen, thou valiant man of war, that didst deliver the Lord's people!

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer of the Sunday.

Third Sunday of October.

The Third Lord's Day of October.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (ix. 28.)

AND all Judas' friends came together, and said unto Jonathan: Since thy brother Judas died, we have no man like him to go forth against our enemies, against Bacchides, and against them of our nation that are adversaries to us. Now, therefore, we have chosen thee this day, to be our Prince and Captain in his stead, that thou mayest fight our battles. Upon this Jonathan took the government upon him at that time, and rose up instead of his brother Judas. And Bacchides gat knowledge thereof, and sought for to slay him.

First Responsory.

Judas said, &c., (*p.* 521.)

Second Lesson.

AND Jonathan, and Simon his brother, and all that were with him, heard of it, and fled into the wilderness of Tekoa, and pitched their tents by the water of the pool Asphar. And Bacchides knew it, and came across Jordan with all his host upon the Sabbath day. And Jonathan sent his brother John, a captain of the people, to pray his friends the Nabathites, that they might leave with them their equipage which was much. But the children of Jambri came out of Medaba, and took John, and all that he had, and went their way with it.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

AFTER this came word to Jonathan and Simon his brother, that the children of Jambri made a great marriage, and were bringing the bride from

Madaba, being the daughter of one of the great princes of Canaan, with a great train. And they remembered the blood of John their brother, and went up, and hid themselves under the covert of the mountain. And they lifted up their eyes, and looked; and, behold, there was much ado, and great carriage; and the bridegroom came forth, and his friends and brethren, to meet them, with drums, and instruments of music, and many weapons. Then [Jonathan and they that were with him] rose up against them from the place where they lay in ambush, and made a slaughter of them, in such sort as many fell smitten, and the remnant fled into the mountains: and they took all their spoils.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xii. 1.)

NOW, when Jonathan saw that the time served him, he chose certain men, and sent them to Rome, for to confirm and renew the friendship that they had with them. He sent letters also to the Spartans, and to other places, after the same manner. So they went unto Rome, and entered into the Senate, and said: Jonathan the High Priest and the people of the Jews have sent us unto you, to the end we should renew the friendship and league as in former time. And [the Romans] gave them letters unto the Governors of every place, that they should bring them into the land of Judea peaceably.

First Responsory.

This is a lover, &c., (*p.* 522.)

Second Lesson.

AND this is the copy of the letters which Jonathan wrote to the Spartans. Jonathan the High Priest, and the elders of the nation, and the Priests, and the other people of the Jews, unto the Spartans their brethren send greeting. There were letters sent in times past unto Onias the High Priest from Arius, who reigned then among you, to signify that ye are our brethren; as the copy here underwritten doth specify. And Onias entreated the ambassador, that was sent, honourably, and received the letters, wherein declaration was made of the league and friendship.

Second Responsory.

Thou, O Lord of all, &c., (*p.* 522.)

Third Lesson.

WE, albeit we need none of these things, for that we have the holy books in our hands to comfort us, have been fain to send unto you for the renewing of brotherhood and friendship, lest we should become strangers unto you altogether; for there is a long time past since ye sent unto us. We therefore at all times without ceasing, both in our Feasts and other convenient days, do remember you in the sacrifices which we offer, and in our prayers, as reason is, and as it becometh us to think upon our brethren.

Third Responsory.

Open Thine eyes, &c., (*p.* 522.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xii. 39.)

NOW Tryphon had in his thoughts to get the kingdom of Asia, and to take the crown, and to stretch forth his hand against Antiochus the King. Howbeit, he was afraid that Jonathan would not suffer him, but that he would fight against him; wherefore he sought a way how to take Jonathan, that he might kill him. So he arose and came to Bethshan. Now when Tryphon saw that Jonathan came with so great a force, he durst not stretch his hand against him, and was afraid. So he received him honourably, and commended him unto all his friends, and gave him gifts, and commanded his host to be as obedient unto him as to himself.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

UNTO Jonathan also he said: Why hast thou put all the people to so great trouble, seeing there is no war betwixt us? Therefore send them now home again, and choose a few men to wait on thee, and come now with me to Ptolemaïs, and I will give it thee, and the rest of the strongholds, and forces, and all that have any charge; as for me, I will return and depart — for this is the cause of my coming. And [Jonathan] believed him and did as he bade him, and sent away his host, who went into the land of Judah. And with himself he retained three thousand men, of whom he sent two thousand into Galilee; and one thousand went with him.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

BUT as soon as Jonathan entered into Ptolemaïs, they of Ptolemaïs shut the gates of the city, and took him, and all that came with him they slew with the sword. And Tryphon sent an host [of footmen] and horsemen into Galilee, and into the Great Plain, to destroy all Jonathan's company. But when they knew that Jonathan, and they that were with him, were taken and slain, they encouraged one another, and went forth prepared to fight. They, therefore, that followed upon them, perceiving that they were ready to fight for their lives, turned back again; whereupon they all came into the land of Judah peaceably. And they bewailed Jonathan and them that were with him, with great lamentation.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xiii. 1.)

AND Simon heard that Tryphon had gathered together a great host, to invade the land of Judah and destroy it. And when he saw that the people was in trembling and fear, he went up to Jerusalem, and gathered the people together, and gave them exhortation, saying: Ye yourselves know what great battles I, and my brethren, and my father's house, have made for the laws, and the sanctuary; and the troubles which we have seen; by reason whereof all my brethren are slain for Israël's sake, and I am left alone. Now, therefore, be it far from me that I should spare mine own life in any time of trouble, for I am no better than my brethren. Yea, I will avenge my nation, and the sanctuary, and our children, and our wives; for all the heathen are gathered to destroy us of very malice.

First Responsory.

The Lord open, &c., (*p.* 520.)

Second Lesson.

AND as soon as the people heard these words, their spirit was kindled, and they answered with a loud voice, saying: Thou shalt be our leader instead of Judas and Jonathan thy brother. Fight thou our battle, and whatsoever thou commandest us, that will we do. So then he gathered together all the men of war, and made haste to finish the walls of Jerusalem; and he fortified it round about. And he sent Jonathan the son of Absalom, and with him a new host, to Joppa, who, casting out them that were therein, remained there himself. And Tryphon removed from Ptolemaïs with a great power, to invade the land of Judah; and Jonathan was with him, in ward. But Simon pitched his tents at Addus, over against the plain.

Second Responsory.

The Lord hear, &c., (*p.* 520.)

Third Lesson.

AND when Tryphon knew that Simon was risen up instead of his brother Jonathan, and that he meant to join battle with him, he sent messengers unto him, saying: For the money that he owed unto the King's treasure, concerning the business that was committed unto him, we have Jonathan thy brother in hold. Wherefore, now, send an hundred talents of silver, and two of his sons for hostages, that, when he is at liberty, he may not revolt from us—and we will let him go. Now Simon perceived that they spake deceitfully unto him; yet sent he the money and the children, lest he should procure to himself great hatred of the people, who might have said: Because he sent him not the money and the children, therefore did he perish. So he sent them the children and the hundred talents. Howbeit [Tryphon] dissembled, neither did he let Jonathan go.[1]

Third Responsory.

Our enemies are gathered, &c., (*p.* 520.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xiv. 16.)

AND it was heard at Rome, and as far as Sparta, that Jonathan was dead, and they were very sorry. But as soon as they heard that his brother Simon was made High Priest in his stead, and ruled all the country and the cities therein, they wrote unto him in tables of brass to renew the friendship and league which they had made with Judas and Jonathan his brethren. Which writings were read before the congregation at Jerusalem. And this is the copy of the letters that the Spartans sent.

First Responsory.

Be ye not afraid, &c., (*p.* 520.)

Second Lesson.

THE Rulers of the Spartans, and their cities, unto Simon the High Priest, and the Elders and Priests, and residue of the people of the Jews, our brethren, send greeting. The ambassadors that were sent unto our people certified us of your glory, and honour, and happiness, and we were glad at their coming. And we did register the things that they spake in the council of the people in this manner: Numenius son of Antiochus, and Antipater son of Jason, the Jews' ambassadors, came unto us to renew the former friendship they had with us. And it pleased the people to entertain the men honourably, and to put the copy of their ambassage in public records, to the end the people of the Spartans might have a memorial thereof. Furthermore, we have written a copy thereof unto Simon the High Priest.

Second Responsory.

The heathen are assembled, &c., (*p.* 520.)

Third Lesson.

AFTER this Simon sent Numenius to Rome, with a great shield of gold of a thousand pound weight, to confirm the league with them. And when the Roman people heard these things, they said: What thanks shall we give to Simon and his sons? For he hath established his brethren, and chased away in fight the enemies of Israël from them? So then they wrote it in tables of brass, which they set upon pillars in mount Zion.

Third Responsory.

Thine, O Lord, &c., (*p.* 521.)

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[1] He soon afterwards killed him.

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the First Book of Maccabees (xvi. 14.)

NOW Simon was visiting the cities that were in the country of Judea, and taking care for the good ordering of them, at which time he came down himself to Jericho, with his sons Mattathias and Judas, in the hundred-threescore-and-seventeenth year, in the eleventh month, which is the month Shebat. And the son of Abodus received them deceitfully into a little hold, called Doch, which he had built; and he made them a great banquet. Howbeit, he had hid men there. And when Simon and his sons were drunk with wine, Ptolemy and his men rose up, and took their weapons, and came into the banqueting place, and slew [Simon], and his two sons, and certain of his servants. In which he committed a great treachery in Israël, and recompensed evil for good.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

AND Ptolemy wrote those things, and sent to the King, that he should send him an host to aid him, and he would deliver him the country, and the cities, and the tribute. He sent others also to Gazara to kill John; and unto the tribunes he sent letters to come unto him, that he might give them silver, and gold, and rewards. And others he sent to take Jerusalem, and the mountain of the Temple. But one ran afore to Gazara, and told John that his father and brethren were slain, and that "he hath sent to slay thee also."

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

HEREOF when he heard, he was sore astonished; and he laid hands on them that were come to destroy him, and slew them; for he knew that they sought to make him away. And as concerning the rest of the acts of John, and his wars, and worthy deeds of valour which he did, and the building of the walls which he made, and his doings, behold, these are written in the Chronicles of his Priesthood, from the time he was made High Priest after his father.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

The following Sunday is always occupied by a festival, usually that of the Purity or of the Patronage of the Blessed Virgin. In any case, no part of this Sunday office is used, except the Lessons of the First Nocturn, which being the beginning of the book of Scripture, are transferred to Monday, and the following, which forms part of the commemoration of the Sunday, at Vespers on Saturday evening.

Antiphon. The Lord, even the Lord our God, hear your prayers, and be at one with you, and never forsake you in time of trouble.

Verse. Let the evening prayer ascend unto Thee, O Lord.

Answer. And let there descend upon us Thy mercy.

Prayer of the Sunday.

Fourth Sunday of October.

The Fourth Lord's Day in October.

Monday.

Second Day.

MATTINS.

First Lesson (of Sunday).

Here beginneth the Second Book[1] of the Maccabees (i. 1.)

[2] THE brethren, the Jews that be at Jerusalem, and in the land of Judea, wish unto the brethren, the Jews that are throughout Egypt, health and good peace. God be gracious unto you, and remember His covenant that He made with Abraham, Isaac, and Jacob, His faithful servants; and give you all an heart to serve Him, and to do His will, with a good courage and a willing mind. May He open your heart in His Law and commandments, and send you peace. May He hear your prayers, and be at one with you, and never forsake you in time of trouble. And now we be here praying for you.

First Responsory.

Judas said, &c., (*p.* 521.)

Second Lesson (of Sunday. 18).

THEREFORE, whereas we are now purposed to keep the Purification of the Temple upon the five-and-twentieth day of the month Casleu, we have thought it necessary to certify you thereof, that ye also may keep it, as the Feast of the tabernacles, and as the feast of the fire which was given when Nehemiah offered sacrifice, after that he had builded the Temple and the Altar. For when our fathers were led into Persia, the Priests that were then devout toward God took the fire of the Altar privily, and hid it in the valley, where was a pit deep and dry, where they kept it sure, so that the place was unknown to all men. (*Third Lesson of Sunday.*) But after many years, when it pleased God that Nehemiah should be sent from the King of Persia, he sent of the posterity of those Priests that had hid it, to search for the fire; but they told us they found no fire, but thick water. Then commanded he them to draw it up and to bring it unto him; and, when the sacrifices were laid on, Nehemiah the Priest commanded to sprinkle the wood and the things laid thereon, with the water. When this was done, and the time came that the sun shone, which afore was hid in a cloud, there was a great fire kindled, so that every man marvelled. (*First Lesson of Monday.* ii. 1.) It is also found in the records of Jeremiah the Prophet, that he commanded them that were carried away to take of the fire, as it hath been signified, and that he so commanded them that had been carried away. He gave them also the Law, lest they should forget the commandments of the Lord, and that they should not err in their minds, when they should see images of silver and gold, with their ornaments. And with other such speeches exhorted he them, that they should not let the Law depart from their hearts.

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[1] "This," says Archbishop Kenrick, "is an abridgment of a diffuse history, comprised in seven books, written by Jason or Josue, an inhabitant of Cyrene in Africa."

[2] "Two letters, written by the Jews of Jerusalem to their brethren in Egypt, are placed by the author in the commencement of his work."

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson. (*Second Lesson of Monday.*)

IT was also contained, in the same writing, that the Prophet, being warned of God, commanded the tabernacle and the Ark to go with him, as he went forth into the mountain where Moses climbed up and saw the heritage of God. And when Jeremiah came thither, he found an hollow cave; wherein he laid the tabernacle, and the Ark, and the Altar of incense; and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. (*Third Lesson of Monday.*) And when Jeremiah perceived it, he blamed them, saying: As for that place, it shall be unknown, until the time that God gather His people again together, and receive them unto mercy: then shall the Lord show them these things, and the glory of the Lord shall appear, and the cloud also, as it was shown with Moses, and as He showed these things when Solomon desired that the place might be sanctified unto the great God. For he treated nobly of wisdom; and, being wise, he offered the sacrifice of Dedication and of the Finishing of the Temple.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (iii. 1.)

NOW when the Holy City was inhabited with all peace, and the laws were kept very well, because of the godliness of Onias the High Priest, and hatred of wickedness, it came to pass that even the Kings and Princes did highly honour the place, and magnify the Temple with their best gifts; insomuch that Seleucus, King of Asia, of his own revenues, bare all the costs belonging to the service of the sacrifices. But one Simon, of the tribe of Benjamin, who was made Governor of the Temple, fell out with the High Priest, seeking to bring about disorder in the City.

First Responsory.

This is a lover, &c., (*p.* 522.)

Second Lesson.

AND when he could not overcome Onias, he gat him to Apollonius, the son of Thrases, who then was Governor of Cœlesyria and Phœnicia, and told him that the treasury in Jerusalem was full of infinite sums of money, so that the multitude of their riches which did not pertain to the account of the sacrifices was immeasurable; and that it was possible to bring all into the King's hand. Now, when Apollonius had showed him of the money whereof he was told, the King chose out Heliodorus, who was over his business, and sent him with a commandment to bring him the foresaid money. So forthwith Heliodorus took his journey, under colour of visiting the cities of Cœlesyria and Phœnicia, but, in deed, to fulfil the King's purpose.

Second Responsory.

Thou, O Lord of all, &c., (*p.* 522.)

Third Lesson.

AND when he was come to Jerusalem, and had been courteously received of the High Priest in the city, he told him what intelligence was given of the money, and declared wherefore he came; and asked if these things were so indeed. Then the High Priest told him that there was such money laid up, for the relief of widows and fatherless children; and that some of it belonged to Hyrcanus, son of Tobias, a man of great dignity, in that whereof that wicked Simon had given information,—but that the sum of it in all was four hundred talents of silver, and two hundred of gold. And that it was altogether impossible that such wrong should be done unto them that had committed it to the [holiness of the] place and to the Temple, whose Majesty and Sanctity are honoured over all the world.

Third Responsory.

Open Thine eyes, &c., (*p.* 522.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (iii. 23.)

NEVERTHELESS, Heliodorus executed that which was decreed, now as he was then present himself, with his guard, about the treasury. But the Spirit of the God of all power caused a great apparition, so that all that presumed to obey his commands were astonished at the power of God, and fainted, and were sore afraid. For there appeared unto them an horse, with a terrible rider upon him, and adorned with a very fair covering; and he ran fiercely and smote at Heliodorus with his fore-feet. And it seemed that he that sat upon the horse had complete harness of gold.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

MOREOVER, two other young men appeared before him, notable in strength, excellent in beauty, and comely in apparel, who stood by him [Heliodorus] on either side, and scourged him continually, and gave him many sore stripes. And Heliodorus fell suddenly unto the ground, and was compassed with great darkness; but they that were with him took him up, and put him into a litter, and took him away. Thus he that lately came with many footmen and guards into the said treasury, was carried out unable to help himself; and the power of God was manifestly acknowledged. And he by the power of God lay speechless, without any hope or health.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

SO the High Priest, suspecting that the King should misconceive that some treachery had been done to Heliodorus by the Jews, offered a sacrifice for the health of the man. And as the High Priest was praying, the same young men, in the same clothing, stood by the side of Heliodorus, and said: Give Onias the Priest thanks; insomuch as for his sake the Lord hath granted thee life. But, seeing that thou hast been scourged from God, declare unto all men the mighty works of God and His power. And, when they had spoken these words, they appeared no more.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Should there be only four weeks in October, and the next Sunday be consequently the First Sunday of November, upon which the Book of Ezekiel is begun, upon the Thursday, Friday, and Saturday, hereafter immediately following, are read the Lessons from Second Maccabees assigned for the Sunday, Monday, and Tuesday of the Fifth Week of October, instead of the Lessons immediately hereafter given. Where, however, the reading of these Lessons is prevented (e.g., by the Feast of SS. Simon and Jude) they are for that year simply omitted.

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (iv. 1.)

THIS Simon now, of whom we spake afore, having been a bewrayer of the money and of his country, slandered Onias, as if he had pushed on Heliodorus to this, and been the worker of these evils; thus was he bold to call him a traitor, that had deserved well of the city, and tendered his own nation, and was so zealous of the laws. But when this hatred went so far that by some of Simon's faction murders were committed, Onias, seeing the danger of this contention, (and that Apollonius, as being the Governor of Cœlesyria and Phœnicia, did rage, and increase Simon's malice,) he went to the King—not to be an accuser of his countrymen, but seeking the good of all with whom he had to do.

First Responsory.

The Lord open, &c., (*p.* 520.)

Second Lesson.

FOR he saw that it was impossible that the State should continue quiet, and Simon leave his folly, unless the King did look thereunto. But after the death of Seleucus, when Antiochus, called "the Illustrious," took the kingdom, Jason, the brother of Onias, laboured underhand to be High Priest, promising unto the King by intercession three hundred and three-score talents of silver, and of other revenues eighty talents; beside this he promised to assign an hundred and fifty more, if he might have licence to set him up a place for exercise and for the training up of youth, and to write them of Jerusalem by the name of "Antiochians."

Second Responsory.

The Lord hear, &c., (*p.* 520.)

Third Lesson.

WHICH when the King had granted, and he had gotten into his hand the rule, he forthwith began to bring his own nation to the Greekish fashion. And the Royal privileges, granted by special favour, to the Jews, by the means of John, the father of Eupolemus, who went ambassador to Rome for amity and aid, he took away, and, putting down the governments which were according to the Law, he brought up perverse customs.

Third Responsory.

Our enemies, &c., (*p.* 520.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (v. 1.)

ABOUT the same time, Antiochus prepared his second voyage into Egypt. And then it happened that through all the city of Jerusalem, for the space of forty days, there were seen horsemen running in the air, in cloth of gold, and armed with lances, like a band of soldiers, and troops of horses in array, encountering and running one against another, with shaking of shields, and multitude of men in helmets with drawn swords, and casting of darts, and glittering of golden ornaments, and harness of all sorts. Wherefore every man prayed that that apparition might turn to good.

First Responsory.

Be ye not afraid, &c., (*p.* 520.)

Second Lesson.

BUT when there was gone forth a false rumour, as though Antiochus had been dead, Jason took at the least a thousand men, and suddenly made an assault upon the city. And they that were upon the walls being put back, and the city at length taken, Menelaus fled into the Castle. But Jason slew his own citizens without mercy; not considering that to get the day of them of his own nation would be a most unhappy day for him, but thinking they had been his enemies, and not his countrymen, whom he conquered. Howbeit, for all this he obtained not the principality, but at the last received shame for the reward of his treason, and fled again into the country of the Ammonites.

Second Responsory.

The heathen are assembled, &c., (*p.* 520.)

Third Lesson.

IN the end therefore, he had an unhappy return, being accused before Aretas, the King of the Arabians, fleeing from city to city, detested of all men, hated as a forsaker of the laws, and being had in abomination as an open enemy of his country and countrymen, he was cast out into Egypt: thus he that had driven many out of their country perished in a strange land, retiring to the Lacedemonians, and thinking there to find succour by reason of his kindred: and he that had cast out many unburied had none to mourn for him, and was cast out unburied, and had neither funeral in a strange land, nor share in the sepulchre of his fathers.

Third Responsory.

Thine, O Lord, &c., (*p.* 521.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vi. 1.)

BUT not long after this, King Antiochus sent an old man of Antioch to compel the Jews to depart from the laws of their fathers and of their God; and to pollute also the temple in Jerusalem, and to call it the temple of Jupiter Olympius; and the [temple] in Gerizim,[1] [the temple] of Jupiter the Defender of strangers, as they did desire that dwelt in the place. The coming-in of this mischief was sore and grievous to all: for the temple was filled with lewdness and revelling by the Gentiles, and dalliers with harlots; who had to do with women within the circuit of the holy places, and brought in things that were not lawful.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

THE altar also was filled with profane things, which were forbidden by the Law. Neither were Sabbath-Days kept, nor the ancient Feasts observed, nor did any man plainly profess himself to be a Jew. And in the day of the King's birth they were brought by bitter constraint to the sacrifices; and when the feast of Bacchus was kept, they were compelled to go in procession to Bacchus, crowned with ivy. Moreover, there went out a decree to the neighbour cities of the heathen, by the suggestion of the Ptolemies, that they should observe the same fashions against the Jews, that they might sacrifice: and whoso would not conform themselves to the manners of the Gentiles, they should put to death. Then might a man have seen misery.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

FOR there were two women brought who had circumcised their children: whom when they had openly led round about the city, the babes hanging at their breasts, they cast them down headlong from the wall. And others that had run together into caves near by, to keep the Sabbath-Day secretly, being discovered by Philip, were all burnt together, because they made a conscience to help themselves, for the honour of the sacred day. Now I beseech those that read this book that they be not discouraged for these calamities, but that they judge these punishments not to be for destruction, but for a chastening of our nation.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

VESPERS.

Antiphon at the Song of the Blessed Virgin. Thine, O Lord, is the power; * the kingdom is Thine. Thou art high above all the heathen; grant peace in our time, O Lord.

Prayer of the ensuing Sunday.

Fifth Sunday of October.

The Fifth Lord's Day of October.

MATTINS.

FIRST NOCTURN.

Note. The Lessons here assigned for Sunday, Monday, and Tuesday, are to be preferred to those assigned for Wednesday, Thursday, Friday, and Saturday. They are therefore to be read, one after another, upon the first three days of this week upon which the Lessons are according to the Season, the others being omitted, if necessary.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vi. 18.)

THEREFORE Eleazar, one of the principal scribes, an aged man and of a well-favoured countenance, was constrained to open his mouth and to eat swine's flesh. But he, choosing rather to die gloriously than to live abominably, came of his own accord to the torment. And when he saw how that it behoved to come, bearing all things patiently, he was resolved not to taste, for the love of life, such things as are unlawful. But they that stood by, moved with cruel compassion, for the sake of the old friendship that they had with the man, took him aside and besought him that flesh might be brought such as was lawful for him to use, and to make as if he did eat of the flesh of the sacrifice commanded by the King, that in so doing he might be delivered from death. So because of the old friendship that they had with the man, they did him this kindness.

First Responsory.

The Lord open, &c., (*p.* 520.)

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[1] *I.e.*, the heretical temple of the Samaritans.

Second Lesson.

BUT he began to consider the excellency that became his age and his ancient years, and the honour wherein from his birth he had continued even unto grey hairs, and the honesty of his conversation from a child, and he answered straightway according to the commandments of the holy Law given by God, that he willed rather to be sent to the grave. For it becometh not our age, said he, to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; and so they, through mine hypocrisy and [desire to live] in this corruptible life a little longer, should be deceived, and I get a stain to mine old age and make it abominable. For though for the present time I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore now, manfully changing this life, I will show myself such an one as mine age requireth; and leave a notable example to such as be young, by willingly and courageously dying a seemly death for the most honourable and holy laws. And when he had said these words, immediately he was haled to death.[1]

Second Responsory.

The Lord hear, &c., (p. 520.)

Third Lesson. (vii.)

IT came to pass also that seven brethren with their mother were taken, and compelled by the King against the Law to taste swine's flesh, and were tormented with scourges and whips. But one of them, who was the first, said thus: What wouldest thou ask or learn of us? We are ready to die, rather than to transgress the laws which God gave unto our fathers. Then the King, being in a rage, commanded pans and caldrons of brass to be made hot; which forthwith being heated he commanded to cut out the tongue of him that spake first, and to tear off the skin of his head, and to cut off the ends of his hands and feet, the rest of his brethren and his mother looking on. Now, when he was thus maimed in all his members, he commanded him, being yet alive, to be brought to the fire and to be fried in the pan, and while he was a long while suffering therein, the remainder exhorted one another, with the mother, to die manfully.

Third Responsory.

Our enemies, &c., (*p.* 520.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Gregory of Nazianzus, [Patriarch of Constantinople.] (20*th. On the Maccabees.*)

ELEAZAR was the first-fruits of those who suffered before the coming of Christ, even as Stephen was the first-fruits of those who suffered after that coming. He was a Priest and an Elder, grey in years, and grey also in wisdom. Once he had sacrificed and prayed for the people, but now the time came when he offered himself to God as a burnt sacrifice without blemish, a peace-offering for all the people, a blessed beginning in that struggle whereunto his words and his silence were alike their exhortation. He presented likewise the bodies of seven children, the offspring of his teaching, "a living sacrifice, holy, acceptable unto God," (Rom. xii. 1,) an oblation more glorious and more pure than any legal offering; for to give the father credit of his children is most meet and right.

Fourth Responsory.

Be ye not afraid, &c., (*p.* 520.)

Fifth Lesson.

THERE stood the noble and high-minded lads, the gallant sons of a noble mother, the glorious champions of the truth, men to whom the epoch of Antiochus was an anachronism, true disciples of the Law of Moses, straitest of the observers of the rites of their forefathers, in that seven-fold number which the Hebrews bless, and which is hallowed and worshipful through the reckoning of Sabbath,—there they stood, with one longing, and one aim, looking to one road to life, even to receive death for God's sake,—there they stood, brethren in soul not less than in body, only covetous one of the other's death. O what a mystery! They snatched at agony as at treasure, and perilled themselves for the teaching of the Law, with no more fear for what was before than regret for what was behind. Their dread was but one, even lest any should go uncrowned, lest brother should be unwillingly parted from brother, and be saved from the torment of the conflict to gain a disastrous victory.

Fifth Responsory.

The heathen are assembled, &c., (*p.* 520.)

Sixth Lesson.

THERE stood the brave and noble mother, burning with love of her children and of God, with her heart rent as few human hearts are riven. Her agony was not so much on account of the tortures which her children suffered, as from fear lest they should shrink therefrom. She yearned not more over those who left this life than she prayed that they who were left might join them; her anxiety was for the living rather than for the dead. The living were still contending, the dead had safely left the field; concerning the living she was straitened in not knowing how God would receive them, the dead she knew that God had joined unto Himself.

Sixth Responsory.

Thine, O Lord, &c., (*p.* 521.)

THIRD NOCTURN.

Seventh Responsory.

The sun shone, &c., (*p.* 521.)

Eighth Responsory.

One seraph cried, &c., (*p.* 417.)

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[1] He was lashed to death.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vii. 7.)

SO when the first was dead after this manner, they brought the second to make him a mocking-stock; and when they had pulled off the skin of his head with the hair, they asked him if he would eat before he were punished throughout every member of his body. But he answered in the language of his fathers, and said: No. Wherefore he also received the next torment in order, as the former did; and when he was at the last gasp, he said: Thou indeed, thou devil, takest us out of this present life, but the King of the world shall raise us up, who have died for His laws, in the resurrection unto life everlasting. After him was the third made a mocking-stock, and when he was required he put out his tongue, (and that right soon,) and held forth his hands manfully, and said courageously: These I had from heaven, but for the sake of God's laws I despise them, from Whom I wait to receive them again. Insomuch that the King, and they that were with him, marvelled at the young man's courage, for that he nothing regarded the pains.

First Responsory.

Judas said, &c., (*p.* 521.)

Second Lesson.

NOW, when this man was dead also, they tormented and mangled the fourth in like manner. So, when he was ready to die, he said thus: It is good, being put to death by men, to look for hope from God, to be raised up again by Him; as for thee, thou shalt have no resurrection to life. Afterward, they brought the fifth also and mangled him. Then looked he unto [the King] and said: Corruptible as thou art, thou hast power over men, and dost what thou wilt; yet think not that our nation is forsaken of God. But abide awhile, and thou shalt behold His great power, how He will torment thee and thy seed. After him also they brought the sixth; who, being ready to die, said: Be not deceived without cause; for we suffer these things of ourselves, having sinned against our God, therefore marvellous things are done unto us; but think not, thou that takest in hand to strive against God, that thou shalt escape unpunished.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

BUT the mother was marvellous above all, and worthy of honourable memory, for, when she saw her seven sons slain within the space of one day, she bare it with a good courage, because of the hope that she had in God; yea, she exhorted every one of them in the language of her fathers, filled with wisdom, and stirring up her womanish thoughts with a manly spirit, she said unto them: I cannot tell how ye came into my womb, for I neither gave you breath nor soul nor life, neither was it I that formed the members of any one of you; but doubtless the Creator of the world, Who formed the generation of man, and found out the beginning of all things, will also of His own mercy give you breath and life again, as ye now regard not your own souls for His laws' sake.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vii. 24.)

NOW Antiochus, thinking himself to be despised, and suspecting it to be a reproachful speech, whilst the youngest was yet alive, did not only exhort him by words, but also assured him with an oath, that he would make him both a rich and a happy man, and that also he would take him for his friend, and trust him with affairs, if he would turn from the laws of his fathers. But when the young man would in no case hearken unto him, the King called his mother, and exhorted her that she would counsel the young man to save his life. And when he had exhorted her with many words, she promised him that she would counsel her son. But she, bowing herself toward him, laughing the cruel tyrant to scorn, said in the language of her fathers: O my son, have pity upon me, that bare thee nine months in my womb, and gave thee suck three years, and nourished thee, and brought thee up unto this age.

First Responsory.

This is a lover, &c., (*p.* 522.)

Second Lesson.

I BESEECH thee, my son, look upon the heaven and the earth, and all that is therein, and consider that God made them of things that were not, and so was mankind made likewise: so may it come that thou shalt fear not this tormentor, but be worthy of thy brethren; take thy death, that I may receive thee again in mercy with thy brethren. Whilst she was yet speaking these words, the young man said: Whom wait ye for? I will not obey the King's commandment, but I will obey the commandment of the Law, that was given unto us by Moses. And thou, that hast been the author of all mischief against the Hebrews, shalt not escape the hand of God. For we suffer because of our sins. And though the Lord our God be angry with us a little while for our chastening and correction, yet shall He be at one again with His servants.

Second Responsory.

Thou, O Lord of all, &c., (*p.* 522.)

Third Lesson.

BUT thou, O godless man, and of all others most wicked, be not lifted up with vain hopes, lifting up thine head against His servants. For thou hast not yet escaped the judgment of Almighty God, Who seeth all things. For my brethren, who have suffered a short pain, are dead under the covenant of everlasting life; but thou, through the judgment of God, shalt receive a just punishment for thy pride. But I, as my brethren, offer up my life and body for the laws of our fathers, beseeching God that He would speedily be merciful unto our nation, and that thou by torments and plagues mayest confess that He alone is God; and that in me and my brethren the wrath of the Almighty, which is justly brought upon all our nation, may cease. Then the King, being in a rage, handled him worse than all the rest, taking it grievously that he was mocked. So this man died undefiled, and put his whole trust in the Lord. Last of all, after her sons, the mother was put to death.

Third Responsory.

Open Thine eyes, &c., (*p.* 522.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (viii. 10.)

SO Nicanor undertook to make so much money of the captive Jews, as should defray the tribute of two thousand talents, which the King was to pay to the Romans; wherefore immediately he sent to the cities upon the sea-coast, proclaiming a sale of the captive Jews, and promising that they should have four score and ten bodies for one talent; not expecting the vengeance that was to follow upon him from the Almighty. Now, when word was brought unto Judas, he imparted unto those Jews that were with him, that Nicanor was coming. And some of them were fearful, and distrusted the justice of God, and fled; others sold all that they had left, and withal besought the Lord to deliver them from the wicked Nicanor.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

SO Maccabæus called his men together, unto the number of seven thousand, that were with him, and exhorted them not to yield to the enemy, nor to fear the great multitude of the enemy that came wrongfully against them, but to contend bravely, setting before their eyes the injury that these men had unjustly done to the holy place, and the cruel handling of the city, whereof they made a mockery, and also the taking away of the government of their forefathers. "For they," said he, "trust in their arms and boldness; but our confidence is in the Almighty Lord, Who, at a beck, can cast down both them that come against us, and also all the world." Moreover, he recounted unto them what helps from God had been given unto their fore-fathers, and how under Sennacherib an hundred four score and five thousand perished.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

THUS when he had made them bold with these words, and ready to die for their laws and their country, he divided his army into four parts, and appointed his brethren leaders of each band, to wit, Simon, and Joseph, and Jonathan, giving each one fifteen hundred men. Thereunto also, Esdras read unto them the holy book, and there was given unto them the watchword of "The help of God," and then, himself, leading the first band, joined battle with Nicanor. And by the help of the Almighty, they slew above nine thousand men, and wounded and maimed the most part of Nicanor's host, and so put them to flight. So they took the money of them that came to buy them, and pursued them on all hands; but, lacking time, they returned; for it was the day before the Sabbath, and therefore they would no longer pursue them. So when they had gathered their armour and spoils together, they occupied themselves about the Sabbath, yielding praise to the Lord, Who had delivered them that day, causing mercy to begin to distil upon them. And after the Sabbath, they gave part of the spoils to the maimed, and orphans, and widows, and divided the residue among themselves and their servants.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (ix. 1.)

ABOUT that time came Antiochus with dishonour out of the country of Persia. For he had entered the city called Persepolis, and went about to rob the temple, and oppress the city; whereupon the multitude running to arms, they were put to flight; and so it happened that Antiochus, being put to flight, returned with shame. Now, when he came to Ecbatane, he heard news of what had happened to Nicanor and Timothy. Then swelling with anger, he thought to avenge upon the Jews the disgrace done unto him by those that made him flee; therefore commanded he that his chariot should be driven without ceasing, to despatch the journey, the judgment from heaven now following him; for he had spoken proudly in this sort—"that he would come to Jerusalem, and make it a common burying place of the Jews."

First Responsory.

The Lord open, &c., (*p.* 520.)

Second Lesson.

BUT the Lord God of Israël, Who seeth all, smote him with an incurable and invisible plague. For, as soon as he had spoken these words, a fearful pain of the bowels came upon him, and sore torments of the inner parts—and that most justly, for he had tormented other men's bowels with many and strange torments. Howbeit, he nothing at all ceased from his spite. But still filled with pride, breathing out fire in his rage against the Jews, and commanding to hasten the matter, it came to pass that he fell down from his chariot, carried violently, so that, having a sore fall, all the members of his body were much pained.

Second Responsory.

The Lord hear, &c., (*p.* 520.)

Third Lesson.

AND thus, he that, a little afore, thought that he might command the waves of the sea, (so proud was he beyond the condition of men,) and weigh the high mountains in a balance, was now cast on the ground, and carried in a litter, showing forth in his own person the manifest power of God; so that the worms rose up out of the body of this wicked man, and, whiles he lived in torments, his flesh fell away, and the filthiness of his smell was noisome to all the army; and the man that thought, a little afore, he could reach to the stars of heaven, no man could endure to carry, for his intolerable stink.

Third Responsory.

Our enemies are gathered, &c., (*p.* 520.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (x. 1.)

NOW Maccabæus and his company, the Lord keeping them, recovered the Temple and the city; and the altars which the heathen had built in the open street, and also the chapels, he pulled down. And having cleansed the Temple, they made another Altar, and, striking stones, they took fire out of them, and offered sacrifices after two years, and set forth incense, and lights, and shew-bread. When that was done, they fell flat down upon the earth, and besought the Lord that they might come no more into such troubles; but, if they sinned any more against Him, that He Himself would chasten them with mercy, and that they might not be delivered unto the barbarous and blasphemous nations. Now upon the same day that the strangers profaned the Temple, on the very same day it was cleansed again, even the five-and-twentieth day of the month which is called Casleu.

First Responsory.

Be ye not afraid, &c., (*p.* 520.)

Second Lesson. (24.)

NOW Timothy, whom the Jews had overcome before, when he had gathered a great multitude of foreign forces, and collected horsemen out of Asia, came as though he would take Jewry by force of arms. But when he drew near, Maccabæus and they that were with him prayed unto the Lord, and sprinkled earth upon their heads, and girded their loins with sack-cloth, and fell down at the foot of the Altar, and besought Him to be merciful to them, and to be an Enemy to their enemies, and an Adversary to their adversaries, as the Law declareth. So, after the prayer, they took their weapons, and went on farther from the city; and when they drew near to their enemies, they stopped.

Second Responsory.

The heathen are assembled, &c., (*p.* 520.)

Third Lesson.

NOW, the sun being newly risen, they joined both together, the one part having, together with their valour, their refuge also unto the Lord, for a pledge of their success and victory, the other side making their rage leader of their battle. But when the battle waxed strong, there appeared unto the enemies, from heaven, five comely men upon horses, with bridles of gold, leading the Jews; and two of them took Maccabæus betwixt them, and covered him on every side with their weapons, and kept him safe, but shot arrows and lightnings against the enemies, so that, being confounded with blindness, and full of trouble, they were killed. And there were slain of footmen twenty thousand and five hundred, and six hundred horsemen. As for Timothy himself, he fled into a very strong hold, called Gazara, where Chereas was Governor.

Third Responsory.

Thine, O Lord, &c., (*p.* 521.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (xv. 7.)

BUT Maccabæus had ever sure confidence that God would help him. Wherefore he exhorted his people not to fear the coming of the heathen against them, but to remember the help which in former times they had received from heaven, and now to expect the victory which should come unto them from the Almighty. And so comforting them out of the Law and the Prophets, and withal putting them in mind of the battles that they won afore, he made them more cheerful; and when he had stirred up their minds, he showed them the falsehood of the heathen, and their breach of oaths. Thus he armed every one of them, not so much with defence of shields and spears, as with good and comfortable words, and, [beside that,] he told them a dream worthy to be believed, whereby he rejoiced all of them.

First Responsory.

The sun shone, &c., (*p.* 521.)

Second Lesson.

AND this was his vision: That Onias, who had been High Priest, a virtuous and a good man, reverend in guise, gentle in conversation, well-spoken also, and exercised from a child in all points of virtue, holding up his hands, prayed for the whole body of the Jews. This done, in like manner there appeared an aged man and exceeding glorious, and of a wonderful and excellent majesty about him. Then Onias answered, saying: This is a lover of the brethren, and of the people of Israël; this is one who prayeth much for the people, and for all the Holy City, to wit, Jeremiah the Prophet of God. Whereupon Jeremiah held forth his right hand and gave to Judas a sword of gold, and said: Take this holy sword, a gift from God, with the which thou shalt fell the adversaries of my people Israël.

Second Responsory.

They decked the fore-front, &c., (*p.* 521.)

Third Lesson.

THUS being well comforted by the words of Judas, which were very good, and able to stir them up to valour, and to encourage the hearts of the young men, they determined to set upon them, and manfully to try the matter by conflict, because the Holy City and the Temple were in danger. For the care they took for their wives and their children, their brethren and kinsfolks, was in least account with them, but the greatest and principal fear was for the holy Temple. Also, they that were in the city took not little care for them that were gone to the conflict.

Third Responsory.

They praised the Lord, &c., (*p.* 522.)

NOVEMBER.

First Sunday of November.

The First Lord's Day of November.

Antiphon at the Song of the Blessed Virgin, on the preceding Saturday evening. I saw the Lord sitting upon a throne high and lifted up, * and the whole earth was full of His glory, and His train filled the Temple.

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Ezekiel[1] (i. 1.)

AND it came to pass in the thirtieth year, in the fourth month,[2] in the fifth day of the month, as I was among the captives by the river of Chebar,[3] that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity, the word of the LORD came unto Ezekiel, the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, (that is, out of the midst of the fire,) as the colour of amber.[4]

First Responsory.

[5] I saw the Lord sitting upon a throne high and lifted up, and the whole earth was full of His glory, and His train filled the Temple.

Verse. Above it stood the Seraphim: each one had six wings.

Answer. And His train filled the Temple.

Second Lesson.

ALSO in the midst thereof the likeness of four living creatures; and this was their appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. Their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of glowing brass. And they had the hands of a man under their wings on their four sides, and they had faces and wings on four sides. And the wings of one were joined to the wings of another; they turned not when they went; they went every one straight forward.

Second Responsory.

Look down, O Lord, from the dwelling-place of Thine holiness, and take thought for us. [6] O my God, incline Thine ear, and hear. Open Thine eyes, and behold our desolation.

Verse. [7] Give ear, O Shepherd of Israël, Thou That leadest Joseph like a flock.

Answer. Open Thine eyes, and behold our desolation.

Third Lesson.

AS for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle above. Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies; and they went every one straight forward. Whither the spirit was to go, they went, and they turned not when they went.

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[1] He was, says St Jerome, a Priest who was carried captive to Babylon along with King Jehoiachim, and prophesied in Chaldæa at the same time that Jeremiah was prophesying in Judæa. The Martyrology (April 10) says that "he was slain at Babylon by the Judge of the Israëlite people, because he rebuked him for idolatry, and was buried in the sepulchre of Shem and Arphaxad, the forefathers of Abraham, whither many use to resort to pray."

[2] The year is supposed by Abp. Kenrick to be reckoned from the beginning of the reign of Nabopolassar, father of Nebuchadnezzar, but he mentions that St Jerome thinks the thirtieth year of the Prophet's life is meant. See also Lesson VI. this day. "It is believed to be the year 595 B.C." If the Jewish civil year is meant, January is about the date; if the ecclesiastical, June. But if the year be of the Prophet's life, why not the month also? The Targum, however, is quite different, and very curious: "And it came to pass thirty years after that Hilkiah the High Priest had found the Book of the Law in the house of the sanctuary, in the court, under the porch, in the middle of the night, after the setting of the moon, in the days of Josiah the son of Amon, King of the tribe of the house of Judah, in the month of Tammuz, upon the fifth day of the month, the Prophet said: As I was among the captives by the river of Chebar, the heavens were opened, and I saw in a vision of prophecy which rested upon me, a vision of the glory of the majesty of the Eternal: in the fifth day of the month, which was the fifth year of King Jehoiachim's captivity: the word of prophecy from the presence of the Eternal came upon Ezekiel, the son of Buzi, the Priest, in the land of Israël. Again a second time spake He with him in a province of the land of the Chaldees, by the river Chebar, and the spirit of prophecy from the presence of the Eternal rested there upon him. And I looked, and behold, &c. &c." (Walton's Polyglott.)

[3] "The Chaboras . . . . empties into the Euphrates a little above Thapsacus."

[4] So Abp. Kenrick, who adds, "Some take it to mean golden ore." LXX. and Vulgate, electrum, by which Gesenius understands them to mean, as he also understands the Hebrew, a polished metal. Cf. Apoc. i. 15.

[5] Isa. vi. 1, 2.

[6] Dan. ix. 18.

[7] Ps. lxxix. 2.

Third Responsory.

[1] Consider, O Lord, how that the city sitteth solitary that was full of riches; how is she become as a widow, she that was great among the nations; she hath none to comfort her, save Thee, O our God!

Verse. She weepeth sore in the night, and her tears are on her cheeks.

Answer. She hath none to comfort her, save Thee, O our God!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. She hath none to comfort her, save Thee, O our God!

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Prophet Ezekiel written by Pope St Gregory [the Great.] (*Bk.* i. *Hom.* 2.)

IT is the use of the Prophetic writers first to give name, date, and place, and then to begin to unfold the mysteries of the prophecy; thus, to give certainty of trustworthiness, a foundation is laid before, and afterward the fruits of the Spirit are set forth by signs and in figures. Thus Ezekiel saith concerning the date: "And it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month." And to show the place, he addeth further: "As I was among the captives by the river of Chebar, the heavens were opened, and I saw visions of God." Then he defineth the time even more exactly, saying: "In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity." And he who had thus clearly indicated his individuality, goeth on farther to state his kin, saying: "The word of the LORD came unto Ezekiel, the son of Buzi, the Priest."

Fourth Responsory.

[2] I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night, to praise the name of the Lord.

Verse. They shall proclaim My might unto the nations, and declare My glory unto the Gentiles.

Answer. Which shall never hold their peace day nor night, to praise the name of the Lord.

Fifth Lesson.

BUT the first question which meeteth us is, Wherefore doth the Prophet, having hitherto said nothing, begin with the words: "*And* it came to pass in the thirtieth year?" Now, this word "*And*" is a conjunction, and we know that it is so called because it conjoineth that which cometh after it with that which goeth before it. Wherefore, then, doth he who hath hitherto been silent, commence by "*And*," when there is nothing going before for the conjunction to join to that which cometh after? To explain this, we must consider that our senses perceive only things bodily, while those of Prophets perceive also things ghostly, and to them things exist which to our ignorance seem not to do so. Hence it cometh that in the mind of a Prophet, things outer and things inner are so joined that he seeth both together, and the word which he heareth within him and that which he uttereth come together.

Fifth Responsory.

Hedge us about with Thy wall that cannot be broken down, O Lord, and shield us continually with the arms of Thy might. O Lord God of Israël, deliver them that cry unto Thee.

Verse. [3] Deliver us also according to Thy marvellous works, and give glory to Thy Name.

Answer. O Lord God of Israël, deliver them that cry unto Thee.

Sixth Lesson.

IT appeareth plainly, therefore, that he which had hitherto been silent, beginneth by the words, "*And* it came to pass in the thirtieth year," because his first utterance was but the continuation of something to which he had already been listening in his own mind. The words which he spoke were merely a continuation of the vision already going on within, and therefore the first are, "*And* it came to pass." His language is framed as though his inner revelation had been an open one. That it was in the thirtieth year[4] that the word of the Lord came unto Ezekiel, causeth us to remark that in the ordinary use of human understanding, men receive not a call to teach until they be of full age. Hence also even the Lord Himself, when He sat in the Temple in the midst of the doctors, in the twelfth year of His age, was pleased to be found, not teaching, but hearing them and asking them questions. (Luke ii. 46.)

Sixth Responsory.

[5] We looked for peace, and it came not; we asked for good, and behold trouble. We acknowledge, O LORD, our wickedness. [6] Forget us not for ever.

Verse. [7] O Lord [our God] we have sinned, we have done ungodly, we have dealt unrighteously in all Thine ordinances.

Answer. Forget us not for ever.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Forget us not for ever.

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people whom the Lord of hosts hath blessed, saying: O Israël! thou art the work of Mine own hands, thou art Mine own inheritance.

Verse. [8] Blessed is the nation whose God is the LORD, and the people whom He hath chosen for His own inheritance.

Answer. Whom the Lord of hosts hath blessed, saying: O Israël! thou art the work of Mine own hands, thou art Mine own inheritance.

Eighth Responsory.

One Seraph cried, &c., (*p.* 417.)

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[1] Lam. i. 1, 2.

[2] Isa. lxii. 6.

[3] Dan. iii. 43.

[4] St. Gregory apparently takes for granted that the thirtieth year of the Prophet's life is meant.

[5] Jer. viii. 15.

[6] Cf. Lam. v. 20.

[7] Baruch ii. 12.

[8] Ps. xxxii. 12.

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (ii. 2.)

AND I heard Him That spake unto me. And He said unto me: Son of man, I send thee to the children of Israël, to a rebellious nation, that hath rebelled against Me. They and their fathers have broken My covenant even unto this very day. And they are impudent children, and stiff-hearted, unto whom I do send thee, and thou shalt say unto them: Thus saith the Lord GOD:[1] and they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a Prophet among them.

First Responsory.

[2] He hath redeemed His people, and ransomed them; therefore they shall come and sing in the height of Zion, and shall rejoice in the goodness of the LORD, for wheat, and for wine, and for oil; [3] and they shall hunger no more.

Verse. And their soul shall be as a watered garden.

Answer. And they shall hunger no more.

Second Lesson.

AND thou, son of man, be not afraid of them, neither be afraid of their words, though unbelievers and rebels be with thee, and thou dost dwell among scorpions. Be not afraid of their words, nor be dismayed at their looks, for it is a rebellious house. And thou shalt speak My words unto them, whether they will hear or whether they will forbear; for they are most rebellious.

Second Responsory.

[4] I am straitened on every side, and know not what to choose. It is better for me to fall into the hands of men, than to sin against the law of my God.

Verse. For if I do this thing, it is death unto me: and if I do it not, I cannot escape your hands.

Answer. It is better for me to fall into the hands of men, than to sin against the law of my God.

Third Lesson.

BUT thou, son of man, hear what I say unto thee, and be not thou rebellious, like that rebellious house; open thy mouth, and eat that I give thee. And I looked, and, behold, an hand was sent unto me, and therein was a roll of a book; and he spread it before me. And it was written within and without, and there was written therein lamentations, and mourning, and woe.

Third Responsory.

[5] The Lord hath sent His angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before Him innocency was found in me.

Verse. [6] God hath sent forth His mercy and His truth, [and delivered] my soul from among the lions' whelps.

Answer. They have not hurt me; forasmuch as before Him innocency was found in me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They have not hurt me; forasmuch as before Him innocency was found in me.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (iii. 1.)

MOREOVER, He said unto me: Son of man, eat that thou findest; eat this roll, and go—speak unto the children of Israël. So I opened my mouth, and He caused me to eat that roll. And He said unto me: Son of man, let thy belly eat, and thy bowels be filled with this roll that I give thee. Then did I eat it; and it was in my mouth as honey, for sweetness. And He said unto me: Son of man, get thee unto the house of Israël, and speak with My words unto them.

First Responsory.

Before the face of Thine anger, O God, the whole earth is troubled; but Thou, O Lord, have mercy, and make not an end utterly.

Verse. [7] O LORD our Ruler, how excellent is Thy Name in all the earth!

Answer. But Thou, O Lord, have mercy, and make not an end utterly.

Second Lesson.

FOR thou art not sent to a people of an hard speech and of a strange language, but to the house of Israël; not to many people of an hard speech and of a strange language, whose words thou canst not understand: surely, if thou hadst been sent unto them, they would have hearkened unto thee. But the house of Israël will not hearken unto thee, for they will not hearken unto Me. For all the house of Israël are impudent and hard-hearted. Behold, I have made thy face strong against their faces, and thy forehead strong against their foreheads. As an adamant, and as a flint have I made thy countenance; fear them not, neither be dismayed at their looks, for they are a rebellious house.

Second Responsory.

Fence Thou this city, O Lord, and let Thine angels keep the walls thereof. O Lord, hearken unto Thy people with mercy.

Verse. O Lord, let Thine anger be turned away from Thy people, and from Thine holy city.

Answer. O Lord, hearken unto Thy people with mercy.

Third Lesson.

MOREOVER, He said unto me: Son of man, all my words that I shall speak unto thee, receive in thine heart and hear with thine ears. And, go—get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them: Thus saith the Lord GOD:[1]—whether they will hear, or whether they will forbear. Then the spirit took me up, and I heard behind me the voice of great rushing, [saying:] Blessed be the glory of the LORD from His place!—also the noise of the wings of the living creatures that touched one another, and the noise of the wheels following the living creatures, and the noise of a great rushing.

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[1] The Name.
[2] Jer. xxxi. 11, 12.
[3] Apoc. vii. 16.
[4] Dan. xiii. 22, 23.
[5] Dan. vi. 22.
[6] Ps. lvi. 4, 5.
[7] Ps. viii. 2.

Third Responsory.

O Lord God! have mercy upon [2]the sinful nation, upon the people laden with iniquity.

Verse. Let it repent Thee concerning the transgression of Thy people.

Answer. The people laden with iniquity.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The people laden with iniquity.

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (vii. 1.)

MOREOVER, the word of the LORD came unto me, saying: Also thou, son of man, thus saith the Lord GOD[1] unto the land of Israël: An end, the end, is come upon the four quarters of the land. Now is the end come upon thee, and I will send Mine anger upon thee, and will judge thee according to thy ways, and will bring upon thee all thine abominations. And Mine eye shall not spare thee, neither will I have pity; but I will bring thy ways upon thee, and thine abominations shall be in the midst of thee; and ye shall know that I am the LORD.

First Responsory.

[3] I will show thee, O man, what is good, and what doth the LORD require of thee, but to do justice and judgment, and to walk humbly with thy God?

Verse. [4] Trust in the LORD, and do good, and dwell in the land.

Answer. Do justice and judgment, and walk humbly with thy God.

Second Lesson.

THUS saith the Lord GOD:[5] An evil, an only evil, behold, is come. An end is come, the end is come. It awaketh against thee. Behold, it is come. The ruin is come unto thee, O thou that dwellest in the land! The time is come, the day of slaughter is near, and not the joyful songs of the mountains.[6] Now will I shortly pour forth My fury upon thee, and accomplish Mine anger upon thee; and I will judge thee according to thy ways, and will recompense thee for all thine abominations. And Mine eye shall not spare, neither will I have pity, but I will judge thee according to thy ways, and thine abominations shall be in the midst of thee. And ye shall know that I am the LORD, That smiteth.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

BEHOLD, the day, behold, it is come! The ruin is gone forth. The rod hath blossomed. Pride hath budded. Violence is risen up into a rod of wickedness. None of them shall remain; none of their people; not a sound of them; and there shall be no rest for them. The time is come; the day draweth near. Let not the buyer rejoice, nor the seller mourn; for wrath is upon all the multitude thereof. For the seller shall not return to that which he hath sold, although they were yet alive.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xiii. 1.)

AND the word of the LORD came unto me, saying: Son of man, prophesy against the prophets of Israël, that prophesy; and say thou unto them that prophesy out of their own hearts: Hear ye the word of the LORD: thus saith the Lord GOD:[7] Woe unto the foolish prophets, that follow their own spirit, and have seen nothing. O Israël! thy prophets are like the foxes in the deserts. Ye have not gone up into the breach,[8] neither made up the wall for the house of Israël, to stand in the battle in the day of the LORD. They see vanity, and they divine lies, saying: The LORD saith:—when the LORD hath not sent them: and they [have made others to] hope that they would confirm the word.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

Second Lesson.

HAVE ye not seen a vain vision? And have ye not spoken a lying divination? Whereas ye say: The LORD saith it:—albeit I have not spoken. Therefore, thus saith the Lord GOD:[7] Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord GOD.[7] And Mine hand shall be upon the prophets that see vanity, and that divine lies; they shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israël, neither shall they enter into the land of Israël. And ye shall know that I am the Lord GOD.[7] Even because they have seduced My people, saying: Peace:—and there was no peace—and one built up a wall, and, lo, others daubed it with untempered mortar—

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[1] The Name.
[2] Cf. Isa. i. 4.
[3] Micah vi. 8.

[4] Ps. xxxvi. 3.
[5] The Name.
[6] *I.e.*, a very different state of things to the mountains ringing with joyful songs of the vintage, &c.

[7] The Name.
[8] So the Hebrew. Lat. lit. "gone up to face"—*i.e.*, the besiegers.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

SAY unto them which daub it with untempered mortar, that it shall fall. There shall be an overflowing shower, and I will cause great hailstones to fall, and a stormy wind to rend it. Lo, when the wall is fallen, shall it not be said unto you, Where is the daubing wherewith ye daubed it? Therefore thus saith the Lord GOD:[1] I will even rend it with a stormy wind in My fury, and there shall be an overflowing shower in Mine anger, and great hailstones in My wrath, to consume it. So will I break down the wall that ye have daubed with untempered mortar.

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xv. 1.)

AND the word of the LORD came unto me, saying: Son of man, what is the vine-tree more than any other tree of the wood, which is among the trees of the forest? Shall wood be taken thereof, to do any work? Or will men take a pin of it, to hang any vessel thereon? Behold, it is cast into the fire for fuel; the fire devoureth both the ends of it, and the midst of it is burned into ashes. Is it meet for any work? Behold, when it was whole, it was meet for no work—how much less shall it be meet yet for any work, when the fire hath devoured and burnt it up?

First Responsory.

I have set watchmen, &c., (*p.* 539.)

Second Lesson.

THEREFORE, thus saith the Lord GOD:[1] As the vine-tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set My face against them: they shall go out from one fire, and another fire shall devour them. And ye shall know that I am the LORD, when I set My face against them, and I will make the land pathless and desolate, because they have still gone on stubbornly in their transgression, saith the Lord GOD.[1]

Second Responsory.

Hedge us about, &c., (*p.* 539.)

Third Lesson. (xvi.)

AGAIN the word of the LORD came unto me saying: Son of man, cause Jerusalem to know her abominations, and say: Thus saith the Lord GOD[1] unto Jerusalem: Thy root, and thine up-growing are of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. And, as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water to better thee, nor salted at all, nor swaddled at all. None eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou was cast out in the open field, to the loathing of thy person, in the day that thou wast born.

Third Responsory.

We looked for peace, &c., (*p.* 539.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xix. 1.)

MOREOVER, take thou up a lamentation for the princes of Israël, and say: Why did thy mother the lioness[2] lie down among lions, and nourish her whelps among young lions? And she brought up one of her whelps;[3] and it became a lion; and it learnt to catch the prey, and to devour men. The nations also heard of him, and took him, at the cost of their own wounding, and brought him with chains into the land of Egypt. And when she saw that she was waxen feeble, and that her hope was lost, then she took another of her whelps,[4] and made him a lion. And he went up and down among the lions, and he became a lion, and learned to catch the prey, and to devour men; he learnt how to make widows, and to lay waste their cities; and the land was desolate, and the fulness thereof, by the noise of his roaring.

First Responsory.

Blessed is the people, &c., (*p.* 539.)

Second Lesson.

THEN the nations set against him on every side from the provinces, and spread their net over him, and with their wounding he was taken. And they put him into a cage, and brought him in chains to the King of Babylon; and they cast him into an hold, that his voice should no more be heard upon the mountains of Israël.

Thy mother was like a vine in thy blood,[5] planted by the waters; she was fruitful and full of branches by reason of many waters. And she had strong rods, for the sceptres of them that bare rule, and her stature was exalted among the thick branches, and she appeared in her height, with the multitude of her branches.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

BUT she was plucked up in fury, she was cast down to the ground, and the hot wind dried up her fruit; her strong rods were broken and withered; the fire consumed her. And now she is planted in the wilderness, in a pathless and thirsty land. And fire is gone out of a rod[1] of her branches, which hath devoured her fruit; so that she hath no strong rod, to be a sceptre to rule. This is a lamentation and shall be for a lamentation.

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[1] The Name.

[2] Jerusalem, giving birth to her Royal Princes, in the midst of the neighbouring princes. (Abp. Kenrick.)

[3] Jehoahaz. (Third Lesson. Wednesday in Eleventh Week after Pentecost, p. 479.)

[4] "Jehoahaz dying in Egypt, the hope of maintaining the kingdom seemed to vanish. . . . Jehoiakim, when twenty-five years of age, was put upon the throne." (Thursday, Eleventh Week after Pentecost, p. 479.)

[5] "The juice of the vine is thought to be meant."

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

If November have only four weeks, then the following Week is the one omitted, the Third, Fourth, and Fifth taking the place of the Second, Third, and Fourth. In this case, therefore, the Antiphon at the Song of the Blessed Virgin on the Saturday evening before the Third Sunday would be "Hedge us about, &c.," (*p.* 539.)

Second Sunday of November.

The Second Lord's Day of November.

Antiphon at the Song of the Blessed Virgin on the preceding Saturday. Consider, O Lord, how that the city is become desolate * that was full of riches; she doth sit sorrowful that was great among the nations; she hath none to comfort her, save Thee, O our God!

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xxi. 1.)

AND the word of the LORD came unto me, saying: Son of man, set thy face toward Jerusalem, and drop thy word toward the Holy Places, and prophesy against the land of Israël. And say to the land of Israël: Thus saith the LORD: Behold, I am against thee, and will draw forth My sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I cut off from thee the righteous and the wicked, therefore shall My sword go forth out of his sheath against all flesh, from the South to the North, that all flesh may know that I, the LORD, have drawn forth My sword out of his sheath, not to return any more.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

Second Lesson.

SIGH therefore, thou son of man, with the breaking of thy loins,[2] and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou?—that thou shalt answer: For the tidings; because it cometh, and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water—Behold, it cometh, and shall be brought to pass, saith the Lord GOD.[3] Again, the word of the LORD came unto me, saying: Son of man, prophesy and say: Thus saith the LORD God: Say—A sword, a sword is sharpened, and furbished. It is sharpened, to slaughter the victims; it is furbished, that it may glitter. Thou, that removest the sceptre of My son, hast cut down every tree.[4] And I have given it[5] to be furbished, that it may be handled. This sword is sharpened, and it is furbished, to give it into the hand of the slayer.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

CRY and howl, son of man, for it[5] shall be upon My people, it shall be upon all the Princes of Israel, that are fled. They are delived up to the sword, with My people: smite therefore upon thy thigh. For it is tried, even to the overthrowing of the sceptre, so that it shall be no more,[6] saith the Lord GOD.[7] Thou, therefore, son of man, prophesy, and smite thine hands together, and let the sword be doubled, and let the sword of the slain be tripled. This is the sword of the great slaughter, that maketh them stand amazed, and faint in heart, and that multiplieth ruins.

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Prophet Ezekiel, written by St Jerome, Priest [at Bethlehem.] (*Bk.* vii. *on* Ez. xxi.)

IN the foregoing chapter it is written:—"Son of man, set thy face toward the way of Theman, and drop thy word toward Darom, and prophesy against the forest of the field of Nageb.[8] And say to the forest of Nageb: Hear the word of the LORD: Thus saith the Lord GOD: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from Negab to Tsaphon shall be burned therein. And all flesh shall see that I the LORD have kindled it: it shall not be quenched. Then said I: Ah, Lord

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[1] "The faithlessness of Zedekiah provoked the entire overthrow of the Royal power."

[2] As with the agony of a woman in childbed. So Abp. Kenrick.

[3] The Name.

[4] St Jerome: "Thou, O sword, that removest the sceptre," &c. Targum: "It is drawn out of the scabbard to make a bloody slaughter, it is sharpened to take revenge, for this, that the tribes of the house of Judah and of Benjamin were glad at the tribes of Israël, when they were removed for having served idols; and they themselves have gone back to stray after wooden dolls." LXX. "Sword! sword! be sharp and angry, to slaughter a slaughter; be sharp to glitter, ready to destroy; slaughter! ruin! cut down every tree!"—(Walton's Polyglott.)

[5] The sword.

[6] The sense of the Latin seems to be that the sword has been tried upon Judah as an instrument of chastisement and possible reformation, with a sternness which spared not even to destroy her Royal dignity for ever.

[7] The Name.

[8] The three foregoing Hebrew names are preserved by St Jerome in the text. In his version of Ezekiel he translates them respectively, "the south," "the south-wind," and the "south field." So also the Vulgate. In the above translation the quotation is amplified, to clear the sense, which, as the actual text of the Breviary stands, is excessively obscure. Tsaphon means the north.

GOD! they say of me, Doth he not speak parables?" (xx. 46-49.) But now, as the people asked for something clearer, the Lord doth speak more openly that which He had uttered in what is diversely called metaphor, parable, or proverb: He showeth how that the forest of the field of Nageb, and Darom, and Theman, are figures of Jerusalem, and the Temple, and the Holy-of-Holies, and of all the land of Judah, and that by the flaming fire which should devour the forest, was to be understood that sword, which should be drawn out of the sheath, and should cut off from the land of Israël the righteous and the wicked. The righteous and the wicked are figured by the green tree and the dry tree. Whence also the Lord saith:—"If they do these things in a green tree, what shall be done in a dry?" (Luke xxiii. 31.)

Fourth Responsory.

I have set watchmen, &c., (*p.* 539.)

Fifth Lesson.

THE first time He had said: "Set thy face toward the South, and drop thy word toward the South wind, and prophesy against the forest of the South." But forasmuch as this seemed dark, and the people knew not what the Prophet said, it is a second time stated more clearly that the forest of the South is Jerusalem; and all its unfruitful trees, unto whose roots the axe is being laid, are to be understood as figures of her inhabitants; and the fire to be kindled in it, to be interpreted the sword. A third time[1] is the Prophet commanded that when they should hold their peace, nor ask wherefore he prophesied thus, he should do that by which he should be questioned, and should answer that which the Lord had spoken.

Fifth Responsory.

Hedge us about, &c., (*p.* 539.)

Sixth Lesson.

"SIGH thou," He saith, "cry aloud, not softly nor only half sorrowfully, but with the breaking of thy loins, that thy groaning may come from the depth of thy bowels and from the bitterness of thy soul. And this shalt thou do before them. And when they shall ask thee wherefore thou art afflicted with such lamentation, and what evil hath befallen thee that thou groanest thus, thou shalt answer them with My word, saying: I lament, and am not able to hide the grief of mine heart, because that that which hath ever sounded in mine ears will indeed be fulfilled, and cometh, even the host of the wrathful Babylonians which threateneth you; and when it shall have come, and shall have made trenches all round about Jerusalem, then every heart shall melt, and all hands shall be feeble, and horror shall take hold of the minds of men, and none shall dare to withstand."

Sixth Responsory.

We looked for peace, &c., (*p.* 539.)

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people, &c., (*p.* 539.)

Eighth Responsory.

One Seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xxxiii. 1.)

AGAIN, the word of the LORD came unto me, saying: Son of man, speak to the children of thy people, and say unto them: When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman, if, when he seeth the sword come upon the land, he blow the trumpet and warn the people, then, whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

First Responsory.

He hath redeemed, &c., (*p.* 540.)

Second Lesson.

BUT if the watchman see the sword come, and blow not the trumpet, and the people be not warned—if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So, thou, O son of man, I have set thee a watchman unto the house of Israël; therefore thou shalt hear the word at My mouth, and warn them from Me. When I say unto the wicked: O wicked man, thou shalt surely die!—if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity, but his blood will I require at thine hand.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

NEVERTHELESS, if thou warn the wicked from his way, to turn from it,—if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul. Therefore, O thou son of man, speak unto the house of Israël: Thus ye speak, saying: If our transgressions and our sins be upon us, and we pine away in them, how should we then live? Say unto them: As I live, saith the Lord GOD,[2] I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways!—for why will ye die, O house of Israël?

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

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[1] Allusion perhaps to xxxvii. 15 *et seq.*

[2] The Name.

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xxxiv. 1.)

AND the word of the LORD came unto me, saying: Son of man, prophesy against the shepherds of Israël, prophesy, and say unto the shepherds: Thus saith the Lord GOD:[1] Woe be to the shepherds of Israël, that do feed themselves; should not the shepherds feed the flocks? Ye eat the milk, and ye clothe you with the wool, ye kill them that are fat,—but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost, but with force and with cruelty have ye ruled them.

First Responsory.

Before the face, &c., (*p.* 540.)

Second Lesson.

AND My sheep were scattered, because there was no shepherd, and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, My flock was scattered upon all the face of the earth, and none did search, none, I say, did search after them. Therefore, ye shepherds, hear the word of the LORD: As I live, saith the Lord GOD,[1] surely because My flock became a prey, and My sheep meat to every beast of the field, because there was no shepherd, neither did My shepherds search for My flock, but the shepherds fed themselves, and fed not My flock—therefore, ye shepherds, hear the word of the LORD:

Second Responsory.

Fence thou this city, &c., (*p.* 540.)

Third Lesson.

THUS saith the Lord GOD:[1] Behold, I am against the shepherds, and I will require My flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; and I will deliver My flock from their mouth, that they may not be meat for them any more. For thus saith the Lord GOD:[1] Behold, I, even I, will both search My sheep, and seek them out. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out My sheep, and will deliver them out of all places, where they have been scattered in the cloudy and dark day.

Third Responsory.

O Lord God! have mercy, &c., (*p.* 541.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xl. 1.)

IN the five-and-twentieth year of our captivity, in the beginning of the year, in the tenth day of the month, in the fourteenth year after that the City[2] was smitten, in the self-same day, the hand of the LORD was upon me, and brought me thither. In the visions of God brought He me into the land of Israël, and set me upon a very high mountain, whereon was as the frame of a city turned toward the south; and He brought me thither.

First Responsory.

I will show thee, &c., (*p.* 541.)

Second Lesson.

AND, behold, there was a man, whose appearance was like the appearance of brass, with a line of flax in his hand, and a measuring-reed in his hand; and he stood in the gate. And this man said unto me: Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all the things that I shall show thee, for to the intent that they may be shown unto thee, thou art brought hither; declare all that thou seest, to the house of Israël.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

AND, behold, the wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits long, and an hand-breadth. So he measured the breadth of the building, one reed; and the height, one reed. Then came he unto the gate which looketh toward the east, and went up the stairs thereof, and measured the threshold of the gate, which was one reed broad, that is, one threshold was one reed broad.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xli. 1.)

AFTERWARD, he brought me to the Temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, which was the breadth of the Tabernacle. And the breadth of the door was ten cubits; and the sides of the door were five cubits on the one side, and five cubits on the other side; and he measured the length thereof, forty cubits, and the breadth, twenty cubits. Then went he inward, and measured the post of the door, two cubits, and the door, six cubits, and the breadth of the door, seven cubits.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

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[1] The Name.

[2] Jerusalem.

Second Lesson.

SO he measured the length thereof, twenty cubits, and the breadth, twenty cubits, before the Temple; and he said unto me: This is the Holy of Holies. After, he measured the wall of the house, six cubits, and the breadth of the side, four cubits, round about the house on every side. And the sides, side to side, were twice thirty and three, and they projected above, entering by the wall of the house, in the sides round about, that they might have hold, and yet not touch the wall of the Temple.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

AND there was a broad passage round about, going up by winding-stairs; and it led into the upper loft of the Temple all round. Therefore was the Temple broader in the higher parts, and so increased from the lowest chamber to the highest by the midst. I saw also the height of the house round about, the foundations of the side chambers were a full reed, six great cubits; and the thickness of the wall for the side chamber without was five cubits, and the inner house was inside the side-chambers of the house.

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xliii. 1.)

AFTERWARD, he brought me to the gate that looketh toward the East. And, behold, the glory of the God of Israël came from the way of the East; and His voice was like the voice of many waters, and the earth shined with His glory. And I saw the vision, according to the appearance which I saw, when He came to destroy the city; and the appearance was like the vision that I saw by the river Chebar. And I fell upon my face. And the glory of the LORD came into the house by the way of the gate whose prospect is toward the East. And the spirit took me up, and brought me into the inner court; and, behold, the house was filled with the glory of the LORD.

First Responsory.

I have set watchmen, &c., (*p.* 539.)

Second Lesson.

AND I heard Him speaking unto me out of the house, and the man that stood by me said unto me: Son of man, the place of My throne, and the place of the soles of My feet, where I dwell in the midst of the children of Israël for ever, and My Holy Name, shall the house of Israël no more defile, neither they nor their kings, by their whoredom, nor by the carcasses of their kings, nor by their high places. They set their threshold by My threshold, and their posts by my posts, and the wall between Me and them; and they have defiled My Holy Name by their abominations that they have committed; wherefore, I have consumed them in Mine anger.

Second Responsory.

Hedge us about, &c., (*p.* 539.)

Third Lesson.

NOW, therefore, let them put away their whoredom, and the carcasses of their kings, far from Me; and I will dwell in the midst of them for ever. And thou, son of man, show the house to the house of Israël, and let them be ashamed of their iniquities; and let them measure the pattern, and be ashamed of all that they have done. Show them the form of the house, and the finishings of the building thereof, the goings-out thereof, and the comings-in thereof, and all the forms thereof, and all the ordinances thereof, and all the order thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

Third Responsory.

We looked for peace, &c., (*p.* 539.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Ezekiel (xlvii. 1.)

AFTERWARD, he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house, Eastward. For the fore-front of the house stood toward the East; and the waters came down from under, by the right side of the house, to the south side of the Altar. Then brought he me out by the way of the gate Northward, and led me about the way without unto the outer gate, by the way that looketh Eastward; and, behold, there ran out waters on the right side.

First Responsory.

Blessed is the people, &c., (*p.* 539.)

Second Lesson.

AND when the man that had the line in his hand went forth Eastward, he measured a thousand cubits, and he brought me through the waters, —[the waters were] to the ancles. Again, he measured a thousand, and brought me through the waters,—[the waters were] to the knees. Again, he measured a thousand, and brought me through the waters,—[the waters were] to the loins. Afterward, he measured a thousand; and it was a river that I could not pass over, for the waters were risen, a deep, quick river, that cannot be forded.

Second Responsory,

I am straitened, &c., (*p.* 540.)

Third Lesson.

AND he said to me: Son of man, hast thou seen this? Then he brought me, and caused me to return to the brink of the river. Now when I had returned, behold, at the bank of the river were very many trees, on the one side, and on the other. And he said unto me: These waters which issue out toward the sand-hills of the

East, and go down into the flat country of the desert, shall go into the sea, and when they go forth into the sea, the waters shall be healed. And everything that liveth which moveth, whithersoever the river shall come, shall live; and there shall be a very great multitude of fish, after that these waters shall come thither, and that they shall be healed. And everything shall live whither the river cometh.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Third Sunday of November.

The Third Lord's day of November.

Antiphon at the Song of the Blessed Virgin on the preceding evening. Hedge us about with Thy wall that cannot be broken down, O Lord, and shield us continually with the arms of Thy might.

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Daniel (i. 1.)

IN the third year of the reign of Jehoiakim, King of Judah, came Nebuchadnezzar, King of Babylon, unto Jerusalem, and besieged it. And the Lord gave Jehoiakim, King of Judah, into his hand, with part of the vessels of the house of God; which he carried into the land of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god. And the King spake unto Ashpenaz the master of his eunuchs, that he should bring certain of the children of Israël, and of the King's seed, and of the princes, children in whom was no blemish, but well-favoured, and skilful in all wisdom, and cunning in knowledge, and understanding science, and such as had ability in them to stand in the King's Palace, whom they might teach the learning and the tongue of the Chaldeans.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

Second Lesson.

AND the King appointed them a daily provision of his own meat, and of the wine which he drank, so nourishing them three years, that, at the end thereof, they might stand before the King. Now, among these, were the children of Judah, Daniel, Hananiah, Mishael, and Azariah, unto whom the Prince of the eunuchs gave names; unto Daniel, the name of Belteshazzar; unto Hananiah, of Shadrach; unto Mishael, of Meshach; and to Azariah, of Abed-nego. But Daniel purposed in his heart that he would not defile himself with the portion of the King's meat, nor with the wine which he drank; therefore he requested of the Prince of the eunuchs that he might not defile himself. And God gave Daniel favour and kindness in the sight of the Prince of the eunuchs.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

AND the Prince of the eunuchs said unto Daniel: I fear my lord the King, who hath appointed your meat and your drink; for if he see your faces worse-liking than the other children which are of your sort, then shall ye make me endanger my head to the King. Then said Daniel to Melzar, whom the Prince of the eunuchs had set over Daniel, Hananiah, Mishael, and Azariah: Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink; then let our countenances be looked upon before thee, and the countenances of the children that eat of the portion of the King's meat—and, as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children, which did eat the portion of the King's meat.

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book addressed "To Virgins" by St Athanasius, Pope [of Alexandria.] (*Bk.* ii.)

IF any should come and say unto thee, "Fast not so often, lest thou injure thine health," believe them not, neither listen to them. They are but the tools of the great enemy to suggest such a thing unto thee. Remember how it is written that when the three children, and Daniel, and the other lads, were led captives by Nebuchadnezzar King of Babylon, and it was commanded them to eat of his Royal table, and to drink of his wine, Daniel and those three children would not defile themselves with the King's table, but said unto the eunuch into whose keeping they had been given, "Give us of the fruits of the earth, and we will eat." And the eunuch answered them, "I fear my lord the King, who hath appointed your meat and your drink, lest perchance your faces should appear unto the King worse-liking than the other children, who are fed from his Royal table, and he should punish me."

Fourth Responsory.

I have set watchmen, &c., (*p.* 539.)

Fifth Lesson.

THEN they said unto him: "Prove thy servants ten days, and give us herbs." And he gave them pulse to eat and water to drink; and, when he brought them in before the King, their countenances appeared fairer than all the children which did eat the portion of the King's meat. Seest thou what fasting doth? It healeth diseases, it drieth up the humours of the body, it scareth away devils, it purgeth forth unclean thoughts, it maketh the intellect clearer, it purifieth the heart, it sanctifieth the body, and in the end it leadeth a man unto the throne of God. Think not that this is rash talking. Thou hast the testimony of this in the Gospels under the sanction of the Saviour Himself. His disciples asked Him why they could not cast out an evil spirit, "and He said unto them: This kind can come forth by nothing but by prayer and fasting." (Mark ix. 28.)

Fifth Responsory.

Hedge us about, &c., (*p.* 539.)

Sixth Lesson.

IF any man therefore be troubled with an unclean spirit, if he bethink him of this, and have recourse to this remedy, namely, fasting, the evil spirit will be forthwith compelled to leave him from dread of the power of fasting. Devils take great delight in fulness, and drunkenness, and bodily comfort. There is great power in fasting, and great and glorious things are wrought thereby. How cometh it that men work such wonders, and that signs are done by them, and that God through them giveth health to the sick, unless it be from their ghostly exercises, and the meekness of their souls, and their godly conversation? To fast is to banquet with Angels, and he that fasteth is to be reckoned, so far, among the Angelic host.

Sixth Responsory.

We looked for peace, &c., (*p.* 539.)

THIRD NOCTURN.

Seventh Responsorv.

Blessed is the people, &c., (*p.* 539.)

Eighth Responsory.

One Seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (ii. 31.)[1]

THOU, O King, sawest, and, behold, a great image. This great image, whose height was exalted, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, and his belly and his thighs of brass; and his legs of iron, and his feet part of iron and part of clay. Thou sawest till that a stone was cut out of a mountain without hands, which smote the image upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of a summer threshing-floor, which the wind hath carried away, and no place hath been found for them. And the stone that smote the image became a great mountain, and filled the whole earth.

First Responsory.

He hath redeemed, &c., (*p.* 540.)

Second Lesson.

THIS is the dream; and we will tell the interpretation thereof before thee, O King. Thou art a King of kings, and the God of heaven hath given thee a kingdom, power, and strength, and glory, and, wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath He given into thine hand, and hath made thee ruler over them all. Thou therefore art this head of gold. And after thee shall arise another kingdom inferior to thee, of silver; and another third kingdom, of brass; which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron. Even as iron breaketh in pieces and subdueth all things, so shall it break in pieces and bruise all things.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

WHEREAS thou sawest the feet and toes part of potter's clay and part of iron, the kingdom shall be divided, but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay, so the kingdom shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kingdoms shall the God of heaven set up a kingdom, which shall never be destroyed, and the kingdom thereof shall not be left to other people—but it shall break in pieces and consume all these kingdoms, and it shall stand for ever.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (iii. 14.)

[2]AND Nebuchadnezzar spake, and said unto them: Is it true, O Shadrach, Meshach, and Abed-nego? Do not ye serve my gods, nor worship the golden image which I have set up? Now, therefore, if ye be ready, at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, bag-pipes, and all kinds of music, fall down and worship the image which I have made. But if ye worship not, ye shall be cast the same hour into a burning fiery furnace—and who is that god that shall deliver you out of my hand?

First Responsory.

Before the face of Thine anger, &c., (*p.* 540.)

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[1] These Lessons contain Daniel's interpretation of a dream of King Nebuchadnezzar. Dr Pusey understands the four kingdoms to be the Assyrian, Persian, Grecian, and Roman Empires, and the final and enduring one, the Kingdom of Christ. (Lectures on Daniel the Prophet. ii.)

[2] This was on the occasion of the dedication of a golden statue, sixty cubits high and six cubits broad, which Nebuchadnezzar had set up in the plain of Dura.

Second Lesson.

SHADRACH, Meshach, and Abed-nego answered and said to King Nebuchadnezzar: We are not careful to answer thee in this matter. For, behold, our God, Whom we serve, is able to deliver us from the burning fiery furnace, and to free us out of thy hand, O King! But if not,—be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up. Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego. And he commanded that they should heat the furnace seven times more than it was wont to be heated.

Second Responsory.

Fence Thou this city, &c., (*p.* 540.)

Third Lesson. (21.)

THEN these men were bound, in their breeches, their hats and their shoes,[1] and their other garments, and were cast into the midst of the burning fiery furnace; for the King's commandment was urgent, and the furnace exceeding hot. And the flame of the fire slew those men that cast in Shadrach, Meshach, and Abed-nego. But these three men, (that is to say, Shadrach, Meshach, and Abed-nego,) fell down, bound, into the midst of the burning fiery furnace—and they walked in the midst of the fire, praising God and blessing the Lord.

Third Responsory.

O Lord God! have mercy, &c., (*p.* 541.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (iv. 19.)

BELTESHAZZAR[2] answered, and said: My lord, the dream be to them that hate thee, and the interpretation thereof to thine enemies. The tree that thou sawest, which grew and was strong, whose height reached unto the heaven, and the sight thereof to all the earth, whose branches were very fair, and the fruit thereof much, and in it was meat for all, under which the beasts of the field dwelt, and upon whose branches the fowls of the heaven had their habitation, it is thou, O King, that art grown and become strong, for thy greatness is grown, and reacheth unto heaven, and thy dominion unto the end of the earth.

First Responsory.

I will show thee, &c., (*p.* 541.)

Second Lesson.

AND whereas the King saw a Watcher and an holy one coming down from heaven, and saying: Hew the tree down and destroy it, yet leave the stump of the roots thereof in the earth, even with a band of iron and brass in the tender grass of the field, and let it be wet with the dew of heaven, and let his portion be with the beasts of the field, till seven times pass over him;—this is the interpretation, O King, and this is the decree of the Most High, which is come upon my lord the King;—That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and thou shalt eat grass as an ox, and thou shalt be wet with the dew of heaven.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

AND seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever He will. And whereas He commanded to leave the stump of his roots, (that is, of the tree's)—thy kingdom shall be sure unto thee, after that thou shalt have known that the heavens do rule. Wherefore, O King, let my counsel be acceptable unto thee, and redeem thy sins by alms-giving, and thine iniquities by showing mercy to the poor—haply, He may not remember any more thy trangressions.

All this came upon King Nebuchadnezzar.[3]

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (v. 1.)

BELSHAZZAR[4] the King made a great feast to a thousand of his lords, and they drank every one of them according to his age. And when he began to be full, he commanded to bring the golden and silver vessels, which his father Nebuchadnezzar had taken out of the temple which was in Jerusalem, that the King, and his princes, and his wives, and his concubines, might drink therein. Then were brought the golden and silver vessels that were taken out of the temple which was at Jerusalem; and the King, and his princes, and his wives, and his concubines, drank in them. They drank wine, and praised their gods of gold and of silver, of brass, of iron, of wood, and of stone. In the same hour came forth fingers, as of a man's hand, and wrote over against the candlestick upon the plaster of the wall of the King's palace; and the King saw the part of the hand that wrote. Then the King's countenance was changed, and his thoughts troubled him.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

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[1] Rather, according to Gesenius, "their trousers, their tunics, and their cloaks."

[2] *I.e.*, Daniel, called by his heathen name, called in to interpret another dream of Nebuchadnezzar.

[3] *I.e.*, he was afflicted for a time with insanity.

[4] The last of the Chaldean Kings, believed to have been a grandson of Nebuchadnezzar.

Second Lesson. (13.)

THEN was Daniel brought in before the King. And the King spake, and said unto Daniel: Art thou that Daniel, which art of the children of the captivity of Judah, whom the King my father brought out of Jewry? I have heard of thee, that the spirit of the gods is in thee, and that knowledge, and understanding, and wisdom are found excellently in thee. And now the wise men, the magicians, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not show the interpretation of the thing. And I have heard of thee, that thou canst make interpretations, and dissolve doubts. Now, if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and be the third ruler in my kingdom. Then Daniel answered, and said before the King: Let thy gifts be to thyself, and give thy rewards to another! Yet I will read the writing unto thee, O King, and make known to thee the interpretation thereof.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson. (25.)

AND this is the writing that was written: M'NE—T'KEL—PHARSIN. And this is the interpretation of the thing. "M'NE"—God hath "numbered" thy kingdom; and finished it. "T'KEL"—thou art "weighed" in the balances; and found wanting. "PHARSIN"—thy kingdom is "divided"; and given to the Medes and Persians.[1] Then commanded the King, and they clothed Daniel with scarlet, and put a chain of gold about his neck, and made a proclamation concerning him, that he should be the third ruler in the kingdom.

In that night was Belshazzar, the King of the Chaldeans, slain. And Darius the Median took the kingdom, being about threescore-and-two years old.

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (vi. 11.)

WHEN, then, these men made careful search, they found Daniel praying and making supplication before his God. Then they came near, and spake unto the King concerning his decree: O King, hast thou not signed a decree that every man that shall ask a petition of any god or man within thirty days, (save of thee, O King,) shall be cast into the den of lions? The King answered them, and said: The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they, and said before the King: That Daniel, which is of the children of the captivity of Judah, regardeth not thy law, nor the decree that thou hast signed, but maketh his petition three times a day. Then the King, when he heard these words, was sore displeased with himself, and set his heart on Daniel, to deliver him, and he laboured till the going-down of the sun to deliver him. But when these men understood [how it was with] the King, they said unto him: Know, O King, that the law of the Medes and Persians is, that no decree which the King establisheth may be changed.

First Responsory.

I have set watchmen, &c., (*p.* 539.)

Second Lesson.

THEN the King commanded, and they brought Daniel, and cast him into the den of lions. And the King said unto Daniel: Thy God, whom thou servest continually, He will deliver thee. And a stone was brought and laid upon the mouth of the den; and the King sealed it with his own signet, and with the signet of his lords, lest anything should be done against Daniel. Then the King went to his palace, and passed the night fasting; meats were not brought before him, and sleep went from him. And the King rose very early in the morning, and went in haste unto the den of lions. And when he came to the den, he cried with a lamentable voice unto Daniel, and said to him: O Daniel, servant of the living God, hath thy God, Whom thou servest continually, been able to deliver thee from the lions?

Second Responsory.

Hedge us about, &c., (*p.* 539.)

Third Lesson.

AND Daniel answered the King, and said: O King, live for ever! my God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me, forasmuch as before Him innocency was found in me; and also before thee, O King, have I done no hurt. Then was the King exceeding glad for him, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he believed in his God. And the King commanded, and they brought those men which had accused Daniel, and they were cast into the den of lions, they, their children, and their wives, and the lions had the mastery of them, and brake all their bones in pieces, or ever they came at the bottom of the den.

Third Responsory.

We looked for peace, &c., (*p.* 539.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (ix. 1.)

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[1] Probably a further play upon "Paras"—a "Persian."

IN the first year of Darius, the son of Ahasuerus, of the seed of the Medes, who was king over the realm of the Chaldeans, in the first year of his reign, I, Daniel, understood by books[1] the number of the years, whereof the word of the LORD came to Jeremiah the Prophet, that He would accomplish seventy years in the desolations of Jerusalem. And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sackcloth, and ashes. And I prayed unto the LORD my God, and made my confession, and said: O Lord, the Great and Dreadful God, keeping the covenant and mercy to them that love Thee, and to them that keep Thy commandments: we have sinned, we have committed iniquity, we have done wickedly, and have rebelled, and have departed from Thy precepts and from Thy judgments.

First Responsory.

Blessed is the people, &c., (*p.* 539.)

Second Lesson. (21.)

WHILES I was speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved; therefore understand the matter, and consider the vision. Seventy weeks are determined upon thy people, and upon thine holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

KNOW therefore, and understand, that, from the going forth of the commandment to build up again Jerusalem, unto the Prince, the Anointed, shall be seven weeks, and three-score-and-two weeks. The street shall be built again, and the walls, even in troublous times. And after three-score-and-two weeks shall Christ be cut off—and they shall not be His own people that shall deny Him.[2] And a people, with a Prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be desolation, and after the end of the war desolation is appointed. But he shall confirm the covenant with many for one week; and in the midst of the week the sacrifice and the oblation shall cease; and in the temple shall be the abomination of desolation; and even until the consummation and the end shall endure the desolation.[3]

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Fourth Sunday of November.

The Fourth Lord's Day of November.

Antiphon at the Song of the Blessed Virgin on the preceding Saturday. O Lord, the King of kings, That containest the circuit of the heavens and beholdest the depths, That weighest the mountains, and holdest the earth in Thine hand, *—hear us, O Lord, when we cry unto Thee.

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Hosea[4] (i. 1.)

THE word of the LORD that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, Kings of Judah, and in the days of Jeroboam, the son of Joash, King of Israël.[5] The beginning of the word of the LORD by Hosea. And the LORD said to Hosea: Go, take unto thee a wife of whoredom, and get thee children of whoredom; for the land hath committed great whoredom, departing from the LORD. So he went, and took Gomer, the daughter of Diblaim, which conceived and bare him a son.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

Second Lesson.

AND the LORD said unto him: Call his name Jezreel, for yet a little while, and I will avenge the blood of Jezreel upon the house of Jehu,[6] and will cause to cease the kingdom of the house of Israël. And it shall come to pass at that day, that I will break the bow of Israël in the valley of Jezreel. And she conceived again, and bare a daughter: And He said unto him: Call her name No-mercy, for I will no more have mercy upon the house of Israël, but I will utterly forget them. But I will have mercy upon the house of Judah, and will save them by the LORD their God; and will not save them by bow, nor by sword, nor by battle, nor by horses, nor by horsemen.

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[1] The scriptures seem to be meant, and Dr Pusey so translates. The places quoted are Jer. xxv. 11, 12, xxix. 10-12.

[2] *I.e.*, by denying Him they shall alienate themselves from Him.

[3] Dr Pusey's explanation of the numbers is as follows,—the weeks being, of course, year-weeks, consisting of seven years each. First, from the commission to Ezra in the seventh year of Artaxerxes Longimanus, B.C. 457, to the completion of the work of restoration by Nehemiah at his second visit to Jerusalem, 7 weeks = 49 years; second, thence to the Baptism of our Lord, "when the descent of the Holy Ghost upon Him manifested Him to be *the Anointed with the Holy Ghost, the Christ*," A.D. 27, (since the Nativity was four years earlier than our era,) 62 weeks = 434 years; third, the one week of seven years wherein, by His ministry, He "confirmed the covenant with many," but in the midst of which, (*i.e.*, after three years,) He was "cut off out of the land of the living," and, by His all-sufficing Oblation of Himself, superseded for ever the legal sacrifices. During the rest of the week He continued to confirm the covenant by Himself or His Apostles, before the preaching to the Samaritans showed that the special privileges of the Jews were at an end. (IVth Lecture on Daniel.)

[4] Latin, "Osee," following the LXX. in the imperfect transliteration, of which alone the Greek alphabet is capable. The name signifies "Salvation," and is from the same root as is found in "JESUS."

[5] He prophesied therefore for some sixty years, and was contemporary with Isaiah.

[6] Abp. Kenrick says—"The blood of King Joram, who was slain by Jehu in the valley of Jezreel."

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

AND she weaned No-mercy. Again, she conceived and bare a son. And He said: Call his name Not-My-people, for ye are not My people, and I will not be your [God.] And the number of the children of Israël shall be as the sand of the sea, which cannot be measured nor numbered. And it shall come to pass that in the place where it shall be said unto them, Ye are not My people,—there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah and the children of Israël be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel.

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "Upon the City of God," written by St Austin, Bishop [of Hippo.] (*Bk.* xviii. *ch.* 28.)

AS to the Prophet Hosea, the deeper his meaning, the harder to pierce. But somewhat may be gotten out of him, and, as I promised, I will give it here. He saith: "And it shall come to pass, that, in the place where it shall be said unto them, Ye are not My people,—there it shall be said unto them: Ye are the sons of the living God." This was understood even by the Apostles as a Prophetic witness to the call of the Gentiles, who erst had not been God's people. (Rom. ix. 24-26.)

Fourth Responsory.

I have set watchmen, &c., (*p.* 539.)

Fifth Lesson.

AND since the converted Gentiles are the spiritual children of Abraham, and are therefore rightly called Israëlites, therefore he goeth on, and saith: "Then shall the children of Judah and the children of Israël be gathered together, and appoint themselves one head, and they shall come up out of the land." If we went on expounding this, we should water down the flavour of the prophetic draught. Let there be remembered, however, that Corner Stone, and let there be acknowledged those twain walls, [which It bindeth in one,] the Jews and the Gentiles, one called the children of Judah and the other the children of Israël, bound together under One Head, and coming up out of the land.

Fifth Responsory.

Hedge us about, &c., (*p.* 539.)

Sixth Lesson.

CONCERNING them that are now Israëlites according to the flesh, that will not now believe in Christ, but shall believe hereafter, (that is, their children shall believe, for these shall die, and go to their own place,) this same Prophet giveth witness, where he saith: "The children of Israël shall abide many days without a King, and without a Prince, and without a sacrifice, and without an Altar, and without a Priest, and without oracles." (iii. 4.) To whom is it not manifest that such is the state of the Jews now?

Sixth Responsory.

We looked for peace, &c., (*p.* 539.)

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people, &c., (*p.* 539.)

Eighth Responsory.

One Seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Hosea (iv. 1.)

HEAR the word of the LORD, ye children of Israël; for the LORD hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By cursing, and lying, and man-killing, and stealing, and committing adultery, they break out, and blood toucheth blood.[1] Therefore shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowls of heaven, yea, the fishes of the sea also shall be taken away.

First Responsory.

He hath redeemed, &c., (*p.* 540.)

Second Lesson.

YET let no man judge nor reprove another, for thy people are as they that strive with the Priest. Therefore shalt thou fall this day, and the Prophet shall fall with thee; in the night have I silenced thy mother.[2] My people are speechless for lack of knowledge. Because thou hast rejected knowledge, I will also reject thee, that thou shalt be no Priest to Me; seeing thou hast forgotten the Law of thy God, I also will forget thy children.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

AS they were increased, so they sinned against Me; therefore have I changed their glory into shame. They eat up the sin of My people, and they set their heart upon their iniquity. And there shall be, like people, like Priest; and I will punish them for their ways, and reward them for their doings. And they shall eat, and not have enough; they shall commit whoredom, and shall not increase; because they have left off to take heed to the LORD.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

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[1] Incest, or the frequency of murder.

[2] *I.e.*, the nation, or mother-country.

Tuesday.

Third Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Joel (i. 1.)

THE word of the LORD that came to Joel, the son of Pethuel.[1] Hear this, ye old men, and give ear, all ye inhabitants of the land! Hath this been in your days, or even in the days of your fathers? Tell ye your children of it, and let your children tell their children, and their children another generation. That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpillar eaten.[2]

First Responsory.

Before the face, &c., (*p.* 540.)

Second Lesson.

AWAKE, ye drunkards, and weep, and howl, all ye drinkers of new wine [in his sweetness,] for it is cut off from your mouth. For a nation[3] is come up upon My land, strong and without number, whose teeth are the teeth of a lion, and the cheek-teeth as of a young lion. He hath laid My vine waste, and barked My fig-tree—he hath made it clean bare, and cast it away; the branches thereof are made white.

Second Responsory.

Fence Thou this city, &c., (*p.* 540.)

Third Lesson.

LAMENT like a virgin girded with sack-cloth for the husband of her youth. The meat-offering and the drink-offering is cut off from the house of the LORD;[4] the Priests, the LORD'S ministers, mourn. The field is wasted, the land mourneth, for the corn is wasted, the new wine is dried up, the oil languisheth. The husbandmen are confounded, the vine-dressers howl, for the wheat and for the barley, because the harvest of the field is perished.

Third Responsory.

O Lord God! have mercy, &c., (*p.* 541.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

The Lesson is taken from the Book of the Prophet Joel (iii. 1.)

IN those days and in that time, when I shall have brought again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there, for My people and for Mine heritage Israël, whom they have scattered among the nations, and parted My land. And they have cast lots for My people, and they have given a boy for a harlot, and sold a girl for wine, that they might drink.

First Responsory.

I will show thee, &c., (*p.* 541.)

Second Lesson.

YEA, and what have ye to do with Me, O Tyre and Sidon, and all the coasts of Palestine? Will ye render Me vengeance? And if ye recompense Me, swiftly and speedily will I return your recompense upon your own head. Because ye have taken My silver and My gold, and have carried into your temples My goodly and My pleasant things. The children also of Judah and the children of Jerusalem have ye sold unto the children of the Grecians, that ye might remove them far from their border. Behold I will raise them out of the place whither ye have sold them, and will return your recompense upon your own head.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

AND I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabæans, to a people far off; for the LORD hath spoken it. Proclaim ye this among the Gentiles, prepare a war, wake up the mighty men; let all the men of war draw near, let them come up. Beat your plough-shares into swords, and your pruning-hooks into spears. Let the weak say: I am strong. Assemble yourselves, and come, all ye heathen round about, and gather yourselves together: there shall the LORD cause thy mighty ones to come down. Let the nations be wakened, and come up to the valley of Jehoshaphat, for there will I sit to judge all the nations round about.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Amos (i. 1.)

THE words of Amos, who was among the herdmen of Tekoah, —which he saw concerning Israël, in the days of Uzziah, King of Judah, and in the days of Jeroboam, son of Joash, King of Israël, two years before the earthquake. And he said: The LORD will roar from Zion, and utter His voice from Jerusalem: and the habitations of the shepherds shall mourn, and the top of Carmel shall wither.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

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[1] Abp. Kenrick says that "the author of this book is not known to us otherwise than by his name being prefixed to his prophecy, together with the name of his father. He is thought to have been a contemporary of Amos, and to have prophesied in Judea."

[2] Abp. Kenrick says "it is impossible to determine the force of each of the terms" descriptive of insects. "Some take them to mark the locust in its various stages of formation."

[3] *I.e.*, the swarm of locusts.

[4] *I.e.*, the offerings of flour and wine, the harvest and vintage not availing to furnish them.

Second Lesson.

THUS saith the LORD: For three transgressions of Damascus, and for four, I will not turn away the punishment thereof, because they have threshed Gilead with threshing-instruments of iron. But I will send a fire into the house of Hazaël, which shall devour the palaces of Ben-Hadad. I will break also the bar of Damascus, and cut off the inhabitant from the plain "of the idol," and him that holdeth the sceptre from the house of "Pleasure,"[1] and the people of Syria shall go into captivity unto Cyrene, saith the LORD.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

THUS saith the LORD: For three transgressions of Gaza, and for four, I will not turn away the punishment thereof, because they carried away captive the whole captivity, to deliver them up to Edom. But I will send a fire on the wall of Gaza, which shall devour the palaces thereof. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashcalon. And I will turn Mine hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord GOD.[2]

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Obadiah (i. 1.)

THE vision of Obadiah.[3] Thus saith the Lord GOD[4] concerning Edom: We have heard a rumour from the LORD, and an ambassador hath He sent among the heathen: Arise ye, and let us rise up against him in battle. Behold, I have made thee small among the nations; thou art greatly despised. The pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high, that sayest in thine heart, Who shall bring me down to the ground? Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

First Responsory.

I have set watchmen, &c., (*p.* 539.)

Second Lesson.

IF thieves came to thee, if robbers by night, how wouldst thou have held thy peace? Would they not have stolen till they had enough? If the grape-gatherers came to thee, would they not have left thee at the least a cluster? How are the things of Esau searched out, how are his hidden things sought up? All the men of thy confederacy have brought thee even to the border, and then have deceived thee; the men that were at peace with thee have prevailed against thee; they that eat thy bread have laid a snare under thee. There is none understanding in him.

Second Responsory.

Hedge us about, &c., (*p.* 539.)

Third Lesson.

SHALL I not in that day, saith the LORD, even destroy the wise men out of Edom, and understanding out of the mount of Esau? And thy mighty men from the South shall be dismayed, to the end that every one of the mount of Esau may be cut off. For the slaughter, and for thine iniquity against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side against him, when the strangers carried away his forces, and foreigners entered into his gates, and cast lots upon Jerusalem,—even thou wast as one of them.

Third Responsory.

We looked for peace, &c., (*p.* 539.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Jonah (i. 1.)

NOW, the word of the LORD came unto Jonah,[5] the son of Amittai, saying: Arise, and go to Nineveh, that great city, and cry against it, for their wickedness is come up before Me. But Jonah rose up, to flee unto Tarshish from the presence of the LORD; and went down to Joppa; and he found a ship going to Tarshish. So he paid the fare thereof, and went down into it, to go with them unto Tarshish from the presence of the LORD. But the LORD sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken.

First Responsory.

Blessed is the people, &c., (*p.* 539.)

Second Lesson.

THEN the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them. But Jonah was gone down into the lower part of the ship, and he lay fast asleep. So the ship-master came to him, and said unto him: Why sleepest thou thus heavily? Arise, call upon thy God, if so be that God will think upon us, that we perish not. And they said every one to his fellow: Come, and let us cast lots, that we may know for whose cause this evil is upon us. So they cast lots; and the lot fell upon Jonah.

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[1] According to Gesenius, the two places above named are respectively "some valley near the city of Damascus" and "a Royal city of Syria on Mount Lebanon, called by the Greeks 'Paradeisos.'" According to Abp. Kenrick, the valley between Libanus and Anti-Libanus, and a region of Libanus descending towards the valleys of Cœlesyria.

[2] The Name.

[3] Latin, Abdias. "St Jerome," says Abp. Kenrick, "on the authority of the Hebrews, identifies the Prophet Abdiah with the Governor of the house of Achab, King of Israël, (3 Kings xviii. 3,) but he does not appear to have placed entire confidence in their judgment, which is generally disregarded at the present day. Nothing is known regarding Abdiah, unless what is gathered from his prophecy, which seems to have been made after the taking of Jerusalem by the Babylonians."

[4] The Name.

[5] This Prophet, whose history, not included in the Breviary, is too well known to need relating, flourished in the days of Jeroboam II. King of Israël. (3 Kings xiv. 25.)

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

THEN said they unto him: Tell us, we pray thee, for whose cause this evil is upon us? What is thine occupation? What is thy country? And whither goest thou? Or of what people art thou? And he said unto them: I am an Hebrew; and I fear the LORD, the God of heaven, which hath made the sea and the dry land. Then were the men exceedingly afraid, and said unto him: Why hast thou done this? (For the men knew that he fled from the presence of the LORD, because he had told them.) Then said they unto him: What shall we do unto thee, that the sea may be calm unto us? For the sea wrought and was tempestuous. And he said unto them: Take me up, and cast me forth into the sea, so shall the sea be calm unto you, for I know that for my sake this great tempest is upon you.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Fifth Sunday of November.

The Fifth Lord's Day of November.

Antiphon at the Song of the Blessed Virgin on the preceding Saturday evening. I have set watchmen upon thy walls, O Jerusalem, * which shall never hold their peace day nor night, praising the Name of the Lord.

Prayer of the ensuing Sunday.

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Micah (i. 1.)

THE word of the LORD that came to Micah the Morasthite, in the days of Jotham, Ahaz, and Hezekiah, Kings of Judah, which he saw concerning Samaria and Jerusalem. Hear, all ye people! Let the earth hearken, and all that therein is! And let the Lord GOD[1] be witness against you — the LORD, from His holy Temple. For, behold, the LORD cometh forth out of His place, and will come down, and tread upon the high places of the earth.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

Second Lesson.

AND the mountains shall be molten under Him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. For the transgression of Jacob is all this, and for the sins of the house of Israël. What is the transgression of Jacob? Is it not Samaria? And what are the high places of Judah? Are they not Jerusalem? Therefore I will make Samaria as an heap of stones in the field, when as a vineyard is planted; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

AND all the graven images thereof shall be beaten to pieces, and all the hires thereof shall be burnt with fire, and all the idols thereof will I lay desolate; for she gathered it of the hire of an harlot, and they shall return to the hire of an harlot. Therefore I will wail and howl; I will go stripped and naked; I will make a wailing like the jackals,[2] and mourning as [the chickens of] the ostrich; for her wound is incurable, for it is come unto Judah, it s come unto the gate of my people, even to Jerusalem.

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermon of St Basil the Great, [Archbishop of Cæsarea-in-Pontus,] upon the Thirty-third Psalm.

WHENEVER the desire to sin cometh over thee, I would that thou couldest think of the awful and overwhelming judgment-seat of Christ. There the Judge shall sit upon a throne high and lifted up. Every creature shall stand before Him, quaking because of the glory of His presence. There are we to be led up, one by one, to give account for those things which we have done in life. Presently there will be found, by the sides of those who have in life wrought much evil, dreadful and hideous angels with faces of fire, and burning breath, appointed thereto, and showing their evil will, in appearance like the night, in their despair and hatred of mankind.

Fourth Responsory.

I have set watchmen, &c., (*p.* 539.)

Fifth Lesson.

THINK again of the bottomless pit, the impenetrable darkness, the lightless fire, burning, but not glowing; the poisonous mass of worms, preying upon the flesh, ever feeding, and never filled, causing by their gnawing unbearable agony; lastly, the greatest punishment of all, shame and confusion for ever. Have a dread of these things, and let that dread correct thee, and be as a curb to thy mind to hold it in from the hankering after sin.

Fifth Responsory.

Hedge us about, &c., (*p.* 539.)

Sixth Lesson.

THIS fear of the Lord the Prophet hath promised to teach. But he hath not promised to teach it to all, but only to such as will hear him; not to such as have fallen far away, but to such as run to him, hungry for salvation, not to such as have no part in the promises, but to such as by baptism are born children of adoption, set at peace and oneness with the Word. "Come, ye children," saith he, that is to say, Draw nigh unto me by good works, all ye who by the new birth have become the worthy children of light, —"hearken unto me," all ye who have the ears of your heart opened, "I will teach you the fear of the LORD," even the fear of that Being of Whom we have just been speaking.

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[1] The Name.

[2] Dracones. Heb. Tanim.

Sixth Responsory.

We looked for peace, &c., (*p.* 539.)

THIRD NOCTURN.

Seventh Responsory.

Blessed is the people, &c., (*p.* 539.)

Eighth Responsory.

One Seraph cried, &c., (*p.* 417.)

Monday.

Second Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Nahum[1] (i. 1.)

THE burden of Nineveh. The Book of the vision of Nahum the Elkoshite. God is jealous, and the LORD revengeth. The LORD revengeth Him upon His enemies, and is furious upon His adversaries. The LORD is slow to anger, and great in power, and will not at all acquit the wicked. The LORD hath His way in the whirlwind and in the storm, and the clouds are the dust of His feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers.

First Responsory.

He hath redeemed, &c., (*p.* 540.)

Second Lesson.

BASHAN languisheth, and Carmel, and the flower of Lebanon. The mountains quake at Him, and the hills melt, and the earth trembleth at His presence, yea, the world, and all that dwell therein. Who can stand before His indignation? and who can abide in the fierceness of His anger? His fury is poured out like fire, and the rocks are thrown down by Him.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

THE LORD is good, a strong-hold in the day of trouble, and He knoweth them that trust in Him. But with an over-running flood He will make an utter end of the place thereof,[2] and darkness shall pursue His enemies. What do ye imagine against the LORD? He will make an utter end; affliction shall not rise up a second time. For while they be folden together as thorns, they are drunken as drunkards; they shall be devoured as stubble fully dry.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Tuesday.

Third Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Habakkuk[3] (i. 1.)

THE burden which Habakkuk the Prophet did see. O LORD, how long shall I cry, and Thou wilt not hear? Even cry out unto Thee, of violence, and Thou wilt not save? Why dost Thou show me iniquity and grievance, and cause me to behold before me spoiling and violence? And there is strife, and perverseness hath the better part. Therefore the law is broken, and justice doth never attain unto execution; for the wicked doth compass about the righteous, therefore wrong judgment proceedeth.

First Responsory.

Before the face, &c., (*p.* 540.)

Second Lesson.

BEHOLD ye among the heathen, and regard, and wonder marvellously. For a work is worked in your days, which no man will believe when it be told him. For, lo, I raise up the Chaldeans, that bitter and hasty nation, which shall march through the breadth of the land, to possess the dwellings that are not theirs. They are terrible and dreadful. Their judgment and decree shall proceed of themselves.

Second Responsory.

Fence Thou this city, &c., (*p.* 540.)

Third Lesson.

THEIR horses are swifter than the leopards, and are more fierce than the evening wolves, and their horsemen shall spread themselves. For their horsemen shall come from afar; they shall fly as the eagle that hasteth to eat. They shall come all to spoil; their faces shall sup up as the east wind; and they shall gather the captivity as the sand. And they shall scoff at the Kings, and the Princes shall be a scorn unto them; they shall deride every strong-hold, for they shall cast a mound, and take it.

Third Responsory.

O Lord God! have mercy, &c., (*p.* 541.)

Wednesday.

Fourth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Zephaniah[4] (i. 1.)

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[1] "Already," says St Jerome, (quoted by Abp. Kenrick,) "the ten tribes had been led into captivity whilst Hezekiah was King of Juda; in whose reign the vision concerning Nineveh, which is here recorded, was seen, for the consolation of the people in exile."

[2] *I.e.*, of Nineveh.

[3] Abp. Kenrick says that Habakkuk "appears to have begun to prophesy in the reign of Jehoiakim, King of Juda . . . he continued to prophesy under Jehoiachin and Zedekiah."

[4] Latin, Sophonias.

THE word of the LORD which came unto Zephaniah, the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hizkiah, in the days of Josiah, the son of Amon, King of Judah. I will utterly consume all things from off the land, saith the LORD,—I will consume man and beast—I will consume the fowls of the heaven, and the fishes of the sea. And the wicked shall come to ruin. And I will cut off man from off the land, saith the LORD.

First Responsory.

I will show thee, &c., (*p.* 541.)

Second Lesson.

I WILL also stretch out Mine hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, and the name of the temple-keepers and priests, and them that worship the host of heaven upon the house-tops, and them that worship and that swear by the LORD, and that swear by Malcom.[1] And them that are turned back from the LORD, and those that have not sought the LORD, nor enquired for Him.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

HOLD your peace at the presence of the Lord GOD,[2] for the day of the LORD is at hand; for the LORD hath prepared a sacrifice, He hath hallowed His guests. And it shall come to pass, in the day of the LORD'S sacrifice, that I will visit the Princes and the King's children, and all such as are clothed with strange apparel; in the same day also will I visit all those that enter insolently on the threshold—which fill the house of the Lord their God with violence and deceit.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

Thursday.

Fifth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Haggai[3] (i. 1.)

IN the second year of Darius the King, in the sixth month, in the first day of the month, came the word of the LORD, by the hand of Haggai the Prophet, unto Zerubbabel, the son of Sheltiel, Governor of Judah, and to Joshua, the son of Josedech, the High Priest, saying: Thus speaketh the LORD of hosts, saying: This people say, The time is not come that the LORD'S house should be built.

First Responsory.

I saw the Lord, &c., (*p.* 538.)

Second Lesson.

THEN came the word of the LORD by the hand of Haggai the Prophet, saying: Is it time for you to dwell in ceiled houses, and this house lie waste? Now, therefore, thus saith the LORD of hosts: Consider your ways. Ye have sown much, and brought in little; ye have eaten, but have not enough; ye have drunk, but ye are not drunken; ye have clothed you, but ye are not warm; and he that hath earned wages hath put them into a bag with holes.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

THUS saith the LORD of hosts: Consider your ways; go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the LORD. Ye looked for much, and, lo, it came to little; and ye did bring it home, and I blew it away; why, saith the LORD of hosts? Because of Mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit.

Third Responsory.

Consider, O Lord, &c., (*p.* 539.)

Friday.

Sixth Day.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Zechariah (i. 1.)

IN the eighth month, in the second year of Darius the King, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying: The LORD hath been sore displeased with your fathers. And thou shalt say unto them: Thus saith the LORD of hosts: Turn ye unto Me, saith the LORD of hosts; and I will turn unto you, saith the LORD of hosts.

First Responsory.

I have set watchmen, &c., (*p.* 539.)

Second Lesson.

BE ye not as your fathers, unto whom the former Prophets cried, saying: Thus saith the LORD of hosts: Turn ye from your evil ways, and from your vile thoughts;—but they did not hear, nor hearken unto Me, saith the LORD. Your fathers—where are they? And the Prophets—shall they live for ever?

Second Responsory.

Hedge us about, &c., (*p.* 539.)

Third Lesson.

BUT My words, and My statutes, which I commanded My servants the Prophets, did they not take hold of your fathers? And they returned, and said: Like as the LORD of hosts thought to do unto us according to our ways, and according to our inventions, so hath He dealt with us.

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[1] Probably the same as the beastly idol more commonly called Moloch.

[2] The Name.

[3] This Prophet and Zechariah both prophesied after the return from the captivity, to encourage the Jews in the re-building of the Temple.

Third Responsory.

We looked for peace, &c., (*p.* 539.)

Saturday.

The Sabbath.

MATTINS.

First Lesson.

Here beginneth the Book of the Prophet Malachi[1] (i. 1.)

THE burden of the word of the LORD to Israël by the hand of Malachi. I have loved you, saith the LORD, and ye say: Wherein hast Thou loved us? Was not Esau Jacob's brother, saith the LORD, yet I loved Jacob, and I hated Esau, and laid his mountains waste, and gave his heritage unto the savage beasts of the wilderness? Whereas Edom saith: We are impoverished, but we will return and build the desolate places—thus saith the LORD of hosts: They shall build, but I will throw down; and they shall be called the borders of wickedness, and the people against whom the LORD hath indignation for ever.

First Responsory.

Blessed is the people, &c., (*p.* 539.)

Second Lesson.

AND your eyes shall see, and ye shall say: Let the LORD be magnified upon the border of Israël. A son honoureth his father, and a servant his master; if then I be a Father, where is Mine honour? And if I be a Master, where is My fear? Saith the LORD of hosts unto you, O Priests that despise My Name, and that say: Wherein have we despised Thy Name? Ye offer polluted bread upon Mine Altar, and ye say: Wherein have we polluted Thee? In that ye say: The table of the LORD is contemptible.

Second Responsory.

I am straitened, &c., (*p.* 540.)

Third Lesson.

IF you offer the blind for sacrifice, is it not evil? And if ye offer the lame and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the LORD of hosts. And now beseech the face of God, that He will be gracious unto you, (for this hath been by your means,) if so be He will anywise accept your persons, saith the LORD of hosts. Who is there among you that would shut the doors for nought, or kindle fire on Mine Altar for nought? I have no pleasure in you, saith the LORD of hosts, neither will I accept an offering at your hand. For from the rising of the sun even unto the going down of the same, My Name shall be great among the Gentiles; and in every place incense and a pure offering shall be offered unto My Name, for My Name shall be great among the heathen, saith the LORD of hosts.

Third Responsory.

The Lord hath sent, &c., (*p.* 540.)

With Vespers begins Advent.

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[1] "This book," says Abp. Kenrick, "was composed after the erection of the second Temple . . . . it is assigned to a time subsequent to [Nehemiah's] second return from Persia to Canaan, namely, after the 32nd year of Artaxerxes Longimanus." The writer appears as the last of the Prophets, and whether Malachi—*i.e.*, "Messenger of the LORD"—is really a proper name or a title, seems uncertain.

Prayers, Homilies, and Gospel Antiphons

For all the Sundays after Pentecost,

From the Fourth to the Twenty-third, both inclusive, and for the Sunday next before Advent.

Fourth Lord's Day after Pentecost.

Prayer.

GRANT, O Lord, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may serve Thee in all godly quietness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (v. 1.)

AT that time: As the people pressed upon JESUS, to hear the word of God, He stood by the lake of Gennesareth. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* iv. *on Luke* v.)

When the Lord wrought so many works of healing, neither time nor place could restrain the people from seeking health. Evening came, and they still followed Him; He went down to the lake, and they still pressed upon Him; and therefore He entered into Peter's ship. This is that ship, which spiritually up to this very hour, according to the expression of Matthew,[1] is buffeted by tempests, but still, according to Luke, is filled with fishes, this signifying, that, for a while, to labour is present to the Church, but, hereafter, it shall be to rejoice. The fishes are they which swim in the troublous waters of human life. In this ship also spiritually doth Christ, for His disciples, still sleep, and still command; for He sleepeth for the lukewarm, and watcheth for the perfect.

Eighth Lesson.

NO fear, then, for the ship where wisdom steereth, false teaching is not known, and faith swelleth the sails. How shall she be troubled, whose Lord is Himself the Church's sure Foundation? It is where faith is weak that there is fear; where love is perfect, there there is safety. To many it is commanded to loose their nets, but to Peter only to "Launch out into the deep," that is, into the depths of doctrine. What indeed is there so deep, as to gaze upon the depth of all riches, to recognise the Son of God, and to take up the confession of His Divine generation? This is a thing which the mind is not able to grasp by the searchings of man's reason, but which is embraced by an hearty faith.

Ninth Lesson.

FOR albeit, it is not given unto me to know how He was born, yet that born He was, I may not be ignorant. What the order of His generation was, I know not, but the Source of His generation I acknowledge. None hath beheld the Begetting of the Son of God by the Father, but the Church hath stood by to hear the Father testify that this is His beloved Son. (Luke iii. 22.) If we believe not God, whom shall we believe? For whatsoever we believe cometh either by sight or by hearing; sight is oftentimes deceived, but "faith cometh by hearing." (Rom. x. 17.)

Antiphon at the Song of Zacharias. JESUS entered into the ship, * and sat down, and taught the people. Alleluia.

Antiphon at the Song of the Blessed Virgin. Master, we have toiled all night, * and have taken nothing; nevertheless at Thy word I will let down the net.

Fifth Lord's Day after Pentecost.

Prayer.

O GOD, Who hast prepared for them that love thee such good things as pass man's understanding; pour into our hearts such love toward Thee, that we, loving Thee in all things and above all things, may obtain Thy promises, which exceed all that we can desire. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 20.)

AT that time: JESUS said unto His disciples: Unless your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. And so on.

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[1] St Ambrose's version must in this respect have differed from the present Latin, which contains no such passage in Matthew.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon on the Mount*, *ch.* 9.)

"Thou shalt not kill," is of the righteousness of the Pharisees; "Thou shalt not be angry with thy brother without a cause," is of the righteousness of them which shall enter into the kingdom of heaven. The least therefore is: "Thou shalt not kill," and whosoever shall break this commandment, he shall be called the least in the kingdom of heaven. (v. 19.) But whosoever shall do it, and not kill, he is not therefore great, and meet for the kingdom of heaven; albeit, he hath risen a step; but he will have gotten farther, if he be not angry with his brother without a cause,—which, if he do, he will be the farther off from manslaughter. Wherefore, He Which teacheth us that we are not to be angry without a cause, destroyeth not the law, "Thou shalt not kill," but rather fulfilleth and increaseth it, making us not only to be free of the sin of outward killing, but also clean of anger within.

Eighth Lesson.

IN sins of this kind there are divers steps. First, there is the swelling feeling of anger. When this feeling appeareth in a man's heart, he keepeth it. Then the inward disturbance wringeth forth words of indignation, not themselves meaning aught, but showing the trouble of him who is provoked. And this is something more than anger kept covered under silence. Next, this audible outburst of indignation may contain direct and open reviling of him who hath roused it. And it cannot be doubted that this is something more than an empty cry of anger.

Ninth Lesson.

BEHOLD here the three degrees of guilt open respectively to the judgment, to the council, and to hell-fire. In the judgment, there is still place for defence. In the council, albeit this also is in a sense a judgment, yet we may suppose this distinction from the judgment proper, that the council pronounceth sentence, not as the result of a trial whereat the accused is present, but as the result of a consultation among the judges, to what punishment he is to be sentenced of whom it is already established that he is guilty. When we get to hell-fire, there remaineth no longer any doubt about condemnation, as in the judgment, and no longer any doubt about sentence, as in the council. In hell-fire the condemnation and the pain of him that is condemned are alike certain.

Antiphon at the Song of Zacharias. Ye have heard that it was said * by them of old time: Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.

Antiphon at the Song of the Blessed Virgin. If thou bring thy gift to the Altar, * and there rememberest that thy brother hath aught against thee, leave there thy gift before the Altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift. Alleluia.

Sixth Lord's Day after Pentecost.

Prayer.

LORD of all power and might, Who art the Author and Giver of all good things, graft in our hearts the love of Thy Name, increase in us true religion, nourish us with all goodness, and, of Thy great mercy, keep us in the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (viii. 1.)

IN those days the multitude being very great, and having nothing to eat, JESUS called His disciples unto Him, and saith unto them: I have compassion on the multitude, because they have now been with Me for three days, and have nothing to eat. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vi. *on Luke* ix.)

After that that woman, who is a type of the Church, was healed of the issue of blood (Luke viii. 43-48); after that the Lord had sent His disciples to preach the kingdom of God (ix. 2), His heavenly tenderness gave food. But consider who they were unto whom He gave it. He gave it—not to such as dwell at ease, not to men in cities, not to such as sit in places of worldly splendour,—but to men seeking Christ in a desert place. Such as are not given to niceness are they whom Christ receiveth, and unto whom the Word of God speaketh, not of earthly things, but of the kingdom of God (11.) And if any bear in them the running sores of fleshly passion, He healeth them.

Eighth Lesson.

AND then it came to pass that, as He had healed them that had need of healing, He fed their hunger with ghostly meat. Thus it is that no man taketh Christ's meat, unless he be first healed, and they, that are bidden to the supper, are first cured by the invitation. The lame receive the power to walk, that they may be able to come; the blind cannot see the door of the house of the Lord, unless light be given them.

Ninth Lesson.

EVERYWHERE is preserved the order of the Sacraments. The sinful soul is first healed by the remission of sins, and afterward is filled at the Table of the Lord—albeit this multitude now present is of such as do not yet feed on those strong meats, nor pasture their starving spirits upon the Body and Blood of Christ, as do they of a manlier faith. To use the words [of Paul], "I have fed you with milk and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able." (1 Cor. iii. 2.) The five loaves are, as it were, your milk; the stronger meat will be the Body of Christ; the more generous cup, the Blood of the Lord.

Antiphon at the Song of Zacharias. The multitude being very great, * and having nothing to eat, JESUS called His disciples unto Him, and saith unto them: I have compassion on the multitude, because they have now been with Me three days, and have nothing to eat. Alleluia.

Antiphon at the Song of the Blessed Virgin. I have compassion on the multitude, * because they have now been with Me three days, and have nothing to eat; and if I send them away fasting, they will faint by the way. Alleluia.

Seventh Lord's Day after Pentecost.

Prayer.

O GOD, Whose never-failing Providence ordereth all things both in heaven and earth, we humbly beseech Thee to put away from us all hurtful things, and to give us those things which be profitable for us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (vii. 15.)

AT that time: JESUS said unto His disciples: Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth. ch.* vi.)

The Lord here warneth us that we must rate the worth of soft words and seeming meekness, by the fruits which they that manifest such things bring forth in their works, and that we should look, in order to see what a man is, not at his professions, but at his deeds. For there are many in whom sheep's clothing is but a mask to hide wolfish ravening. But "Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit." Thus, the Lord teacheth us, is it with men also; evil men bring not forth good fruits, and hereby are we to know them. Lip-service alone winneth not the kingdom of heaven, nor is every one that saith unto Christ, "Lord, Lord," an heir thereof.

Eighth Lesson.

WHAT use is there in calling the Lord, Lord? Would He not be Lord all the same, whether or not we called Him so? What holiness is there in this ascription of a name, when the true way to enter into the kingdom of heaven is to do the will of our Father, Who is in heaven? "Many will say to Me in that day: Lord, Lord, have we not prophesied in Thy Name?" Already here doth the Lord rebuke the deceit of the false prophets, and the feigning of the hypocrites, who take glory to themselves because of the power of their words, their prophesying in teaching, their casting out of devils, and such-like mighty works.

Ninth Lesson.

BECAUSE of all these things they promised unto themselves that they shall enter into the kingdom of heaven — as though in their words and works any good thing were their own, and not all the mighty working of that God upon Whom they call, since reading bringeth knowledge of doctrine, and the Name of Christ driveth out devils. That which is needed on our part to win that blessed eternity, that of our own which we must give, is to will to do right, to turn away from all evil, to obey with our whole heart the commandments laid on us from heaven, and so to become the friends of God. It should be ours rather to do God's will, than to boast of God's power. And we must put off from us and thrust away such as are by their wicked works already estranged from His friendship.

Antiphon at the Song of Zacharias. Beware of false prophets, * which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits. Alleluia.

Antiphon at the Song of the Blessed Virgin. A good tree cannot bring forth evil fruit, * neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit, is hewn down and cast into the fire. Alleluia.

Eighth Lord's Day after Pentecost.

Prayer.

GRANT to us, Lord, we beseech Thee, the spirit to think and do always such things as be rightful, that we, who cannot do anything that is good without Thee, may by Thee be enabled to live according to Thy will. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xvi. 1.)

AT that time: JESUS spake this parable unto His disciples: There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Letter* 151. *To Algasia.*)

The lord commended the unjust steward, because he had done wisely though wickedly. The lord, although himself defrauded by it, could not but praise the shrewdness of his dishonest servant, because he had cheated him with profit to himself. How much more will our Master

Christ, Who is above any defrauding by us, and is Himself the Great Forgiver, praise us if we [win a blessing from Him by] deal[ing] indulgently with those who are to believe in Him?

Eighth Lesson.

AFTER this parable the Lord saith: "Make to yourselves friends of the mammon of unrighteousness." This word "mammon" is a Syriac (not an Hebrew) word, signifying ill-gotten gains. If then even ill-gotten gains can be so used by such as have them as to profit them, how much more can they who, like the Apostles, are "stewards of the mysteries of God," those true and blameless riches, how much more can they profit themselves, (1 Cor. iv. 1,) even everlastingly, by their right use of them?

Ninth Lesson.

THEREFORE it is immediately written: "He that is faithful in that which is least"—that is to say, in bodily things—"is faithful also in much"—that is to say, in spiritual things. "And he that is unjust in the least"—that is to say, by not giving to his needy brother succour of those things which are needful for the body, and which God hath made for all men, such an one—"is unjust also in much"—that is to say, he will deal out spiritual things unfairly, this to one and that to another, and not according to their true spiritual needs. "If therefore," saith the Lord, "ye have not been faithful in the" use of earthly riches which pass away, "who will commit to your trust the true and abiding riches," that is, the spiritual riches of the word of God?

Antiphon at the Song of Zacharias. The lord said unto his steward: * How is it that I hear this of thee? Give an account of thy stewardship. Alleluia.

Antiphon at the Song of the Blessed Virgin. What shall I do? * For my lord taketh away from me the stewardship. I cannot dig; to beg, I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. Alleluia.

Ninth Lord's Day after Pentecost.

Prayer.

LET Thy merciful ears, O Lord, be open to the prayers of Thy humble servants; and, that they may obtain their petitions, make them to ask such things as shall please Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 41.)

AT that time: When JESUS was come near to Jerusalem, He beheld the city, and wept over it, saying: If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace!—but now they are hid from thine eyes. And so on.

Homily by Pope St Gregory [the Great.] (*39th on the Gospels.*)

No man that hath read the history of the destruction of Jerusalem by the Roman Princes Vespasian and Titus, can be ignorant that it was of that destruction that the Lord spoke when He wept over the ruin of the city. It is these Princes that are pointed at where it is said: "For the days shall come upon thee that thine enemies shall cast a trench about thee." The truth of what followeth: "They shall not leave in thee one stone upon another"—is even now fulfilled in the change of site of the city, which hath been re-built round about that place without the gates, where the Lord was crucified, while the ancient city hath been, as I am told, rooted up from the very foundations.

Eighth Lesson.

WHAT the sin of Jerusalem was which brought upon her the punishment of this destruction, we find written after: "Because thou knewest not the time of thy visitation." The Maker of men, through the mystery of His Incarnation, was pleased to visit her, but she remembered not to fear and to love Him. Hence also the Prophet Jeremiah, rebuking the hardness of man's heart, calleth the birds of the air to testify against it, saying: "The stork in the heaven knoweth her appointed time; and the turtle, and the swallow, and the crane, observe the time of their coming; but my people know not the judgment of the LORD." (viii. 7.)

Ninth Lesson.

THE Saviour wept over the ruin of the unfaithful city, while she herself as yet knew not that it was coming. "If thou hadst known," said He, "even thou—" and we may understand Him to have meant—"thou wouldest thyself have wept, in place of making merry as thou now dost, knowing not what hangeth over thee." And hence He saith farther: "at least in this thy day, the things which belong unto thy peace." While she was giving herself up to fleshly pleasures, and casting no look ahead upon coming sorrows, she had still for a day in her power the things which might have brought unto her peace.

Antiphon at the Song of Zacharias. When the Lord was come near to Jerusalem, He beheld the city, and wept * over it, saying: If thou hadst known, even thou! For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground—because thou knewest not the time of thy visitation. Alleluia.

Antiphon at the Song of the Blessed Virgin. It is written: My house is the house of prayer * for all nations; but ye have made it a den of thieves. And He taught daily in the Temple.

Tenth Lord's Day after Pentecost.

Prayer.

O GOD, Who declarest Thine Almighty power most chiefly in showing mercy and pity, mercifully grant unto us such a measure of Thy grace, that we, running the way of Thy commandments, may obtain Thy gracious promises, and be made partakers of Thy heavenly treasure. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xviii. 9.)

AT that time: JESUS spake this parable unto certain which trusted in themselves that they were righteous, and despised others: Two men went up into the Temple to pray, the one a Pharisee, and the other a publican. And so on.

Homily by St Austin, Bishop [of Hippo.] (36*th upon the Words of the Lord.*)

The Pharisee might at least have said, "I am not as many men are." But what meaneth "other men"? All other men except himself. "I," said he, "am righteous; others are sinners." "I am not as other men are, extortioners, unjust, adulterers,"—and then he took occasion, from the neighbourhood of the publican, to plume himself—"or even," quoth he, "as this publican." "I am alone," he thought, "that publican is one of the others. Mine own righteousness maketh the gulf between me and the wicked, such as he is."

Eighth Lesson.

"I FAST twice in the week; I give tithes of all that I possess." If we look in his prayer to find what he went to the Temple to pray to God for, we shall find nothing. He went up to pray, but his prayer was not a request of anything from God, but a glorification of himself. It was little enough not to pray to God, but he also glorified himself and despised his neighbour. But the publican stood afar off—and yet drew nigh to God. Self-knowledge bade him keep at a distance, but his earnestness made him close. The publican stood afar off, but the Lord was at hand to hear him.

Ninth Lesson.

"THOUGH the LORD be high, yet hath He respect unto the lowly; but the proud"—such as was this Pharisee—"He knoweth afar off." (Ps. cxxxvii. 6.) He knoweth the proud, all the same, but they are afar off from Him. Consider now the lowliness of the publican. It was not only that he stood afar off, but "he would not lift up so much as his eyes unto heaven;" he looked carefully lest he should look up; he dared not to lift up his eyes unto heaven; self-knowledge kept him down, though hope raised him up. Consider again, how that he "smote upon his breast." He afflicted himself, and therefore the Lord had compassion upon his acknowledgment of guilt. "He smote upon his breast, saying: Lord, be merciful to me a sinner." Hearken here to a prayer; and wonderest thou that when the sinner remembereth, God forgetteth?

Antiphon at the Song of Zacharias. The publican, standing afar off, * would not lift up so much as his eyes unto heaven, but smote upon his breast, saying: God be merciful to me a sinner.

Antiphon at the Song of the Blessed Virgin. This man went down to his house * justified rather than the other: for every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted.

Eleventh Lord's Day after Pentecost.

Prayer.

ALMIGHTY and everlasting God, Who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the abundance of Thy mercy, forgiving us those things whereof our conscience is afraid, and giving us those good things which we are not worthy to ask. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (vii. 31.)

AT that time: JESUS, departing from the coasts of Tyre and Sidon, came unto the sea of Galilee, through the midst of the coasts of Decapolis. And so on.

Homily by Pope St Gregory [the Great.] (*Hom.* x. *Bk.* i. *on Ezekiel.*)

What signifieth it that when God, the Maker of all, would heal a deaf and dumb man, "He put His Fingers into his ears, and He spit, and touched his tongue?" What is figured by the Fingers of the Redeemer but the gifts of the Holy Ghost? Hence it is written in another place (Luke xi. 20) that after He had cast out an evil spirit, He said: "If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you"—which words are thus given by another Evangelist (Matth. xii. 28):—"If I cast out devils by the Spirit of God, then the kingdom of God is come unto you." By setting these two passages together we see that the Spirit is called the Finger. For our Lord, then, to put His Fingers into the deaf man's ears was by the gift of the Holy Spirit to enlighten his dark mind unto obedience.

Eighth Lesson.

WHAT signifieth it also that "He spit and touched his tongue?" We receive spittle out of the Redeemer's mouth upon our tongues when we receive wisdom to speak God's truth. Spittle is a secretion of the head which floweth into the mouth. And so, that wisdom, which is Himself, the great Head of His Church, as soon as it hath touched our tongue, doth straightway take the form of preaching. "And looking up to heaven, He sighed," not that He had any need to sigh, Who gave whatsoever He asked, but that He was fain to teach us to look up and sigh toward Him Whose throne is in heaven, confessing our need, that our ears should be opened by the gift of the Holy Spirit, and our tongue loosed by the spittle of our

Saviour's Mouth, that is, by knowledge of His Divine Word, before we can use it to preach to others.

Ninth Lesson.

"AND He said unto him: Ephphatha—that is: Be opened. And straighway his ears were opened, and the string of his tongue was loosed." Herein we must remark the command, "Be opened" was addressed to the deaf ears, but the tongue also was immediately loosed. Just so, when the ears of a man's heart have been opened to learn the obedience of faith, the string of his tongue also is thereupon loosed, that he may exhort others to do the good things which himself doth. It is well added: "And he spake plain." He only doth well preach obedience to others who hath first learnt himself to obey.

Antiphon at the Song of Zacharias. When the Lord had departed from the coasts of Tyre, * He made both the deaf to hear and the dumb to speak.

Antiphon at the Song of the Blessed Virgin. He hath done all things well, * He maketh both the deaf to hear and the dumb to speak.

Twelfth Lord's Day after Pentecost.

Prayer.

ALMIGHTY and merciful God, of Whose only gift it cometh that Thy faithful people do unto Thee true and laudable service, grant, we beseech Thee, that we may so faithfully serve Thee in this life, that we fail not finally to attain Thy heavenly promises. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 23.)

AT that time: JESUS said unto His disciples: Blessed are the eyes which see the things that ye see. For I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *ch.* 43 *on Luke* x.)

Blessed were the eyes — not of Scribes and Pharisees, which saw but the Body of the Lord,—but those eyes, eyes blessed indeed, which were able to see those things whereof it is written: "Thou hast hid these things from the wise and prudent, and hast revealed them unto babes." Blessed are the eyes of those little ones unto whom it seemeth good in the eyes of the Son to reveal Himself and the Father also. Abraham rejoiced to see the day of Christ; and he saw it, and was glad. (John viii. 56.) Isaiah, and Micah, and many among the Prophets, saw the glory of the Lord, —wherefore also they be called Seers,—but all they beheld it and hailed it afar off, seeing but as through a glass, darkly. (1 Cor. xiii. 12.)

Eighth Lesson.

OTHERWISE were the Apostles, who saw the Lord face to Face, eating with Him, and learning from Him by asking whatsoever they listed. For them there was no need to be taught by Angels, or the shifting fabric of visions. They whom Luke doth call Prophets and kings, Matthew nameth as "Prophets and righteous men" (xiii. 17.) Righteous men are indeed mighty kings, who know how to lord it over their own rebellious temptations, instead of falling under them to become their slaves.

Ninth Lesson.

"AND, behold, a certain lawyer stood up, and tempted Him, saying: Master, what shall I do to inherit eternal life?" This lawyer, who stood up to ask the Lord a tempting question touching eternal life, took the subject of his asking, as I think, from the words which the Lord had just uttered, when He said: "Rejoice, because your names are written in heaven" (20.) But his attempt was a proof of the truth of that which the Lord immediately added: "I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent, and hast revealed them unto babes!"

Antiphon at the Song of Zacharias. Master, what shall I do * to inherit eternal life? He said unto him: What is written in the law? How readest thou? And he, answering, said: Thou shalt love the Lord thy God with all thy heart. Alleluia.

Antiphon at the Song of the Blessed Virgin. A certain man went down from Jerusalem * to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead.

Thirteenth Lord's Day after Pentecost.

Prayer.

ALMIGHTY and everlasting God, give unto us the increase of faith, hope, and charity, and that we may worthily obtain that which Thou dost promise, make us to love that which Thou dost command. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xvii. 11.)

IT came to pass, as JESUS went to Jerusalem, that He passed through the midst of Samaria and Galilee. And, as He entered into a certain village, there met Him ten men that were lepers. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* ii. *Gospel Questions, ch.* 40.)

The ten lepers "lifted up their voices and said: JESUS, Master, have mercy on us. And when He saw them, He said unto them: Go, show yourselves unto the Priests. And it came to pass that, as they went, they were cleansed." Question: why did the Lord send them unto the Priests, that, as they went, they might be cleansed? Lepers were the only class among those upon whose bodies He worked mercy, whom we find that He sent unto the Priests. It is written in another place that He said to a leper whom He had cleansed: "Go, and show thyself to the Priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them" (Luke v. 14, Lev. xiv. 1 *et seq.*) We ask then, of what leprosy was a type, whereof they that were ridded were called, not "healed," but "cleansed." It is a disease which doth first appear in the skin, but destroyeth not immediately the strength, nor the use of feeling and the limbs.

Eighth Lesson.

BY lepers, therefore, we may not absurdly suppose such to be figured as have not the knowledge of the true faith, but do show forth divers parti-coloured teachings of error. They hide not their witlessness, but do use all such wit as they have to make it manifest, and proclaim it in high-sounding phrases. There is no false doctrine but hath some truth mixed up with it. A man's discourse then, with some truths in it unequally mingled with falsehoods, and all confounded in one mass, is like to the body of one that is stricken with leprosy, whereon all manner of foul colours do appear in this and that place along with the true colour of skin.

Ninth Lesson.

SUCH men as these are banished out of the walls of the Church, to the end that haply when they stand afar off they may lift up their voices and cry to Christ for pardon, just as those ten men that were lepers, which stood afar off, outside the village, lifted up their voices and said: "JESUS, Master, have mercy on us." That they styled Him Master, by which title I know not if any besought the Lord for bodily healing, I think doth sufficiently show that leprosy signifieth false doctrine, whereof the Good Master doth cleanse us.

Antiphon at the Song of Zacharias. As JESUS passed through * a certain village, there met Him ten men that were lepers, which stood afar off; and they lifted up their voices, and said: "JESUS, Master, have mercy on us."

Antiphon at the Song of the Blessed Virgin. And one of them, * when he saw that he was healed, turned back, and with a loud voice glorified God. Alleluia.

Fourteenth Lord's Day after Pentecost.

Prayer.

KEEP, we beseech Thee, O Lord, Thy Church with Thy perpetual mercy, and because the frailty of man without Thee cannot but fall, keep us ever by Thy help from all things hurtful, and lead us to all things profitable to our salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (vi. 24.)

AT that time: JESUS said unto His disciples: No man can serve two masters. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* ii. *on the Lord's Sermon on the Mount, ch.* xiv.)

"No man can serve two masters," and this is further explained—"for either he will hate the one, and love the other; or else he will hold to the one, and despise the other." These words we ought carefully to weigh, for the Lord showeth straightway who be the two masters whom we have choice of: "Ye cannot serve God and Mammon." Mammon is a term which the Hebrews are said to use for riches. It is also a Carthaginian word; for the Punic for "gain" is "mammon."

Eighth Lesson.

HE which serveth mammon, serveth that evil one who hath perversely chosen to be lord of these earthly things, and is called by the Lord "the prince of this world." (John xiv. 30.) Of these two masters, either a man will hate the one and love the other, that is God—or he will hold to the one and despise the other. He which serveth mammon holdeth to an hard and destroying master, for he is led captive by his lust, and sold a slave to the devil, and him loveth no man—is there any man that loveth the devil? And yet there be that hold to him.

Ninth Lesson.

"THEREFORE, I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on"—lest, albeit such things are not idle, but needful to be sought after, yet the seeking for things even needful should divide the heart; and our intention should be corrupted when we do something as it were mercifully; that is, lest, when we would seem to be seeking another's good, it should be profit to ourselves, rather than benefit to him, that we seek; and therefore we seem not to ourselves to sin, because we would seek things not idle, but needful.

Antiphon at the Song of Zacharias. Take no thought, saying: What shall we eat? * or, What shall we drink? For your Father knoweth what things ye have need of. Alleluia.

Antiphon at the Song of the Blessed Virgin. Seek ye first the kingdom of God * and His righteousness, and all these things shall be added unto you. Alleluia.

Fifteenth Lord's Day after Pentecost.

Prayer.

O LORD, we beseech Thee, let Thy continual pity cleanse and defend Thy Church, and because it cannot continue in safety without Thy succour, preserve it evermore by Thy help and goodness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 11.)

AT that time: JESUS went into a city called Nain; and His disciples went with Him, and much people. And so on.

Homily by St Austin, Bishop [of Hippo.] (44*th Discourse on the Words of the Lord.*)

That her son was called again to life was the joy of that widowed mother; that souls of men are every day called to life is the joy of our Mother the Church. He was dead in body; they have been dead in mind. His death was outward, and was outwardly bewailed; their inward death hath been neither mourned for nor seen. But He hath sought for them, Who hath seen that they are dead, and He only hath seen that they are dead, Who hath been able to make them alive. If He had not come to raise the dead, the Apostle had not said:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.)

Eighth Lesson.

WE find written how the Lord raised from the dead three persons visibly, but thousands invisibly. But how many they may have been whom He raised visibly, who knoweth? For all the things which He did are not written. John saith thus:—"There are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (xxi. 25.) There were then, doubtless, many more raised to life, but it is not meaningless that three are recorded. For our Lord JESUS Christ hath willed that those things which He did carnally, we should understand also spiritually. He worked not miracles only for the sake of working wonders, but that His works might be at once wonderful to them that beheld, and true to them that understand them.

Ninth Lesson.

EVEN as one that looketh upon a scroll right fairly written, and knoweth not how to read therein, praiseth the hand of the old scribe when he seeth the beauty of the points, but what it saith, what those points mean, he knoweth not, and praiseth by the eye, without understanding by the mind,—and as, on the other hand, he that can not only gaze on it, as can all men, but also can read it, praiseth the penmanship, and catcheth the sense likewise, which the unlearned cannot do: even so, there were some that saw the miracles which Christ did, and understood not what they meant, nor what they, as it were, hinted to such as did understand them, and these only marvelled to see them wrought. And other some there were which saw the works, and marvelled, and understood them, and profited by them. And it is as these last that we ought to be in the school of Christ.

Antiphon at the Song of Zacharias. JESUS went into a city called Nain; * and, behold, there was a dead man carried out, the only son of his mother.

Antiphon at the Song of the Blessed Virgin. A great prophet is risen up among us; * and God hath visited His people.

Sixteenth Lord's Day after Pentecost.

Prayer.

LORD, we pray Thee that Thy grace may always prevent and follow us, and make us continually to be given to all good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 1.)

AT that time: As JESUS went into the house of one of the chief Pharisees, to eat bread on the Sabbath-day, they watched Him. And, behold, there was a certain man before Him, which had the dropsy. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vii. *on Luke* xiv.)

Now is healed this man sick of the dropsy, in whom too much watery matter had well-nigh drowned the functions of life, and quenched the fire of understanding. Anon, a lesson is given in lowly-mindedness, when it is forbidden to the guests at a marriage feast to go and sit down unasked in the highest room, albeit the Lord spake gently, that the teaching of courtesy might forestall a harsh rebuke, reason prevail by dint of persuasion, and the desires be bent to follow the instruction. And upon this, as next-door neighbour, cometh courtesy, which is so called by the Lord, when it is shown to the poor and weak, since to show it to them from whom we are to receive aught, is but a movement of self-interest.

Eighth Lesson.

LASTLY, as to a soldier that hath served his full time, is apportioned a reward for esteeming lightly of riches: so he only can inherit the kingdom of God, whose soul is not given to seek after lower ends, and who purchaseth not to himself earthly possessions; whereas the Lord saith: "Sell that thou hast, and follow Me." (Matth. xix. 21.) Neither can he gain it that buyeth oxen, which beasts Elisha slew and gave unto the people. (3 Kings xix. 21.) Neither can he win it which hath married a wife and therefore cannot come, for "he that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife." (1 Cor. vii. 32, 33.) Not that this is to be taken for blame of marriage, but only that virginity is the more honourable way, since "the unmarried woman"—and the widow "careth for the things of the Lord, that she may be holy both in body and in spirit." (34.)

Ninth Lesson.

BUT in all fairness, having thus spoken concerning widows, let us betake ourselves again among the married, and join with them in entertaining the opinion which is held by so many, that there are only three classes of men who are shut out from the great supper named in the gospel, which three classes are Heathens, Jews, and Heretics. And therefore it is that the Apostle warneth us that we "walk not as other Gentiles walk," in malice and bitterness, and uncleanness, and covetousness, and so have no entry into the kingdom of Christ, since "no unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God." (Eph. iv. 17, v. 5.)

Antiphon at the Song of Zacharias. As JESUS went into the house * of one of the chief Pharisees, to eat bread on the Sabbath Day, behold, there was a certain man before Him which had the dropsy; and He took him, and healed him, and let him go.

Antiphon at the Song of the Blessed Virgin. When thou art bidden * of any man to a wedding, go and sit down in the lowest room, that he that bade thee may say: Friend, go up higher,—then shalt thou have worship in the presence of them that sit at meat with thee. Alleluia.

Seventeenth Lord's Day after Pentecost.

Prayer.

LORD, we beseech Thee, grant Thy people grace to withstand the temptations of the devil, and with pure hearts to follow Thee the only God. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 35.)

AT that time: the Pharisees came unto JESUS, and one of them, which was a lawyer, asked Him a question, tempting Him, saying: Master, which is the great commandment in the Law? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*72nd on Matthew.*)

When the Pharisees had heard that Christ had put the Sadducees to silence, they gathered themselves together for a fresh attack; just when it behoved them to be quiet, they willed to contend; and so they put forward one of themselves who professed skill in the law, not wishing to learn, but to lay a snare. This person therefore proposed the question: "Which is the great commandment in the law?" The first and great commandment is: "Thou shalt love the LORD thy God," but they expected that He would make some exception or addition to this in His Own case, since He made Himself God. (John x. 33.) With this expectation they asked Him the question; but what said Christ? To show that they had adopted this course, because they were loveless, and sick with envy, He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself."

Eighth Lesson.

WHY is this second commandment like unto the first? Because the first is the second's source and sanction. "For every one that doeth evil hateth the light, neither cometh to the light." (John iii. 20.) And again: "The fool hath said in his heart: There is no God"—and there followeth: "They are corrupt, and become abominable in their works." (Ps. xiii. 1.) And yet again: "The love of money is the root of all evil; which while some coveted after, they have erred from the faith." (1 Tim. vi. 10.) And yet once more: "If ye love Me, keep My commandments," (John xiv. 15,)—of which commandments the head and root is: "Thou shalt love the Lord thy God; and thy neighbour as thyself."

Ninth Lesson.

IF, therefore, to love God is to love our neighbour also, (as it appeareth where it is written: "Simon, son of Jonas, lovest thou Me? And he said unto Him: Lord, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him: Feed My sheep," John xxi. 17,)—and if "love is the fulfilling of the law," (Rom. xiii. 10,) justly doth the Lord say that "on these two commandments hang all the law and the Prophets." And even as when, before this, (23-32,) being interrogated about the Resurrection, He answered them more than they asked, so, now, being interrogated concerning the first and great commandment, He answereth them, of His own accord, touching that second one also, which is little lower than the first, for "the second is like unto it." Herein He would have them understand that it was hatred stirred them up to question Him. For "Charity," saith the Apostle, "envieth not." (1 Cor. xiii. 4.)

Antiphon at the Song of Zacharias. Master, which is the great commandment * in the law? JESUS said unto him: Thou shalt love the Lord thy God with all thy heart. Alleluia.

Antiphon at the Song of the Blessed Virgin. What think ye of Christ? Whose Son is He? * They say all unto Him: The Son of David. JESUS saith unto them: How then doth David in spirit call Him Lord, saying, The Lord said unto my Lord, Sit Thou at My right hand?

Eighteenth Lord's Day after Pentecost.

Prayer.

MERCIFULLY grant, O Lord, that Thine effectual goodness may in all things direct our hearts, forasmuch as without Thee we are not able to please Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ix. 1.)

AT that time: JESUS entered into a ship, and passed over, and came into His own city. And so on.

Homily by St Peter Chrysologus, Archbishop [of Ravenna.] (*Sermon* 50.)

This day's reading hath shown us an instance of how Christ, in those things which He did as Man, worked deep works of God, and by things which were seen wrought things which were not seen. The Evangelist saith: JESUS "entered into a ship, and passed over, and came into His Own city." Was not This He Who had once parted the waves hither and thither, and made the dry ground appear at the bottom of the sea, so that His people Israël passed dry-shod between masses of water standing still, as through an hollow glen in a mountain? Was not This He Who made the depths of the sea solid under the feet of Peter, so that the watery path offered a firm way for human footsteps?

Eighth Lesson.

WHEREFORE then denied He unto Himself a like service from the sea, but crossed over that narrow lake at the cost of a voyage on shipboard? "He entered into a ship, and passed over." What wonder, my brethren? Christ came to take our weakness upon Him, that He might make us partakers of His strength; to seek the things of men, that He might give to men the things of God; to receive insults, that He might bestow honours; to bear weariness, that He might grant rest; for the physician that is himself beset by no frailties, knoweth not how to treat the frailties of others, nor he that is not weak with the weak, how to make the weak strong.

Ninth Lesson.

THEREFORE, if Christ had abode still in His strength, He had in no wise been a fellow of men; if in Him Flesh had not run the way of flesh, then had it been idle for Him to have taken Flesh at all. "He entered into a ship, and passed over, and came into His Own city." The Lord, the Maker of the world, and of all things that are therein, having been pleased for our sakes to prison Himself in our flesh, began to have an human home, and to be a citizen of a Jewish city; Himself the Father of all, to have parents; and all, that His love might invite, His charity draw, His tenderness bind, His gentleness persuade them whom His Kingship had scared, His awfulness scattered, and His power terrified out of His dominion.

Antiphon at the Song of Zacharias. The Lord said unto the sick * of the palsy: Son, be of good cheer; thy sins be forgiven thee.

Antiphon at the Song of the Blessed Virgin. And immediately, he that had been sick of the palsy arose, * and took up his bed whereon he lay, glorifying God; and all the people, when they saw it gave praise to God.

Nineteenth Lord's Day after Pentecost.

Prayer.

O ALMIGHTY and most merciful God, of Thy bountiful goodness keep us, we beseech Thee, from all things that may hurt us; that we, being ready both in body and soul, may cheerfully accomplish those things that Thou wouldest have done. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 1.)

AT that time: JESUS spake by parables unto the chief priests and Pharisees, and said: The kingdom of heaven is like unto a certain king, which made a marriage for his son. And so on.

Homily by Pope St Gregory [the Great.] (38*th on the Gospels.*)

I remember that I have often said that, in the Holy Gospel, the Church as she now is, is called the kingdom of heaven, for the kingdom of heaven is indeed the assembly of the righteous. The Lord hath said by the mouth of His Prophet: "The heaven is My throne." (Isa. lxvi. 1.) Solomon saith: "The throne of wisdom is the soul of the righteous."[1] And Paul saith that Christ is "the power of God and the wisdom of God." (1 Cor. i. 24.) From these passages we may clearly gather that if wisdom be God, and wisdom's throne be the soul of the righteous, and God's throne be the heaven, then the soul of the righteous is heaven. Hence also the Psalmist saith, speaking of holy preachers: "The heavens declare the glory of God." (xviii. 2.)

Eighth Lesson.

THE kingdom of heaven, therefore, is the Church of the righteous, even of them whose hearts seek not for anything upon earth, but who sigh so continually after the things which are above, that God doth already reign in them as He doth in heaven. Let it then be said, "The kingdom of heaven is like unto a certain king, which made a marriage for his son. Ye already understand, my loving friends,[2] who is that Royal Father of a Royal Son. It is indeed no other than He to Whom the Psalmist saith: "Give the King Thy judgments, O God, and Thy righteousness unto the King's son." (lxxi. 2.) "Which made a marriage for his son." God the Father made a marriage for God the Son, when He wedded Him to the manhood in the womb of the Virgin, when He willed that He Who is God before all ages, should in the end of the ages become Man.

Ninth Lesson.

THE marriage union is the union of two persons, but God forbid that we should imagine that the One Person of our Redeemer JESUS Christ, Who is both God and Man, is formed by a union of an human person with a Divine Person. We profess concerning Him that He is of, and in two natures, but we shrink from the blasphemy of saying that He is compounded of two persons. It will therefore be clearer and safer to say that the marriage which the Father made for His Royal Son was the wedding Him, through the mystery of the Incarnation, to His mystic Bride the Holy Church. The womb of the Maiden Mother was the marriage-chamber in which this union took place. Hence it is that the Psalmist saith: "In the sun hath He set His tabernacle, Who is as a bridegroom coming out of his chamber." (xviii. 6.[1])

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[1] No such passage exists in the present edition of the Sapiential books.

[2] Intelligit charitas vestra.

Antiphon at the Song of Zacharias. Tell them which are bidden: * Behold, I have prepared my dinner; Come unto the marriage. Alleluia.

Antiphon at the Song of the Blessed Virgin. And the King came in * to see the guests; and he saw there a man which had not on a wedding garment. And he saith unto him: Friend, how camest thou in hither, not having a wedding garment?

Twentieth Lord's Day after Pentecost.

Prayer.

GRANT, we beseech Thee, O Lord, to Thy faithful people pardon and peace, that they may be cleansed from all their sins, and serve Thee with a quiet mind. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iv. 46.)

AT that time: There was a certain nobleman, whose son was sick at Capernaum. And so on.

Homily by Pope St Gregory [the Great.] (*28th on the Gospels.*)

MY brethren; the passage from the Holy Gospel, which ye have just now heard, standeth in need of no explanation. But lest I should seem to pass the same by in idle silence, I will say somewhat thereon, but that rather by way of exhortation than of explanation. Indeed, there seemeth to me to be but one point which calleth for explanation, and that point is this: Wherefore was it that when the nobleman went unto the Lord, and besought Him that He would come down and heal his son, "JESUS said unto him: Except ye see signs and wonders, ye will not believe"? The very fact that he had come to beseech Christ to heal his son, putteth it beyond all doubt that this nobleman believed; if he had not believed Him to be a Saviour, he would not have asked Him to save his son. Wherefore then "said JESUS unto him: Except ye see signs and wonders, ye will not believe"—since he was one who had not seen, and yet had believed?

Eighth Lesson.

BUT bethink you what was his prayer, and then shall ye understand clearly wherein his faith was shaky. He "besought Him that He would come down and heal his son." He asked for the bodily presence of Him Who is spiritually always present everywhere. He believed not therefore enough in Christ, for he thought that He could not heal unless He were bodily present. Had his faith been perfect, he would doubtless have known that God is everywhere.

Ninth Lesson.

HIS was therefore a grievously imperfect faith, in attributing the virtue not to Christ's Majesty, but to His bodily presence. Thus it was that his faith was still unsound, even while he was asking for his son's health. For, though he believed concerning Him unto Whom he came that He was mighty to save, yet he thought also that at that moment He was absent from his dying child. But the Lord, being asked to go, showed that, wherever He is called on, He is there, and being He Who, by a simple act of will, brought all things into being, gave health by a simple command.

Antiphon at the Song of Zacharias. There was a certain nobleman whose son was sick * at Capernaum. When he heard that JESUS was come into Galilee, he besought Him that He would heal his son.

Antiphon at the Song of the Blessed Virgin. So the father knew * that it was at the same hour in the which JESUS said: Thy son liveth. And himself believed, and his whole house.

Twenty-first Lord's Day after Pentecost.

Prayer.

LORD, we beseech Thee to keep Thine household in continual godliness, that, through Thy protection, it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 23.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is likened unto a certain king, which would take account of his servants. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iii. *Comment. on Matth.* xviii.)

It is a way much in use with the Syrians, and especially with the inhabitants of Palestine, to illustrate their discourse with parables, that what their hearers may not be able to catch so easily when spoken plainly, they may lay hold on by dint of comparisons and examples. Thus it was that the Lord, by an allegory about a Royal master and a servant who owed him ten thousand talents, and who obtained by entreaty forgiveness of the debt, taught Peter how it was his duty to forgive his fellow-servants their comparatively trifling offences. For if that Royal master so readily forgave his servant his debt of ten thousand talents, should not his servants much more forgive lesser debts unto their fellows?

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[1] Alexandrian version.

Eighth Lesson.

TO put this more clearly, let us take a case. If one of us were to commit adultery, or murder, or sacrilege, our sin, great like a debt of ten thousand talents, would be forgiven us in answer to prayer, if we also from our heart forgive our brethren their trespasses against us. But if we refuse to forgive a slight, and keep up unceasing enmity because of an unkind word, how just doth it appear that we should be cast into prison, and entail on ourselves, by the example of our own deeds, that our great debt should not be forgiven unto us.

Ninth Lesson.

"SO likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." God's awful purpose can be turned and changed; but if we will not forgive unto our brethren small things, God will not forgive us great things. And if we forgive them, it must be from our hearts. Any one can say:—I have nothing against such-an-one; he knoweth what he hath done, and God will judge him for it; I do not care what he doeth; I have forgiven him. But the Lord maketh His sentence clear, and destroyeth such a mockery of peace as this, where He saith: "So likewise shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses."

Antiphon at the Song of Zacharias. The lord said unto his servant: Pay me * that thou owest. But the servant fell down and besought him, saying: Have patience with me, and I will pay thee all.

Antiphon at the Song of the Blessed Virgin. O thou wicked servant, I forgave thee all * that debt, because thou desiredst me. Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? Alleluia.

Twenty-second Lord's Day after Pentecost.

Prayer.

O GOD, our Refuge and Strength, Who art the author of all godliness, be ready, we beseech Thee, to hear the devout prayers of Thy Church, and grant that those things which we ask faithfully, we may obtain effectually. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 15.)

AT that time: The Pharisees went and took counsel how they might entangle JESUS in His talk. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on Matth. Can.* 23.)

The Pharisees had oftentimes been put to confusion, and were not able to find any ground to accuse Him out of anything that He had hitherto said or done. His words and works are, of necessity, faultless, but still, from spite, they set themselves to seek in every direction for some cause to accuse Him. He was calling all to turn away from the corruptions of the world, and the superstitious practices of devotion invented by men, and to fix their hopes upon the kingdom of heaven. They therefore arranged a question calculated to entrap Him into an offence against civil government, namely:—"Is it lawful to give tribute unto Cæsar or not?"

Eighth Lesson.

"BUT JESUS perceived their wickedness,"—for in sooth there is nothing hidden in the heart of man, but what God seeth it,—"and said: Why tempt ye Me, ye hypocrites? Show Me the tribute-money. And they brought unto Him a penny. And He saith unto them: Whose is this image and superscription? They say unto Him: Cæsar's. Then saith He unto them: Render therefore unto Cæsar the things which are Cæsar's, and unto God the things that are God's." How wonderful is this answer! How perfect the fulfilment of the Divine Law herein prescribed! So beautifully doth He here strike the balance between caring not for the things of the world, on the one hand, and the offence of injuring Cæsar, on the other, that He proveth the perfect freedom of minds, however devoted to God, to discharge all human cares and duties, by commanding them to render unto Cæsar the things which are Cæsar's.

Ninth Lesson.

IF we have nothing which is Cæsar's, then we have nothing which we are bound to render unto him. But if we are concerned with the things which are his, if we are entrusted by him with the use of delegated power, if we are subject to him as paid servants to take care of property which is not our own, there can be no dispute but that it is our duty to render unto Cæsar the things which are Cæsar's. But unto God all of us are bound always to render the things that are God's, that is to say, our body, soul, and will. These are things which we hold from Him, and whereof He is the Author and Maker. It is therefore simply just that they, who acknowledge that they owe to Him their being and creation, should render to Him all that they are.

Antiphon at the Song of Zacharias. Master, we know that Thou art true, * and teachest the way of God in truth. Alleluia.

Antiphon at the Song of the Blessed Virgin. Render therefore unto Cæsar the things which are Cæsar's, * and unto God the things that are God's. Alleluia.

Note. If there should be only twenty-three Sundays after Pentecost, then the following Office will be used on the Saturday before the Twenty-third, or if the Saturday be occupied by an Office of Nine Lessons, then on the nearest preceding day not so occupied; but, failing any such day in the week beginning on the Twenty-second Sunday, the displaced Office will be commemorated on the Saturday. See the Pye, ch. iv. *section* 4.

Twenty-third Lord's Day after Pentecost.

Prayer.

O LORD, we beseech Thee, absolve Thy people from their offences, that through Thy bountiful goodness we may all be delivered from the bands of those sins, which by our frailty we have committed. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ix. 18.)

AT that time: While JESUS spake these things unto the multitudes, behold, there came a certain ruler, and worshipped Him, saying: Lord, my daughter is even now dead. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comment. on Matth.* ix.)

The eighth miracle took place upon the occasion when a certain ruler, desiring not to be kept out of the mystery of the true circumcision, besought Christ to recall his daughter to life. But a woman, which was diseased with an issue of blood, thrust herself in, and her cure occupieth the eighth place, so that the resurrection of the ruler's daughter is postponed and made the ninth in enumeration—even as it is written in the Psalms: "Æthiopia shall soon stretch forth her hands unto God." (lxvii. 32.) And again: "Blindness in part is happened to Israël, until the fulness of the Gentiles is come in; and so all Israël shall be saved." (Rom. xi. 25, 26.)

Eighth Lesson.

"AND, behold, a woman, which was diseased with an issue of blood, twelve years, came behind Him, and touched the hem of His garment." In the Gospel according to Luke (viii. 42) it is written that the ruler's daughter was about twelve years of age. Note therefore that this woman, who typifies the Gentiles, had been diseased for the same time that the Jewish nation, typified by the ruler's daughter, had been living in faith. We see not clearly the hideousness of evil, until we compare it with good.

Ninth Lesson.

THIS woman with the issue of blood came not to the Lord in an house or in a city, for such as she were by the Law banished out of cities, (Lev. xv. 25,) but in the way, as He walked; so that the Lord healed one, even while He was on the road to heal another. Whence also the Apostles said: It was necessary that the word of God should first have been spoken to you: but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles." (Acts xiii. 46.)

Antiphon at the Song of Zacharias. For she said within herself: * If I may but touch the hem of His garment, I shall be whole.

Antiphon at the Song of the Blessed Virgin. But JESUS turned Him about, * and when He saw her, He said: Daughter, be of good comfort; thy faith hath made thee whole. Alleluia.

Note. The next Office is invariably used upon the Sunday next before Advent. If therefore there be more than 24 *Sundays after Pentecost, the super-abundant Sundays are furnished with Offices taken from the Sundays omitted after the Epiphany, thus: If there be* 25 *Sundays after Pentecost, the Office of the* 24*th will be taken from the* 6*th Sunday after the Epiphany; if* 26, *the* 25*th will be taken from the* 6*th, and the* 24*th from the* 5*th; if* 27, *the* 26*th from the* 6*th, the* 25*th from the* 5*th, and the* 24*th from the* 4*th; if* 28, *the* 27*th from the* 6*th, the* 26*th from the* 5*th, the* 25*th from the* 4*th, and the* 24*th from the* 3*rd.*

The Lord's Day next before Advent.

Prayer.

STIR up, we beseech Thee, O Lord, the wills of Thy faithful people, that they, plenteously bringing forth the fruit of good works, may of Thee be plenteously rewarded. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 15.)

AT that time: JESUS said unto His disciples: When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place,—(whoso readeth, let him understand,)—And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Comm. on Matth.* xxiv.)

This injunction to whoso readeth, to understand, showeth that there is here something mysterious. In Daniel we read as followeth: "And in the midst of the week the sacrifice and the oblations shall be taken away; and in the temple there shall be the abomination of desolation, even until the consummation of the time; and a consummation shall be given to the desolation."[1] (ix. 27.) It is of this same thing that the Apostle speaketh, when he saith[1] that a man of iniquity, even an adversary, shall be exalted against whatsoever is called God, or is worshipped: so that he shall even dare to stand in the temple of God, and to show himself as God; whose coming shall, according to the working of Satan, destroy and [2] banish away from God all who shall receive him.

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[1] This quotation does not accord with the present authorised Latin Bible, where the passage runs thus: "And in the midst of the week victim and sacrifice shall fail; and in the temple there shall be the abomination of desolation; and the desolation shall last until the consummation and the end,"

Eighth Lesson.

THIS prophecy may be understood either (first) simply of Antichrist, (secondly) of the statue of Cæsar, which Pilate set up in the Temple, or (thirdly) of the statue of Hadrian on horse-back,[3] which hath stood, even until our own day, upon the site of the Holy of Holies. In the Scriptures of the Old Testament "abomination" is a word very often used for an idol, and the farther title "of desolation" is added to identify an idol erected upon the site of the desolate and ruined temple.

Ninth Lesson.

BUT we may also understand by the abomination of desolation, any bad doctrine; and when we see such a thing get a standing in the Holy Place,—that is, in the Church,—and showing itself that it is God,—that is, pretending that it is His revealed truth,—then will be the time when it will be our duty to flee from Judea into the mountains,—that is to say, to leave the letter, which passeth away, and all guise of Jewish superstition, and to hie us unto the everlasting hills, from whence God doth right wondrously cause His light to shine forth. (Ps. lxxv. 5.) Then will it be our duty to find ourselves under a roof and in an house, wherethrough the fiery darts of the wicked one can never pierce to smite us, and not to come down to take anything out of the house of our old conversation, or to have regard unto those things which are behind; but rather to sow in the field of the spiritual Scriptures, that we may reap thereof a bountiful harvest; neither to have two coats, that thing forbidden to Apostles. (Matth. x. 10.)

Antiphon at the Song of Zacharias. When ye shall see the abomination of desolation, * spoken of by Daniel the Prophet, stand in the Holy Place,—(whoso readeth, let him understand)—

Antiphon at the Song of the Blessed Virgin. Amen I say unto you, this generation shall not pass till all these things be fulfilled: * heaven and earth shall pass away, but My words shall not pass away, saith the Lord.

Third Sunday after the Epiphany.

Prayer.

ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majesty to help and defend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (viii. 1.)

AT that time: When JESUS was come down from the mountain, great multitudes followed Him: and, behold, there came a leper and worshipped Him. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* viii.)

When the Lord was come down from the mountain, great multitudes followed Him. They were not able to follow Him when He went up. And first there came a leper. This poor creature's disease had prevented him from hearing the Saviour's long sermon on the Mount. Let it be noted that he is the first person specially named as being healed. The second was the Centurion's servant; the third was Peter's wife's mother, who was sick of a fever at Capernaum; the fourth were they who were brought unto Christ as being troubled with evil spirits, from whom He, by His word, cast out the evil spirits, at the same time that He healed all that were sick.

Eighth Lesson.

"AND, behold, there came a leper, and worshipped Him, saying:—" Properly after preaching and doctrine cometh occasion for a sign, that the power of the miracle might confirm in the hearers the truth of the teaching that had gone before.

"Lord, if Thou wilt, Thou canst make me clean." He that prayeth the Lord to have the will, doubteth not but that He hath the power.

"And JESUS put forth His Hand, and touched him, saying: I will; be thou clean." As soon as the Lord put forth His Hand the leprosy departed. Let us remark how lowly and unbragging is the Lord's language. The leper had said, "If Thou wilt;" the Lord answereth, "I will." The leper, "Thou canst make me clean,"—the Lord, "Be thou clean." Most Latin readers, misled by the identity of form in that language between the Present Infinitive Active and the Second Person Singular Present Imperative Passive of the Verb, read Christ's answer as if it were, "I will to make thee clean." This is wrong. The sentences are separate. First cometh the expression of volition, "I will," then the command, "Be thou clean."

Ninth Lesson.

"AND JESUS saith unto him: See thou tell no man." What need was there to tell what his body showed?

"But go thy way, show thyself to the Priest." There were divers reasons why Christ should send him to the Priest. First, for humility's sake, that He might show reverence to God's Priest. Then there was a command in the law, that they that were cleansed of leprosy, should make an offering to the Priests. Moreover, that, when the Priests saw the leper cleansed, they might either believe in the Saviour, or refuse to believe; if they believed, that they might be saved, and, if they believed not, that they might have no excuse. Lastly, that He might give no ground for the accusation, that was so often brought against Him, that He was unobservant of the law.

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[1] The rest of this Lesson is a sort of allusion to, rather than even a loose quotation from, 2 Thess. ii., with which however it does not quite agree even in sense.

[2] Ad Dei solitudinem redigat. There is no such phrase in St Paul.

[3] But St Jerome himself mentions (Com. on Isa. ii. 8) that Hadrian set up on the desolated site of the Temple an idol of Jupiter Capitolinus, and to this it would seem more natural to apply the text than to the mere historical statue of the Emperor. The idol was removed under Constantine.

Antiphon at the Song of Zacharias. When JESUS was come down from the mountain, * behold, there came a leper, and worshipped Him, saying: Lord, if Thou wilt, Thou canst make me clean. And JESUS put forth His Hand, and touched him, saying: I will; be thou clean.

Antiphon at the Song of the Blessed Virgin. Lord, if Thou wilt, * Thou canst make me clean: and JESUS saith to him: I will; be thou clean.

Fourth Sunday after the Epiphany.

Prayer.

O GOD, Who knowest us to be set in the midst of so many and great dangers, that, by reason of the frailty of our nature, we cannot always stand upright; grant to us such health of mind and body, that by Thy strength and protection we may overcome all evils, whereby for our sins we are justly afflicted. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (viii. 23.)

AT that time: When JESUS was entered into a ship. His disciples followed Him; and, behold, there arose a great tempest in the sea, insomuch that the ship was covered by the waves: but He was asleep. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.* viii.)

The fifth sign that He did was when He took ship at Capernaum, and commanded the winds and the sea: the sixth, when, in the country of the Gergesenes, He suffered the devils to enter into the swine: the seventh, when, as He came into His own city, He cured the man sick of the palsy lying on a bed. The first man sick of the palsy that He cured was the centurion's servant.

Eighth Lesson.

"BUT He was asleep; and His disciples came to Him, and awoke Him, saying: Lord, save us." There is a type of this in the history of Jonah, who, when the storm arose, was lying fast asleep, and whom the sailors woke to help them; who also saved the sailors, by commanding them to throw him into the sea, the said casting of him into the sea being, as we know, a figure of Christ's Passion.

"Then He arose and rebuked the winds and the sea." From these words we understand that all things, which have been made, are sentient to their Maker. All things which He rebuketh or commandeth, hear His voice. This is not the error of the heretics who will have it that everything is quick, but part of the majesty of the Creator, Who maketh to feel Him things, which we cannot make to feel us.

Ninth Lesson.

"BUT the men marvelled saying: What manner of man is this, that even the winds and the sea obey Him?" It was not His disciples that marvelled, but the sailors, and the others that were in the ship. If, however, any one willeth to withstand this our interpretation, and to maintain that it was the disciples who marvelled, we are ready to answer them, that they who knew not before the power of the Saviour, deserved to be stripped of the title of disciples, and to be called simply "the men."

Antiphon at the Song of Zacharias. When JESUS was entered into a ship, * there arose a great tempest in the sea: and His disciples awoke Him, saying: Lord, save us: we perish.

Antiphon at the Song of the Blessed Virgin. Lord, save us: * we perish: give the word, O God, and let there be a great calm!

Fifth Sunday after the Epiphany.

Prayer.

O LORD, we beseech Thee to keep Thy family in continual godliness, that they who do lean only upon the hope of Thy heavenly grace, may evermore be defended by Thy mighty power. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 24.)

AT that time: JESUS put forth unto the multitudes this parable: The Kingdom of heaven is likened unto a man which sowed good seed in his field. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Quæst. Evan. Matth.* xi., *Bk.* 4.)

When the Shepherds of the Church wax careless, and since the Apostles sleep the sleep of death, cometh the devil, and soweth them whom the Lord calleth "a seed of evil-doers." Now, are these "seed of evil-doers" the heretics, or Catholics of bad lives? It is possible to call even the heretics a "seed of evil-doers," because they have sprung up from the seed of the Gospel, and been begotten in the Name of Christ, though afterwards, they have turned after crooked ways, and lying doctrines.

Eighth Lesson.

BUT whereas it is written that they were sown in the midst of the wheat, we ought haply to understand that they are of one communion with the righteous. Nevertheless, forasmuch as the Lord saith, "The field is the world," (and not, the Church,) we may well understand that the "seed of evil doers" are the heretics, since in this world they are mingled together with the good, not in one common Communion, but only under one common name of Christian. But they which are of one faith with the good seed, and yet are themselves worthless, may more fitly be likened to straw than to tares, since the straw springeth from one soil and one root with the good ear.

Ninth Lesson.

HOWEVER, as touching the net cast into the sea, and enclosing a great multitude of fishes, both bad and good, we may well understand that by the bad are meant Catholics of bad lives. For the sea is one thing, whereby we may understand to be signified the world; and the net another, which seemeth to signify our faith, or the Communion of one Church. Between heretics and sinful Catholics there is this difference, that heretics believe a lie, and sinful Catholics believe the truth, but live not as they believe.

Antiphon at the Song of Zacharias. Sir, didst not thou sow good seed in thy field? * From whence then hath it tares? And he saith unto them: An enemy hath done this.

Antiphon at the Song of the Blessed Virgin. The master saith: Gather ye together first the tares, * and bind them in bundles to burn them; but gather the wheat into my barn.

Sixth Sunday after the Epiphany.

Prayer.

GRANT us, we beseech Thee, O Almighty God, ever to think such things as be reasonable, and in every word and work of ours, to do always that is well pleasing in Thy sight. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 31.)

AT that time: JESUS spake this parable unto the multitude: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* ii. *Comment. on Matth.* xiii.)

The kingdom of heaven is the proclamation of the Gospel, and that knowledge of the Scriptures, which leadeth unto life, and whereof it is said to the Jews, "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof." (Matth. xxi. 43.) Therefore is this kingdom like to a grain of mustard-seed, which a man took and sowed in his field. By the man that sowed it in his field, many understand to be meant the Saviour, because He is the Sower That soweth in the souls of believers; others understand every man that soweth good seed in his own field, that is, in himself and in his own heart.

Eighth Lesson.

WHO is he that soweth, but our own mind and soul, which take the grain from preaching, and by nourishing it in the soil, cause it to sprout in the field of our own breast? The preaching of the Gospel is the least of all doctrines. He that preacheth, for his first lesson, God made man, Christ dead, and the stumbling-block of the Cross, receiveth at first but little credit. Compare such teaching as this with the doctrines of the Philosophers, with their books, their magnificent eloquence, and their rounded sentences, and thou shalt see how the grain of the Gospel, when it is sown, is the humblest of all seeds.

Ninth Lesson.

BUT when the doctrines of men grow up, there is therein nothing piercing, nothing healthy, nothing lifegiving. The plant is drooping, and delicate, and soft. There are herbs and grass whereof it may truly be said that "the grass withereth and the flower fadeth." (Isa. xl. 8.) But the grain of Gospel seed, though, when it was sown, it seemed to be the least of all seeds, when once it is rooted in the soul of man, or in the whole world, groweth not into an herb, but becometh a tree: so that the birds of the air (whereby we may understand, either the souls of believers, or the [angelic] powers bound to the service of God,) come and lodge in the branches thereof. I consider that the branches of the Gospel tree, which groweth from the grain of mustard-seed, are the divers developments of doctrine, on which the birds above mentioned find resting-places.

Antiphon at the Song of Zacharias. The kingdom of heaven * is like to a grain of mustard-seed, which is the least of all seeds, but, when it is grown, it is the greatest among herbs.

Antiphon at the Song of the Blessed Virgin. The kingdom of heaven * is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened.

The Common of Saints.

OFFICES FOR THE FEASTS OF THE SAINTS, ACCORDING TO THE CLASS TO WHICH EACH SAINT BELONGS, AND COMMON TO ALL THE SAINTS OF EACH CLASS RESPECTIVELY.

I. Apostles' Eves.

The Office is of the Week-day, begins at Mattins, and ends at None. What is not of the Week-day and what is not specially given in its own place is as follows.

First Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 12.)

AT that time: JESUS said to His disciples: This is My commandment, That ye love one another, as I have loved you. And so on.

Homily by Pope St Gregory [the Great.] (*27th on the Gospels.*)

All the holy words of the Lord are full of His commandments. Why, then, speaketh the Lord of the commandment to love one another as if He gave no other commandment? "This," saith He, "is My commandment, That ye love one another." Is it not because love is the one object of all His commandments, and all His commandments are one? For, even as a tree, having but one root, bringeth forth many branches, so, if the root be love, many virtues do spring therefrom. Neither is the branch of good works green, if it abide not in the root of love.

Second Lesson.

THEREFORE the commandments of the Lord are manifold, and yet one. Manifold, indeed, by the diversity of working, but one, as concerning the root of love. And how it behoveth us to keep fast hold on that root of love, we know from Him, Who in sundry places of His holy Scripture, moveth us to love our friends in Him, and our enemies for Him. He truly abideth in love, who loveth his friend in God, and his enemy for God. For there are some who love their neighbour indeed, but by an affection engendered of kinship and of the flesh: such love the Scripture forbiddeth not: but it is one thing to love our neighbour with that love whereto nature doth freely move us, and another thing to love him with that love whereto we are obliged, if we would do whatsoever the Lord commandeth us.

Third Lesson.

HE, then, that loveth his neighbour naturally, loveth him indeed, but attaineth not unto that great reward of love, for he loveth him, not after the spirit, but after the flesh. Therefore, when the Lord saith: "This is My commandment, That ye love one another," He saith also, "as I have loved you,"—even as though He said openly, "Love ye one another, with that aim wherewith I have loved you." And in this matter, dearly beloved brethren, it behoveth us to watch; for he that hateth us of old time, even while he draweth our mind to love the things which are seen and temporal, rouseth up against us our neighbour who is weaker than we are, to take from us that which we love.

Prayer at Lauds and during the day.

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Apostle, [*here insert the name of the Saint,*] on the eve whereof we now stand, may avail us to the increase both of godliness toward Thee, and of health to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

On the eve of St Matthew (*Sept.* 20) *is said,* "Thy blessed Apostle and Evangelist Matthew." *The Long Preces are said at Lauds and Prime, and the corresponding short ones at Terce, Sext, and None, kneeling.*

II. For Apostles, Evangelists, and Martyrs,

Whether one or many, whose Feasts are kept within Easter-tide.[1]

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi. *p.* 105.)

Hymn for Apostles and Evangelists.[2]

WHEN Christ by His own servants slain
Had died upon the bitter Cross,
The Apostles, of their joy bereft,
Were weeping their dear Master's loss :

Meanwhile an Angel at the tomb
To holy women hath foretold,
"The faithful flock with joy shall soon
Their Lord in Galilee behold."

Who, as they run the news to bring,
Lo, straightway Christ Himself they meet,
All radiant bright with heavenly light,
And, falling, clasp His sacred feet.

To Galilee's lone mountain height
The Apostolic band retire,
There, blest with their dear Saviour's sight,
Enjoy in full their soul's desire.

O JESU, from the death of sin
Keep us, we pray ; so shalt Thou be
The everlasting Paschal joy
Of all the souls new-born in Thee.

To God the Father, with the Son,
Who from the grave immortal rose ;
And Thee, O Paraclete, be praise,
While age on endless ages flows.
Amen.

Hymn for one Martyr.[3]

O GOD, of Thy soldiers
the Portion and Crown,
Spare Thy people, who hymn
the Praise of the Blest ;
Earth's bitter joys,
its lures and its frown,
He scanned them and scorned,
and so is at rest.

The Martyr, he ran
all valiantly o'er
An highway of blood
for the prize Thou hast given.
We kneel at Thy feet
and meekly implore,
That our pardon may wait
on his triumph in heaven.

Within Easter-tide.

Praise the Father, the Son
Who immortal arose,
And the Spirit while
age upon ages flows. Amen.

From Ascension to Pentecost, instead of the last verse, is said :—

To Jesus returning
now Victor to heaven,
With Father and Spirit
praise ever be given.

Hymn for many Martyrs.[4]

O THOU, the Martyrs' glorious King,
Of Confessors the crown and prize ;
Who dost to joys celestial bring
Those who the joys of earth despise ;

By all the praise Thy Saints have won ;
By all their pains in days gone by ;
By all the deeds which they have done ;
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy Martyrs fight ;
Thy Confessors Thou dost forgive ;
May we find mercy in Thy sight,
And in Thy sacred presence live.

To God the Father, with the Son,
Who from the grave immortal rose ;
And Thee, O Paraclete, be praise,
While age on endless ages flows.
Amen.

Verse. [5] O ye Saints and righteous, rejoice in the Lord. Alleluia.

Answer. God hath chosen you for His own inheritance. Alleluia.

Antiphon at the Song of the Blessed Virgin. The everlasting light * shall shine upon Thy Saints, O Lord, even unto everlasting. Alleluia.

MATTINS.

Invitatory for Apostles and Evangelists. The Lord, He is the King of the Apostles. * O come, let us worship Him. Alleluia.

Invitatory for one or many Martyrs. [6] Let the Saints rejoice in the Lord. * Alleluia.

Hymn for Apostles and Evangelists, and for one Martyr, as at Vespers.

Hymn for many Martyrs.[7]

SING we the Martyrs blest,
Their blood for JESUS pour'd ;
Sing we their glorious victories,
And infinite reward.

Treading the world beneath,
Spurning the body's pain,
'Twas theirs, in Martyrdom's brief space,
Eternal joys to gain.

Consign'd to raging flames
Or ruthless beasts a prey ;
Their tender flesh by savage hooks
Torn piece by piece away ;

Their vitals hanging forth ;
Unmoved they still endure ;
Unmoved continue, in the grace
Of endless life secure.

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[1] During the rest of the year they have different offices, for which see pp. 583, 593, and 602.

[2] Part of an hymn of the Ambrosian school much altered ; translation by the Rev. E. Caswall.

[3] Translation by Cardinal Newman—all save the last verse and its alternative.

[4] Translation by the Rev. E. Caswall.

[5] Ps. xxxii. 1, 12.

[6] Cf. Pss. xxxii. 1, cxxxi. 9.

[7] Translation by the Rev. E. Caswall.

Saviour, to us vouchsafe,
Of Thy dear clemency,
A portion with Thy Martyr Saints,
Through all eternity. Amen.

FIRST NOCTURN.

Only one Antiphon and three Psalms are said.

Antiphon. [1] The righteous shall stand * in great boldness before the face of such as have afflicted them. Alleluia.

The Psalms for Apostles and Evangelists are as in their proper office, viz.:

Ps. xviii. The heavens declare, &c., (*p.* 10.)
Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)
Ps. xliv. My heart is overflowing, &c., (*p.* 54.)

The Psalms for one or many Martyrs are as in their proper office, viz.:

Ps. i. Blessed is the man, &c., (*p.* 2.)
Ps. ii. Why do the heathen, &c., (*p.* 3.)
Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. O ye Saints and righteous, rejoice in the LORD. Alleluia.
Answer. God hath chosen you for His own inheritance. Alleluia.

The Lessons are either proper to the Feast, or from Scripture according to the Season.

First Responsory.

[2] Blessed is the man that feareth the LORD—Alleluia—that delighteth greatly in His commandments. Alleluia, Alleluia, Alleluia.
Verse. Glory and riches shall be in his house, and his righteousness endureth for ever.
Answer. That delighteth greatly in His commandments. Alleluia, Alleluia, Alleluia.

Second Responsory.

[3] Your sorrow—Alleluia—shall be turned into joy. Alleluia, Alleluia.
Verse. The world shall rejoice, and ye shall be sorrowful, but your sorrow—
Answer. Shall be turned into joy. Alleluia, Alleluia.

Third Responsory.

[4] Precious in the sight of the LORD—Alleluia—is the death of His Saints. Alleluia.
Verse. [5] The Lord keepeth all their bones, not one of them shall be broken.
Answer. Is the death of His Saints. Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Is the death of His Saints. Alleluia.

SECOND NOCTURN.

Only one Antiphon is said.

Antiphon. [6] Behold, how they are numbered * among the children of God, and their lot is among the Saints. Alleluia.

The Psalms for Apostles and Evangelists are as in their proper office, viz.:

Ps. xlvi. O clap your hands, &c., (*p.* 55.)
Ps. lx. Hear my cry, &c., (*p.* 64.)
Ps. lxiii. Hear my voice, &c., (*p.* 64.)

The Psalms for one Martyr are as in their proper office, viz.:

Ps. iv. When I called, &c., (*p.* 116.)
Ps. v. Give ear to my words, &c., (*p.* 49.)
Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

The Psalms for many Martyrs are as in their proper office, viz.:

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)
Ps. xv. Preserve me, O Lord, &c., (*p.* 7.)
Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Verse. The everlasting light shall shine upon Thy Saints, O Lord—Alleluia.
Answer. Even unto everlasting. Alleluia. Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan] (xxii.)

DEARLY beloved brethren, it is very meet and right that after the gladness of Easter, which we have celebrated in the Church, we should mingle our own joy with the joy of the holy Martyrs; yea, that we should tell of the glory of the Lord's rising again, to them that have been made partakers of the Lord's sufferings. It truly must needs be that they which have been partakers of His sufferings, should be also of His joy. For thus saith the blessed Apostle: "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i. 7.) And again: "If we suffer, we shall also reign with Him." (2 Tim. ii. 12.) He, therefore, that endureth sorrow for Christ, must needs also have glory with Christ.

Fourth Responsory.

The everlasting light shall shine upon Thy Saints, O Lord. Even unto everlasting. Alleluia.
Verse. [7] Everlasting joy upon their heads: they shall obtain joy and gladness.
Answer. Even unto everlasting. Alleluia.

Fifth Lesson.

I SAY again, let us tell to the holy Martyrs what the grace of the Lord's Passover is: let us tell them that, even as He hath opened the bars of His own grave, even so shall their graves also be opened: let us tell them that, even as in His dead Body the Veins grew warm and quick again, even so shall their limbs, that now are cold, flush with the heat of an eternal vigour. That power which brought again our Lord from the dead will bring His Martyrs too. For as they have followed Him in His sufferings, so shall they follow Him also in His newness of life. It is written in the Psalms: "Thou hast shown Me the path of life" (xv. 12.) This is said of the Resurrection in the Person of the Saviour, as of Him Who, after that He died, came up again from hell, and began to have that path of life which was not known before.

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[1] Wisd. v. 1.
[2] Ps. cxi. 1, 3.
[3] John xvi. 20.
[4] Ps. cxv. 6.
[5] Ps. xxxiii. 21.
[6] Wisd. v. 5.
[7] Isa. xxxv. 10.

Fifth Responsory for Apostles and Evangelists.

[1] With great power gave the Apostles witness of the Resurrection of our Lord JESUS Christ. Alleluia, Alleluia.

Verse. They were all filled with the Holy Ghost, and they spake the word of God with boldness.

Answer. Witness of the Resurrection of our Lord JESUS Christ. Alleluia, Alleluia.

Fifth Responsory for one or many Martyrs.

[2] God will comfort—Alleluia—His servants. Alleluia, Alleluia.

Verse. [3] The LORD will judge His people, and will comfort—

Answer. His servants. Alleluia.

Sixth Lesson.

FOR, before that Christ came, that path of life was not known, which none had risen from the dead to tread. But, since the Lord hath risen, it is known, and many have trodden it after the Lord. Touching them, the holy Evangelist saith: "Many bodies of the saints which slept arose with Him, and went into the holy city." (Matth. xxvii. 52, 53.)[4] Wherefore, when the Lord riseth again and saith: "Thou hast shown Me the path of life," we also can now say to Him: "Thou hast shown us the path of life." For He hath shown us the path of life, Who hath shown us the way that leadeth unto life. He hath shown me the path of life, Who hath taught me faith, mercy, righteousness, and chastity; for these are the ways that lead unto life eternal.

Sixth Responsory for Apostles and Evangelists.

[5] These are the new lambs, who have proclaimed — Alleluia: they came but just now to the well: they are all filled with light. Alleluia, Alleluia.

Verse. [6] They stand before the Lamb, clothed with white robes, and palms in their hands.

Answer. They are all filled with light. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They are all filled with light. Alleluia, Alleluia.

Sixth Responsory for one or many Martyrs.

[7] Come forth, O ye daughters of Jerusalem, and behold the Martyrs with the crowns wherewith the Lord crowned them in the day of His feasting, and of His gladness. Alleluia.

Verse. [8] For He hath strengthened the bars of thy gates; He hath blessed thy children within thee.

Answer. In the day of His feasting, and of His gladness. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In the day of His feasting, and of His gladness. Alleluia.

THIRD NOCTURN.

Only one Antiphon is said.

Antiphon. The everlasting light * shall shine upon Thy Saints, O Lord, even unto everlasting. Alleluia.

The Psalms for Apostles and Evangelists are as in their proper office, viz.:

Ps. lxxiv. Unto Thee, O God, &c., (*p.* 73.)

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Ps. xcviii. The LORD reigneth, be the people, &c., (*p.* 89.)

The Psalms for one Martyr are as in their proper office, viz.:

Ps. x. In the LORD, &c., (*p.* 5.)

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Ps. xx. The king shall joy, &c., (*p.* 10.)

The Psalms for many Martyrs are as in their proper office, viz.:

Ps. xxxii. Rejoice in the LORD, &c., (*p.* 43.)

Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)

Ps. xlv. God is our refuge, &c., (*p.* 55.)

Verse. Everlasting joy upon their heads. Alleluia.

Answer. They shall obtain joy and gladness. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 1.)

AT that time: JESUS said unto His disciples: I am the true vine, and My Father is the husbandman. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract* 80, *on John.*)

Dearly beloved brethren, this passage of the Gospel, wherein the Lord saith that He is the vine, and that His disciples are the branches, is to be taken in that sense wherein it is also said, that He is the Head of the Church, (Eph. v. 23), and that we are the members of Him (30) Who is the Mediator between God and men, the man Christ JESUS (1 Tim. ii. 5). The vine and his branches are of one and the same nature. Therefore, seeing that He was God, of which nature we are not, He was made man, to the end that He might have in Himself this vine, that is, the manhood, whereof we men can be made branches.

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[1] Acts iv. 33, 31.

[2] Cf. Isa. li. 3.

[3] Ps. cxxxiv. 14.

[4] The quotation is anything but exact.

[5] Cf. Gen. xxix. 10. Jacob, opening the well to the flock, seems to be taken as a type of our Lord opening Baptism to His followers.

[6] Cf. Apoc. vii. 9.

[7] Cf. Cant. iii. 11.

[8] Ps. cxlvii. 2.

Seventh Responsory.

[1] I am the true vine, ye are the branches. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

Verse. As the Father hath loved me, so have I loved you.

Answer. He that abideth in Me, and I in him, the same bringeth forth much fruit. Alleluia, Alleluia.

Eighth Blessing.

He (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

WHY saith He: "I am the true vine?" As touching this word "true," hath He not here regard to that other parable of a vine, the like figure whereto He doth here apply to Himself? (Jer. ii. 21.) Here is He called a vine, not plainly, but in parable, as also He is called elsewhere a sheep, (Isa. liii. 7, Acts viii. 32,) a lamb, (John i. 36,) a lion, (Apoc. v. 5,) a rock, (1 Cor. x. 4,) a corner-stone, (Eph. ii. 20,) and other things of the like kind. But these things are in themselves that which they seem to be, albeit He is called by their names, not plainly, but in a parable, and herein are they different from that vine, whereof in this place He taketh on Him the name. For when He saith: "I am the true vine," doth He not make distinction between Himself, and that which indeed seemed to be a vine, but to which it is said: "How art thou turned into the degenerate plant of a strange vine unto Me?" (Jer. ii. 21.) For by what title shall that plant be called other than a false vine, whereto they looked that she should bring forth grapes, and she brought forth thorns?[2]

Eighth Responsory.

[3] Her Nazarites are become pure, Alleluia: they reflect the glory of God, Alleluia. They are whiter than milk. Alleluia, Alleluia.

Verse. They are purer than snow, they are whiter than milk, they are more ruddy in body than coral,[4] their polishing is of sapphire.

Answer. They are whiter than milk. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They are whiter than milk. Alleluia, Alleluia.

Ninth Lesson.

HE saith: "I am the true vine, and My Father is the husbandman." Is the vine one with the husbandman? These words then are to be taken in that sense wherein He also saith: "My Father is greater than I." (John xiv. 28.) In this sense is He the vine, and the Father is the husbandman. But again, in regard to those words: "I and the Father are one," and again: "and My Father is the husbandman," we understand that They are not the vine and the husbandman, after the manner of a vine, and the husbandman that from without doth care for and keep it, but after the manner of a vine and Him That from within doth make it to bring forth fruit. For "neither is he that planteth anything, neither he that watereth: but God that giveth the increase." (1 Cor. iii. 7.) But Christ is God, for "the Word was God." (John i. 1.) Therefore He and the Father are one: and, albeit "the Word was made flesh," (John i. 14), which, before, He was not, He ceased not to be still That Which He was.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [5] Thy Saints, O Lord, * shall grow as the lily, Alleluia: they shall come up before Thee with a pleasant savour like balm, Alleluia.

Second Antiphon. In the heavenly kingdoms, * there is the dwelling of the saints, Alleluia: there shall be their rest for ever and ever. Alleluia.

Third Antiphon. In the shadow [of Thy wings,] * O Lord, Thy Saints cried and said: Alleluia, Alleluia, Alleluia.

Fourth Antiphon. O ye spirits and souls of the righteous, * give praise to our God. Alleluia, Alleluia.

Fifth Antiphon. [6] The righteous shall shine forth * as the sun, in the presence of God. Alleluia.

Chapter. (Wisd. v. 1.)

THE righteous shall stand in great boldness before the face of such as have afflicted them, and made no account of their labours.

Hymn for Apostles and Evangelists.[7]

NOW daily shines the sun more fair,
Recalling that blest time,
When Christ on His Apostles shone
In radiant light sublime.

They in His Body see the Wounds,
Like stars divinely glow;
Then forth, as His true witnesses,
Throughout the world they go.

O Christ! Thou King most merciful!
Our inmost hearts possess;
So may our canticles of praise
Thy name for ever bless.

Keep us, O JESU! from the death
Of sin; and deign to be
The everlasting Paschal joy
Of all newborn in Thee.

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[1] John xv. 5-9.

[2] LXX.

[3] Lam. iv. 7.

[4] Ebore antiquo. The meaning of the Hebrew word is uncertain. "Coral" is taken from Gesenius, and seems here at least the most appropriate word, the description being apparently meant to depict the beautiful pink and white of youth.

[5] Cf. Hos. xiv. 5, Ecclus. xxiv. 20.

[6] Matth. xiii. 43.

[7] Part of an hymn of the Ambrosian school; translation by the Rev. E. Caswall.

Praise to the Father, and the Son,
Who from the dead arose;
Praise to the Blessed Paraclete,
While age on ages flows. Amen.

Hymn for one Martyr.[1]

MARTYR of unconquer'd might!
Follower of th' Incarnate Son!
Who, victorious in the fight,
Hast celestial glory won;

By the virtue of thy prayer,
Let no evil hover nigh;
Sin's contagion drive afar;
Waken drowsy lethargy.

Loosen'd from the fleshly chain
Which detained thee here of old,
Loose us from the bonds of sin,
From the fetters of the world.

Glory to th' Incarnate Son,
Who from death immortal rose;
Glory to the Trine in One,
While the flood of ages flows.
Amen.

Hymn for many Martyrs, "O Thou the Martyrs' glorious King," *as at First Vespers.*

Verse. Precious in the sight of the LORD—Alleluia.
Answer. Is the death of His Saints. Alleluia.

Antiphon at the Song of Zacharias. Come forth, O ye daughters of Jerusalem, * and behold the Martyrs with the crowns wherewith the Lord crowned them, in the day of His feasting and of His gladness. Alleluia, Alleluia.

The Prayers for the Apostles and Evangelists are all special.

1. *Prayer for one Martyr, who was a Bishop.*

MERCIFULLY consider our weakness, O Almighty God, and, whereas by the burden of our sins we are sore let and hindered, may it please Thee, that the prayers of Thy blessed and glorious Martyr and Bishop (*here insert his name*) may shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. *Another Prayer for the same.*

O GOD, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop, (*here insert his name,*) mercifully grant, that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *Prayer for a Martyr not a Bishop.*

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr, (*here insert his name,*) may be so holpen by his prayers, that we may ever grow more and more in love toward Thy holy Name. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *Another for the same.*

GRACIOUSLY hear us, we beseech Thee, O Almighty God, and, at the petition of Thy blessed Martyr, (*here insert his name,*) be mercifully pleased to deliver us from all things which may hurt our bodies, and from all evil thoughts which may defile our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

5. *Prayer for many Martyrs, who were Bishops.*

O LORD, we beseech Thee, that the feast of Thy blessed Martyrs and Bishops (*here insert their names*) may keep us, and their worshipful prayers commend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

6. *Prayer for many Martyrs, not Bishops.*

O GOD, by Whose mercy we here keep the birthday of Thy holy Martyrs, (*here insert their names,*) grant us hereafter to rejoice in their blessed company for all eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

7. *Another for the same.*

O GOD, Who, year by year, dost gladden us by the solemn feast-day of Thy holy Martyrs, (*here insert their names,*) mercifully grant, that we who rejoice because of their worthy deeds, may be also stirred up to follow after their example. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Thy Saints, O Lord, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Rom. viii. 28.)

WE know that all things work together for good to them that love God, to them who are called to be Saints according to His purpose.

TERCE.

Antiphon. In the heavenly kingdoms, &c., (*Second Antiphon at Lauds.*)

Chapter. The righteous shall stand, &c., (*from Lauds.*)

Short Responsory.

O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.
Answer. O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.
Verse. God hath chosen you for His own inheritance.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] Hymn of the tenth century or earlier; translation by the Rev. E. Caswall.

Answer. O ye Saints and righteous, rejoice in the Lord. Alleluia, Alleluia.

Verse. The everlasting light shall shine upon Thy Saints, O Lord —Alleluia.

Answer. Even unto everlasting. Alleluia.

Prayer as at Lauds.

SEXT.

Antiphon. In the shadow, &c., (*Third Antiphon at Lauds.*)

Chapter. (Wisd. v. 5.)

BEHOLD, how they are numbered among the children of God, and their lot is among the Saints.

Short Responsory.

The everlasting light shall shine upon Thy Saints, O Lord. Alleluia, Alleluia.

Answer. The everlasting light shall shine upon Thy Saints, O Lord—Alleluia, Alleluia.

Verse. Even unto everlasting.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The everlasting light shall shine upon Thy Saints, O Lord. Alleluia, Alleluia.

Verse. Everlasting joy upon their heads. Alleluia.

Answer. They shall obtain joy and gladness. Alleluia.

Prayer as at Lauds.

NONE.

Antiphon. The righteous, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Everlasting joy upon their heads. Alleluia, Alleluia.

Answer. Everlasting joy upon their heads. Alleluia, Alleluia.

Verse. They shall obtain joy and gladness.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Everlasting joy upon their heads. Alleluia, Alleluia.

Verse. Precious in the sight of the LORD—Alleluia.

Answer. Is the death of His Saints. Alleluia.

Prayer as at Lauds.

SECOND VESPERS.

All as at First Vespers, except the following:

The Psalms for Apostles and Evangelists are as in their proper office, viz.:

Ps. cix. The LORD said, &c., (*p.* 100.)

Ps. cxii. Praise the LORD, &c., (*p.* 101.)

Ps. cxv. I believed, &c., (*p.* 105.)

Ps. cxxv. When the LORD turned, &c., (*p.* 107.)

Ps. cxxxviii. O LORD, Thou hast searched me, &c. (*p.* 111.)

The Psalms for one or many Martyrs are the same as on Sundays, except the last, which is:

Ps. cxv. I believed, &c., (*p.* 105.)

Verse. Precious in the sight of the LORD—Alleluia.

Answer. Is the death of His Saints. Alleluia.

Antiphon at the Song of the Blessed Virgin. O ye Saints and righteous, * rejoice in the Lord—Alleluia; God hath chosen you for His own inheritance. Alleluia.

Other Lessons for the Feasts of Martyrs on Easter-tide.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Epistle of St Cyprian, Bishop [of Carthage,] and himself a Martyr, to the Martyrs and Confessors.[1] (*Bk.* ii. *ep.* 6.)

HOW shall I praise you, O Martyrs so brilliantly victorious? Can the voice of man's praise add anything to the glory of your manful heart and unshaken faithfulness? Ye have borne all the hardness of the torment, and have attained unto the excellent height of glory: the tormentors have not worn you out, nay, ye rather have worn out the tormentors. When they that kill the body would give you no rest from suffering, ye suffered until ye gained the crown. And the torment waxing still more dread, waxed not to the casting down of your strong faith, but to the sooner sending God's men home to God.

Fifth Lesson.

THEY that stood by looked in wonder at your heavenly conflict, that battle of God, that wrestling of spirit, that combat of Christ. There they saw His servants standing with voice unshaken, with spirit unbroken, strong in God's strength, naked indeed, as to the arms of this world, but clothed on with the armour of God, and equipped with the fiery weapons of faith. There they that were tormented stood braver than they that tormented them. Their bruised and mangled bodies overcame the instruments of cruelty that bruised and mangled them. The bloody stripes, so often laid on, could not beat down the impregnable castle of their faith, even when the covering of their bowels was broken, and that which was tormented in God's servants was no longer limbs but wounds. The blood that ran down, ran down to quench the rage of persecution, noble blood, that can put out the flames and fire of hell.

Sixth Lesson.

O WHAT a spectacle was that in the eyes of the Lord! O how noble! O how mighty! O how precious in the sight of God were His soldiers' loyalty and faithfulness! Even as it is written in the Psalms, the Holy Ghost therein at once speaking to us and warning us: "Precious in the sight of the LORD is the death of His Saints." O what a precious death is his, who maketh purchase of life that can never die, at the price of his own blood, and seizeth on the crown, when courage hath no more left to meet! O how joyful was Christ! How gladly fought He in such servants as these,—in these how gladly did He triumph, the Keeper of their faith,—and, in the end, to them how gladly did He give that reward which no man knoweth saving he that receiveth it! (Apoc. ii. 17.) He it was, Who was there when they fought,—He it was, Who raised them up to be the champions and defenders of His holy Name,—He, who gave them the strength,—He, Who nerved them. He, That by death hath once conquered for us, liveth now for ever to conquer in us.

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[1] Who were then suffering in the persecution of Decius.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 5.)

AT that time: JESUS said unto His disciples: I am the vine, ye are the branches: He that abideth in Me and I in him, the same bringeth forth much fruit: for without Me ye can do nothing. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract* 81 *on John.*)

Lest any man should so take these words, "the same bringeth forth much fruit," as to think that the branch can of itself bring forth any fruit whatsoever, the Lord saith further, "without Me ye can do," not only "small things," but "nothing." Whether, then, it be little or much, there can be nothing done, save through Him, without Whom we can do nothing: for if the branch bring forth fruit, albeit but little, it is through Him That purgeth it, that it may bring forth more fruit. And if the branch abide not in the vine, and draw not his sap from the vine's root, it can bring forth no fruit whatsoever of itself. And as CHRIST would not have been the vine, if He had not been man, He could not have given grace to His branches, if He had not been God.

Eighth Lesson.

WITHOUT the sap of grace the branch cannot live, and it is within the power of his own free will to choose death rather than life. "If a man abide not in Me," saith the Lord, "he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned." So much the more worthy as is the branch of the vine, if it abide in the vine, so much the baser is it, if it abide not in the vine. Then is it as the vine-branches whereof the Prophet Ezekiel saith (xv. 3, 4) that wood shall not be taken thereof to do any work, and it is meet for no work. The branch hath choice of two things, the vine, or the fire: if it abide not in the vine, it shall be cast into the fire; if, then, it would not be cast into the fire, let it abide in the vine.

Ninth Lesson.

"IF ye abide in Me," saith the Lord, "and My words abide in you, ye shall ask what ye will and it shall be done unto you." And what can they will that abide in Christ, save the things of Christ? What can they will that abide in the Saviour save such things as tend to salvation? Since we are in Christ we will one thing, and since we are as yet in this world, we will another. Since we are yet in this world, it befalleth us to seek some things, whereof we know not that they be inexpedient for us. But far be it from us to think that we shall obtain them, if we abide in Christ, for, when we seek from Him, He giveth not, save that which is expedient for us.

For Simple Feasts of one or many Martyrs in Easter-tide.

The Office is as on a Semidouble, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint or Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, are all as just given. The Paschal Commemoration of the Cross is said.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms with the Antiphon, "Alleluia, Alleluia, Alleluia."

On Mondays and Thursdays.

Verse. O ye Saints and righteous, rejoice in the Lord. Alleluia.

Answer. God hath chosen you for His own inheritance. Alleluia.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. The everlasting light shall shine upon Thy saints, O Lord—Alleluia.

Answer. Even unto everlasting. Alleluia.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. Everlasting joy upon their heads. Alleluia.

Answer. They shall obtain joy and gladness. Alleluia.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us.
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint or Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

Blessed is the man, &c., (*First Responsory in the preceding Office, p.* 577.)

On Tuesdays and Fridays

The everlasting light, &c., (*Fourth Responsory in the preceding Office, p.* 577.)

On Wednesdays.

I am the true vine, &c., (*Seventh Responsory in the preceding Office, p.* 579.)

Second Blessing.

He (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Second Lesson is the first of the Legend of the Saint or Saints, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Mondays and Tuesdays.

Your sorrow, &c., (*Second Responsory in the preceding Office, p.* 577, *with this addition:*)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Shall be turned into joy. Alleluia, Alleluia.

On Tuesdays and Fridays.

God will comfort, &c., (*Fifth Responsory for Martyrs in the preceding Office, p.* 578, *with this addition:*)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His servants. Alleluia.

On Wednesdays.

Her Nazarites, &c., (*Eighth Responsory in the preceding Office, p.* 579.)

Third Blessing.

May He That is the Angels' King
To that high realm His people bring.

Third Lesson is the whole or second part of the Legend of the Saint or Saints, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest of the Office is as on a Semidouble, as just given; it ends at None, inclusive; Preces are said at Prime, and the Cross is Paschally commemorated at Lauds.

III. For Apostles and Evangelists,

Whose Feasts are kept out of Easter-tide.

Everything as on Sundays except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Hymn from Lauds.

The Prayer is always Proper.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 105.)

Verse. [1] Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

Antiphon at the Song of the Blessed Virgin. [2] For they will deliver you up to the councils, and they will scourge you in their synagogues, and ye shall be brought before kings and governors for My sake, for a testimony against them and the Gentiles.

MATTINS.

Invitatory. The Lord, He is the King of the Apostles. * O come, let us worship Him!

Hymn.[3]

THE Lord's eternal gifts,
The Apostles' mighty praise,
Their victories, and high reward,
Sing we in joyful lays.

Lords of the Churches they;
Triumphant Chiefs of war;
Brave Soldiers of the Heavenly Camp;
True Lights for evermore.

Theirs was the Saint's high faith;
And quenchless hope's pure glow;
And perfect charity, which laid
The world's fell tyrant low.

In them the Father shone;
In them the Son o'ercame:
In them the Holy Spirit wrought,
And filled their hearts with flame.

Praise to the Father, Son,
And Spirit, One and Three;
As evermore hath been before,
And shall for ever be. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Their sound is gone out through all the earth, and their words to the ends of the world.

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[1] Ps. xviii. 5.

[2] Matth. x. 17, 18.

[3] Part of an hymn by St Ambrose, or by one of the Ambrosian school; slightly altered; translation by the Rev. E. Caswall.

Psalm XVIII.

[Intituled "A Psalm of David," with the same further obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the sun:[1] * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them: * in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Second Antiphon. The righteous cry, and the LORD heareth.

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the LORD at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the LORD: * the humble shall hear thereof, and be glad.

O magnify the LORD with me: * and let us exalt His Name together.

I sought the LORD, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the LORD heard him, * and saved him out of all his troubles.

The angel of the LORD encampeth round about them that fear Him, * and delivereth them.

O taste and see that the LORD is good: * blessed is the man that trusteth in Him.

O fear the LORD, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the LORD shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the LORD.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the LORD are upon the righteous: * and His ears are open unto their cry.

But the face of the LORD is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the LORD heareth, * and delivereth them out of all their troubles.

The LORD is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the LORD will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The LORD redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Third Antiphon. Thou shalt make them princes over all the earth: they shall be mindful of Thy Name, O Lord.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

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[1] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp—(the people shall fall under thee)—* into the heart of the King's enemies.

[1] Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house:

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[2] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the King: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Verse. Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

The following Lessons are not read if Proper Lessons are assigned instead.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (iv. 1.)

LET a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. It is required of stewards here, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing against myself: yet am I not hereby justified: but He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come: Who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

First Responsory.

[3] Behold, I send you forth as sheep in the midst of wolves, saith the Lord; be ye therefore wise as serpents, and harmless as doves.

Verse. [4] While ye have light, believe in the light, that ye may be the children of light.

Answer. Be ye therefore wise as serpents, and harmless as doves.

Second Lesson.

AND these things, brethren, I have in a figure transferred to myself and to Apollos for your sakes, that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another. For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou glory, as if thou hadst not received it? Now ye are full, now ye are rich: ye have reigned as kings without us: and I would to God ye did reign, that we also might reign with you. For I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to Angels, and to men.

Second Responsory.

[5] Take My yoke upon you, saith the Lord, and learn of Me, for I am meek and lowly in heart; for My yoke is easy, and My burden is light.

Verse. And ye shall find rest unto your souls.

Answer. For My yoke is easy, and My burden is light.

Third Lesson.

WE are fools for Christ's sake, but ye are wise in Christ: we are weak, but ye are strong: ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands: being reviled, we bless: being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the earth, and are the off-scouring of all things unto this day. I write not these things to shame you, but as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ; yet have ye not many fathers. For in Christ JESUS I have begotten you through the Gospel.

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[1] So are these words translated in Heb. i. 8, 9.

[2] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome."

[3] Matth. x. 16.

[4] John xii. 36.

[5] Matth. xi. 29.

Third Responsory.

[1] When ye stand before kings and governors, take no thought how or what ye shall speak; for it shall be given you in that same hour, what ye shall speak.

Verse. For it is not ye that speak, but the Spirit of your Father, Which speaketh in you.

Answer. For it shall be given you in that same hour, what ye shall speak.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For it shall be given you in that same hour, what ye shall speak.

SECOND NOCTURN.

First Antiphon. The princes of the people are gathered together with the God of Abraham.

Psalm XLVI.

[Intituled "A Psalm of the sons of Korah," with another (now uncertain) direction.]

O CLAP your hands, all ye people: * shout unto God with the voice of triumph.

For the LORD Most High is terrible: * He is a great King over all the earth.

He hath subdued the people under us, * and the nations under our feet.

He hath chosen His own inheritance for us, * the excellency of Jacob, whom He loved.[2]

God is gone up with a shout, * and the LORD with the sound of a trumpet.

Sing praises to our God, sing praises: * sing praises unto our King, sing praises.

For God is the King of all the earth: * sing ye praises with understanding.

God reigneth over the heathen: * God sitteth upon the throne of His holiness.

The princes of the people are gathered together with the God of Abraham: * for the mighty ones of the earth are greatly exalted.

Second Antiphon. Thou hast given the heritage to those that fear Thy Name, O Lord.

Psalm LX.

[Intituled "of David." It has also a musical (?) superscription now of uncertain meaning.]

HEAR my cry, O God: * attend unto my prayer.

From the ends of the earth I cried unto Thee: * when mine heart was overwhelmed, Thou didst lift me up upon a rock.

Thou didst lead me, for Thou hast been a shelter for me, * a strong tower from the enemy.

I will abide in Thy tabernacle for ever: * I will make my refuge in the covert of Thy wings.[2]

For Thou, O God, hast heard my vows: * Thou hast given the heritage to those that fear Thy name.

Thou wilt prolong the King's life: * and his years to many generations.

He shall abide before God for ever: * who will seek for His mercy and truth?

So will I sing praise unto Thy name for ever: * that I may daily perform my vows.

Third Antiphon. They declared the work of God, and understood His doings.

Psalm LXIII.

[Intituled "A Psalm of David" with a farther superscription of meaning now uncertain.]

HEAR my voice, O God, in my prayer: * preserve my life from fear of the enemy.

Thou hast hidden me from the secret counsel of the wicked, * from the insurrection of the workers of iniquity.

For they whet their tongue like a sword: * they bend their bow, even bitter words, that they may shoot in secret at the perfect.

Suddenly do they shoot at him and fear not: * they encourage themselves in evil purpose.

They commune of laying snares privily: * they say: Who shall see them?

They search out iniquities: * they accomplish a diligent search.

Man shall attain to thoughts that are very deep: * but God shall [still] be exalted.

The arrows of babes have pierced them: * and their tongues are weakened against them.

All that saw them were moved: * and all men feared,

And declared the work of God, * and understood His doings.

The righteous shall be glad in the LORD, and shall trust in Him: * and all the upright in heart shall glory.

Verse. [3] Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (30*th on the Gospels.*)

IT is written: "By His Spirit the Lord hath garnished the heavens." (Job xxvi. 13.) Now the garniture of the heavens are the godly powers of preachers, and this garniture, what it is, Paul teacheth us thus:—"To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit, to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the self-same Spirit, dividing to every man severally as He will. (1 Cor. xii. 8.)

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[1] Matth. x. 18-20.

[2] SLH.

[3] Ps. xliv. 17, 18.

Fourth Responsory.

[1] I saw men standing together, clad in shining raiment, and the Angel of the Lord spake unto me, saying: These men are holy, for they are the friends of God.

Verse. [2] I saw a strong Angel of God fly into the midst of heaven, saying with a loud voice—

Answer. These men are holy, for they are the friends of God.

Fifth Lesson.

SO much power then as have preachers, so much garniture have the heavens. Wherefore again it is written: "By the word of the LORD were the heavens made." (Ps. xxxii. 6.) For the Word of the Lord is the Son of the Father. But, to the end that all the Holy Trinity may be made manifest as the Maker of the heavens, (that is, of the Apostles,) it is straightway added touching God the Holy Ghost: "and all the host of them by the Breath of His mouth." Therefore the might of the same heavens is the might of the Spirit, for they had not braved the powers of this world, unless the strength of the Holy Ghost had comforted them. For we know what manner of men the Teachers of the Holy Church were before the coming of this Spirit: and since He came we see in Whose strength they are made strong.

Fifth Responsory.

[3] Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake; rejoice, and be exceeding glad, for great is your reward in heaven.

Verse. [4] When men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake.

Answer. Rejoice, and be exceeding glad, for great is your reward in heaven.

Sixth Lesson.

VERILY, if we ask of the damsel that kept the door, she will tell us what was the measure of weakness and of strength in that Shepherd[5] of the Church nigh to whose most holy body we are now sitting, before that the Spirit came. He was so stricken by the words of one woman, that for fear of death, he denied Life. And we may well remember that Peter denied in captivity Him, Whom the thief confessed, even when He was lifted up upon the Cross. But let us hear what that craven was after that the Spirit came. When the rulers and elders were gathered together, the Apostles were beaten, and commanded not to speak at all nor teach in the name of JESUS. And Peter answered with great boldness, "We ought to obey God rather than men." (Acts v. 42.)

Sixth Responsory.

These are they which have conquered, and are become the friends of God, who recked not of the commandments of princes, and earned the everlasting reward. And now have they crowns on their heads, and palms in their hands.

Verse. [6] These are they which came out of great tribulation, and have washed their robes in the blood of the Lamb.

Answer. And now have they crowns on their heads, and palms in their hands.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And now have they crowns on their heads, and palms in their hands.

THIRD NOCTURN.

Note that between Septuagesima and Easter the word "Alleluia" *in the following Antiphons is omitted.*

First Antiphon. The horns of the righteous shall be exalted. [Alleluia.]

Psalm LXXIV.

[Intituled "A Psalm—A Song of Asaph," with a superscription of meaning now uncertain, but, in part, indicating the tune "Destroy not." The Targum says that it was composed as a thanksgiving at the time when David said "Destroy not thy people," and the occasion meant is probably that of the plague provoked by David's numbering of the people, as related in the last chapter of 2 Kings (Sam.)]

UNTO Thee, O God, will we give thanks: * we will give thanks and call upon Thy name.

We will declare Thy wondrous works: * when I shall take a set time, I will judge uprightly.

The earth and all the inhabitants thereof are dissolved: * I bear up the pillars of it.[7]

I said unto the wicked: Deal not wickedly: * and to the evil-doers: Lift not up your horn on high.

Lift not up your horn on high: * speak not wickedness against God.

For neither from the east, nor from the west, nor from the desert mountains: * for God is the judge:

He putteth down one, and setteth up another: * for in the hand of the LORD there is a cup of strong wine full of mixture.[8]

And he turneth it this way and that: surely the dregs thereof are not wrung out: * all the wicked of the earth shall drink them.

But I will declare for ever: * I

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[1] This Responsory reads like a quotation, but neither the translator nor any whom he has consulted have succeeded in discovering its source. It is not in Scripture.

[2] Cf. Apoc. viii. 13.

[3] Matth. v. 11, 12.

[4] Luke vi. 22.

[5] St Peter, buried in the Vatican Basilica, where this sermon seems to have been preached.

[6] Apoc. vii. 14, cf. 9.

[7] SLH.

[8] Aromatic herbs, &c., were mixed with wine to make it more intoxicating. See Smith's Dict. of the Bible,—Wine.

will sing praises to the God of Jacob.

All the horns of the wicked also will I break: * and the horns of the righteous shall be exalted.

Second Antiphon. Light is sprung up for the righteous. Alleluia: and gladness for the upright in heart. [Alleluia.]

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established"—perhaps meaning after the usurpation of Absolom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of Thy judgments, O LORD!

For thou, LORD, art high above all the earth: * Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Third Antiphon. They kept His testimonies, and the ordinance that He gave them. [Alleluia.]

Psalm XCVIII.

[The Vulgate and the LXX. ascribe this Psalm to David.]

THE LORD reigneth, be the people never so impatient: * He sitteth upon the Cherubim, be the earth never so unquiet.

The LORD is great in Zion: * and He is high above all people.

Let them praise Thy great and terrible Name, for it is holy: * and the King's majesty loveth judgment.

Thou dost establish equity: * Thou executest judgment and righteousness in Jacob.

Exalt ye the LORD our God, and worship at His footstool: * for it is holy.

Moses and Aaron among His priests, * and Samuel among them that call upon His name.

They called upon the LORD, and He answered them. * He spake unto them in the cloudy pillar:

They kept His testimonies, * and the ordinance that He gave them.

Thou answeredst them, O LORD our God! * O God, Thou forgavest them, though Thou tookest vengeance of their inventions.

Exalt the LORD our God and worship at His holy hill: * for the LORD our God is holy.

Verse. [1] O God, Thy friends are exceeding honourable.

Answer. Their power is waxen right strong.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iii. *on Matth.* xix.)

Peter was a fisherman, he was not rich, he earned his bread by his hand and skill, and nevertheless he is thus bold, and saith confidently: "We have forsaken all." And because it sufficeth not to forsake only, he addeth that which to do is to be perfect: "and followed Thee." "We have done that which Thou hast commanded us, what reward therefore wilt Thou give us?" "And JESUS said unto them: Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He said not, "Ye which have forsaken all," for this did even Crates the philosopher,[2] and they which have set nothing by riches are many, but, "Ye which have followed Me." This did the Apostles, and this do believers do.

Seventh Responsory.

These are they who while yet they lived in the flesh, planted the Church in their own blood; [3] they drank of the Lord's cup, and became the friends of God.

Verse. Their sound is gone out through all the earth, and their words to the ends of the world.

Answer. They drank of the Lord's cup, and became the friends of God.

Eighth Blessing.

He (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

"IN the regeneration, when the Son of Man shall sit in the throne of His glory, and when the dead shall rise again from corruption incorruptible, (1 Cor. xv. 53,) ye also shall sit upon twelve thrones of judgment, condemning the twelve tribes of Israël, because, when ye believed in Me, they would not. (John iii. 18.) And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." This place agreeth well with that other where the Saviour saith: "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." (Matth. x. 34.) Every one, therefore, that hath set no store by affection, and riches, and the pleasures of the world, for Christ's faith's sake, and the preaching of the Gospel, shall receive an hundred-fold, and shall inherit everlasting life.

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[1] Ps. cxxxviii. 17.

[2] A Greek cynic, remarkable for his self-denial, who flourished at Athens about B.C. 300.

[3] Cf. Matth. xx. 22, 23.

Eighth Responsory.

These men are saints, whom the Lord hath chosen in love unfeigned, and hath given them glory everlasting. These are they by the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Verse. [1] The saints through faith subdued kingdoms, wrought righteousness.

Answer. By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By the light of whose teaching the Church is glorified, even as the moon is glorified by the light of the sun.

Ninth Lesson.

BY reason of these words, "an hundredfold," some will have it that there shall be a thousand years after the resurrection, wherein they that have forsaken all things shall receive an hundredfold of those things which they have forsaken, and shall inherit everlasting life. Such men consider not that though in other things this were worthy, as touching wives it is unseemly: for it becometh us not to think that he that hath forsaken one wife in this world, shall receive an hundred wives in that which is to come. But the meaning is this, that every one that for the Saviour's sake hath forsaken earthly things, shall receive spiritual things: which things, being rightly weighed against earthly things, are as though an hundredfold were weighed against one.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [2] This is My commandment, * That ye love one another, as I have loved you.

Second Antiphon. [2] Greater love hath no man than this, * that a man lay down his life for his friends.

Third Antiphon. [2] Ye are My friends, * if ye do whatsoever I command you, saith the Lord.

Fourth Antiphon. [3] Blessed are the peace-makers, blessed are the pure in heart, for they shall see God.

Fifth Antiphon. [4] In your patience * possess ye your souls.

Chapter. (Eph. ii. 19.)

BRETHREN, now ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God: and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone.

Hymn.[5]

NOW let the earth with joy resound,
And Heaven the chant re-echo round;
Nor Heaven nor earth too high can raise,
The great Apostles' glorious praise.

O ye who, throned in glory dread,
Shall judge the living and the dead!
Lights of the world for evermore!
To you the suppliant prayer we pour.

Ye close the sacred gates on high;
At your command apart they fly:
O loose for us the guilty chain
We strive to break, and strive in vain.

Sickness and health your voice obey;
At your command they go or stay:
From sin's disease our souls restore;
In good confirm us more and more.

So when the world is at its end,
And Christ to judgment shall descend,
May we be called those joys to see,
Prepared from all eternity.

Praise to the Father, with the Son,
And Holy Spirit, Three in One;
As ever was in ages past,
And so shall be while ages last.
Amen.

Verse. [6] They declared the work of God.

Answer. And understood His doings.

Antiphon at the Song of Zacharias. [7] Ye which have forsaken all, and have followed Me, shall receive an hundredfold, and shall inherit everlasting life.

The Prayer throughout the Office is always special.

PRIME.

Antiphon. This is My commandment, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Acts v. 41.)

THE Apostles departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for the sake of the name of JESUS.

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[1] Heb. xi. 33.

[2] John xv. 12-14. [3] Matth. v. 9, 8. [4] Luke xxi. 19.

[5] Of tenth to fifteenth century; author unknown; translation by the Rev. E. Caswall.

[6] Ps. lxiii. 10. [7] Matth. xix. 27-29.

TERCE.

Antiphon. Greater love, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Their sound is gone out through all the earth.

Answer. Their sound is gone out through all the earth.

Verse. And their words to the ends of the world.

Answer. Through all the earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Their sound is gone out through all the earth.

Verse. Thou shalt make them princes over all the earth.

Answer. They shall be mindful of Thy Name, O Lord.

SEXT.

Antiphon. Ye are My friends, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts v. 12.)

AND by the hands of the Apostles were many signs and wonders wrought among the people.

Short Responsory.

Thou shalt make them princes over all the earth.

Answer. Thou shalt make them princes over all the earth.

Verse. They shall be mindful of Thy Name, O Lord.

Answer. Over all the earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou shalt make them princes over all the earth.

Verse. O God, Thy friends are exceeding honourable.

Answer. Their power is waxen right strong.

NONE.

Antiphon. In your patience, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O God, Thy friends are exceeding honourable.

Answer. O God, Thy friends are exceeding honourable.

Verse. Their power is waxen right strong.

Answer. Exceeding honourable.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O God, Thy friends are exceeding honourable.

Verse. They declared the work of God.

Answer. And understood His doings.

SECOND VESPERS.

First Antiphon. The LORD hath sworn, and will not repent: Thou art a Priest for ever.

Ps. cix. The LORD said, &c., (*p.* 100.)

Second Antiphon. That the Lord may set him with the princes of His people.

Ps. cxii. Praise the LORD, O ye His servants, &c., (*p.* 101.)

Third Antiphon. O Lord, Thou hast loosed my bonds: I will offer to Thee the sacrifice of thanksgiving.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Fourth Antiphon. They went forth weeping, sowing their seed.

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Fifth Antiphon. O God, Thy friends are honourable; their power is waxen right strong.

Psalm CXXXVIII.

[Intituled "A Psalm of David," with a musical (?) direction, the meaning of which is not now certain.]

O LORD, Thou hast searched me, and known me: * Thou knowest my down-sitting and mine up-rising:

Thou understandest my thoughts afar off. * Thou searchest my path, and my line,

And art acquainted with all my ways: * before there is a word on my tongue.

Lo, O LORD, Thou knowest all things both new and old: * Thou hast made me, and laid Thine hand upon me.

Such knowledge is too wonderful for me: * it is high, and I cannot attain unto it.

Whither shall I go from Thy Spirit? * or whither shall I flee from Thy presence?

If I ascend up into heaven, Thou are there: * if I go down into hell, Thou art there.

If I take the wings of the morning, * and dwell in the uttermost parts of the sea;—

Even there shall Thine hand lead me, * and Thy right hand shall hold me.

If I say: Surely the darkness shall cover me: * even the night shall be light about me in my pleasures.

For the darkness is not darkness to Thee: and the night shineth as the day: * the darkness and the light to Thee are both alike.

For Thou didst form my reins: * Thou hast upholden me from my mother's womb.

I will praise Thee, for Thy greatness is terrible: * marvellous are Thy works: and that my soul knoweth right well.

My bones were not hid from Thee, when Thou madest me in secret: * nor my substance in the lower parts of the earth.

Thine eyes beheld my substance yet being imperfect: and in Thy book all were written: * day by day were they to be fashioned, when as yet there was none of them.

But to me, O God, Thy friends are exceeding honourable: * their power is waxen right strong.

If I should count them, they are more in number than the sand: * I arose, and am still with Thee.

Surely Thou wilt slay the wicked, O God: * depart from me, ye bloody men.

For ye say in thought: * In vain shall Thy people take Thy cities.

Do not I hate them, O LORD, that hate Thee? * and am not I grieved at those that rise up against Thee?

I hate them with perfect hatred: * they are to me as enemies.

Search me, O God, and know mine heart: * try me and know my thoughts.

And see if there be any wicked way in me: * and lead me in the way everlasting.

Chapter, Hymn, and Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin. Wax valiant in fight, and strive against the old serpent: and ye shall receive an everlasting kingdom. Alleluia.

Other Lessons for the Feasts of the Apostles.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Eighty-sixth Psalm by St Austin, Bishop [of Hippo.]

"HER foundation is in the holy mountains: the LORD loveth the gates of Zion." Wherefore hath the city twelve foundations, and in them the names of the Prophets and of the Apostles of the Lamb?[1] Because their authority is the foundation whereon our weakness resteth. Wherefore are they the gates?[2] Because through them we enter in unto the kingdom of God, since they have preached the same unto us, and when we enter in through their preaching, we enter in by Christ, Who is Himself The Door. (John x. 7.) And, whereas it is written that the city hath twelve gates, and, again, that Christ is the one Door, Christ is all the twelve, for He is in all the twelve: and therefore were twelve Apostles chosen. There lieth a great mystery in the signification of this number, Twelve. "Ye shall sit," saith the Lord, "upon twelve thrones, judging the twelve tribes of Israël."

Fifth Lesson.

IF then there be set there twelve thrones of judgment, (Ps. cxxi. 5,) Paul, in that he is the thirteenth Apostle, hath not where to sit, nor wherein to judge. Nevertheless, he hath said of himself that he will judge not men only, but angels. "Know ye not," saith he, "that we shall judge angels?" (1 Cor. vi. 3,)—that is, the fallen angels. Then might they have answered him: "Wherefore boastest thou thyself to be a judge? For where is thy seat? The Lord hath said that for the twelve Apostles there shall be twelve thrones: one of the twelve, even Judas, is indeed fallen, but holy Matthias is chosen into his place; for the twelve thrones there are still twelve to sit thereon: first find whereon thou shalt sit, and afterward give thyself out for a judge." Let us see, then, what is the meaning of these twelve thrones. By them is signified in a mystery the whole world, since the Church shall be through all the earth, whence this building is called to be built up together in Christ.

Sixth Lesson.

THEREFORE is it said that there shall be twelve thrones, because from all quarters shall there come men to be judged; even as it is said that the city hath twelve gates, because from all quarters shall the nations of them which are saved, enter into it. So, not the twelve only, and the Apostle Paul, but all, as many as shall judge, have part in these twelve thrones, this signifying, that they shall judge all men; even as all that enter into the city, have part in her twelve gates. For there are four quarters of the world, the East, and the West, and the North, and the South: of which four quarters is mention often made in the Scriptures. From the four winds shall the elect be gathered together, as saith the Lord in the Gospel: "And He shall send His Angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matth. xxiv. 31.) From the four winds, therefore, is the Church called together; and how are they called? Everywhere are they called in the Trinity; for they are called no otherwise than by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (Matth. xxvii. 19.) Now four being multiplied by three is twelve.

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[1] A sort of quotation from or allusion to Apoc. xxi. 14, but there the Prophets are not mentioned.

[2] Apoc. xxi. 12, says that on the gates were written the names of the twelve tribes of Israël.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church]. (*Homily for St Benedict's Birth-day.*)

"If thou wilt be perfect," saith Christ, "go and sell that thou hast, and give to the poor, and come and follow Me: and thou shalt have treasure in heaven." (Matth. xix. 21.) Yea, treasure that passeth not away! Unto such saith JESUS, at the questioning of Peter: "Amen I say unto you, that ye which have followed Me, in the regeneration, when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israël." He taught them, which work for His Name's sake in this life, to look for their reward in another life: that is, in the regeneration. "In the regeneration!"—when we who have been born dying creatures into a dying life, shall in the resurrection be born again into an undying life.

Eighth Lesson.

AND soothly, it is a just retribution, that they, who, while they were yet here, have for Christ's sake set no store by being great among men, should there by Christ be singularly glorified to be the assessors of His judgment-seat, even they whom nothing here could turn aside from being the followers of His footsteps. Nevertheless, let there be no man that believeth that the twelve Apostles only, among whom Matthias holdeth that place from which Judas by transgression fell, (Acts i. 25,) that they only shall judge, even as the twelve tribes of Israël shall not alone be judged: for then were the tribe of Levi, which is the thirteenth, unjudged.

Ninth Lesson.

MOREOVER, then, were Paul, who is the thirteenth Apostle, deprived of all part in the judgment; whereas he saith of himself: "Know ye not that we shall judge angels? How much more things that pertain to this life?" But it behoveth us to know that every one who hath forsaken all and followed Christ, as did the Apostles, shall also come with Him to judgment, even as every man shall stand at His judgment seat. And the Scriptures use often to signify all by this number twelve; by the twelve thrones of the Apostles are signified the thrones of all them that shall judge; and by the twelve tribes of Israël, the whole number of them that shall be judged.

Other Lessons for the Feasts of Evangelists.

FIRST NOCTURN.

First Lesson.

Here beginneth the Book of the Prophet Ezekiel (i. 1.)

AND it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of King Jehoiachim's captivity, the word of the LORD came unto Ezekiel, the son of Buzi, the Priest, in the land of the Chaldeans, by the river Chebar, and the hand of the LORD was there upon him. And I looked, and, behold, a whirlwind came out of the North, a great cloud, and a fire infolding itself, and a brightness was about it, and out of the midst thereof, (that is, out of the midst of the fire,) as the colour of amber.

Second Lesson.

ALSO in the midst thereof the likeness of four living creatures; and this was their appearance, they had the likeness of a man. And every one had four faces, and every one had four wings. Their feet were straight feet, and the sole of their feet was like the sole of a calf's foot, and they sparkled like the colour of glowing brass. And they had the hands of a man under their wings on their four sides, and they had faces and wings on four sides. And the wings of one were joined to the wings of another; they turned not when they went; they went every one straight forward.

Third Lesson.

AS for the likeness of their faces, they four had the face of a man and the face of a lion on the right side, and they four had the face of an ox on the left side, and they four had the face of an eagle above. Thus were their faces, and their wings were stretched upward, two wings of every one were joined one to another, and two covered their bodies; and they went every one straight forward. Whither the spirit was to go, they went, and they turned not when they went.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Book of the Prophet Ezekiel by Pope St Gregory [the Great.] (*Hom.* 3, *Bk.* i.)

THE Prophet writeth very minutely touching the four holy living creatures, whom he saw in the spirit as being to come. He saith: "Every one had four faces, and every one had four wings." What signifieth the face save likeness whereby we are known? or wings, save the power to fly? since it is by the face that man is known from man, and by their wings that the birds' bodies are carried up into the air. So the face pertaineth to certitude,[1] and the wings to contemplation. With certitude we are known of God Almighty, Who saith: "I am the Good Shepherd, and know My sheep, and am known of Mine." (John x. 14.) And again: "I know whom I have chosen." (xiii. 18.) And by contemplation, whereby we rise above ourselves, we as it were fly heavenwards.

Fifth Lesson.

"EVERY one had four faces"—four faces, that is, and one body. If thou seek to know what Matthew teacheth concerning the Incarnation of the Lord, he teacheth no other doctrine than teacheth Mark, or Luke, or John. If thou seek to know what John teacheth, it is beyond all doubt that his doctrine is the doctrine of Matthew, and Mark, and Luke. If thou ask concerning Mark, he hath that which hath Matthew, and John, and Luke. If thou wilt know of Luke, know that he teacheth as doth Matthew, and Mark, and John. Therefore every one hath four faces, for God knoweth and seeth in them but one faith, which thou mayest see in each and in all.

Sixth Lesson.

"AND every one had four wings." For they do all with one accord preach our Lord JESUS Christ, the Son of Almighty God: toward Whose Godhead lifting up the eyes of their mind, they do lift the wings of contemplation, and do fly. In the Evangelists, the face pertaineth to the Lord's Manhood, and the wings to His Godhead: for they turn their face toward Him Whom they see in bodily shape: but when they say that He is, as touching His Godhead, Incomprehensible, and Incorporeal, the wings of their contemplation do, in a manner, carry them in flight heavenward. Because, then, they have all one faith in the Incarnation, and all equally look by contemplation toward the Godhead: it is well written of them, "Every one had four faces, and every one had four wings."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by Pope St Gregory [the Great.] (17*th on the Gospels.*)

Dearly beloved brethren, our Lord and Saviour doth sometimes admonish us by words, and sometimes by works. Yea, His very works do themselves teach us: for that which He doth silently His example still moveth us to copy. Behold how He sendeth forth His disciples to preach by two and two: since there are two commandments to love, that is, a commandment to love God, and a commandment to love our neighbour: and where there are not two, the one, being alone, hath not whereon to do the Lord's commandment. And no man can properly be said to love himself: for love tendeth outward toward our neighbour, if it be the love whereto the Gospel doth oblige us.

Eighth Lesson.

BEHOLD, the Lord sendeth forth His disciples to preach by two and two: and thus doing, He doth silently teach us that whosoever loveth not his neighbour, such an one it behoveth not to take upon him the office of a preacher. Well also is it said that He sent them before His face into every city and place whither He Himself would come. The Lord followeth His preachers: first cometh preaching, and then the Lord Himself cometh to the house of our mind, whither the word of exhortation hath come before: and so cometh the truth into our mind.

Ninth Lesson.

THEREFORE to preachers saith Isaiah: "Prepare ye the way of the LORD, make straight an highway for our God." (xl. 3.) And again the Psalmist saith: "Spread a path before Him That rideth upon the West." (lxvii. 4.) The Lord rideth upon the West; above that from which in death He veiled His glory hath He royally exalted that glory that excelleth, even the glory of His rising again. He rideth upon the West, Who, being risen again from the dead, is throned high above the death to which He bowed. Before Him, therefore, That rideth upon the West, we spread a path, when we set forth His glory before the eyes of your mind, to the end that He Himself may come after, and Himself enlighten the same your minds by His presence and His love.

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[1] Text, *ad fidem.*

IV. For Feasts of One Martyr,

Which are kept out of Easter-tide.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 105.)

Hymn.[1]

O GOD, of Thy soldiers
the Portion and Crown,
Spare Thy people, who hymn
the Praise of the Blest;
Earth's bitter joys,
its lures and its frown,
He scanned them and scorned,
and so is at rest.

Thy Martyr, he ran
all valiantly o'er
An highway of blood
for the prize Thou hast given.
We kneel at Thy feet
and meekly implore,
That our pardon may wait
on his triumph in heaven.

Honour and praise
To the Father and Son
And the Spirit be done
Now and always. Amen.

Verse. [2] Thou hast crowned him with glory and honour, O Lord.
Answer. And madest him to have dominion over the works of Thy hands.

Antiphon at the Song of the Blessed Virgin. [3] This man is holy, * for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly: for he had his foundation upon a strong rock.

MATTINS.

Invitatory. The Lord He is the King of the Martyrs. * O come, let us worship Him!

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. His delight * was in the law of the LORD day and night.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. The Lord hath set him * upon His holy hill, to declare His decree.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Third Antiphon. I cried unto the LORD * with my voice, and He heard me out of His holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. Thou hast crowned him with glory and honour, O Lord.
Answer. And madest him to have dominion over the works of Thy hands.

The following Lessons are not read if other Lessons are assigned instead, (either special, or from Scripture according to the Season,) or if the Martyr whose Feast is being kept was not a Bishop. In the latter case, failing other Lessons, are read those from Rom. viii. 12, *given on p.* 603.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xx. 17.)

FROM Miletus Paul sent to Ephesus, and called the elders of the Church. And when they were come to him, he said unto them: Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying-in-wait of the Jews: how I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews and also to the Gentiles, repentance toward God, and faith toward our Lord JESUS Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me at Jerusalem. But none of these things move me, neither count I my life dear unto myself: so that I might finish my course with joy, and the ministry which I have received of the Lord JESUS, to testify the Gospel of the grace of God.

First Responsory.

This man is holy, for he hath striven for the law of his God even unto death, and hath not feared for the words of the ungodly; for he had his foundation upon a strong rock.
Verse. [4] This is he which loved not his life in this world, and is come unto an everlasting kingdom.
Answer. For he had his foundation upon a strong rock.

Second Lesson.

AND now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed unto yourselves, and to all the flock, over the which the Holy Ghost hath made you Bishops to shepherd the Church of God, which He hath purchased with His Own Blood. I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock; also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember that, by the space of three years, I ceased not to warn every one of you night and day with tears.

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[1] Abridged from an hymn of the Ambrosian school; translation by Cardinal Newman.

[2] Ps. viii. 7.

[3] Ecclus. iv. 33; 1 Macc. ii. 62; Matth. vii. 25.

[4] Cf. John xii. 25.

Second Responsory.

[1] The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever.

Verse. [2] Those that be planted in the house of the LORD, shall flourish in the courts of the house of our God.

Answer. Yea, he shall flourish in the presence of the Lord for ever.

Third Lesson.

AND now I commend you to God, and to the word of His grace, Which is able to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord JESUS, how He said: It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

Third Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints.

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. And he is numbered among the Saints.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he is numbered among the Saints.

SECOND NOCTURN.

First Antiphon. O ye sons of men, * know that the LORD hath set apart him that is holy for Himself.

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing? [3]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[3]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. O LORD, Thou hast compassed him * with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

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[1] Hos. xiv. 6; Isa. xvii. 11, &c.

[2] Ps. xci. 14.

[3] SLH.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. Thou hast crowned him * with glory and honour in all the earth.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Verse. O Lord, Thou hast set a crown of precious stones—
Answer. Upon his head.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*44th on the Saints.*)

THE illustrious day whereon the blessed Martyr N. (*here insert his name*) conquered, doth this day come round to us again: and as the Church doth rejoice with him in his glory, so doth she set before us his footsteps to be followed. For if we suffer, we shall also reign with him. In his glorious battle we have two things chiefly to consider: the hardened cruelty of the tormentor, and the unconquered patience of the Martyr: the cruelty of the tormentor, that we may abhor it; the patience of the Martyr, that we may imitate it. Hear what the Psalmist saith, complaining against sin: "Fret not thyself because of the evil-doers, for they shall soon dry up like the grass." (xxxvi. 1.) But touching the patience which is to be shown against the evil-doers, hear the word wherewith the Apostle moveth us: "Ye have need of patience, that ye may receive the promise." (Heb. x. 36.)

Fourth Responsory.

[2] The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory.

Verse. He went down with him into the pit, and left him not in bonds.

Answer. And gave him perpetual glory.

Fifth Lesson.

SO the patience of the blessed Martyr was crowned, and the unchastened spite of the tormentor is given over to everlasting torture. Christ's glorious champion looked for this during his battle, and shrank not from prison. Like his Head, he bore reproach, underwent mocking, and feared not for scourges: and as many sufferings as for Christ's sake he bore before he died, so many offerings did he make unto Him of himself. He had drunk in the Apostles' word and kept it deep in him: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," (Rom. viii. 18,) "for our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." (2 Cor. iv. 17.) Being lifted up above earthly things by the love of this promise, and tasting beforehand the sweetness of the heavenly peace, he was unspeakably moved, and said with the Psalmist: "What have I in heaven, and what is there upon earth that I desire beside Thee? My flesh and my heart faileth: Thou art the God of my heart, and God is my portion for ever." (lxxii. 26.)

Fifth Responsory.

[3] O Lord, Thou hast given him his heart's desire, and hast not withholden the request of his lips.

Verse. For Thou hast prevented him with the blessings of sweetness: Thou hast set a crown of precious stones upon his head.

Answer. And hast not withholden the request of his lips.

Sixth Lesson.

FOR he considered, as far as man's weakness is able, through this darkness, to fix the eyes of his mind upon the eternal things, what is the gladness of the city above: and being not able to tell it, he cried out wondering: "What have I in heaven?" As though he would have said: "It passeth my strength, it passeth the power of my utterance, it goeth beyond the reach of my understanding, what is that beauty, what is that glory, what is that exaltation, wherein, when He hath hidden us from the troubling of men, in the secret of His presence, our Lord JESUS Christ shall change our vile body, that it may be fashioned like unto His glorious Body!" (Ps. xxx. 21, Phil. iii. 21.) In sight of this perfect liberty he shrank from no danger, and quailed before no suffering: and if he could have died a thousand times, he would not have thought himself to have bought it at a price high enough.

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[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matt. xxi. 16.

[2] Wisd. x. 11-14, substituting "Lord" for "Wisdom."

[3] Ps. xx. 2, 3.

Sixth Responsory.

[1] The Lord hath put on him a robe of honour, and put about his head a crown of joy.

Verse. With the bread of life and understanding hath the Lord fed him, and given him the water of health and wisdom to drink.

Answer. And put about his head a crown of joy.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And put about his head a crown of joy.

THIRD NOCTURN.

First Antiphon. The righteous LORD * loveth righteousness: His countenance doth behold uprightness.

Psalm X.

[Intituled "Of David." There is also a superscription perhaps musical, but now of uncertain meaning.]

IN the LORD put I my trust; how say ye to my soul, * Flee as a bird to the mountain?

For lo, the wicked bend their bow, they make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

For they have destroyed that which Thou hast established: * and what hath the righteous done?

The LORD is in His holy temple: * the LORD's throne is in heaven.

His eyes behold the poor: * His eyelids try the children of men.

The LORD trieth the righteous and the wicked: * but he that loveth iniquity hateth his own soul.

Upon the wicked He shall rain snares: * fire, and brimstone, and an horrible tempest, this shall be the portion of their cup.

For the righteous LORD loveth righteousness: * His countenance doth behold uprightness.

Second Antiphon. He shall dwell * in Thy tabernacle, He shall rest upon Thy holy hill.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Third Antiphon. O Lord, Thou hast set a crown * of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[2]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Verse. [3] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by Pope St Gregory [the Great,] (*37th on the Gospels.*)

Dearly beloved brethren, if we consider what and how great things are promised unto us in heaven, all things which are upon earth grow poor to our mind. For when this world's goods are reckoned against the gladness above, they are found to be a clog rather than an help. This present life being compared to life eternal, ought rather to be called death than life. For what is the daily failing of our corruption but, as it were, a creeping death? But what tongue is there that can tell, or what understanding that can comprehend how great is the rejoicing in the city above, where they have part with the choirs of Angels, where they stand with the most blessed spirits before the glory of the Creator, where they see the face of God present, where they behold the Incomprehensible Light, where they have no fear of death, and where they rejoice eternally incorruptible?

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[1] Altered from Ecclus. vi. 32; xv. 3.

[2] SLH.

[3] Ps. xx. 4.

Seventh Responsory.

[1] A crown of gold upon his head, wherein is engraved Holiness, an ornament of honour, a costly work.

Verse. For Thou hast prevented him with the blessings of sweetness, Thou hast set a crown of precious stones upon his head.

Answer. Wherein is engraved Holiness, an ornament of honour, a costly work.

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

WHEN we hear these things our hearts burn within us; and we long to be already there, where we hope to rejoice for ever. But we cannot attain unto great rewards, save through great labour. Therefore saith the excellent preacher Paul: "He is not crowned, except he strive lawfully." (2 Tim. ii. 5.) The greatness of the reward doth delight our mind; let not the throes of the struggle dishearten us. Therefore the Truth saith unto every one that cometh unto Him: "If any man come to Me, and hate not his father and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple."

Eighth Responsory.

This is a Martyr indeed, who shed his blood for Christ's Name's sake; who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. [2] The Lord guided the righteous in right paths, and showed him the kingdom of God.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Upon a few occasions, instead of the above, the following is the Eighth Responsory.

[3] O Lord, Thou hast prevented him with the blessings of sweetness; Thou hast set a crown of precious stones upon his head.

Verse. He asked life of Thee, and Thou gavest him length of days for ever and ever.

Answer. Thou hast set a crown of precious stones upon his head.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast set a crown of precious stones upon his head.

Ninth Lesson.

BUT it may be asked how we are commanded in one place to hate our parents, and them that are near us in the flesh, and in another place to love even our enemies. And, verily, the Truth hath said, as touching a wife: "What God hath joined together, let not man put asunder." (Matth. xix. 6.) And Paul saith: "Husbands, love your wives, even as Christ also loved the Church." (Eph. v. 25.) Behold, the disciple commandeth a man to love his wife, and the Master saith: "If any man hate not his wife, he cannot be My disciple." Doth the judge, then, order one proclamation, and the crier make another? or can the man both love and hate? If we consider well the force of the commandment, we shall be able in wisdom to do both. Let us love wife, and kindred, and neighbour, as touching their nearness in the flesh; but as touching the way of God, if they withstand us therein, let us not know them, but hate them and flee from them.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [4] Whosoever shall confess Me * before men, him will I confess also before My Father.

Second Antiphon. [5] He that followeth Me * walketh not in darkness, but shall have the light of life, saith the Lord.

Third Antiphon. [6] If any man serve Me, * let him follow Me; and where I am, there shall also My servant be.

Fourth Antiphon. [6] If any man serve Me, * him will My Father, Who is in heaven, honour.

Fifth Antiphon. [6] Father, I will * that where I am, there shall also My servant be.

Chapter. (James i. 12.)

BLESSED is the man that endureth temptation: for, when he is tried, he shall receive the crown of life, which God hath promised to them that love Him.

Hymn.[7]

MARTYR of unconquer'd might,
Follower of th' Incarnate Son!
Who, victorious in the fight,
Hast celestial glory won;

By the virtue of thy prayer,
Let no evil hover nigh;
Sin's contagion drive afar;
Waken drowsy lethargy.

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[1] Altered from Ecclus. xlv. 14.

[2] Wisd. x. 10, again substituting "the Lord" for "Wisdom."

[3] Ps. xx. 4.

[4] Matth. x. 32.

[5] John viii. 12.

[6] John xii. 25, 26; xvii. 24.

[7] Author unknown (tenth to thirteenth century); hymn slightly altered; translation by the Rev. E. Caswall.

Loosen'd from the fleshly chain
Which detain'd thee here of old,
Loose us from the bonds of sin,
From the fetters of the world.

Glory to the Father be :
Glory to th' Incarnate Son ;
Glory, Holy Ghost, to Thee,
While eternal ages run. Amen.

Verse. [1] The righteous shall flourish like the palm-tree.

Answer. He shall grow like a cedar in Lebanon.

Antiphon at the Song of Zacharias. [2] He that hateth his life * in this world, shall keep it unto life eternal.

If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saint.

1. *Prayer for one Martyr, who was a Bishop.*

MERCIFULLY consider our weakness, O Almighty God, and whereas by the burden of our sins we are sore let and hindered, may it please Thee, that the prayers of Thy blessed and glorious Martyr and Bishop (*here insert his name*) may shield us. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

2. *Another Prayer for the same.*

O GOD, Who year by year dost gladden us by the solemn feast-day of Thy blessed Martyr and Bishop (*here insert his name,*) mercifully grant that we who keep his birthday, may ever feel the joyful effects of his protection. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

3. *Prayer for a Martyr not a Bishop.*

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr, (*here insert his name,*) may be so holpen by his prayers, that we may ever grow more and more in love toward Thy holy Name. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *Another for the same.*

GRACIOUSLY hear us, we beseech Thee, O Almighty God, and, at the petition of Thy blessed Martyr, (*here insert his name,*) be mercifully pleased to deliver us from all things which may hurt our bodies, and from all evil thoughts which may defile our souls. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Whosoever, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xxxix. 6.)

THE righteous hath given his heart to resort early to the Lord That made him, and will pray before the Most High.

TERCE.

Antiphon. He that followeth Me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Thou hast crowned him with glory and honour, O Lord.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. And madest him to have dominion over the works of Thy hands.

Answer. With glory and honour, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast crowned him with glory and honour, O Lord.

Verse. O Lord, Thou hast set a crown of precious stones—

Answer. Upon his head.

SEXT.

Antiphon. If any man serve Me, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xv. 3.)

WITH the bread of life and understanding hath the Lord our God fed him, and given him the water of health and wisdom to drink.

Short Responsory.

O Lord, Thou hast set a crown of precious stones—

Answer. O Lord, Thou hast set a crown of precious stones—

Verse. Upon his head.

Answer. A crown of precious stones.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Lord, Thou hast set a crown of precious stones—

Verse. His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

NONE.

Antiphon. Father, I will, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

His glory is great in Thy Salvation.

Answer. His glory is great in Thy salvation.

Verse. Honour and great majesty shalt Thou lay upon him.

Answer. In Thy salvation.

Verse. The righteous shall flourish like the palm-tree.

Answer. He shall grow like a cedar in Lebanon.

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[1] Ps. xci. 13.

[2] John xii. 25, 26 ; xvii. 24.

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

Hymn as at First Vespers.

Antiphon at the Song of the Blessed Virgin. [1] If any man will come after Me, * let him deny himself, and take up his cross, and follow Me.

Other Lessons for Feasts of One Martyr.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the hundred-and-eighteenth Psalm by St Ambrose, Bishop [of Milan.] (*21st Sermon.*)

"PRINCES have persecuted me without a cause; but my heart standeth in awe of Thy word." These are rightly the words of a martyr, who beareth unjustly the torments of the persecutors, who hath robbed no man, who hath violently oppressed no man, who hath shed the blood of no man, who hath imagined to defile the bed of no man, who is debtor to the laws in nothing, and who is punished more grievously than if he were a robber: who speaketh righteousness, and there is none that will hear: who speaketh salvation, and all men fight against him: who is able to say: "When I spoke unto them, they fought against me without a cause." (Ps. cxix. 7.) They fight against him without a cause, who can lay no sin to his charge; they fight against him as an evildoer, who is by their own acknowledgment righteous: they fight against him as a warlock, who glorieth in the name of the Lord, and who doeth all things well because he doeth all things for God's sake.

Fifth Lesson.

THEY fight against him in vain who is accused of ungodliness among the ungodly and the unfaithful, because he teacheth Faith. Verily, him that is fought against without a cause it behoveth to be strong and patient. Wherefore then saith he: "My heart standeth in awe of Thy word?" Awe is the mark of the weak, the timid, and the fearful. But there is also a weakness unto salvation, there is a fear which is an holy fear. "O fear the LORD, all ye His Saints." (Ps. xxxiii. 10.) And again: "Blessed is the man that feareth the LORD." (Ps. cxi. 1.) And wherefore is he blessed? because he "delighteth greatly in His commandments."

Sixth Lesson.

THINK, then, how the martyr standeth between two dangers. On the one hand the wild beasts, roaring for his blood, do indeed strike terror; he heareth the hissing of the plates of white-hot metal, and seeth surging up the flames of the fiery furnace; behind him is the clanking of fetters, and beside him the executioner, stained with fresh blood; think of him there, face to face with the apparatus of death—but think again—of what thinketh he? Of the Law of God, of the everlasting fire, of the eternal flames, wherein the unbelieving shall burn for ever, of that torture whereof the agony is for ever new. And then indeed his heart faileth for fear, lest by giving way under torment here, he should give himself up to everlasting torment hereafter: then indeed he trembleth, when Faith maketh to glitter before his eyes the awful sword of the judgment to come. And in this, the faithful trembling of the true-hearted, are there not both unshaken hope of the eternal things, and awe of the things of God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 24.)

AT that time: JESUS said unto His disciples: If any man will come after Me, let him deny himself, and take up his cross, and follow Me. And so on.

Homily by Pope St Gregory [the Great.] (*32nd on the Gospels.*)

Our Lord and Redeemer came into the world a new Man, and gave the world new commandments. For against the ways of our old life, brought and bred up in sin, He set the contrast of His new life. It was the old way, according to the knowledge of the carnal man, for every man to keep his own goods, and, if he were able to do it, to take his neighbour's goods also, and, if he were not able to take them, at least to lust after them. But the Heavenly Physician hath medicines wherewith to meet all the diseases of sin. For, even, as by the art of the physician, things hot are healed by things cold, and things cold by things hot, so doth our Lord set against sin holiness, ordaining for the lecherous purity, for the miserly munificence, for the hot-tempered meekness, and for the proud lowliness.

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[1] Matth. xvi. 24.

Eighth Lesson.

SO the Lord, when He would give a new commandment unto them that came to Him, said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple," (Luke xiv. 33,) — as though He had said openly: "All ye that according to the old man lust after your neighbour's goods, must, according to the zeal of the new man, give away even that which is your own." But let us hear again what He saith in this place: "If any man will come after Me, let him deny himself." First He saith that we must deny to ourselves that which is our own, and now that we must even deny ourselves to ourselves. Perchance it is not hard for a man to give up that which is his own, but it is exceeding hard to give up himself. To deny himself his possessions is little: but to deny himself himself is a denial exceeding great.

Ninth Lesson.

YET when we come unto Him the Lord will have us deny to ourselves even ourselves, since as many of us as are entered into the battle of faith, are entered into a contention against evil spirits. But the evil spirits have nothing of their own in this world, and therefore must we wrestle with them, naked with naked. For if he that is clothed, wrestle with him that is naked, he faileth swiftly, because he hath whereon he that is naked taketh hold. And what are all things earthly but things wherewith the soul is clothed upon? whosoever therefore will wrestle with Satan, let him cast away his clothes, lest he be thereby endangered.

Again other Lessons for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 26.)

AT that time: JESUS said unto His disciples: There is nothing covered, that shall not be revealed, and hid, that shall not be known. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on Matth. Chap.* 10.)

The Lord pointeth to the day of judgment, that day wherein the hidden counsels of the hearts shall be made manifest, and those things which are dark now shall be the subject of all men's knowledge. Therefore He warneth us not to fear threats, nor persuasions, nor the power of such as fight against us; since in the day of judgment it will be manifest that all these things are null and void. "And what I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." We read not that the Lord's use was to speak by night, or to tell His doctrine in darkness, but that to the carnal all His words were darkness, and to the unbelieving all His discourse night.

Eighth Lesson.

THEREFORE willeth He that that which He hath spoken, should be freely proclaimed in faith and in confession. Therefore commandeth He that that which He hath told in darkness shall be spoken in light, and that that which He hath made to be heard in the ear should be preached upon the house-tops, that is, with loud and high words. For it behoveth us ever to make God known, and to speak in the light of Apostolic preaching the dark things of the Gospel message, having no fear of them which have power over bodies, but none over our souls, but rather fearing God, Which is able to destroy both body and soul in hell.

Ninth Lesson.

"FEAR not them which kill the body." Therefore we need fear nothing which may chance to our bodies, nor sorrow because of the destruction of the flesh, when, according to the laws of our nature and that from whence we are taken, we are unclothed upon, and become a pure spirit. And, since it behoveth us who are rooted in such a doctrine, freely and constantly to confess God, even were it only because of the alternative whereby we are bound, He saith further: "Whosoever shall confess Me before men, him will I confess also before My Father, Which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father, Which is in heaven." Such witnesses as He hath seen us to have been here to His name before men, such a Witness shall we find Him to be hereafter to our names before His Father Which is in heaven.

For Simple Feasts of One Martyr.

Kept out of Easter-tide.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as given, (p. 594.) *The Common Commemorations are said or not according to the season.*

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. Thou hast crowned him with glory and honour, O Lord.
Answer. And madest him to have dominion over the works of Thy hands.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. O Lord, Thou hast set a crown of precious stones—
Answer. Upon his head.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. His glory is great in Thy salvation.
Answer. Honour and great majesty shalt Thou lay upon him.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

This man is holy, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

The Lord made him honourable, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

A crown of gold, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

He whose feast-day we are keeping.
Be our Advocate with God.

Second Lesson is the first of the Legend of the Saint, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Mondays and Thursdays.

The righteous shall grow, &c., (*Second Responsory in the preceding Office;*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Yea, he shall flourish in the presence of the Lord for ever.

On Tuesdays and Fridays.

O Lord, Thou hast given him, &c., (*Fifth Responsory in the preceding Office;*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. And hast not withholden the request of his lips.

On Wednesdays.

This is a martyr indeed, &c. *Or*, O Lord, Thou hast prevented, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King.
To that high realm His people bring.

Third Lesson is the whole or the second part of the Legend of the Saint, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest of the Office is as on a Semidouble, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

V. For Feasts of Many Martyrs,

Kept out of Easter-tide.

Everything as on Sundays, except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 105.)

Hymn.[1]

THE triumphs of the martyred saints
The joyous lay demand,
The heart delights in song to dwell
On that victorious band:
Those whom the senseless world abhorred,
Who cast the world aside,
Deemed fruitless, worthless, for the sake
Of Christ, their Lord and Guide.

For Thee they braved the tyrant's rage,
The scourge's cruel smart:
The wild beast's claw their bodies tore,
But vanquished not the heart:
Like lambs before the sword they fell,
Nor cry nor plaint expressed:
For patience kept the conscious mind,
And armed the fearless breast.

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[1] Author unknown (sixth to ninth century); hymn altered at some places; translation by the late Dr Mant.

What tongue can tell Thy crown prepared
To wreathe the martyr's head?
What voice Thy robe of white to clothe
His limbs with torture red?
Vouchsafe us, Lord, if such Thy will,
Clear skies and seasons calm:
If not, the martyr's cross to bear,
And win the martyr's palm. Amen.

Verse. [1] Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Antiphon at the Song of the Blessed Virgin. [2] For theirs is the kingdom of heaven, who loved not their lives in this world, and have attained unto the reward of the kingdom, and have washed their robes in the blood of the Lamb.

MATTINS.

Invitatory. The Lord, He is the King of the Martyrs. * O come, let us worship Him!

Hymn.[3]

NOW, comrades, sing we the strife and the victory,
Sing we the triumph, the joy, and the majesty,
Fain be our lips when the theme for their utterance
Tells of martyrdom glorified.

Wisdom was theirs which was reckoned as foolishness,
Lost on a world which esteemed their end honourless
While in the might of Thy Spirit they followed Thee,
Jesus, heaven's eternal King.

Courage was theirs which no mocking nor threatening
Daunted, nor all the inventions of cruelty
Broke, when the conquerors, strong under agony,
Crushed the power of the torturer.

Mute as the lamb that is led to the slaughtering
Died they, no cry and no violence uttering:
Peace in their hearts from the peace of eternity
Only witnessing all was well.

Glory is theirs and unspeakable happiness,
Bright with the light of unaltering blessedness,
Stored up in heaven for such as have died for Thee
By our minds inconceivable.

Praise be to Thee, their faith's Author and Finisher,
Only-begotten with Him Who begetteth Thee,
And to the Spirit, Who, with Thee, coequally
Reigns eternally magnified. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. By the rivers of water * hath the Lord planted the vineyard[4] of the righteous, and in His Law do they meditate day and night.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. [5] As gold in the furnace * hath the Lord tried His chosen ones, and received them for ever as a burnt-offering.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Third Antiphon. [5] Though the elect be punished * in the sight of men, yet is their hope full of immortality for ever.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. Be glad in the LORD, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

First Lesson.

The Lesson is taken from the Epistle of Blessed Paul the Apostle to the Romans (viii. 12.)

BRETHREN, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the Spirit of adoption, whereby we cry: Abba! (Father.) For the Spirit Itself beareth witness with our spirit that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God.

First Responsory.

God shall wipe away all tears from the eyes of His Saints, and there shall be no more [6] sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Verse. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

Answer. For the former things are passed away.

Second Lesson. (28.)

AND we know that all things work together for good to them that love God, to them who are called to be Saints, according to His purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the First-born among many brethren. Moreover, whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified. What then shall we say to these things? If God be for us, who can be against us? He That spared not His own

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[1] Ps. xxxi. 11.

[2] Cf. Matth. v. 10; John xii. 25; Apoc. vii. 14.

[3] The original is a hymn of the Ambrosian school, perhaps by St Ambrose himself.

[4] Cf. Isa. v. 7.

[5] Wisd. iii. 6, 4.

[6] In Apoc. xxi. 4, from which this beautiful Responsory is taken, the words are, "And there shall be no more death, neither sorrow, &c." The mention of "death" seems to be omitted because the Church will not apply that word to the glorious transit of her Martyrs, which she habitually styles their "natalitia," or Birthday Festival.

Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? Who shall lay anything to the charge of God's elect? It is God That justifieth. Who is He that condemneth? It is Christ JESUS, That died, yea, rather, That is risen again, Who is even at the right hand of God, Who also maketh intercession for us.

Second Responsory.

These men are holy, who have gloriously shed their blood for the Lord's sake, yea, who loved Christ in their lives, and were made like unto Him in their flesh, and therefore they have earned crowns of victory.

Verse. One spirit, and one faith was in them.

Answer. And therefore they have earned crowns of victory.

Third Lesson.

WHO then shall separate us from the love of Christ? Shall tribulation, or distress, or famine, or nakedness, or peril, or persecution, or sword? As it is written: For Thy sake we are killed all the day long, we are accounted as sheep for the slaughter.[1] Nay, in all these things we are more than conquerors, through Him That loved us. For I am persuaded that neither death, nor life, nor angels, nor Principalities, nor Powers, nor things present, nor things to come, nor might, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ JESUS our Lord.

Third Responsory.

They gave their bodies for God's sake to death; and gained the everlasting crown.

Verse. [2] These are they which came out of great tribulation, and have washed their robes in the Blood of the Lamb.

Answer. And gained the everlasting crown.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And gained the everlasting crown.

SECOND NOCTURN.

First Antiphon. [3] I will give unto My Saints a place * in the kingdom of My Father, every one by his own name, saith the Lord.

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. To the Saints that are in the earth * Thou hast made all my counsels admirable.

Psalm XV.

[Intituled a work "of David," but the specifically descriptive word is not now of certain meaning.]

PRESERVE me, O Lord, for in Thee do I put my trust: * I have said unto the LORD: Thou art my God, for Thou hast no need of my goods.

To the Saints that are in His land, * He hath made all my will admirable.

Their sorrows are multiplied, * that hasten after [a strange god].

In their assemblies for bloodshedding will I have no part: * nor mention their names with my lips.

The LORD is the portion of mine inheritance, and of my cup: * Thou art He That shalt restore mine inheritance unto me.

The lines are fallen unto me in pleasant places: * yea, I have a goodly heritage.

I will bless the LORD, Who hath given me counsel: * my reins also instruct me in the night seasons.

I have set the LORD always before my face: * because He is at my right hand, I shall never be moved.

Therefore mine heart is glad, and my tongue rejoiceth: * my flesh also shall rest in hope,

For Thou wilt not leave my soul in hell: * neither wilt Thou suffer Thine Holy One to see corruption.

Thou hast shown me the path of life, Thou shalt fill me with joy in Thy presence: * at Thy right hand there are pleasures for evermore.

Third Antiphon. [4] The Saints that wait upon the LORD * shall renew their strength; they shall mount up with wings as eagles, they shall fly and not faint.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

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[1] Ps. xliii. 22.

[2] Apoc. vii. 14.

[3] Cf. John xiv. 2.

[4] Isa. xl. 31.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. [2] Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*47th on the Saints.*)

DEARLY beloved brethren, as often as we keep the Feasts of the holy Martyrs, we look to obtain of the Lord, by their intercession, such good things in this life that thereby we, following them, may gain better in that which is to come. For they only do truly keep Holiday on the Feasts of the Martyrs, who follow after the Martyrs' example. These Feasts of the Martyrs are the Martyrs' preaching, whereby to stir us up to imitate what we are not loath to honour.

Fourth Responsory.

[3] Thy Saints, O Lord, have passed a wonderful way, serving Thy commandments, that they might be found without hurt in the midst of the mighty waters. Dry land appeared, and, out of the Red Sea, a way without impediment.

Verse. [4] He smote the rock, and the waters gushed out, and the streams overflowed.

Answer. Dry land appeared, and, out of the Red Sea, a way without impediment.

Fifth Lesson.

BUT we, who would fain rejoice with the Saints, would fain not share with them the persecution of the world. Whosoever will not take ensample of the holy Martyrs, as far as lieth in him, such an one cannot attain unto their blessedness. Thus preacheth the Apostle Paul, when he saith: "As ye are partakers of the sufferings, so shall ye be also of the consolation." (2 Cor. i. 7.) Yea, the Lord Himself saith in the Gospel: "If the world hate you, ye know that it hated Me before it hated you." (John xv. 18.) He will not be of the body, who will not be hated with the Head.

Fifth Responsory.

The Saints of God shrank not from the stripes of the executioners, but died for Christ's Name's sake; that they might be made joint-heirs in the house of the Lord.

Verse. They gave their bodies for God's sake to death.

Answer. That they might be made joint-heirs in the house of the Lord.

Sixth Lesson.

BUT some man will say: "And who is he that can tread in the footsteps of the blessed Martyrs?" To such an one I answer that, by the Lord's help, we are able, if we so will, to tread in the footsteps, not of the blessed Martyrs only, but even of the same Lord Himself. Hearken, not to me, but to the same Lord, Who crieth unto all men: "Learn of Me, for I am meek and lowly in heart." (Matth. xi. 29.) Hear also with what words the Apostle Peter warneth us: "Christ suffered for us, leaving us an example, that we should follow His steps." (1 Pet. ii. 21.)

Sixth Responsory.

[5] As gold in the furnace hath the Lord tried His chosen ones, and received them as a burnt-offering, and yet a while, and they shall be regarded; for the grace of God, and His peace, are with His chosen.

Verse. They that put their trust in Him shall understand the truth: and such as be faithful in love shall abide with Him.

Answer. For the grace of God, and His peace, are with His chosen.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For the grace of God, and His peace, are with His chosen.

THIRD NOCTURN.

First Antiphon. [6] The righteous live * for evermore; their reward also is with the Lord.

Psalm XXXII.

[The Vulgate and the LXX. ascribe this psalm "to David."]

REJOICE in the LORD, O ye righteous: * praise is comely for the upright.

Praise the LORD with harp: * sing unto Him with the psaltery of ten strings.

Sing unto Him a new song: * play skilfully unto Him with a loud noise.

For the word of the LORD is right: * and all His works are done in truth.

He loveth mercy and judgment: * the earth is full of the goodness of the LORD.

By the word of the LORD were the heavens made, * and all the host of them by the breath of His mouth.

He gathereth the waters of the sea together as an heap: * He layeth up the depths in storehouses.

Let all the earth fear the LORD: * let all the inhabitants of the world stand in awe of Him.

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[1] SLH.

[2] Ps. lxvii. 4.

[3] Wisd. xix. 5-7; Neh. ix. 11.

[4] Ps. lxxvii. 20.

[5] Wisd. iii. 6-9.

[6] Wisd. v. 16.

For He spake, and it was done: * He commanded, and it was made.

The Lord bringeth the counsel of the heathen to nought: * He maketh the devices of the people of none effect, and setteth aside the counsel of princes.

But the counsel of the Lord standeth for ever, * the thoughts of His heart to all generations.

Blessed is the nation whose God is the Lord, * the people He hath chosen for His own inheritance.

The Lord looketh from heaven: * He beholdeth all the sons of men.

From the set place of His habitation * He looketh upon all the inhabitants of the earth.

He fashioneth the heart of every one of them: * He considereth all their works.

There is no king saved by the multitude of an host: * a mighty man is not delivered by much strength.

An horse is a vain thing for safety: * by his great strength he shall not escape.

Behold, the eyes of the Lord are upon them that fear Him, * and upon them that hope in His mercy.

To deliver their soul from death, * and to feed them in time of famine.

Our soul waiteth for the Lord: * for He is our help and our shield.

For our heart shall rejoice in Him: * because we have trusted in His holy Name.

Let Thy mercy, O Lord, be upon us, * according as we hope in Thee.

Second Antiphon. They gave up their bodies unto death * rather than serve idols: and therefore have they crowns on their heads and palms in their hands.[1]

Psalm XXXIII.

[Intituled "Of David, when he changed his behaviour before Abimelech, who drove him away and he departed." This incident is thus described in 1 Kings (Sam.) xxi. 10. "And David arose and fled that day for fear of Saul, and went to Achish" (otherwise called Abimelech) "the King of Gath. And the servants of Achish said unto him: Is not this David the King of the land? Did they not sing one to another of him in dances saying, 'Saul hath slain his thousands, and David his ten thousands'? And David laid up these words in his heart, and was sore afraid of Achish the King of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scrabbled on the doors of the gate, and let his spittle fall down upon his beard. Then said Achish to his servants: Lo, ye see the man is mad; wherefore have you brought him to me? Have I need of madmen, that ye have brought this fellow to play the madman in my presence? Shall this fellow come into mine house? xxii. David therefore departed thence, and escaped to the cave of Adullam." This Psalm is A B C Darian.]

I WILL bless the Lord at all times: * His praise shall continually be in my mouth.

My soul shall make her boast in the Lord: * the humble shall hear thereof, and be glad.

O magnify the Lord with me: * and let us exalt His Name together.

I sought the Lord, and He heard me, * and delivered me from all my distress.

Draw near unto Him, and be lightened, * and your faces shall not be ashamed.

This poor man cried, and the Lord heard him, * and saved him out of all his troubles.

The angel of the Lord encampeth round about them that fear Him, * and delivereth them.

O taste and see that the Lord is good: * blessed is the man that trusteth in Him.

O fear the Lord, all ye His Saints: * for there is no want to them that fear Him.

The mighty lack and suffer hunger: * but they that seek the Lord shall not want any good thing.

Come, ye children, hearken unto me: * I will teach you the fear of the Lord.

What man is he that desireth life, * that loveth to see good days?

Keep thy tongue from evil, * and thy lips from speaking guile.

Depart from evil and do good: * seek peace and pursue it.

The eyes of the Lord are upon the righteous: * and His ears are open unto their cry.

But the face of the Lord is against them that do evil, * to cut off the remembrance of them from the earth.

The righteous cry and the Lord heareth, * and delivereth them out of all their troubles.

The Lord is nigh unto them that are of a broken heart, * and saveth such as be of a contrite spirit.

Many are the afflictions of the righteous: * but the Lord will deliver them out of all.

The Lord keepeth all their bones: * not one of them shall be broken.

The death of sinners is grievous: * and they that hate the righteous shall be guilty.

The Lord redeemeth the souls of His servants: * and none of them that trust in Him shall be guilty.

Third Antiphon. Behold, how great with God is the reward * of His Saints:[2] yea, they who died for Christ's sake shall live for ever and ever.

Ps. xlv. God is our refuge, &c., (*p.* 55.)

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxi. 9.)

AT that time: Jesus said unto His disciples: When ye shall hear of wars and commotions, be not terrified: for these things must first come to pass; but the end is not by and by. And so on.

Homily by Pope St Gregory [the Great.] (*35th on the Gospels.*)

Our Lord and Redeemer willeth us to know what shall be the signs that the end of the world is at hand, to the end that ye may be the less terrified, when that cometh whereof ye have already had warning. Darts strike less which are seen coming: and the plagues of the earth will be to us more bearable, if we are harnessed against them with the shield of foreknowledge. Behold, how He saith: "When ye shall hear of wars and commotions be not terrified: for these things must first come to pass; but the end is not by and by." It behoveth us to ponder these words of our Redeemer, wherein He warneth us of suffering, from without, and from within. Wars are the work of a foreign enemy, commotions of the citizens. Therefore, that He may let us know that we shall be troubled from within and from without, He showeth that our wrestling shall be in part against strangers, and in part against our brethren.

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[1] Apoc. vii. 9.

[2] Matth. v. 12.

Seventh Responsory.

Because of the covenant of the Lord, and the laws of their fathers, the Saints of God abode in brotherly love, for one spirit and one faith was ever in them.

Verse. [1] Behold how good and how pleasant it is for brethren to dwell together in unity.

Answer. For one spirit and one faith was ever in them.

Eighth Blessing.

They whose feast-day we are keeping
Be our Advocates with God.

Eighth Lesson.

BUT, when these woes come, the end is not by and by. And He saith further: "Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and pestilences, and famines, and fearful sights and great signs shall there be from heaven." Before the last tribulation cometh, shall come many other tribulations: and, by the many woes which shall come first, shall be foreshadowed the everlasting woe which shall come in the end. And therefore, after wars and commotions, the end is not yet by and by: many woes must come first, to give warning of the woe that hath no end.

Eighth Responsory.

O ye My Saints, who, being in the flesh, didst have striving — I will render unto you a reward of your labours.[2]

Verse. [3] Come, ye blessed of My Father, inherit the kingdom!

Answer. I will render unto you a reward of your labours.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will render unto you a reward of your labours.

On the Feasts of Martyrs who were brothers the following is the Second or Eighth Responsory.

Theirs is a brotherhood indeed, whose tie no storms availed to sever: together they followed the Lord in the shedding of their blood. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Verse. Behold how good and how pleasant it is for brethren to dwell together in unity.

Answer. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Together they set at nought the Royal Palace; together they attained unto the kingdom of heaven.

Ninth Lesson.

BUT, forasmuch as the signs and troubles whereof the Lord speaketh are so manifold, we must needs shortly consider each: for, of necessity, we must suffer some things from heaven, some from the earth, some from the powers of nature, and some from men. For where He saith: "Nation shall rise against nation"—He speaketh concerning the troubling of men: where: "great earthquakes shall be in divers places"—concerning wrath from above: where: "and pestilences"—concerning the frailty of the body: where: "and famines"—concerning the barrenness of the earth: where: "fearful signs from heaven," and tempests—concerning commotions of the air. As, then, all things shall have an end, so, before the end, shall all things be troubled: and we who have sinned and come short in all things, shall in all things be afflicted, that it may be fulfilled that is written: "and the world shall fight with Him against the unwise." (Wisd. v. 21.)

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. O how many torments have all the Saints suffered, * that they might attain safely unto the palm of martyrdom!

Second Antiphon. The Saints have attained unto the kingdom, * with palms in their hands; they have earned crowns of Majesty from the Lord's hand.

Third Antiphon. [4] The bodies of the Saints are buried in peace, * and their name liveth for evermore.

Fourth Antiphon. O all ye Martyrs of the Lord, bless ye the Lord * for ever.

Fifth Antiphon. O ye Martyrs, * praise ye the LORD from the heavens, praise Him with the dance —[Alleluia.]

Note that between Septuagesima and Easter this last word "Alleluia" *is omitted.*

The Chapter. (Wisd. iii. 1.)

THE souls of the righteous are in the hand of God, and the torment of death shall not touch them. In the sight of the unwise they seemed to die: but they are in peace.

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[1] Ps. cxxxii. 1.

[2] Wisd. x. 17.

[3] Matth. xxv. 34.

[4] Ecclus. xliv. 14.

Hymn for many Martyrs.[1]

O THOU, the Martyrs' glorious King,
Of Confessors the crown and prize;
Who dost to joys celestial bring
Those who the joys of earth despise!

By all the praise Thy Saints have won;
By all their pains in days gone by;
By all the deeds which they have done;
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy Martyrs fight;
Thy Confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred presence live.

To God the Father glory be,
And to His sole-begotten Son;
And glory, Holy Ghost, to Thee!
While everlasting ages run. Amen.

Verse. [2]Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

Antiphon at the Song of Zacharias. [3]Even the very hairs of your head are all numbered: * fear not therefore; ye are of more value than many sparrows.

If the Prayer is not special there is said one of the following, which is also used throughout the whole Office of the Saints.

Prayer for many Martyrs, who were Bishops.

O LORD, we beseech Thee, that the feast of Thy blessed Martyrs and Bishops (*here insert their names*) may keep us, and their worshipful prayers commend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for many Martyrs, not Bishops.

O GOD, by Whose mercy we here keep the birthday of Thy holy Martyrs, (*here insert their names,*) grant us hereafter to rejoice in their blessed company for all eternity. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another for the same.

O God, Who, year by year, dost gladden us by the solemn feast-day of Thy holy Martyrs, (*here insert their names,*) mercifully grant, that we who rejoice because of their worthy deeds, may be also stirred up to follow after their example. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. O how many torments, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Wisd. iii. 7.)

THE righteous shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign for ever.

TERCE.

Antiphon. The Saints have attained, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

[4]Be glad in the LORD, and rejoice, ye righteous.

Answer. Be glad in the LORD, and rejoice, ye righteous.

Verse. And shout for joy, all ye that are upright in heart.

Answer. And rejoice, ye righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be glad in the LORD, and rejoice, ye righteous.

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

SEXT.

Antiphon. The bodies of the Saints, &c., (*Third Antiphon at Lauds.*)

Chapter. (Wisd. x. 17.)

THE Lord hath rendered to the Saints a reward of their labours, and guided them in a marvellous way: and was unto them for a cover by day, and a light of stars in the night season.

Short Responsory.

Let the righteous rejoice before God.

Answer. Let the righteous rejoice before God.

Verse. Yea, let them exceedingly rejoice.

Answer. Before God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let the righteous rejoice before God.

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

NONE.

Antiphon. O ye Martyrs, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous live for evermore.

Answer. The righteous live for evermore.

Verse. Their reward also is with the Lord.

Answer. For evermore.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous live for evermore.

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[1] The original hymn, written between the tenth and thirteenth centuries, is slightly altered in the Breviary.

[2] Ps. cxlix. 5.

[3] Luke xii. 7.

[4] Ps. xxxi. 11.

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

SECOND VESPERS.

First Antiphon. These men are holy, * for they have given up their bodies unto death for the sake of the covenant of their God, and have washed their robes in the Blood of the Lamb.

Second Antiphon. [1] The Saints through faith subdued kingdoms, * wrought righteousness, obtained promises.

Third Antiphon. [2] The youth of the Saints shall be renewed * like the eagle's: they shall grow as the lily in the city of the Lord.

Fourth Antiphon. God shall wipe away all tears from the eyes of His Saints: * and there shall be no more sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

Fifth Antiphon. In the heavenly kingdoms, * there is the dwelling of the Saints: there shall be their rest for ever and ever.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid: Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD's house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vuglate and the LXX. prefix to the next Psalm.]

Chapter, and Verse and Answer from Lauds.

Hymn from First Vespers.

Antiphon at the Song of the Blessed Virgin. In heaven do rejoice the souls of the Saints * who have followed the steps of Christ; and because they shed their blood for the love of Christ, therefore shall they be made glad for ever with Christ.

Other Lessons for the Feasts of Many Martyrs.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*1st on the Martyrs. Tom.* iii.)

EVERY man knoweth how, by the good Providence of God, the divers glories of His Martyrs are held in such esteem by His people, that the same His Saints in all places receive worthy honour, and before us is set, by the favour of Christ, the noble ensample of their courage: thus are we stirred up to consider, on the occasion of these Holidays, how great glory doth abide them in heaven, whose birthdays are thus kept upon earth: thereby, also, we are roused to strive to be like them, brave, godly, and true: so that, in the strength of Christ, we, like them, may wrestle with, and conquer our enemy, and, when we have gained the same victory that they gained, may with them at last be glorified in the kingdom of heaven.

Fifth Lesson.

FOR what man is there willing to share their reward, that if he do not first lay hold on their steadfastness, follow after the ensample of their faith, and imitate their brave patience, can either seek or find their glory by likeness to their lives? But whosoever doth so follow them, let him not doubt but that, though in very deed he gain not the crown of martyrdom, he is yet able by good works to make himself meet therefor. For we have a most merciful God, Which either giveth Martyrdom unto such as be willing, or, without Martyrdom, doth make them joint heirs with the Saints in the kingdom of God.

Sixth Lesson.

FOR even as afflictions unman the ungodly, so do trials harden the righteous. Even thus did the Saints strive against sin; but the work braced their muscles, and in death they were more than conquerors. Of such as run in a race, no man saith that they are strong, unless they run, and none can be crowned, unless he conquer. No soldier prevaileth against his enemy, unless he fight; or winneth the Emperor's favour, unless he have warred. Christian! the needful arms are thine! In thy hands are the strong weapons, wherewith thou canst conquer the enemy!

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vi. 17.)

AT that time: JESUS came down from the mountain, and stood in the plain, and the company of His disciples, and a great multitude of people out of all Judea, and Jerusalem, and from the sea coast of Tyre and Sidon. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *on Luke* vi.)

Mark well how JESUS goeth upward with His disciples, and downward to the multitude. How should the multitude behold Christ, save in a lower place? Such go not up to the things which are above; such attain not to the things which are high. And when Jesus cometh down, He findeth such as are diseased: for such like go not up to the heights. Hence also Matthew saith that there were there "all sick people," (iv. 23.) Of these every man had need of healing, that, when he had received strength, by and by, he might go up into the mountain. And therefore, being Himself come down, He healeth them in the plain, that is to say, He calleth them away from their lust, and freeth them of their blindness. He cometh down to our wounds, to the end that by a certain use of His nature, and by the abundance thereof, He might make us joint-heirs of the kingdom of heaven.

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[1] Heb. xi. 33.

[2] Ps. cii. 5; lxxi. 16; Isa. xxxv. 1.

Eighth Lesson.

"BLESSED be ye poor, for your's is the kingdom of God." Saint Luke giveth us but four of the Lord's Beatitudes, and Saint Matthew eight: but in those eight are contained these four, and in these four those eight. For in these four are embraced the cardinal virtues: and in those eight they are set forth in a number full of mystery. It is written at the head of more than one of the Psalms that they are "for the octave," and thou hast received the commandment: "Give a portion to seven, and also to eight"—to seven or eight what? Perchance degrees of blessedness. For as this eighth [Beatitude] doth name the most glorious realization of our hope—["the kingdom of Heaven"]—so doth it also name the most royal exertion of our strength—["blessed are they which are persecuted."][1]

Ninth Lesson.

BUT let us first consider the fuller of the forms of these Beatitudes. "Blessed be ye poor, for your's is the kingdom of God." Both of the Evangelists give to this Beatitude the first place. Yea, surely, for poorness, at least in spirit, is the first in order, the mother, and procreatrix of virtues; since he that setteth no store by temporal things, winneth toward eternal things; neither is any man able to gain the kingdom of heaven, on whom the love of this present world doth so press, that he cannot rid himself thereof.

Another Homily.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 1.)

AT that time: Jesus said unto His disciples: Beware of the leaven of the Pharisees, which is hypocrisy. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *on Luke*, *Cap.* lii.)

Touching this leaven the Apostle warneth us: "Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." (1 Cor. v. 8.) For even as a little leaven doth infect the whole lump wherein it is put, and the savour thereof doth spread all abroad therein, so doth hypocrisy, when once it hath tainted the soul, drive out from it all sincerity and truth. The meaning, therefore, of this passage is this: "Beware, lest ye be as the hypocrites, for yet a little while, and all men shall see that ye are good, and they are evil."

Eighth Lesson.

AS touching what followeth: "For there is nothing covered that shall not be revealed, neither hid, that shall not be known. Therefore, whatsoever ye have spoken in darkness shall be heard in the light." These words are true, not only as concerning the world which is to come, wherein the secrets of all hearts shall be made manifest, but even as concerning this present world, since now that which the Apostles spake and suffered in the darkness of persecution, and the gloom of dungeons, is, since that the Church is glorified, told of them for a memorial of them, wherever their acts are read throughout the whole world. "Be not afraid of them that kill the body," for they that persecute the righteous, when they have killed the body, "after that, have no more that they can do." Truly, it is a childish folly which maketh such men to cast the dead limbs of the martyrs to birds and beasts, while yet they have no strength to withstand the Almight of God, whereby He will surely quicken the same limbs and raise them up again.

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[1] The latter half of this Lesson, from the words "It is written," &c., is one of the most difficult passages in the Breviary, and seems to require a short note, especially as it is so often recited in the Church Service. (1.) "For the octave" is meant as a translation of the Hebrew words "Al-hashsh'mínith," found in the superscription of Pss. vi. and xi. The real meaning of these words seems to have been lost for at least two thousand years, and conjectures on the subject have exercised the various ingenuity of the learned, who are widely disagreed. It is, however, a pretty general idea that the phrase is a technical musical direction, and has something to do with the number 8. Gesenius believes it to correspond to the Italian "basso," and to imply a composition intended for men's voices. (2.) Eccles. xi. begins thus: "Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth." This latter verse the Rev. T. P. Dale, in his profound translation and Commentary upon Ecclesiastes, renders, "Give a share all round, and to some one else beside, for thou dost not know what sort of mischief shall be in the earth," and he says, "It is equivalent to our 'everybody and some one else.'" The whole would seem to be an exhortation to almsgiving full even to abundance: seven, as the "perfect" number, being chosen to imply a full number generally. Cf. Job v. 19; Micah v. 5; Matth. xviii. 22. (3.) benedictionibus. Sicut enim spei nostræ octava perfectio est, ita octava summa virtutum est." The translator confesses to great uncertainty as to the meaning, but, upon full and repeated consideration, at the interval of years, he is inclined to think that "octava" agrees with "benedictio" understood, and that the paraphrase in the text is the most probable sense.

Ninth Lesson.

OF persecutors there are two kinds: first, of such as do openly rage in cruelty against us; and, secondly, of such as do seek, by cunning wiliness and lying, to beguile us. Against both these the Saviour willeth to guard and strengthen us, in one place warning us to be not afraid of them that kill the body, and, in another place, to beware of the leaven of the Pharisees: since, when we are dead, neither the cruelty of the one class, nor the falsehood of the other, will be able any more to touch us. "Are not five sparrows sold for two farthings?" If God, saith the Lord, if God cannot forget the least of the works of His hands that hath life, the little birds that fly hither and thither in the air, if He cannot forget them, wherefore should ye, who are made in the image and likeness of your Maker, wherefore should ye be afraid of them that kill the body? He that is the careful Lord of the beasts, which think not, how much more shall He be careful of man which hath a reasonable soul?

For Simple Feasts of Many Martyrs.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter, exclusive.

The Office of the Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (pp. 602, 603.) *The Common Commemorations are said or not according to the season.*

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. Be glad in the Lord, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. Let the righteous rejoice in the presence of God.

Answer. Yea, let them be exceeding glad.

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture, according to the Season, being either the first part, or, if the Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

God shall wipe away, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

Thy Saints, O Lord, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

Because of the covenant, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

They whose feast-day we are keeping,
Be our Advocates with God.

Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added, at will.

Second Responsory.

On Mondays and Thursdays.

These men are holy, &c., (*Second Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And therefore they have earned crowns of victory.

On Tuesdays and Fridays.

The Saints of God shrank not, &c., (*Fifth Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That they might be made joint-heirs in the house of the Lord.

On Wednesdays.

O ye, My Saints, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King.
To that high realm His people bring.

Third Lesson is the whole or the Second part of the Legend of the Saints, if there is one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God," &c., *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

VI. For Feasts of one Bishop and Confessor,

Whether kept in Easter-tide or not.

Everything as on Sundays, except what is otherwise given here. In Easter-tide the word Alleluia, *here given in brackets* [ ], *is occasionally added.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 105.)

Hymn.[1]

1.

SAFE now for ever, JESU'S true Confessor,
Whose happy festal here His people keep,
Doth of his labours for his mighty Blesser,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-hearted,
Sober and modest, ever foe to strife,
While in his frame there flowed as yet unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees in heaven,
Being entreated for His servant's sake,
To us on earth the same for healer given
Sick whole to make.

4.

Wherefore our choir, in thankfulness adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is pouring,
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

Verse. [2] The Lord loved him and beautified him. [Alleluia.]

Answer. He clothed him with a robe of glory. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. O thou Priest and Bishop, * thou worker of mighty works, thou good shepherd over God's people, pray for us unto the Lord. [Alleluia.]

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him. [Alleluia.]

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said, and in Easter-tide all under one Antiphon, viz., the first, "Blessed is the man."

First Antiphon. Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper. [Alleluia.]

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Third Antiphon. Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. The Lord loved him and beautified him. [Alleluia.]

Answer. He clothed him with a robe of glory. [Alleluia.]

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to Timothy (iii. 1.)

THIS is a true saying: If a man desire the office of a Bishop, he desireth a good work. A Bishop, then, must be blameless, the husband of one wife, sober, prudent, of good behaviour, modest, given to hospitality, apt to teach, not given to wine, no striker, but patient; not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity. For if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without, lest he fall into reproach, and the snare of the devil.

First Responsory.

[3] Well done, thou good and faithful servant, thou hast been faith-

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[1] Hymn of the Middle Ages, after the manner of the Ambrosian school, but very much altered; translation by the Rev. Dr Littledale, except the first verse, and the third.

[2] Ecclus. xlv. 9.

[3] Matth. xxv. 21, 20.

ful over a few things. I will make thee ruler over many things; enter thou into the joy of thy Lord. [Alleluia.]

Verse. Lord, thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

Answer. Enter thou into the joy of thy Lord. [Alleluia.]

Second Lesson.

The Lesson is taken from the Epistle to Titus (i. 7.)

FOR a Bishop must be blameless, as the steward of God: not proud, not soon angry, not given to wine, no striker, not given to filthy lucre: but a lover of hospitality, courteous, sober, just, holy, temperate, holding fast the faithful word, as he hath been taught: that he may be able by sound doctrine both to exhort and to convince the gainsayers. For there are many unruly, vain talkers, and deceivers, specially they of the circumcision, whose mouths must be stopped: who subvert whole houses, teaching things which they ought not, for filthy lucre's sake.

Second Responsory.

[1] Behold an high priest, who in his days pleased God: therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

Verse. He hath made him a blessing unto all nations, and hath established His covenant upon his head.

Answer. Therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

Third Lesson. (ii. 1.)

BUT speak thou the things which become sound doctrine: that the aged men be sober, chaste, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children, to be discreet, chaste, sober, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed. Young men likewise exhort to be sober-minded. In all things show thyself a pattern of good works, in doctrine, in uncorruptness, in gravity, sound speech, that cannot be condemned: that he that is of the contrary part may be ashamed, having no evil thing to say of us.

Third Responsory.

[2] The LORD hath sworn and will not repent: Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

Verse. The LORD said unto my Lord: Sit Thou at My right hand.

Answer. Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou art a Priest for ever after the order of Melchisedek. [Alleluia.]

SECOND NOCTURN.

In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.

First Antiphon. When His holy one called, * the Lord heard him, yea, the Lord heard him, and gave him peace. [Alleluia.]

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing?[3]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[3]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody

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[1] Ecclus. xliv. 16, 22, 25.

[2] Ps. cix. 5, 1.

[3] SLH.

and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. O LORD, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Verse. [2] The Lord hath chosen him for a Priest unto Himself. [Alleluia.]

Answer. To offer up unto Him the sacrifice of praise. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (*59th Hom., being the 2nd on St Eusebius of Vercelli.*)

IT is idle to strive to add anything to the praise of our holy and most blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast is this day kept. The beauty of his life ought not to be the subject of panegyrics, so much as the object of imitation. The Scripture saith: "A wise son is the glory of his father," [3]—truly then will he be honoured by such as, by doing after his ensample, show themselves to be his children —"for in Christ JESUS hath he begotten us through the Gospel." (1 Cor. iv. 15.)

Fourth Responsory.

[4] I have found David My servant, with My holy oil have I anointed him; for My hand shall help him [Alleluia.]

Verse. The enemy shall prevail nothing against him, nor the son of wickedness afflict him.

Answer. For My hand shall help him. [Alleluia.]

Fifth Lesson.

WHATSOEVER, therefore, of virtue and grace there may be in this holy people, all the bright streams thereof do flow from him, as from a most clear fountain. By his manly chastity, by his sternly noble temperance, by the graceful courtesy which marked him, he drew all men's love to God: and by his eminent ministry in his Bishoprick he hath left behind him in his disciples, many heirs of his priesthood.

Fifth Responsory.

[4] I have laid help upon one that is mighty, and have exalted one chosen out of My people; for My hand shall help him. [Alleluia.]

Verse. I have found David My servant, with My holy oil have I anointed him.

Answer. For My hand shall help him. [Alleluia.]

Sixth Lesson.

IT is very meet and right that upon this day, which is made a joyful day for us because it is the day whereon our blessed Father N., (*here insert his name,*) passed away to heaven, I say it is very meet and right that on this day we should sing that verse of the Psalms: "The righteous shall be in everlasting remembrance." (cxi. 7.) His memory is rightly honoured among men who is at this present making glad among Angels. The word of God saith: "Judge none blessed before his death," (Ecclus. xi. 30,) as though it were said, "Judge him blessed when life is ended, praise him when he is made perfect." For there are two main reasons why it is better to praise a dead man than a living, since, if thou call him holy and worthy after his death, thou dost it when neither canst thou be corrupted by being a flatterer, nor he by being flattered.

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[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

[2] Cf. Ecclus. xlv. 20.

[3] There does not appear to be any such passage in Scripture. Prov. x. 1 is something like it.

[4] Ps. lxxxviii. 21, 20.

Sixth Responsory.

This is he which wrought great wonders before God, and the whole earth is full of his teaching. [1] May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

Verse. This is he which loved not his life in this world, and hath attained unto the kingdom of heaven.

Answer. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

THIRD NOCTURN.

In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill. [Alleluia.]

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the LORD.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. He asked life of Thee, * and Thou, O Lord, gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O LORD: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[2]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salvation: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the LORD, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the LORD shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O LORD, in Thine own strength: * we will sing and praise Thy power.

Third Antiphon. He shall receive * a blessing from the LORD, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[2]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[2]

Verse. [3] Thou art a Priest for ever. [Alleluia.]

Answer. After the order of Melchisedek. [Alleluia.]

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[1] Cf. 2 Macc. xv. 14.

[2] SLH.

[3] Ps. cix. 5.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man, travelling into a far country, called his own servants, and delivered unto them his goods. And so on.

Homily by Pope St Gregory [the Great.] (*9th on the Gospels.*)

Dearly beloved brethren, this Lesson from the Holy Gospel moveth us to take good heed lest we, who are seen in this world to have received more than others, should thereby bring ourselves into greater condemnation from the Maker of this world. To whom much is given, of the same is much required. Therefore, let him that receiveth much, strive to be all the more lowly, and all the more ready to do God service, for his very gifts' sake, knowing that he will be obliged to give account thereof. Behold, a man, travelling into a far country, calleth his own servants, and delivereth unto them talents, to the end that they may trade therewith. After a long time, the lord of those servants cometh, and reckoneth with them, and to them that have done well He rendereth a reward of their labours, but that servant which was careless of his master's work He condemneth.

Seventh Responsory.

The Lord loved him and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

Verse. The Lord hath put on him the breast-plate of faith,[1] and hath adorned him.

Answer. And crowned him at the gates of Paradise. [Alleluia.]

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

WHAT other, then, is that man travelling into a far country but our Redeemer, Who is gone up from us into heaven in that Flesh Which He had taken into Himself? For the earth is the home of the Flesh, Which travelleth into a far country—when our Redeemer giveth It a place in heaven. But that man travelling into a far country delivered unto his servants his goods; and so doth our Redeemer give spiritual gifts unto His faithful people. "And unto one he gave five talents, to another two, and to another one." There are five bodily senses; that is, sight, hearing, taste, smell, and touch. By the five talents therefore are signified the five senses, that is, outward knowledge. By the two, wit and work. And by the figure of the one talent, understanding, which is alone.

Eighth Responsory.

[2] Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Verse. [3] Watch therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Eighth Responsory for Doctors.

[4] In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Ninth Lesson.

"AND so he that had received five talents, gained other five talents"—for some there be who, while yet they are not able to go on unto things inward and mystic, do yet so desire our Fatherland which is above, that they teach well all whom they can, and of those very outward things which they have received make gain double. These are they which keep themselves clean from the unruly motions of the flesh, and from the lust of the world, and from the delight of things which are seen, and, by their preaching, keep other men also clean from all these things. And some there are who receive, as their two talents, the power to think and the power to work. These are they which inwardly understand dark things, and outwardly work wonders. And these, since they preach unto others, both through their understanding and their works, gain, as it were, double, for the talents which they have received.

The Hymn, "We praise Thee, O God, &c," *is said.*

LAUDS.

First Antiphon. [5] Behold an high priest, * who in his days pleased God, and was found righteous. [Alleluia.]

Second Antiphon. [5] None was found like unto him, * to keep the Law of the Most High. [Alleluia.]

Third Antiphon. [5] Therefore the

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[1] 1 Thess. v. 8.

[2] Luke xii. 35, 36.

[3] Matth. xxiv. 42.

[4] Ecclus. xv. 5, 6.

[5] Ecclus. xliv. 16, 17, 20, 22.

Lord assured him * by an oath that He would multiply his seed among His people. [Alleluia.]

Fourth Antiphon. O all ye Priests of God, * bless ye the Lord: O all ye servants of the Lord, sing praises unto our God. [Alleluia.]

This last word, "Alleluia," *is omitted between Septuagesima and Easter.*

Fifth Antiphon. Good and faithful servant, * enter thou into the joy of thy Lord. [Alleluia.]

Chapter. (Ecclus. xliv. 17.)

BEHOLD an high priest, who in his days pleased God, and was found righteous, and in the time of wrath he made a propitiation.

Hymn.[1]

JESU, the world's Redeemer, hear!
Thy Bishops' fadeless crown, draw near!
Accept with gentler love to-day
The prayers and praises that we pay!

The day that crowned with deathless fame
This meek Confessor of Thy Name,
Whose yearly feast, in solemn state,
Thy faithful people celebrate.

The world, and all its boasted good,
As vain and passing, he eschewed;
And therefore, with Angelic bands,
In endless joys for ever stands.

Grant then that we, O gracious God,
May follow in the steps he trod;
And freed from ev'ry stain of sin,
As he hath won, may also win.

To Thee, O Christ, our loving King,
All glory, praise, and thanks we bring:
All glory, as is ever meet,
To Father and to Paraclete. Amen.

Verse. [2]The Lord guided the just in right paths. [Alleluia.]

Answer. And showed him the kingdom of God. [Alleluia.]

Antiphon at the Song of Zacharias. Well done, thou good and faithful servant; * thou hast been faithful over a few things, I will make thee ruler over many things, saith the Lord. [Alleluia.]

If the Prayer is not special, there is said one of the following, which is also used throughout the whole Office of the Saint.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the worshipful Feast of Thy blessed Confessor and Bishop N., (*here insert his name,*) may avail us to the increase both of godliness toward Thee, and healthfulness to our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another Prayer.

HEAR, O Lord, we beseech Thee, the prayers which we offer Thee on this the solemn Feast-day of Thy blessed Confessor and Bishop N., (*here insert his name,*) and, for the sake of him who so nobly served Thee, forgive us our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

For Doctors.

O GOD, Who didst give unto Thy people Thy blessed servant N., (*here insert his name,*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Behold, an high priest, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xlv. 19.)

TO execute the office of the Priesthood, and to be honoured for His Name's sake, and to offer to Him the incense which He had chosen, for a sweet savour.

TERCE.

Antiphon. None was found, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Lord loved him, and beautified him.

Answer. The Lord loved him, and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

In Easter-tide the above is said thus:

The Lord loved him, and beautified him. Alleluia, Alleluia.

Answer. The Lord loved him, and beautified him. Alleluia, Alleluia.

Verse. He clothed him with a robe of glory.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him. Alleluia, Alleluia.

Verse. The Lord hath chosen him for a Priest unto Himself. Alleluia.

Answer. To offer up unto Him the sacrifice of praise. Alleluia.

SEXT.

Antiphon. Therefore the Lord, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xliv. 20.)

NONE was found like unto him, to keep the Law of the Most High; therefore the Lord assured him by an oath, that He would multiply his seed among His people.

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[1] Author unknown; hymn of the tenth to thirteenth centuries, with alterations; translation by J. D. Chambers, Esq.

[2] Wisd. x. 10.

Short Responsory.

The Lord hath chosen him for a Priest unto Himself.
Answer. The Lord hath chosen him for a Priest unto Himself.
Verse. To offer up unto Him the sacrifice of praise.
Answer. A Priest unto Himself.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord hath chosen him for a Priest unto Himself.
Verse. Thou art a Priest for ever.
Answer. After the order of Melchisedek.

In Easter-tide the above is said thus:

The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.
Answer. The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.
Verse. To offer up unto Him the sacrifice of praise.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord hath chosen him for a Priest unto Himself. Alleluia, Alleluia.
Verse. Thou art a Priest for ever. Alleluia.
Answer. After the order of Melchisedek. Alleluia.

NONE.

Antiphon. Good and faithful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou art a Priest for ever.
Answer. Thou art a Priest for ever.
Verse. After the order of Melchisedek.
Answer. For ever.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Thou art a Priest for ever.
Verse. The Lord guided the just in right paths.
Answer. And showed him the kingdom of God.

In Easter-tide the above is said thus:

Thou art a Priest for ever. Alleluia, Alleluia.
Answer. Thou art a Priest for ever. Alleluia, Alleluia.
Verse. After the order of Melchisedek.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Thou art a Priest for ever. Alleluia, Alleluia.
Verse. The Lord guided the just in right paths. Alleluia.
Answer. And showed him the kingdom of God. Alleluia.

SECOND VESPERS.

Antiphons, Chapter, and Verse and Answer from Lauds.
Hymn from First Vespers.

Last Psalm.

Psalm CXXXI.

[Intituled "A Song of Degrees." It reads like a Processional for some translation of the Sacred Ark, perhaps that described in 3 (1) Kings vii. (Saturday before 8th Sunday after Pentecost.)]

LORD, remember David, * and all his meekness:

How he sware unto the LORD: * he vowed a vow unto the God of Jacob;—

Surely I will not come into the tabernacle of mine house, * nor go up into my bed;

I will not give sleep to mine eyes, * or slumber to mine eyelids;

I will not give the temples of mine head any rest, until I find out a place for the LORD, * an habitation for the God of Jacob.

[1] Lo, we heard of it at Ephratah: * we found it in the fields of "the Wood."

We will go into His tabernacle: * we will worship in His footprints.

Arise, O LORD, into Thy rest, * Thou and the ark of Thine holiness.

Let Thy priests be clothed with righteousness, * and let Thy Saints shout for joy.

For Thy servant David's sake, * turn not away the face of Thine Anointed.

The LORD hath sworn in truth unto David, and He will not turn from it: * Of the fruit of thy body will I set upon thy throne.

If thy children will keep My covenant, * and My testimony that I shall teach them,

Then their children for ever * shall sit upon thy throne.

For the LORD hath chosen Zion: * He hath chosen it for His habitation.

This is My rest for ever: * here will I dwell, for I have chosen it.

I will abundantly bless her widows: * I will satisfy her poor with bread.

I will clothe her Priests with salvation: * and her Saints shall shout aloud for joy.

There will I make the horn of David to bud: * I have ordained a lamp for Mine Anointed.

His enemies will I clothe with shame: * but upon him shall My sanctification flourish.

Antiphon at the Song of the Blessed Virgin. The Lord loved him * and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

But if the Saint were a Pope, the following is said instead:

Being made the Chief Bishop, * he dreaded not earthly things, but pressed on gloriously unto the kingdom of heaven. [Alleluia.]

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

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[1] This verse relates to the fetching of the ark from Kirjath-jearim, (literally "The town-of-the-woods,") which stood at the borders of the territory of Ephraim, here called Ephratah. See 2 Kings (Sam.) vi. (Thursday, 5th week after Pentecost.)

Other Lessons for Feasts of One Bishop and Confessor.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (59*th Homily, being the* 2*nd on St Eusebius of Vercelli.*)

OUR Blessed Father N., (*here insert the name of the Saint whose Feast is being kept,*) is safe now, and we may safely praise his great deeds. He that kept such a manful hand upon the tiller of faith, hath now cast the anchor of hope in moorings of great calm, and brought his ship, heavy laden with heavenly riches and everlasting merchandise, safe into the haven where he would be. Thus fareth it now with him who never fainted, but for so long time held up ever the shield of the fear of God against all that did beset him. What was his whole life but one long fight against an enemy that never slept?

Fifth Lesson.

O HOW many blinded souls there were, that had wandered away from the path of the Truth, and were hanging from the edge of the precipice over the pit, when he gave them sight again, and opened their eyes that they might see Christ! How many deaf ears were there, stopped up with unbelief and condemnation, when he opened them to hear that voice of commandment that speaketh from heaven, and gave them that precious hearing that heareth God calling us to be forgiven, so that they obeyed, and answered! How many wounded spirits were there, to whom his tongue, persuading them and praying for them like the tongue of an angel, brought health again!

Sixth Lesson.

O HOW God wrought in him to cleanse and pardon, by discipline and exhortation, many a stricken soul, long distempered, and as it seemed, incurably foul with sin, covered all over with virulent leprosy! How many souls there were, dwelling in living bodies, but dead, and crushed and buried under the sense of sin, whom he quickened again for God, by calling them to amendment as to light, souls dead to God, in which that great follower of his Lord killed sin by the same Lord's life-giving death.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth. chap.* 26.)

To the end that we may know that our ignorance of that day whereof no man knoweth is not without use, the Lord moveth us to watch for the coming of the thief, to be ever instant in prayer, and ever busy in such works as He commandeth. He showeth how that the devil is that thief who watcheth ever how he may spoil our goods, breaking into the house of our body; that, while we are dwelling therein careless and heavy with sleep, he may dig through our walls with the arms of his craft and temptations. Us, therefore, it behoveth to be ready, who have ever our ignorance concerning that day to be unto us a reason of watchfulness.

Eighth Lesson. (*Chap.* 27.)

"WHO then is a faithful and wise servant, whom his Lord hath made ruler over His household?" Although the Lord doth move us all in common to weary not in carefulness and watching, He layeth more especially upon the rulers of His people, that is, the Bishops, this duty, to look always for His coming. For such an one is that faithful and wise servant, made ruler over his Lord's household, who ever seeketh such things as be convenient and useful for the people unto him committed. Such an one, if he hear this word, and do that which he is commanded, that is, if he strengthen by seasonable and sound doctrine such things as be weak, if he bind together that which is sundered, if he make straight again what is become crooked, and give to the household the lively Word which is able to feed them unto life eternal, if such an one do thus, and meanwhile the hour which he knoweth not come upon him, he shall obtain glory of the Lord, as a faithful steward and an useful overseer: that is, he shall have glory with God, for in all things he shall have of that which is best.

Ninth Lesson.

BUT if that servant despise the longsuffering of God, Which waiteth to give salvation unto all men, and begin to wax wanton against his fellow-servants, and to give himself over to the evil and the vices of this present world, having all his care for the worship of his belly: the Lord of that servant shall come in a day when he looketh not for Him, and shall cut him off from the goods wherewith he was entrusted, and appoint him his portion with the hypocrites, in everlasting punishment, because he hath disobeyed the commandments, because he hath minded the things of this present world, because he hath lived the life of an heathen, because being unmindful of the judgment to come, he hath afflicted with hunger, and thirst, and stripes, the flock committed to his care.

If it should be that several Bishops and Confessors are to be honoured by one Feast, the Office is the same as that just given, except as follows:

1. *In the Common Prayer the words* "Thy Blessed Confessor and Bishop N." *are altered into* "Thy blessed Confessors and Bishops N. and N."

2. *In the Sermons by St Maximus of Turin everything said of the Saint in the Singular Number is altered into the*

Plural. For example: "Our Blessed Fathers N. and N. are safe now, and we may safely praise their great deeds. They that kept such manful hands upon the tiller, &c. &c. &c."

3. *The following Lessons may be read in the First Nocturn.*

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xliv. 1.)

LET us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power and their understanding, showing forth among the Prophets the dignity of Prophets, and still ruling over the people that now is, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures.

Second Lesson.

MEN rich in virtue, studying comeliness, living at peace in their houses. All these were honoured in their generations, and were the glory of their times. They that were born of them have left a name behind them, that their praises might be reported. And some there be which have no memorial; who are perished as though they had never been; who also were born as though they had not been born, and their children after them.

Third Lesson.

BUT these were merciful men, whose righteousness hath not been forgotten: with their seed shall continually remain a good inheritance, their children have an holy heritage: their seed also abideth firm in the covenant, and their children for their sakes remain for ever. Their seed, and their glory, shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. Let the people tell of their wisdom, and the congregation show forth their praise.

For a Simple Feast of a Bishop and Confessor.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter, exclusive. The Office of the Saint begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer are all as just given, (p. 612 et seq.) The Common Commemorations are said or not according to the season.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphons.

On Mondays and Thursdays.

Verse. The Lord loved him and beautified him. [Alleluia.]

Answer. He clothed him with a robe of glory. [Alleluia.]

Absolution.

Graciously hear, &c.

On Tuesdays and Fridays.

Verse. The Lord hath chosen him for a Priest unto Himself. [Alleluia.]

Answer. To offer up unto Him the sacrifice of praise. [Alleluia.]

Absolution.

May His loving-kindness, &c.

On Wednesdays.

Verse. Thou art a Priest for ever. [Alleluia.]

Answer. After the order of Melchisedek. [Alleluia.]

Absolution.

May the Almighty, &c.

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture, according to the Season, being either the first part, or, if the Saint have two Lessons, the whole read as one, at will.

First Responsory.

On Mondays and Thursdays.

Well done, &c., (*First Responsory in the preceding Office.*)

On Tuesdays and Fridays.

I have found David, &c., (*Fourth Responsory in the preceding Office.*)

On Wednesdays.

The Lord loved him, &c., (*Seventh Responsory in the preceding Office.*)

Second Blessing.

They whose feast-day we are keeping,
Be our Advocates with God.

Second Lesson is the First of the Legend of the Saint, if there be two; if not, it is the Second from Scripture, to which the Third may be added at will.

Second Responsory.

On Mondays and Thursdays.

Behold an high priest, &c., (*Second Responsory in the preceding Office,*) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore the Lord assured him by an oath that He would multiply his seed among His people. [Alleluia.]

On Tuesdays and Fridays.

I have laid help, &c., (*Fifth Responsory in the preceding Office,*) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For My hand shall help him. [Alleluia.]

On Wednesdays.

Let your loins, &c., (*Eighth Responsory in the preceding Office.*)

Third Blessing.

May He That is the Angels' King,
To that high realm His people bring.

Third Lesson is the whole or the second part of the Legend of the Saint, if there be one, or else the special Lesson assigned.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest of the Office is as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the season.

VII. For Feasts of a Confessor not a Bishop,

Whether kept in Easter-tide or not.

Everything as on Sundays, except what is otherwise given here. In Easter-tide the word Alleluia, *here given in brackets* [ ], *is occasionally added.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (Ps. cxvi., *p.* 105.)

Hymn. This is the day, &c., *or,*

1.

SAFE now for ever, JESU'S true Confessor,
Whose happy festal here His people keep,
Doth of his labours for his mighty Blesser,
Rich harvest reap.

2.

Gentle was he, wise, pure, and lowly-hearted,
Sober and modest, ever foe to strife,
While in his frame there flowed as yet unparted
Currents of life.

3.

Ofttimes hath He Whose face he sees in heaven,
Being entreated for His servant's sake,
To us on earth the same for healer given
Sick whole to make.

4.

Wherefore our choir, in thankfulness adoring,
Lifteth its voice with melody of laud,
While he on high for us his prayer is pouring,
Unto his God.

5.

Glory and honour, virtue and salvation
Be unto Him, Who, in His might divine,
Ruleth supremely over all creation,
One and yet Trine. Amen.

Verse. The Lord loved him and beautified him. [Alleluia.]

Answer. He clothed him with a robe of glory. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. [1] I will liken him unto a wise man, * which built his house upon a rock. [Alleluia.]

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

MATTINS.

Invitatory. The Lord, He is the King of the Confessors. * O come, let us worship Him. [Alleluia.]

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said, and in Easter-tide all under one Antiphon, viz., the first, "Blessed is the man."

First Antiphon. Blessed is the man * that doth meditate in the law of the Lord: his delight is therein day and night, and whatsoever he doeth shall prosper. [Alleluia.]

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. Blessed and holy is he * that putteth his trust in the Lord, that declareth the decree of the Lord, and is set upon His holy hill.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Third Antiphon. Thou, O Lord, art my glory, * Thou art a shield for me: Thou art the Lifter-up of mine head, and Thou hast heard me out of Thy holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. The Lord loved him and beautified him. [Alleluia.]

Answer. He clothed him with a robe of glory. [Alleluia.]

First Lesson.

The Lesson is taken from the Book of Wisdom (iv. 7.)

THOUGH the righteous be prevented with death, yet shall he be in rest. For honourable age is not that which standeth in length of time, nor that is measured by number of years: but wisdom is the grey hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him, so that living among sinners, he was translated. He was taken away speedily, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest, and the wandering of concupiscence doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time: for his soul pleased the Lord: therefore hasted He to take him away from among the wicked.

First Responsory.

Well done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord. [Alleluia.]

Verse. Lord, Thou deliveredst unto me five talents; behold, I have gained beside them five talents more.

Answer. Enter thou into the joy of thy Lord. [Alleluia.]

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[1] Matth. vii. 24.

Second Lesson.

THIS the people saw, and understood it not, neither laid they this up in their minds, that the grace of God and His mercy are with His Saints, and that He hath respect unto His chosen. Thus the righteous that is dead doth condemn the ungodly which are living, and youth that is soon perfected, the many years of the unrighteous. For they shall see the end of the wise, and shall not understand what God in His counsel hath decreed of him, and to what end the Lord hath set him in safety. They shall see him and despise him: but the Lord shall laugh them to scorn. And they shall thereafter fall without honour, and be a reproach among the dead for evermore: for when they are puffed up, He shall rend them, and they shall be speechless, and He shall shake them from the foundation, and they shall be utterly laid waste.

Second Responsory.

[1] The righteous shall grow as the lily; yea, he shall flourish in the presence of the Lord for ever. [Alleluia.]

Verse. [2] Those that be planted in the house of the LORD, shall flourish in the courts of the house of our God.

Answer. Yea, he shall flourish in the presence of the Lord for ever. [Alleluia.]

Third Lesson.

AND they shall be in sorrow, and their memorial shall perish. When they cast up the accounts of their sins they shall come with fear, and their own iniquities shall convince them to their face. (v.) Then shall the righteous stand in great boldness before the face of such as have afflicted them, and made no account of their labours. When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of their salvation, and they, repenting and groaning for anguish of spirit, shall say within themselves: These were they whom we had sometimes in derision, and a proverb of reproach. We fools accounted their life madness, and their end to be without honour. Behold, how they are numbered among the children of God, and their lot is among the Saints.

Third Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High; and he is numbered among the Saints. [Alleluia.]

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. And he is numbered among the Saints. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And he is numbered among the Saints. [Alleluia.]

SECOND NOCTURN.

In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.

First Antiphon. When His holy one called, * the Lord heard him; yea, the Lord heard him, and gave him peace. [Alleluia.]

Psalm IV.

[Intituled "A Psalm of David," with a musical (?) direction of (now) uncertain meaning.]

WHEN I called, the God of my righteousness heard me: * Thou hast enlarged me when I was in distress:

Have mercy upon me, * and hear my prayer.

O ye sons of men, how long will ye be dull of heart? * Why will ye love vanity, and seek after leasing?[3]

But know that the LORD hath set apart for Himself him that is holy: * the LORD will hear me when I call unto Him.

Be ye angry and sin not: * what ye speak in your heart, repent upon your bed.[3]

Offer the sacrifices of righteousness, and put your trust in the LORD. * There be many that say: Who will show us any good?

LORD, Thou hast set upon us the light of Thy countenance. * Thou hast put gladness in my heart,

More than in the time that their corn, and wine, and oil * increased.

I will both lay me down in peace, * and sleep,

For Thou, LORD, only * makest me to dwell in safety.

Second Antiphon. Let all those that put their trust in Thee rejoice, O Lord, for Thou hast blessed the righteous; * Thou hast compassed him with Thy favour as with a shield.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

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[1] Hos. xiv. 6; Isa. xvii. 11, &c.

[2] Ps. xci. 14.

[3] SLH.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O Lord, Thou hast compassed us * with Thy favour as with a shield.

Third Antiphon. O Lord, our Ruler, * how excellent is Thy Name in all the earth! Who hast crowned Thine holy one with glory and honour, and madest him to have dominion over the works of Thy hands.

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[1] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O Lord, our Lord, * how excellent is Thy Name in all the earth!

Verse. [2] The mouth of the righteous speaketh wisdom. [Alleluia.]

Answer. And his tongue talketh judgment. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*On St Philogonius, Tom.* iii.)

THE blessed N., (*here insert the name of the Saint whose Feast is being kept,*) whose Feast we are this day keeping, doth justly call on our tongue to tell what great deeds he wrought. To-day did that blessed servant of God pass into that higher life, which is a life of peace, a life where there is no trouble. To-day his ship reached that harbour where-after wreck is to be dreaded no more. He hath felt trouble and anguish of spirit for the last time. And wherefore marvel we that that place is one where the mind is vexed no more, when we remember that Paul saith even to men living here in this life—"Rejoice evermore, pray without ceasing?" (1 Thess. v. 16, 17.)

Fourth Responsory.

[3] The Lord made him honourable, and defended him from his enemies, and kept him safe from those that lay in wait for him, and gave him perpetual glory. [Alleluia.]

Verse. He went down with him into the pit, and left him not in bonds.

Answer. And gave him perpetual glory. [Alleluia.]

Fifth Lesson.

HERE there are sicknesses, here there are strivings, here there are untimely deaths, here there are lies, here there are jealousies, here there are troubles, here there is anger, here there are lustings, here there are pit-falls unnumbered, here there are daily cares, here one evil followeth after another, and all bring vexation. And yet Paul hath it that even here a man may rejoice evermore, if he will but raise his head above the flood of earthly things, and order his life aright. How much better shall we fare when we have passed away from all these things, and all these things are taken away from us, when we shall have no ill-health, nor disease, nor matter wherein to sin, when that hard thing, right of property, shall exist no more, whereby all unrighteousness cometh into this life, and strifes unnumbered are begotten.

Fifth Responsory.

The Lord loved him and beautified him: He clothed him with a robe of glory, and crowned him at the gates of Paradise. [Alleluia.]

Verse. The Lord hath put on him the breast-plate of faith,[4] and hath adorned him.

Answer. And crowned him at the gates of Paradise. [Alleluia.]

Sixth Lesson.

IN this verily do I most chiefly rejoice, for the happiness of that holy servant of God, in that, being taken away hence, and having found here no abiding city, he is become a citizen of that other city, which is the city of the living God: from the Church here he is gone, but he is come unto the Church of the first-born, which are written in heaven, (Heb. xii. 22, 23); he keepeth holiday with us no more, but he is passed to where he holdeth high festival with Angels. And what be that city, and that Church, and that festival above, Paul biddeth us know, saying: "Ye are come unto the city of the living God, the heavenly Jerusalem, and unto the Church of the first-born which are written in heaven, and to an innumerable company of Angels."

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[1] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

[2] Ps. xxxvi. 30.

[3] Wisd. x. 11-14, substituting "Lord" for "Wisdom."

[4] 1 Thess. v. 8.

Sixth Responsory.

[1] This is he which did according unto all that God commanded him; and God said unto him: Enter thou into My rest; for thee have I seen righteous before Me among all people. [Alleluia.]

Verse. This is he which loved not his life in this world, and is come unto an everlasting kingdom.

Answer. For thee have I seen righteous before Me among all people. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thee have I seen righteous before Me among all people. [Alleluia.]

THIRD NOCTURN.

In Easter-tide all the three Psalms following are said under one Antiphon, viz., the first.

First Antiphon. Lord, this Thy Saint * shall dwell in Thy tabernacle, and this that hath worked righteousness shall abide upon Thy holy hill. [Alleluia.]

Psalm XIV.

[Intituled "A Psalm of David."]

LORD, who shall abide in Thy tabernacle? * who shall dwell in Thine holy hill?

He that walketh uprightly, * and worketh righteousness.

He that speaketh the truth in his heart, * he that deceiveth not with his tongue.

He that hath not done evil to his neighbour, * nor taken up a reproach against his neighbour.

In whose eyes a vile person is despised: * but he honoureth them that fear the Lord.

He that sweareth to his neighbour, and deceiveth him not, * he that putteth not out his money to usury, nor taketh reward against the innocent.

He that doeth these things, * shall never be moved.

Second Antiphon. He asked life of Thee, * and Thou, O Lord, gavest it: honour and great majesty hast Thou laid upon him: Thou hast set a crown of precious stones upon his head.

Psalm XX.

[This Psalm also bears the same title as the xviiith.]

THE king shall joy in Thy strength, O Lord: * and in Thy salvation how greatly shall he rejoice!

Thou hast given him his heart's desire, * and hast not withholden the request of his lips.[2]

For Thou hast met him with the blessings of sweetness: * Thou hast set a crown of precious stones upon his head.

He asked life of Thee: * and Thou gavest him length of days for ever and ever.

His glory is great in Thy salva tion: * honour and great majesty shalt Thou lay upon him.

For Thou wilt give him to be a blessing for ever: * Thou shalt make him exceeding glad with Thy countenance.

For the king trusteth in the Lord, * and, through the mercy of the Most High, he shall not be moved.

Thine hand shall find out all thine enemies: * thy right hand shall find out all those that hate thee.

Thou shalt make them as a fiery oven in the time of thine anger: * the Lord shall cut them off in His wrath, and the fire shall devour them.

Their fruit shalt thou destroy from the earth, * and their seed from among the children of men.

For they intended evil against thee: * they imagined a device, which they were not able to perform.

Therefore shalt thou cast them behind thee: * thou shalt leave their faces lying in thy track.

Be Thou exalted, O Lord, in Thine own strength: * we will sing and praise Thy power.

Third Antiphon. He shall receive * a blessing from the Lord, and mercy from the God of his salvation: for this is the generation of them that seek the Lord.

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the Lord's and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the Lord? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the Lord, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[2]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The Lord strong and mighty, the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The Lord of hosts, He is the King of glory.[2]

Verse. [3] The law of his God is in his heart. [Alleluia.]

Answer. None of his steps shall slide. [Alleluia.]

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[1] Cf. Gen. vii. 5, 1; Ps. xciv. 11; Heb. iv. 11.

[2] SLH.

[3] Ps. xxxvi. 31.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by Pope St Gregory [the Great.] (13*th on the Gospels.*)

Dearly beloved brethren, the words of the Holy Gospel, which have just been read, lie open before you, and, lest their very plainness should make them seem to some to be hard, we will go through them with such shortness as that neither may they which understand not remain unenlightened, nor they which understand be wearied. The Lord saith: "Let your loins be girded about." Now, we gird our loins about, when by continency we master the lustful inclination of the flesh. But, forasmuch as it sufficeth not for a man to abstain from evil deeds, if he strive not to join thereto the earnest doing of good works, it is immediately added: "And your lights burning." Our lights burn when, by good works, we give bright example to our neighbour; concerning which works the Lord saith: "Let your light so shine before men, that they may see your good works, and glorify your Father Which is in heaven." (Matth. v. 16.)

Seventh Responsory.

This is he which wrought great wonders before God, and praised the Lord with all his heart. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

Verse. Behold a man without blame, a worshipper of God in truth, keeping himself clean from every evil work, and abiding still in his innocency.

Answer. May he pray for all people, that their sins may be forgiven unto them! [Alleluia.]

Eighth Blessing.

He whose feast-day we are keeping
Be our Advocate with God.

Eighth Lesson.

HERE, then, are two commandments, to gird our loins about, and to keep our lights burning—the cleanness of purity in our body, and the light of the truth in our works. Whoso hath the one and not the other, pleaseth not thereby our Redeemer; that is, he pleaseth Him not which doth good works, but bridleth not himself from the pollutions of lust, neither he which is eminent in chastity, but exerciseth not himself in good works. Neither is chastity a great thing without good works, nor good works anything without chastity. And if any man do both, it remaineth that he must look by hope toward our Fatherland above, and not have for his reason wherethrough he turneth himself away from vice, the love of honour in this present world.

Eighth Responsory.

Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Verse. Watch, therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding. [Alleluia.]

Eighth Responsory for Doctors.

In the midst of the congregation did the Lord open his mouth. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Verse. He made him rich with joy and gladness.

Answer. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And filled him with the spirit of wisdom and understanding. [Alleluia.]

Ninth Lesson.

"AND ye yourselves like unto men that wait for their lord, when he will return from the wedding: that, when he cometh and knocketh, they may open unto him immediately." The Lord cometh at the hour of judgment: He knocketh when, by the pains of sickness, He biddeth us know that death is nigh. To Him open we immediately, if we receive Him in love. Whoso feareth to leave this body, will not open to the Judge when He knocketh, for he dreadeth to see that Judge, Whom he knoweth that he hath despised. But whosoever knoweth that his hope and works are built upon a good foundation, when he heareth the Judge knock, openeth to Him immediately, for to such an one that coming is blessed,—yea, when the hour of death is at hand, such an one haileth with gladness a glorious reward.

LAUDS.

First Antiphon. [1] Lord, Thou deliveredst unto me five talents: * behold, I have gained beside them five talents more. [Alleluia.]

Second Antiphon. [2] Well done, thou good servant, * thou hast been faithful in a very little, enter thou into the joy of thy Lord. [Alleluia.]

Third Antiphon. [3] A faithful and wise servant * whom his Lord hath made ruler over His household. [Alleluia.]

Fourth Antiphon. [4] Blessed is that servant * whom his Lord, when He cometh and knocketh at the door, shall find watching. [Alleluia.]

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[1] Matth. xxv. 20.

[2] Matth. xxv. 21; Luke xix. 17.

[3] Matth. xxiv. 45.

[4] Matth. xxiv. 46; Luke xii. 36, 37; Apoc. iii. 20.

Fifth Antiphon. [1]Thou good and faithful servant, * enter thou into the joy of thy Lord. [Alleluia.]

Chapter. (Ecclus. xxxi. 8.)

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches, nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life.

Hymn.[2]

JESUS! Eternal Truth sublime!
Through endless years the Same!
Thou Crown of those who through all time
Confess Thy Holy Name!

Thy suppliant people, through the prayer
Of Thy blest Saint, forgive;
For his dear sake Thy wrath forbear,
And bid our spirits live.

Again returns the sacred day
With heavenly glory bright,
Which saw him go upon his way
Into the realms of light.

All objects of our vain desire,
All earthly joys and gains,
To him were but as filthy mire;
And now with Thee he reigns.

Thee, JESUS, his all-gracious Lord,
Confessing to the last,
He trod beneath him Satan's fraud,
And stood for ever fast.

In holy deeds of faith and love,
In fastings and in prayers,
His days were spent; and now above
Thy heavenly Feast he shares.

Then for his sake Thy wrath lay by,
And hear us while we pray;
And pardon us, O Thou Most High!
On this his festal day.

All glory to the Father be,
And Sole Incarnate Son;
Praise, Holy Paraclete, to Thee,
While endless ages run. Amen.

Verse. The Lord guided the just in right paths. [Alleluia.]

Answer. And showed him the kingdom of God. [Alleluia.]

Antiphon at the Song of Zacharias. Well done, thou good and faithful servant; * thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. [Alleluia.]

Prayer.

O GOD, Who, year by year, dost gladden us by the solemn Feast-day of Thy blessed Confessor (*here insert his name,*) mercifully grant unto all who keep his birthday, grace to follow after the pattern of his godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another Prayer.

O LORD, mercifully hear the supplications which we offer unto Thee on this the solemn Feast-day of Thy blessed Confessor (*here insert his name,*) and, forasmuch as we put no trust in our own righteousness, grant that we may be holpen by his prayers who walked with Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

For Doctors.

O God, Who didst give unto Thy people Thy blessed servant N. (*here insert his name*) to feed them with the bread of eternal life, grant, we beseech Thee, that even as on earth he showed unto us Thy lively word, so in heaven we may worthily be holpen by the succour of his prayers to Thee on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

PRIME.

Antiphon. Lord, Thou deliveredst, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Wisdom x. 10.)

THE Lord guided the just in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours.

TERCE.

Antiphon. Well done, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

The Lord loved him, and beautified him.

Answer. The Lord loved him, and beautified him.

Verse. He clothed him with a robe of glory.

Answer. And beautified him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him.

Verse. The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

In Easter-tide the above is said thus:

The Lord loved him, and beautified him. Alleluia, Alleluia.

Answer. The Lord loved him, and beautified him. Alleluia, Alleluia.

Verse. He clothed him with a robe of glory.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord loved him, and beautified him. Alleluia, Alleluia.

Verse. The mouth of the righteous speaketh wisdom. Alleluia.

Answer. And his tongue talketh judgment. Alleluia.

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[1] Matth. xxv. 21; Luke xix. 17.

[2] Hymn of the Ambrosian school, slightly altered; translation by the Rev. E. Caswall.

SEXT.

Antiphon. A faithful and wise servant, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxxix. 6.)

THE righteous giveth his heart to resort early to the Lord that made him, and will pray before the Most High.

Short Responsory.

The mouth of the righteous speaketh wisdom.
Answer. The mouth of the righteous speaketh wisdom.
Verse. And his tongue talketh judgment.
Answer. The righteous speaketh wisdom.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The mouth of the righteous speaketh wisdom.
Verse. The law of his God is in his heart.
Answer. None of his steps shall slide.

In Easter-tide the above is said thus:

The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.
Answer. The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.
Verse. And his tongue talketh judgment.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The mouth of the righteous speaketh wisdom. Alleluia, Alleluia.
Verse. The law of his God is in his heart. Alleluia.
Answer. None of his steps shall slide. Alleluia.

NONE.

Antiphon. Thou good and faithful servant, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The law of his God is in his heart.
Answer. The law of his God is in his heart.
Verse. None of his steps shall slide.
Answer. In his heart.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The law of his God is in his heart.
Verse. The Lord guideth the just in right paths.
Answer. And showed him the kingdom of God.

In Easter-tide the above is said thus:

The law of his God is in his heart. Alleluia, Alleluia.
Answer. The law of his God is in his heart. Alleluia, Alleluia.
Verse. None of his steps shall slide.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The law of his God is in his heart. Alleluia, Alleluia.
Verse. The Lord guideth the just in right paths. Alleluia.
Answer. And showed him the kingdom of God. Alleluia.

SECOND VESPERS.

Same as at First Vespers, except the following.
Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin. [1] Lo, a servant of God who esteemed but little things earthly.
And by word and work laid him up treasure in heaven. [Alleluia.]

For Doctors.

O right excellent Teacher, Light of the Holy Church, N. (*here insert his name*) blessed lover of the Divine Law, pray for us to the Son of God. [Alleluia.]

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[1] An elegiac couplet.

Other Lessons for Feasts of a Confessor not a Bishop.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxi. 8.)

BLESSED is the man that is found without blemish, and hath not gone after gold, neither hath put his trust in riches nor in treasure. Who is he, and we will call him blessed? For wonderful things hath he done in his life. Whoso hath been tried thereby, and found perfect, the same shall have glory for ever; who might offend, and hath not offended; or done evil, and hath not done it. His goods are established in the Lord, and all the congregation of the Saints shall declare his alms.

Second Lesson. (xxxii. 18.)

WHOSO feareth the Lord will receive His discipline: and they that seek Him early shall find His blessing. He that seeketh the law shall be filled therewith: but the hypocrites shall be offended thereat. They that fear the Lord shall find righteous judgment, and shall kindle justice as a light. (28.) He that believeth God taketh heed to the commandments: and he that trusteth in Him shall fare never the worse. (xxxiii. 1.) There shall no evil happen unto him that feareth the Lord: but in temptation God will keep him, and deliver him from evil. A wise man hateth not the commandments and judgments, neither is he tossed to and fro therein as a ship in a storm. A man of understanding trusteth in the law of God, and the law is faithful unto him.

Third Lesson. (xxxiv. 14.)

THE spirit of those that fear God is precious, and is blessed in His sight. For their hope is in Him that saveth them, and the eyes of God are upon them that love

Him. Whoso feareth the Lord shall fear nothing, nor be afraid, for He is his hope. Blessed is the soul of him that feareth the Lord. To Whom doth he look? And Who is his strength? The eyes of the Lord are upon them that fear Him, He is their mighty protection, and strong stay; a defence from heat, and a cover from the sun at noon, a preservation from stumbling, and an help from falling. He raiseth up the soul, and lighteneth the eyes; He giveth health, and life, and blessing.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s upon Job, written by Pope St Gregory [the Great.] (*Bk.* x. *Chap.* xvi. *on Job* xii.)

THE simplicity of the righteous is made a subject of derision. The wisdom of this world hideth our true feelings by artifice, and useth language to conceal our thoughts; this is the wisdom which demonstrateth the truth of falsehood, and showeth the falsehood of the truth. This kind of shrewdness the young acquire by practice, and children pay for the learning it. Those who are good at this look down upon their neighbours; those who are bad at it are humble and timid, and wonder at it in others; they regard this astuteness too, wrong though it be, with wistful admiration, under softened epithets. Unstraightforwardness is called good breeding. The principles of the world teach those who entertain them, to try and rise to distinction, and when they have attained the bubble of glory which is so soon to pass away, to feel it sweet to have at their feet them on whom they may wreak rich revenge. These principles teach a man, as long as he is strong enough, to give way to nobody else, and, if he hath no chance by force, to try and attain his object by diplomacy.

Fifth Lesson.

THE wisdom of the righteous is the contrary of all this. They seek to avoid deception, to give their thoughts a clear expression in their words, to love the truth because it is the truth, to avoid falsehood, and rather to suffer than to inflict evil. Such are they who seek not to avenge themselves for wrong, and deem it gain to be despised for the truth's sake. This their simplicity is made a subject of derision, for such as are wise in this world believe the purity of their virtue to be simple foolery. Whatsoever is done innocently, they consider without doubt stupid. Such works as the truth approveth are idiotic, when tried by carnal standards of wisdom. After all, what stupider thing is there in this world than to express our real thoughts in our words, to keep nothing quiet by skilful tact, to repay no injuries, to pray for them which curse us, to seek poverty, to give up property, to strive not with such as take from us, to turn the other cheek to the smiter?

Sixth Lesson. (*Ch.* xvii.)

"A LAMP despised in the thoughts of the rich, is ready for the time appointed." (Job xii. 5.)[1] It often happeneth that one of the elect, who is on his way to be happy for ever, is crushed down here by repeated misfortunes. He reposeth in no luxury of possessions, no distinction marketh him as honourable among men, no admiring followers court him, no rich dress maketh comely his bodily appearance. Everybody seeth in him a person to be looked down upon, and his reputation is that of one unworthy of the world's favour. And yet, that is a man who, to the eyes of the Judge Who seeth in secret, is glorious through virtue, whose life is radiant with worth. He disliketh to be honoured, and doth not refuse to meet with contempt. He bringeth abstinence to bear on his body, and his luxury is spiritual richness in love. He trieth to keep his feelings patient, and when he hath to stand up for righteousness' sake, is glad to be despised. He feeleth from his heart for the afflicted, and the prosperity of the godly giveth him as much pleasure as if it were his own. He is careful inwardly to digest the food of the Holy Word. When he is inquired of, he doth not know how to give a double answer.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 32.)

AT that time: JESUS said unto His disciples: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *Ch.* 54 *on Luke* xii.)

The elect are called a little flock, perchance because the reprobate are far more in number than they, but, more probably, because they love to be lowly, since it is God's will that however much His Church should grow in numbers, she should grow with lowliness even unto the end of the world, and should enter lowly into that kingdom which is hers by His promise. That kingdom He promiseth to her here, when He biddeth her to seek only the kingdom of God, and, to comfort her in her travail, He doth so sweetly and so graciously say that her Father will give it to her.

Eighth Lesson.

"SELL that ye have and give alms." Fear not, He saith, lest, while ye fight for the kingdom of God, ye should lack such things as are needful for this life, nay rather, sell even that which ye have, and give alms. This doth, whosoever for the Lord's sake leaveth all that he hath, and then worketh with his hands, that so he may have to eat, and withal to give alms. In this doth the Apostle boast himself, saying: "I have coveted no man's silver, or gold, or apparel, as ye yourselves know: for these hands have ministered unto my necessities, and to them that were with me. I have showed you all things, how that so labouring ye ought to support the weak." (Acts xx. 33, 34, 35.)

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[1] *I.e.*, the just man seems to shine now but dimly, but at the same time he shall shine in splendour.—Abp. Kenrick.

Ninth Lesson.

"PROVIDE yourselves bags which wax not old"—that is to say, by almsgiving, the reward thereof remaineth for ever. Nevertheless, we must not think here that this commandment forbiddeth the Saints to keep money for their own use, and for helping of the poor. The Lord Himself, to Whom Angels ministered, had a bag, and kept therein that which the faithful people gave unto Him (John xii. 6,) to relieve therewith the need of His disciples, and other poor folk. But we are commanded not to serve God for gain, nor to work unrighteousness for fear of poverty.

If it should be that several Confessors not Bishops are to be honoured by one Feast, the Office is the same as that just given, except the following:

1. *In the Common Prayer the words* "Thy blessed Confessor N." *are altered into* "Thy blessed Confessors N. and N.," *and the word* "his" *into* "their."
2. *In the Sermon by St John Chrysostom everything said in the Singular Number is altered into the Plural. For example:* "The blessed N. and N., whose Feast we are this day keeping, do justly call, &c., &c."

For Abbats the Office is as above, except the following:

Prayer.

O LORD, we beseech Thee, that the prayers of Thy blessed Abbat N. (*here insert his name*) may commend us unto Thee, and that what for our own worthiness we cannot obtain, Thou mayest grant us through his help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome upon the same,* (*p.* 588.)

Other Lessons.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xi. 25.)

AT that time JESUS answered and said: I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. And so on.

Homily by St Austin, Bishop [of Hippo.] (10*th Sermon on the Words of the Lord.*)

"Come unto Me, all ye that labour!" And wherefore labour we all, but because we are frail, sickly, dying creatures, burdened with earthen vessels which distress us? But if these fleshly vessels be distressful, let the open expanse of love be free and wide. "Come unto Me, all ye that labour!"—and why? That we may labour no more. His promise is an instant promise, for He calleth such as are labouring. Perchance they will ask Him what shall be their reward? "And I," saith He, "will give you rest. Take My yoke upon you, and learn of Me"—not how to make the world, not how to create all things visible and invisible, not to work wonders in the earth, nor to raise the dead—but—"for I am meek and lowly in heart."

Eighth Lesson.

WILT thou be great? Begin by being little. Dost thou think to raise up a lofty building? Then lay the foundations thereof in lowliness. The greater soever, and the more massy, be that which any man thinketh to build, so much the deeper doth he dig his foundation. And when the house is built, it towereth heavenward; but he which layeth the foundation goeth down into the earth. The building, therefore, is low before it is high, and, after it is low, it riseth high to the roof.

Ninth Lesson.

WHAT is the roof of the house on which we labour? Whither do its spires rise? I answer you at once; to the presence of God. You see how high it is, yea, what it is to see God. He that will, understandeth what I say, and he heareth. What is promised you is to see God, God, the True, God, the Supreme. Blessed is he who seeth Him by Whom he is seen. Such as worship false gods see them easily, but they see them who have eyes and see not. But unto us it is promised that we shall see that God Who liveth and seeth. (Gen. xvi. 14.)

Other Lessons.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all, and followed Thee: what shall we have therefore? And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*For St Benedict's Birthday.*)

In the judgment to come, the elect will be in two classes. One class are they who have forsaken all, and followed the Lord: and these shall judge along with Him. The other class are they who have not equally forsaken all that they had, but who have been careful daily to give alms of their goods to the poor of Christ: these shall be the subjects of judgment, and these are they who shall then hear these words: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink." (Matth. xxv. 34, 35.)

Eighth Lesson.

OF the reprobate also we gather, from the words of the Lord, that there will be two classes. One class are they who, being made partakers in the mystery of Christian faith, have neglected to show their faith by their works: these are they to whom it will be said at the judgment: "Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an-hungered, and ye gave Me no meat." (41.) The other class are they who either have never received the faith and mysteries of Christ, or who, having received, have apostatised, and abandoned it: and touching these it is said: "But he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God." (John iii. 18.)

Ninth Lesson.

AND now that we have touched for a moment, with fear and just dread, upon these things, let us rather turn our hearing to the right joyful promises of our Lord and Saviour. Let us look what His so great, beautiful, and fatherly love will give to such as follow Him; not the reward of life everlasting only, but gifts exceeding precious in this life also. "Every one," saith He, "that hath forsaken houses or brethren, or sisters, or father, or mother, or wife, or children, or lands, for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life." For every one that shall forsake earthly affections and goods, to go and be Christ's disciple, the further he goeth on in Christ's love, the more shall he find who will rejoice to give him a place in their hearts, and to minister to him of their substance.

VIII. For Doctors of the Church.

The Office is that of a Bishop and Confessor, or of a Confessor not a Bishop, (pp. 612 and 621) according as the particular Doctor was a Bishop or not, with the differences marked in those two Offices, and the following.

Lessons.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxxix. 1.)

HE that is wise will seek out the wisdom of all the antient, and be occupied in prophecies. He will keep the sayings of the renowned men, and where subtil parables are, he will be there also. He will seek out the secrets of grave sentences, and be conversant in dark parables. He will serve among great men, and appear before princes. He will travel through strange countries, for he will try the good and the evil among men.

Second Lesson.

HE will give his heart to resort early to the Lord that made him, and will pray before the most High. He will open his mouth in prayer, and make supplication for his sins. If the great Lord will, He will fill him with the spirit of understanding, and he shall make the utterances of his wisdom to distil as the rain, and shall give thanks unto the Lord in his prayer. He shall direct his counsel and knowledge, and in His secrets shall he meditate.

Third Lesson.

HE shall show forth that which he hath learnt, and shall glory in the law of the covenant of the Lord. Many shall commend his understanding, and it shall not be blotted out for ever. His memorial shall not depart away, and his name shall live from generation to generation. Nations shall show forth his wisdom, and the Church shall declare his praise.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of Moral [Reflection]s on Job, written by Pope St Gregory [the Great.] (*Bk.* ix. *ch.* vi.)

[1] IN the Book of Job (ix. 9), it is written that it is God "which maketh Arcturus, Orion, and Hyades." Now if by the constellation Orion be mystically signified the spiritual constellation of the holy Martyrs, whom can we understand to be named after them under the title of the Hyades, but the Doctors of the Holy Church? When the glorious constellation of the Martyrs had set, and the light of the faith grew stronger, then appeared the constellation of the Doctors in the firmament of the Church, even in that spring-time when the winter of unbelief was past, and the Sun of truth rose higher to shine on the hearts of His faithful ones. The storms of persecution were gone, and the long nights of unbelief were over; then rose the Doctors to shine on the Church, when the spring-time of belief promised her a brighter year.

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[1] The first and part of the second sentence is here inserted for the sake of the sense.

Fifth Lesson.

IT beseemeth well that the holy Doctors be figured by Hyades, for these stars are so styled from the Greek word "hyetos," and "hyetos" signifieth rain. The Hyades are therefore named after rain, because when they rise they undoubtedly bring rain. Well, then, do we apply the name of the Hyades to those who, when they rise to shine in the firmament of the universal Church, make the rain of holy preaching to fall upon the parched ground of man's heart. For if the word of preaching had not been as rain, then had Moses never said: "My doctrine shall drop as the rain," (Deut. xxxii. 2,) nor had the Truth said by Isaiah: "I will also command the clouds that they rain no rain upon it," (v. 6,) nor yet these words which we have just quoted: "Therefore the rain-stars have been withholden."[1]

Sixth Lesson.

AT the same time that the Hyades come bringing rain, the sun daily riseth higher in the heavens: thus do we, seeing the learning of the Doctors, and having our minds saturated with the rain of preaching, grow warmer in faith. And when the hot heavens shine fiery over her, the wet earth tendeth to harvest: thus do we, when the fire of holy learning burneth bright in our heart, tend to bring forth the fruit of good works. When, day by day, we learn more of the knowledge of heavenly things, a spring-time of inward light is opening within us, a new Sun is irradiating our mind, and, as we know Him better by the words of His Teachers, He doth daily Himself shine the more therein. As the end of the world groweth nearer, the knowledge of things heavenly will grow greater, and continue to develop with time.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon on the Mount, ch.* vi. *tom.* 4.)

The Lord showeth how that such men are to be esteemed but fools as do so run after things temporal, either through lust for abundance thereof, or through dread of lack of the same, as to lose those things which are eternal, and which, as men cannot give them, so likewise neither can they take them away. If, therefore, the salt have lost his savour, wherewith shall it be salted? This is as much as to say: Ye are they by whom the stale mass of mankind is to be sweetened; if ye, therefore, through shrinking from the trials of persecutions, which endure but for a moment, do yourselves cast away that kingdom which is everlasting, who will there be to correct your backsliding, seeing that ye be they, and none other, whom God hath chosen to correct the backslidings of all others?

Eighth Lesson.

"IT is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." He that suffereth persecution is not thus trodden under foot of men; he that in good sooth is trodden under foot of men, is he which, through fear of persecution, hath lost his savour. No man can be trodden upon, unless he be beneath him which treadeth upon him; but he cannot be beneath his tormentor, who, suffer he how grievously soever in his body upon earth, hath still his heart in heaven.

Ninth Lesson.

"YE are the light of the world." They whom the Lord hath, just above, called the salt of the earth, the same doth He now call the light of the world. By the earth, whereof they were said to be the salt, we have not understood to be signified that earth whereupon we walk with our bodily feet, but the men which dwell upon the earth, or sinners, for the sweetening and correction of whose stinking corruption the Lord hath sent His Apostles, as it were, as so much salt. And so here also, by the world we are to understand, not the heavens and the earth, but the men which are in the world, or which love the world for the enlightening of whom the Apostles have been sent.

"A city that is set on an hill cannot be hid"—that is, set upon the heights of the same plain and great righteousness, whereof the mountain upon the which the Lord taught was itself a figure.

Another Homily for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* v.)

"Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." There is, I take it, no such thing as salt of the earth. How, then, can the Apostles be called the salt of the earth? But the true meaning of these words will be made plain, when we consider the duty of Apostles, and the nature of salt itself. Now, salt is a compound of the elements of water and fire, out of the which two things in salt there is made one.

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[1] Quamobrem prohibitæ sunt stellæ pluviarum. This would appear to have been a copyist's blunder in St Gregory's Bible for "Quamobrem prohibitæ sunt *stillæ* pluviarum—Therefore the rain-*drops* have been withholden."—Jer. iii. 3.

Eighth Lesson.

THIS thing, therefore, thus made to serve in divers ways the use of men, doth keep from corruption bodies whereon it is sprinkled, and doth readily yield to all the senses the perception of its inborn savour. And thus are the Apostles, seeing that they are the preachers of the kingdom of heaven, and in a certain sense the sowers of the seed of life everlasting, since that Word of God which they scatter hath power to make this mortal put on immortality. Meetly then are they called salt, the savour of whose teaching doth keep sweet the receiver thereof even unto life everlasting.

Ninth Lesson.

BUT the nature of salt is to be ever the same, and unchanging, and, on the other hand, the nature of man hath this weakness, to be changeable. He only is blessed who hath continued even unto the end in all the works which God hath commanded. Therefore doth the Lord warn them whom He calleth the salt of the earth, that they are behoven to remain strong in that strength which He hath given unto them, lest, becoming themselves savourless, they should be impotent to season others; losing the freshness of their own saltness, be unable to stop the corruption round about them; and so the Church cast them out of her buttery, and they and those that they should have salted, be together trodden under foot of such as enter in.

A Third Homily for the Third Nocturn.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (15*th on Matth.*)

Consider how that the Lord saith: "Ye are the salt of the earth," by the which figure He showeth what a necessary of life is the Gospel. By this figure, He hath us to know that they unto whom He spake have an account to render, not of their own life only, but for the whole world. Not unto two cities, saith the Lord, nor unto ten, nor unto twenty, nor unto one people, as I sent the Prophets, send I you. But I send you unto every land and sea, even unto the whole world, lying groaning, as it is, under the burden of divers sins.

Eighth Lesson.

THESE words, "Ye are the salt of the earth," show unto us the whole nature of man as savourless and stinking with the strong corruption of sin. And therefore demandeth He of His Apostles such qualities as are most needful and useful to the furthering the salvation of many. He that is gentle and lowly, tender and just, shutteth not up all these good things in his own heart, but openeth these bright fountains that they may gush forth for the use of his neighbour. He whose heart is pure, and who seeketh peace, suffering persecution for the truth's sake, doth still lead a life for the good of the commonwealth.

Ninth Lesson.

THINK not, saith the Lord, that the struggle is easy whereunto ye shall be led, neither shall your reckoning be of light matters. Ye are the salt of the earth. Have ye then salted that which is corrupted? Nay, for it is impossible that that which is once corrupted can be made sound again by the rubbing it with salt. This it is not asked of them to do. But their work is to sprinkle with salt, and to keep fresh thereafter, such things as the Lord hath given over into their charge, and which He Himself hath made new, and freed from all taint, before giving them. To make sound after the corruption of sin, is the work of Christ's power alone; to preserve from falling away again, is the duty and the toil commanded to the Apostles.

IX. For Feasts of the Blessed Virgin Mary.[1]

All as on Sundays, except the following.

The "Alleluias" *in brackets* [ ] *are only inserted during Paschal-time.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Ps. cix. The Lord said, &c., (*p.* 100.)

Ps. cxii. Praise the Lord, O ye His servants, &c., (*p.* 101.)

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the Lord.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the Lord, * the testimony of Israël, to give thanks unto the name of the Lord.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the Lord our God, * I will seek thy good.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the Lord build the house, * they labour in vain that build it:

Except the Lord keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the Lord, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm CXLVII.

[In the Hebrew this is the continuation of the preceding Psalm. The Vulgate and the LXX. prefix "Alleluia," and the LXX. adds "of Haggai and Zechariah."]

PRAISE the Lord, O Jerusalem! * praise thy God, O Zion!

For He hath strengthened the bars of thy gates: * He hath blessed thy children within thee:

He maketh peace in thy borders: * and filleth thee with the finest of the wheat.

He sendeth forth His commandment upon earth: * His word runneth very swiftly.

He giveth snow like wool: * He scattereth the hoar-frost like ashes.

He casteth forth His ice like morsels: * who can stand before His cold?

He sendeth out His word, and melteth them: * He causeth His wind to blow, and the waters flow.

He declareth His word unto Jacob, * His statutes and His judgments unto Israël.

He hath not dealt so with any nation: * neither hath He made known to them His judgments.

[The Hebrew adds "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Hymn.[2]

HAIL, thou "Star-of-Ocean,"[3]
  Portal of the sky,
Ever-Virgin Mother
  Of the Lord Most High!

Oh, by Gabriel's AVE
  Uttered long ago,
EVA's name reversing,[4]
  'Stablish peace below!

Break the captive's fetters—
  Light on blindness pour—
All our ills expelling,
  Every bliss implore—

Show thyself a Mother—
  Offer Him our sighs,
Who, for us Incarnate,
  Did not thee despise.

Virgin of all virgins!
  To thy shelter take us—
Gentlest of the gentle!
  Chaste and gentle make us.

Still as on we journey,
  Help our weak endeavour,
Till with thee and Jesus,
  We rejoice for ever.

Through the highest heaven
  To the Almighty Three,
Father, Son, and Spirit,
  One same glory be. Amen.

Verse. Holy Virgin, my praise by thee accepted be. [Alleluia.]

Answer. Give me strength against thine enemies. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; * pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that *are keeping this thine holy Feast-day* feel the might of thine assistance. [Alleluia.]

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[1] It is now usual to insert this Common Office into Breviaries, but it is placed last of all, after the Office for the Consecration of Churches.

[2] Authorship and date unsettled; translation by the Rev. E. Caswall.

[3] Apparently meant for a translation of MRYM. See note in the Office of her name, between September 8 and September 9.

[4] *I.e.*, Eva, written backwards, reads Ave (Hail). This quaint conceit is clearer in the translation than in the Latin.

The words, "Are keeping this thine holy Feast-day," *are very often altered on the different Festivals, which alterations will be found in their own places.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Holy Virgin Mary, * Mother of God, pray for us. [Alleluia.]

Hymn.[1]

THE God Whom earth, and sea, and sky
Adore, and laud, and magnify,
Who o'er their threefold fabric reigns,
The Virgin's spotless womb contains.

The God, Whose will by moon and sun,
And all things in due course is done,
Is borne upon a maiden's breast,
By fullest heavenly grace possessed.

How blest that Mother in whose shrine
That great Artificer Divine,
Whose hand contains the earth and sky,
Vouchsafed, as in His ark, to lie!

Blest, in the message Gabriel brought;
Blest, by the work the Spirit wrought;
From whom the great Desire of earth
Took human Flesh and human birth.

All honour, laud, and glory be,
O Jesu, Virgin-born, to Thee!
All glory, as is ever meet,
To Father and to Paraclete. Amen.

FIRST NOCTURN.

Only three Psalms are said, and in Easter-tide all under one Antiphon, viz., the first, "Blessed art thou among women."

First Antiphon. [2] Blessed art thou among women, * and blessed is the fruit of thy womb. [Alleluia.]

Psalm VIII.

[Intituled "A Psalm of David." It has also a title which seems to show that it was a song for the vintage.]

O LORD, our Lord, * how excellent is Thy Name in all the earth!

For Thy glory is exalted * above the heavens.

[3] Out of the mouth of babes and sucklings hast Thou perfected praise because of Thine enemies, * that Thou mightest destroy the enemy and the avenger.

When I consider Thine heavens, the work of Thy fingers: * the moon and the stars which Thou hast ordained:

What is man, that Thou art mindful of him? * or the son of man, that Thou visitest him?

Thou hast made him a little lower than the angels, Thou hast crowned him with glory and honour, * and madest him to have dominion over the works of Thine hands.

Thou hast put all things under his feet, * all sheep and oxen, yea, and the beasts of the field.

The fowl of the air, and the fish of the sea, * that pass through the paths of the sea.

O LORD, our Lord, * how excellent is Thy Name in all the earth!

Second Antiphon. [4] O Holy Mother of God, * thou hast yielded a pleasant odour like the best myrrh.

Psalm XVIII.

[Intituled "A Psalm of David," with the same further obscure superscription, as in Pss. xii. and xiii.]

THE heavens declare the glory of God, * and the firmament showeth His handy-work.

Day unto day uttereth speech, * and night unto night showeth knowledge.

There is no speech nor language, * where their voice is not heard.

Their sound is gone out through all the earth: * and their words to the ends of the world.

He hath set His tabernacle in the sun:[5] * which is as a bridegroom coming out of his chamber.

He rejoiceth as a strong man to run a race: * his going forth is from the end of the heaven.

And his circuit unto the ends of it: * and there is nothing hid from the heat thereof.

The law of the LORD is perfect, converting the soul: * the testimony of the LORD is sure, making wise the simple.

The statutes of the LORD are right, rejoicing the heart: * the commandment of the LORD is clear, giving light unto the eyes.

The fear of the LORD is holy, enduring for ever and ever: * the judgments of the LORD are true, righteous altogether.

More to be desired are they than gold and store of precious stones, * sweeter also than honey and the honeycomb.

Verily, Thy servant keepeth them: * in keeping of them there is great reward.

Who can understand his errors? Cleanse Thou me from secret faults: * preserve Thy servant also from the sins of others.

If they get not dominion over me, then shall I be undefiled: * and I shall be cleansed from the great transgression.

Let the words of my mouth, and the meditation of mine heart, * be acceptable in Thy sight for ever,

O LORD mine Helper, * and my Redeemer!

Third Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.

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[1] From an hymn ascribed to Venantius Fortunatus; translation by the late Rev. Dr Neale.

[2] Luke i. 42.

[3] This verse was quoted by our Lord, concerning those who cried Hosannah on Palm Sunday, Matthew xxi. 16.

[4] Ecclus. xxiv. 20.

[5] So the LXX., as well as the Vulgate. Cf. Ps. cii. 19; ciii. 2, 3. The sense seems to be that the physical source of the light and life of this system is represented as a kind of celestial counterpart of the tabernacle, which was the centre of the Divine authority as revealed upon earth. The Hebrew, however, which is supported by St Jerome, reads, "In them (*i.e.*, the starry heavens) hath He set a tabernacle for the sun," and this reading seems to commend itself to Archbishop Kenrick, who suggests that the "tabernacle" may signify the region below the horizon, into which the sun retires nightly, as into a tent, to sleep, and from which he issues in renewed glory every morning. Targum:—"In them hath He set splendour as a tabernacle for the sun."

Psalm XXIII.

[Intituled "A Psalm of David." The Vulgate and the LXX. add "for the first day of the week."]

THE earth is the LORD'S and the fulness thereof; * the world, and they that dwell therein.

For He hath founded it upon the seas, * and established it upon the floods.

Who shall ascend into the mountain of the LORD? * or who shall stand in His holy place?

He that hath clean hands and a pure heart, * who hath not lifted up his soul unto vanity, nor sworn deceitfully unto his neighbour.

He shall receive a blessing from the LORD, * and mercy from the God of his salvation.

This is the generation of them that seek Him, * that seek the face of the God of Jacob.[1]

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD strong and mighty, the LORD mighty in battle.

Lift up your gates, O ye princes, and be ye lift up, ye everlasting doors! * and the King of glory shall come in.

Who is this King of glory? * The LORD of hosts, He is the King of glory.[1]

Verse. In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

First Lesson.

The Lesson is taken from the Proverbs of Solomon (viii. 12.)

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil; pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign and princes decree justice. By me princes rule, and nobles command righteousness. I love them that love me, and those that seek me early shall find me.

First Responsory.

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain. [Alleluia.]

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain. [Alleluia.]

Second Lesson.

RICHES and honour are with me, yea, durable riches and righteousness. My fruit is better than gold and precious stones, and my revenue than choice silver. I walk in the way of righteousness, in the midst of the paths of judgment; that I may cause those that love me to inherit substance, and that I may fill their treasures. The LORD possessed me in the beginning of His ways, before His works of old. I was set up from everlasting, or ever the earth was. When there were no depths, I was already conceived; when there were no fountains abounding with water, before the mountains were settled in their strength, before the hills, was I brought forth.

Second Responsory.

Rejoice with me, all ye that love the Lord, for while I was yet a little one, I pleased the Most High. And I have brought forth from my bowels God and man. [Alleluia.]

Verse. [2] All generations shall call me blessed, since the Lord hath regarded the lowliness of His handmaiden.

Answer. And I have brought forth from my bowels God and man. [Alleluia.]

Third Lesson. (34.)

BLESSED is the man that heareth me, watching daily at my gates, and waiting at the posts of my doors. Whoso findeth me findeth life, and shall obtain salvation from the LORD; but he that sinneth against me wrongeth his own soul. All they that hate me love death. (ix. 1.) Wisdom hath builded her house; she hath hewn out her seven pillars. She hath killed her beasts; she hath mingled her wine: she hath also furnished her table. She hath sent forth her maidens unto the citadel, and unto the walls of the city, to cry out: Whoso is simple, let him come unto me. And unto them that want understanding, she saith: Come, eat of my bread, and drink of the wine which I have mingled.

Third Responsory.

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever. [Alleluia.]

Verse. Hail, Mary, full of grace. The Lord is with thee.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever. [Alleluia.]

SECOND NOCTURN.

In Paschal-time all the Psalms are said under the first Antiphon.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

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[1] SLH.

[2] Luke i. 48.

Psalm XLIV.

[This Psalm has a long superscription, the exact meaning of which is not now certain. It seems to have been a marriage-song written to be sung by the Korahites. The Targum ascribes it to the time of Moses, but it seems rather to belong to that of the Jewish Monarchy.]

MINE heart is overflowing with a good matter: * I speak of my works unto the king.

My tongue is the pen * of a ready writer.

Thou art fairer than the children of men, grace is poured into thy lips: * therefore God hath blessed thee for ever.

Gird thy sword upon thy thigh, * O most mighty!

In thy comeliness, and thy beauty, * go forward, fare prosperously, and reign,

Because of truth, and meekness, and righteousness: * and thy right hand shall lead thee wonderfully.

Thine arrows are sharp—(the people shall fall under thee)—* into the heart of the King's enemies.

[1]Thy throne, O God, is for ever and ever: * the sceptre of Thy kingdom is a right sceptre.

Thou hast loved righteousness, and hated iniquity: * therefore, God, thy God, hath anointed thee with the oil of gladness above thy fellows.

Thy garments smell of myrrh, and aloes, and cassia, out of the ivory palaces, * whereby kings' daughters among thine honourable women have made thee glad.

Upon thy right hand did stand the queen in a vesture of gold, * bedecked with divers colours.

Hearken, O daughter, and consider, and incline thine ear: * forget also thine own people, and thy father's house.

And the King shall greatly desire thy beauty: * for He is the Lord thy God,[2] and Him shall they worship.

And the daughters of Tyre shall entreat thy favour * with gifts, even all the rich among the people.

The King's daughter is all glorious within, * in a vesture of gold, clad in divers colours.

After her shall virgins be brought unto the king: * her fellows shall be brought unto thee.

With gladness and rejoicing shall they be brought: * they shall enter into the King's palace.

Instead of thy fathers shall be thy children: * thou shalt make them princes over all the earth.

They shall be mindful of thy name, * unto all generations.

Therefore shall the people praise thee for ever, * yea, for ever and ever.

Second Antiphon. God shall give her the help of His countenance; * God is in the midst of her, she shall not be moved.

Psalm XLV.

[This Psalm has a superscription of uncertain meaning, but of which part seems to imply that it was to be sung by treble voices, from the choir of the Korahite family. And the Targum ascribes it, but apparently by a mere guess, to the time when Korah and his fellow-rebels were destroyed by an earthquake in the wilderness, but "the children of Korah died not" (Num. xxvi. 10, 11).]

GOD is our refuge and strength, * our help in trouble, which is come upon us exceedingly.

Therefore will we not fear, though the earth be removed, * and though the mountains be carried into the midst of the sea;

Though the waters thereof roar and be troubled; * though the mountains shake with the swelling thereof.[3]

[There is] a river, the streams whereof make glad the city of God: * the Most High hath hallowed His Tabernacle.

God is in the midst of her, she shall not be moved: * God shall help her right early.

The heathen raged, and the kingdoms were moved: * He uttered His voice, the earth melted.

The Lord of hosts is with us: * the God of Jacob is our refuge.[3]

Come and behold the works of the Lord, what wonders He hath wrought in the earth; * He maketh wars to cease unto the end of the earth.

He breaketh the bow and cutteth the weapons in sunder: * and burneth the shields in the fire.

Be still, and know that I am God: * I will be exalted among the heathen, and I will be exalted in the earth.

The Lord of hosts is with us: * the God of Jacob is our refuge.[3]

Third Antiphon. O Holy Mother of God: * all we who dwell in thee are in gladness.

Psalm LXXXVI.

[Intituled "A Psalm. A Song of the sons of Korah." The Targum adds that it was based upon words of the ancients, perhaps meaning that the two first verses before the SLH were an ancient saying to which the rest was a later addition.]

HER foundation is in the holy mountains: the Lord loveth the gates of Zion more than all the dwellings of Jacob!

Glorious things are spoken of thee, * O city of God![3]

I will make mention of Rahab[4] and Babylon * that know me.

Behold the "Strangers,"[5] and Tyre, and the people of Ethiopia, * these were there—

And of Zion shall it not be said: This and that man was born in her, * and the Highest Himself hath established her?[6]

The Lord shall make count, when He writeth up the people [and the princes,][1] * of all that are in her.[2]

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[1] So are these words translated in Heb. i. 8, 9.

[2] The word "God" is not in the Hebrew, and the original meaning, addressed to the bride, is, "He is thy lord, and bow thou to him." So also St Jerome.

[3] SLH.

[4] That is "the Insolent One," namely, Egypt.

[5] *I.e.*, the Philistines.

[6] Is the meaning that Jerusalem shall be illustrious as the birth-place of all kinds of distinguished persons? The Targum, curiously enough, says that the persons meant are David and Solomon, whereas David is a native of Bethlehem.

All they that dwell in thee * are in gladness.

Verse. God shall give her the help of His countenance. [Alleluia.]

Answer. God is in the midst of her, she shall not be moved. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Found in Metaphrastes.*)

THE Son of God chose for His Mother not a woman of wealth, not a woman of substance, but that blessed maiden whose soul was bright with grace. It was because Blessed Mary had preserved a superhuman chastity, that she conceived the Lord Jesus Christ in her womb. Let us then fly to the most holy maiden, who is Mother of God, that we may gain the help of her patronage. Yea, all ye that be virgins, whosoever ye be, run to the Mother of the Lord. She will keep for you by her protection your most beautiful, your most precious, and your most enduring possession.

Fourth Responsory.

[3] I was exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. Like the best myrrh I yielded a pleasant odour. [Alleluia.]

Verse. Like cinnamon and sweet balsam.

Answer. I yielded a pleasant odour. [Alleluia.]

Fifth Lesson.

VERILY, dearly beloved brethren, the Blessed Virgin Mary was a great wonder. What thing greater or more famous than she, hath ever at any time been found, or can be found? She alone is greater than heaven and earth. What thing holier than she hath been, or can be found? Neither Prophets, nor Apostles, nor Martyrs, nor Patriarchs, nor Angels, nor Thrones, nor Lordships, nor Seraphim, nor Cherubim, nor any other creature, visible or invisible, can be found that is greater or more excellent than she. She is at once the hand-maid and the parent of God, at once virgin and mother.

Fifth Responsory.

[4] Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her. [Alleluia.]

Verse. [5] And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her and called her blessed; the queens also, and they praised her. [Alleluia.]

Sixth Lesson.

SHE is the Mother of Him Who was begotten of the Father before all ages, and Who is acknowledged by Angels and men to be Lord of all. Wouldst thou know how much nobler is this virgin than any of the heavenly powers? They stand before Him with fear and trembling, veiling their faces with their wings, but she offereth humanity to Him to Whom she gave birth. Through her we obtain the remission of sins. Hail, then, O Mother! heaven! damsel! maiden! throne! adornment, and glory, and foundation, of our Church! cease not to pray for us to thy Son and our Lord Jesus Christ! that through thee we may find mercy in the day of judgment, and may be able to obtain those good things which God hath prepared for them that love Him, by the grace and goodness of our Lord Jesus Christ; to Whom, with the Father, and the Holy Ghost, be ascribed all glory, and honour, and power, now, and for ever and ever. Amen.

Sixth Responsory.

When the Lord beheld the daughter of Jerusalem adorned with her jewels, He greatly desired her beauty; and when the daughters of Zion saw her, they cried out that she was most blessed, saying: Thy name is as ointment poured forth. [Alleluia.]

Verse. Upon thy right hand did stand the Queen in a vesture of gold wrought about with divers colours.

Answer. And when the daughters of Zion saw her, they cried out that she was most blessed. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Saying, Thy name is as ointment poured forth. [Alleluia.]

THIRD NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. Joy to thee, * O Virgin Mary, thou hast trampled down all the heresies in the whole world. [Alleluia.]

Psalm XCV.

[In 1 Par. (Chron.) xvi. it is stated that David gave this Psalm to Asaph and his brethren upon the day that the ark was brought to Jerusalem. The text is there given somewhat differently, and the whole forms the second part of one Psalm, of which the first part consists of the first fifteen verses of Ps. civ. The Vulgate and the LXX. note that it was sung at the rebuilding of the Temple after the Captivity.]

O SING unto the Lord a new song: sing unto the Lord, all the earth.

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[1] Displaced from the beginning of the next verse.

[2] SLII.

[3] *I.e.*, Wisdom. Ecclus. xxiv. 17, 20.

[4] Cant. viii. 5; vi. 10, 4, 8.

[5] Ecclus. l. 8.

Sing unto the LORD, and bless His Name: * show forth His salvation from day to day.

Declare His glory among the heathen, * His wonders among all people.

For the LORD is great, and greatly to be praised: * He is to be feared above all gods.

For all the gods of the heathen are devils: * but the LORD made the heavens.

Praise and beauty are before Him: * holiness and majesty are in His sanctuary.

Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and honour: * give unto the LORD the glory due unto His name.

Bring sacrifices, and come into His courts: * O worship the LORD in His holy temple!

Let all the earth fear before Him. * Say among the heathen, The LORD reigneth!

He hath established the world also, that it shall not be moved: * He shall judge the people righteously.

Let the heavens rejoice, and let the earth be glad, let the sea roar, and the fulness thereof: * let the fields be joyful and all that is therein.

Then shall all the trees of the wood rejoice before the LORD, for He cometh, * for He cometh to judge the earth.

He shall judge the world with righteousness: * and the people with His truth.[1]

Second Antiphon. Holy Virgin, my praise by thee accepted be; * give me strength against thine enemies.

Psalm XCVI.

[The Vulgate and the LXX. have the superscription "[A Psalm] of David when his country was re-established"—perhaps meaning after the usurpation of Absolom.]

THE LORD reigneth; let the earth rejoice: * let the multitude of isles be glad thereof.

Clouds and darkness are round about Him: * righteousness and judgment are the foundation of His throne.

A fire shall go before Him, * and burn up His enemies round about.

His lightnings enlightened the world: * the earth saw and trembled.

The hills melted like wax at the presence of the LORD, * at the presence of the Lord of the whole earth.

The heavens declared His righteousness, * and all the people saw His glory.

Confounded be all they that worship graven images, * and that boast themselves of idols.

Worship Him, all ye His Angels! * Zion heard, and was glad.

And the daughters of Judah rejoiced, * because of thy judgments, O LORD!

For thou, LORD, art high above all the earth: Thou art exalted far above all gods.

Ye that love the LORD, hate evil: * the Lord preserveth the souls of His saints; He delivereth them out of the hand of the wicked.

Light is sprung up for the righteous, * and gladness for the upright in heart.

Rejoice in the LORD, ye righteous, * and give thanks to the memorial of His holiness!

Third Antiphon during most of the year. After thy delivery thou still remainest a virgin * undefiled; Mother of God, pray for us.

Third Antiphon, during Advent and on the Feast of the Annunciation. The angel of the Lord announced unto Mary, * and she conceived of the Holy Ghost.

Psalm XCVII.

[Intituled "A Psalm." The Vulgate and the LXX. ascribe it to David.]

O SING unto the LORD a new song: * for He hath done marvellous things.

His right hand, and His holy arm, * hath gotten Him the victory.

The LORD hath made known His salvation: * His righteousness hath He openly showed in the sight of the heathen.

He hath remembered His mercy, * and His truth towards the house of Israël.

All the ends of the earth have seen * the salvation of our God.

Make a joyful noise unto the LORD, all the earth, * make a loud noise and rejoice, and sing praise.

Sing unto the LORD with the harp, with the harp and the voice of a psalm. * With trumpets and sound of cornet,

Make a joyful noise before the LORD, the King. * Let the sea roar, and the fulness thereof, the world and they that dwell therein.

Let the floods clap their hands, let the hills be joyful together before the LORD. * For He cometh to judge the earth:

With righteousness shall He judge the world, * and the people with equity.

Verse. God hath chosen her and fore-chosen her. [Alleluia.]

Answer. He hath made her to dwell in His tabernacle. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: as JESUS spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by the Venerable Bede, Priest [at Jarrow and Doctor of the Church.] (*Bk.* iv. *ch.* 49 *on Luke* xi.)

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[1] In 1 Par. (Chron.) xvi. the Psalm continues:—"O give thanks unto the LORD, for He is good: for His mercy endureth for ever. And say ye: Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to Thy holy Name, and glory in Thy praise. Blessed be the LORD God of Israël for ever and ever. And all the people said: 'Amen' and praised the LORD"—possibly in Ps. cxxxv.

It is plain that this was a woman of great earnestness and faith. The Scribes and Pharisees were at once tempting and blaspheming the Lord, but this woman so clearly grasped His Incarnation, and so bravely confessed the same, that she confounded both the lies of the great men who were present, and the faithlessness of the heretics who were yet to come. Even as the Jews then, blaspheming the works of the Holy Ghost, denied the very Son of God Who is of one substance with the Father, so afterwards did the heretics, by denying that Mary always a Virgin did, under the operation of the Holy Ghost, supply flesh to the Only-begotten One of God, when He was about being born in an human Body, even so, I say, did the heretics deny that the Son of Man should be called a true Son, Who is of one substance[1] with His Mother.

Seventh Responsory.

O Holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God. [Alleluia.]

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that are keeping this thine holy Feast-day feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness, even Christ our God. [Alleluia.]

Eighth Blessing.

She whose feast-day we are keeping—
Mary, blessed Maid of maidens,
Be our advocate with God.

Eighth Lesson.

BUT if we shall say that the Flesh, Wherewith the Son of God was born in the flesh, was something outside[2] of the flesh of the Virgin His Mother, without reason should we bless the womb that bare Him, and the paps which He hath sucked. But the Apostle saith: "God sent forth His Son, made of a woman, made under the law," (Gal. iv. 4,) and they are not to be listened to who read this passage: "Born of a woman, made under the law." He was made of a woman, for He was conceived in a virgin's womb, and took His Flesh, not from nothing, not from elsewhere, but from the flesh of His Mother. Otherwise, and if He had not been sprung of a woman, He could not with truth be called the Son of man. Let us therefore, denying the doctrine of Eutyches, lift up our voice, along with the Universal Church, whereof that woman was a figure, let us lift up our heart as well as our voice from the company, and say unto the Saviour: "Blessed is the womb that bare Thee, and the paps which Thou hast sucked!" Blessed Mother! of whom one[3] hath said:

Thou art His Mother Who reigns o'er
earth and o'er heaven for ever.

Eighth Responsory.

All generations shall call me blessed. For He That is Mighty, even the Lord, hath done to me great things; and Holy is His Name. [Alleluia.]

Verse. And His mercy is on them that fear Him, from generation to generation.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He That is Mighty, even the Lord, hath done to me great things, and Holy is His Name. [Alleluia.]

Ninth Lesson.

"YEA, rather, blessed are they that hear the Word of God and keep it." How nobly doth the Saviour say "Yea" to the woman's blessing, declaring also that not only is she blessed who was meet to give bodily birth to the Word of God, but that all they who spiritually conceive the same Word by the hearing of faith, and, by keeping it through good works, bring it forth and, as it were, carefully nurse it, in their own hearts, and in the hearts of their neighbours, are also blessed. Yea, and that the very Mother of God herself was blessed in being for a while the handmaid of the Word of God made Flesh, but that she was much more blessed in this, that through her love she keepeth Him for ever.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. While the King sitteth at his table, * my spikenard sendeth forth the smell thereof. [Alleluia.]

Second Antiphon. [4] His left hand is under my head, * and his right hand doth embrace me. [Alleluia.]

Third Antiphon. [5] I am black but comely, * O ye daughters of Jerusalem. Therefore the King hath loved me, and brought me into his chamber. [Alleluia.]

Fourth Antiphon. [6] Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away. [Alleluia.]

Fifth Antiphon. O Holy Mother of God! thou art become beautiful * and gentle in thy gladness. [Alleluia.]

Chapter. (Ecclus. xxiv. 14.)

[7] I WAS created from the beginning, before the world; and I shall never fail. In the holy tabernacle I served before him.

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[1] Verum consubstantialemque matri filium.

[2] Extranea.

[3] The poet Sedulius—an Irishman, of the fifth century.

[4] Cant. ii. 6.

[5] Cant. i. 5, 4.

[6] Cant. ii. 11, 10.

[7] The speaker in these Little Chapters is Wisdom.

Hymn.[1]

O GLORIOUS Virgin, ever blest,
All daughters of mankind above,
Who gavest nurture from thy breast
To God, with pure maternal love.

What we had lost through sinful Eve
The Blossom sprung from thee restores,
And, granting bliss to souls that grieve,
Unbars the everlasting doors.

O Gate, through which hath passed the King!
O Hall, whence light shone through the gloom!
The ransomed nations praise and sing
The Offspring of thy virgin womb.

Praise from mankind and heaven's host,
To JESUS of a Virgin sprung,
To Father and to Holy Ghost,
Be equal glory ever sung. Amen.

Verse. Grace is poured into thy lips. [Alleluia.]
Answer. Therefore God hath blessed thee for ever. [Alleluia.]

Antiphon at the Song of Zacharias. [2]O Mary! Blessed art thou that hast believed, * for there shall be a performance of those things which were told thee from the Lord. Alleluia.

Between Septuagesima and Easter omit Alleluia.

Prayer throughout the Office, if there be none special.

GRANT, we beseech Thee, O Lord God, unto all Thy servants, that they may remain continually in the enjoyment of soundness both of mind and body, and by the glorious intercession of the Blessed Mary, always a Virgin, may be delivered from present sadness, and enter into the joy of Thine eternal gladness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. While the King, &c., (*First Antiphon at Lauds.*)

In the Short Responsory instead of the Verse, "Thou that sittest, &c.," *is said:*

Verse. Thou that wast born of the Virgin Mary.

Chapter at the end. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

TERCE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. His left hand, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.
Answer. In thy comeliness and in thy beauty.
Verse. Go forward, fare prosperously, and reign.
Answer. In thy beauty.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. In thy comeliness and in thy beauty.
Verse. God shall help her with His countenance.
Answer. God is in the midst of her, she shall not be moved.

In Paschal-time the above is said thus:

In thy comeliness and in thy beauty. Alleluia, Alleluia.
Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.
Verse. Go forward, fare prosperously, and reign.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.
Verse. God shall help her with His countenance. Alleluia.
Answer. God is in the midst of her, she shall not be moved. Alleluia.

Prayer from Lauds.

SEXT.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. I am black, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power. And I took root among the honourable people,[3] even in the portion of my God as His own inheritance, and mine abiding was in the full assembly of the Saints.

Short Responsory.

God shall help her with His countenance.
Answer. God shall help her with His countenance.
Verse. God is in the midst of her, she shall not be moved.
Answer. With His countenance.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God shall help her with His countenance.
Verse. God hath chosen her, and fore-chosen her.
Answer. He hath made her to dwell in His tabernacle.

In Paschal-time the above is said thus:

God shall help her with His countenance. Alleluia, Alleluia.
Answer. God shall help her with His countenance. Alleluia, Alleluia.

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[1] From the hymn beginning "The God Whom earth," &c., ascribed to Venantius Fortunatus; translation by the Rev. Dr. Littledale.

[2] Luke i. 45.

[3] *I.e.*, the Jews.

Verse. God is in the midst of her, she shall not be moved.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance. Alleluia, Alleluia.

Verse. God hath chosen her, and fore-chosen her. Alleluia.

Answer. He hath made her to dwell in His tabernacle. Alleluia.

Prayer from Lauds.

NONE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. O Holy Mother, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

In Paschal-time the above is said thus:

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Verse. He hath made her to dwell in His tabernacle.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Verse. Grace is poured into thy lips. Alleluia.

Answer. Therefore God hath blessed thee for ever. Alleluia.

Prayer from Lauds.

SECOND VESPERS.

The same as the First, except the following:

Verse. Holy Virgin, my praise by thee accepted be. [Alleluia.]

Answer. Give me strength against thine enemies. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for God hath regarded the lowliness of His hand-maiden. [Alleluia.]

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

Note. The above-mentioned alterations of the last verses of the Hymns at Compline, Prime, Terce, Sext, None, and Compline, and in the Verse in the Short Responsory at Prime, are made every day within the Octaves of the Feasts of the Blessed Virgin, and that even when the Office of the day is not of her.

Here follows in the original the Office of the Blessed Virgin as a Simple for Saturdays, but it is here omitted, as upon all Saturdays upon which it could occur the Votive Office of the Immaculate Conception is obligatory in England upon all persons bound to the recitation of the Divine Office.

X. For Virgins,

Whether one or many, Martyr or not Martyr.

All as on Sundays, except the following.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (*p.* 55).

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

For One Virgin.

Verse. [1] In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. Come, Bride of Christ, and take the everlasting crown * which the Lord hath prepared for thee. [Alleluia.]

For Many Virgins.

Verse. [2] After her shall virgins be brought unto the King. [Alleluia.]

Answer. Her fellows shall be brought unto thee. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. [3] Trim your lamps, O ye wise virgins! * Behold the Bridegroom cometh! Go ye out to meet Him! [Alleluia.]

MATTINS.

Invitatory. The Lord He is the King of the Virgins. * O come, let us worship Him! [Alleluia.]

Hymn.[4]

I.

CHILD of the Virgin, Maker of Thy Mother,
Virgin-engendered, of the Virgin Son,
Virgin is she of whom we sing another
Victory won.

If the Saint be not a Martyr the 2nd and 3rd verses are omitted.

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[1] Ps. xliv. 5, 6.

[2] Ps. xliv. 15.

[3] Matth. xxv. 6, 7.

[4] Author unknown, hymn somewhat altered; translation by the Rev. G. Moultrie.

2.

Double the palm of triumph which she beareth,
Strove she to vanquish woman's fear of death:
Quelled now the hand of death and hell appeareth
Her feet beneath.

3.

Death won no conquest, nor the thousand terrors,
Kindred of death—fierce torments bravely borne:
Gave she her blood: that blood the radiance mirrors
Of life's new morn.

4.

When she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt O grant us Thy remission
And peace within.

5.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high,
Equal in power, in unity of merit,
Eternally. Amen.

FIRST NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. [1] O how lovely and glorious * is the generation of the chaste! [Alleluia.]

Second Antiphon. Sing for us again and again before this maiden's bed * the tender idylls of the play.[2]

Third Antiphon. [3] Return, return, O Shulammith! * Return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty—[Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (vii. 25.)

CONCERNING virgins I have no commandment of the Lord: yet I give my judgment, as one that hath obtained mercy of the Lord, to be faithful. I suppose, therefore, that this is good for the present need, that it is good for a man so to be. Art thou bound unto a wife? Seek not to be loosed. Art thou loosed from a wife? Seek not a wife. But and if thou marry, thou hast not sinned. And if a virgin marry, she hath not sinned. Nevertheless, such shall have trouble in the flesh. But I spare you. But this I say, brethren: The time is short—it remaineth that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it. For the fashion of this world passeth away.

First Responsory for a Virgin and Martyr.

Come, Bride of Christ, and take the everlasting crown, which the Lord hath prepared for thee, even for thee who for the love of Him hast shed thy blood, and art entered with Angels into His garden.[4] [Alleluia.]

Verse. Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty.[5]

Answer. And thou art entered with Angels into His garden.[4] [Alleluia.]

First Responsory for a Virgin not a Martyr.

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.[6]

Answer. For the King hath greatly desired thy beauty. [Alleluia.]

Second Lesson.

BUT I would have you without carefulness. He that is unmarried careth for the things that belong to the Lord, how he may please God. But he that is married careth for the things that are of the world, how he may please his wife, and he is divided. The unmarried woman, and the virgin careth for the things of the Lord, that she may be holy both in body and in spirit. But she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit: not that I would cast a snare upon you, but for that which is seemly, and which giveth occasion to attend upon the Lord without distraction.

Second Responsory.

[6] Grace is poured into thy lips; therefore God hath blessed thee for ever. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever. [Alleluia.]

Third Lesson.

IF any man think that he behaveth himself unseemly toward his virgin, if she pass the flower of her age, and need so require, let him do what he will—he sinneth not, and if she marry. Nevertheless, he that standeth steadfast in his heart, having no necessity, but hath power over his own will, and hath so decreed in his heart, that he will keep his virgin, doeth well. So then, he that giveth his virgin in marriage doeth well; and he that giveth her not, doeth better. The wife is bound by law as long as her husband liveth. But if her husband have fallen asleep, she is free; she may marry whom she will—only, in the Lord. But she will be happier if she so abide, after my judgment — and I also think that I have the Spirit of God.

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[1] Wisd. iv. 1.

[2] Drama. The Song of Solomon (the form of which is dramatic,) seems to be the play referred to.

[3] Cant. vi. 13. The translation follows the Hebrew and Latin as to the proper name. The Breviary text has "Sunamitis," which seems to be either a misprint or a conjectural emendation, founded on the belief that the name is a local designation from the town of Shunem (cf. 3 (1) Kings i. 3, &c.) But this town, teste Eusebio, was also called "Sulem," and is now known as "Sôlam." However, the most common view has been that the name is a feminine form of Solomon, (cf. in English, John and Jane, Francis and Frances, &c.) Vide Gesenius sub vocibus. It is found in the New Testament, under the form of "Salome." Mark xv. 40, xvi. 1.

[4] Latin: paradisus.

[5] Ps. xliv. 12, 5, 3.

[6] Ps. xliv. 12, 5, 3.

Third Responsory.

In thy comeliness and thy beauty, go forward, fare prosperously, and reign. [Alleluia.]

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

SECOND NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

Second Antiphon. God shall help her with His countenance; * God is in the midst of her; she shall not be moved.

Third Antiphon. [1] Many waters cannot * quench love.

Verse. God shall help her with His countenance. [Alleluia.]

Answer. God is in the midst of her; she shall not be moved. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan.] (*Bk.* i. *on Virgins.*)

THIS day is a maiden's Birthday. The love of virginity provoketh us to say somewhat touching maidenhood, lest, if we pass thereby, we should seem to cast a slur on that which was her chief strength. Virginity is not to be praised because it is a grace which is poured forth in Martyrs, but because it is a grace which maketh Martyrs. But what understanding of man can rightly grasp this excellency which riseth above the laws of nature herself? What natural voice can pourtray a thing which is supernaturally noble? It is a reflection on earth of a glory whose home is in heaven. And it is but that which we may justly look for, when we see her who hath her Husband in heaven, live a life whose model is the life of heaven.

Fourth Responsory.

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully. [Alleluia.]

Verse. In thy comeliness, and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully. [Alleluia.]

Fifth Lesson.

IT was maidenhood that pierced beyond the clouds, the atmosphere, the Angels, and the stars, and came upon the Word of God in the very bosom of the Father, and sucked Him into her heart. For who, that hath once found such blessedness, would leave it again? "For thy name is as ointment poured forth, therefore do the virgins love thee," and draw thee after them. (Cant. i. 3.) Lastly, it is not I, but the Lord by Whom it is said that they which neither marry nor are given in marriage are as the angels of God in heaven. (Matth. xxii. 30.) Let no man therefore marvel that they which be married unto the Lord of angels should be likened themselves to angels.

Fifth Responsory.

[2] Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

Sixth Lesson.

WHO would deny that this is a life which hath come down from heaven, seeing it is a life whereof it is not easy to find an ensample before God came down to dwell in a Body of clay? Then was it a virgin which conceived Him in her womb, and the Word was made Flesh, that Flesh might be made God. Some will say: Concerning Elias also, we find not that he shared in the lusting after a bodily coming-together. Yea; and therefore it is that he was carried up in a fiery chariot into heaven; therefore is it that he is seen with the Lord amid all the glory of the Transfiguration; therefore it is that he is to come as a Forerunner of the Lord's coming again.

Sixth Responsory.

After her shall virgins be brought unto the King, her fellows shall be brought unto thee with gladness and rejoicing. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. They shall be brought unto thee with gladness and rejoicing. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They shall be brought unto thee with gladness and rejoicing. [Alleluia.]

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[1] Cant. viii. 7.

[2] Ps. xliv. 9.

THIRD NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. [1] I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into his chamber. [Alleluia.]

Second Antiphon. [1] Draw me after thee; * we will run after the savour of thy good ointments; thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown which the Lord hath prepared for thee.

Verse. God hath chosen her, and fore-chosen her. [Alleluia.]

Answer. He hath made her to dwell in His tabernacle. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 1.)

AT that time: Jesus said to His disciples: The Kingdom of heaven shall be likened unto ten virgins, which took their lamps, and went forth to meet the Bridegroom and the Bride. And so on.

Homily by Pope St Gregory [the Great.] (*12th on the Gospels.*)

Dearly beloved brethren; oftentimes do I warn you to fly corrupt conversation, and to keep yourselves unspotted from the world. But the portion which is this day read from the Holy Gospel doth oblige me to say that even to these good things which ye do, ye must needs take all careful heed. Look ye well to it, that, when ye work righteousness, ye do it not as seeking the praise and admiration of men, for if the lust of praise do once creep in, that which seemeth so fair without, loseth its reward within. Behold how the Redeemer speaketh of these ten virgins. He calleth them all virgins, yet entered not all of them into the door of blessedness, for there were some of them who sought outwardly the honour of virginity, but would take no oil within their vessels with their lamps.

Seventh Responsory.

This is one of those wise virgins, whom the Lord found watching, for when she took her lamp, she took oil with her. And when the Lord came, she went in with him to the marriage. [Alleluia.]

Verse. At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

Answer. And when the Lord came, she went in with Him to the marriage. [Alleluia.]

Eighth Blessing.

She (*or* they) whose feast-day we are keeping,

Be our Advocate (*or* Advocates) with God.

Eighth Lesson.

BUT, first of all, it is for us to ask: What is the kingdom of Heaven? And wherefore shall the same be likened unto ten virgins, whereof, albeit five were wise, yet five were foolish? For if the kingdom of heaven be such that there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, (Apoc. xxi. 27,) how can it be like unto five virgins which were foolish? But we must know that, in the word of God, the kingdom of heaven doth oftentimes signify the Church as she now is, touching the which the Lord saith in another place: "The Son of Man shall send forth His Angels, and they shall gather out of His kingdom all things that offend." (Matth. xiii. 41.) In that kingdom of Blessedness, wherein peace shall have her perfect reign, there shall be nothing found that offendeth for the angels to gather out.

Eighth Responsory.

At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

Verse. Trim your lamps, O ye wise virgins.

Answer. Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

Ninth Lesson.

THE body of every man doth consist of five senses, and five being doubled, is ten. Forasmuch, therefore, as the whole body of the faithful doth consist of two sexes, the Holy Church is likened unto ten virgins. And forasmuch as in the Church the good are for the present mingled with the bad, and the reprobate with the elect, it is rightly said that, of the ten virgins, five are wise and five are foolish. There are many who have self-control, which do keep themselves from lusting after things outward, whose hope beareth them to things inward, who chastise the flesh, who long with intense home-sickness for their Fatherland which is in heaven, who seek an eternal reward, and who will not to receive for their labours the praise of men. These are they who reckon their glory, not in the mouths of men, but in the testimony of their own conscience. And many there be likewise who afflict the body by self-control, and yet who seek for their self-control applause from men.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. This is one of the wise virgins, * one chosen out of the number of the careful. [Alleluia.]

Second Antiphon. This is one of the wise virgins, * whom the Lord found watching. [Alleluia.]

Third Antiphon. [2] This is one

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[1] Cant. i. 5, 4.

[2] Wisd. iii. 13.

which hath not known the sinful bed, * she shall have fruit in the visitation of holy souls. [Alleluia.]

Fourth Antiphon. Come, O my chosen one, * and I will establish My throne in thee. [Alleluia.]

Fifth Antiphon. She is beautiful * among the daughters of Jerusalem. [Alleluia.]

Chapter. (2 Cor. x. 17.)

BRETHREN, he that glorieth, let him glory in the Lord. For not he that commendeth himself is approved, but whom the Lord commendeth.

Hymn.[1]

JESU, the Virgin's Crown, do Thou
Accept us, as in prayer we bow;
Born of that Virgin, whom alone
The Mother and the Maid we own.

Amongst the lilies Thou dost feed,
With Virgin choirs accompanied;
With glory decked, the spotless brides
Whose bridal gifts Thy love provides.

They, wheresoe'er Thy footsteps bend,
With hymns and praises still attend;
In blessed troops they follow Thee,
With dance, and song, and melody.

We pray Thee therefore to bestow
Upon our senses here below,
Thy grace, that so we may endure
From taint of all corruption pure.

All laud to God the Father be:
All laud, Eternal Son, to Thee:
All laud, as is for ever meet,
To God the Holy Paraclete. Amen.

For One Virgin.

Verse. Grace is poured into thy lips. [Alleluia.]

Answer. Therefore God hath blessed thee for ever.

For many Virgins.

Verse. After her shall virgins be brought unto the King. [Alleluia.]

Answer. Her fellows shall be brought unto thee. [Alleluia.]

Antiphon at the Song of Zacharias.

For one Virgin. [2] The kingdom of heaven is like unto a merchantman * seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it. [Alleluia.]

For many Virgins. Trim your lamps, O ye wise virgins! * Behold! the Bridegroom cometh! go ye out to meet him! [Alleluia.]

Prayer for a Virgin and Martyr.

O GOD, Who, amidst the wondrous work of Thy Divine power, dost make even weak women to be more than conquerors in the uplifting of their testimony, mercifully grant unto all us which do keep the Birthday of Thy blessed handmaiden and witness N. (*here mention her name*) grace to follow her steps to Thee-ward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Another Prayer for a Virgin and Martyr.

O LORD, we pray Thee that Thy blessed handmaiden and witness N., (*here mention her name,*) in whom Thou hast ever been well pleased, because of her worthy maidenhood and her mighty showing-forth of Thy power, may entreat Thy pardon on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for a Virgin not a Martyr.

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaiden N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer for many Virgins, Martyrs.

GRANT unto us, we beseech Thee, O Lord, our God, that we may ever call to mind, with all worship and thanksgiving, the victory of Thy holy Virgin Martyrs NN., (*here mention their names,*) and although we know that our mind cannot comprehend Thee Who art this day their exceeding great reward, give us always the grace humbly to worship Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. This is one &c., (*First Antiphon at Lauds.*)

Chapter at the end.

For a Virgin and Martyr. (Ecclus. li. 13.)

O LORD my God, Thou hast lifted up my dwelling on earth; and I prayed for deliverance from death—I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help.

For a Virgin not a Martyr. (Wisd. iv. 1.)

O HOW lovely and glorious is the generation of the chaste! For the memorial thereof is immortal, because it is known with God and with men.

TERCE.

Antiphon. This is one, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.

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[1] Hymn of the Ambrosian school, somewhat altered; translation by the Rev. Dr Neale.

[2] Matth. xiii. 45, 46.

Answer. In thy comeliness and in thy beauty.
Verse. Go forward, fare prosperously, and reign.
Answer. In thy beauty.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. In thy comeliness and in thy beauty.
Verse. God shall help her with His countenance.
Answer. God is in the midst of her, she shall not be moved.

In Paschal-time the above is said thus:

In thy comeliness and in thy beauty. Alleluia, Alleluia.
Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.
Verse. Go forward, fare prosperously, and reign.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.
Verse. God shall help her with His countenance. Alleluia.
Answer. God is in the midst of her, she shall not be moved. Alleluia.

Prayer from Lauds.

SEXT.

Antiphon. This is one, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. xi. 2.)

FOR I am jealous over you with godly jealousy. For I have espoused you to one husband, that I may present you as a chaste virgin to Christ.

Short Responsory.

God shall help her with His countenance.
Answer. God shall help her with His countenance.
Verse. God is in the midst of her, she shall not be moved.
Answer. With His countenance.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God shall help her with his countenance.
Verse. God hath chosen her, and fore-chosen her.
Answer. He hath made her to dwell in His tabernacle.

In Paschal-time the above is said thus:

God shall help her with His countenance. Alleluia, Alleluia.
Answer. God shall help her with His countenance. Alleluia, Alleluia.
Verse. God is in the midst of her, she shall not be moved.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God shall help her with His countenance. Alleluia, Alleluia.
Verse. God hath chosen her and fore-chosen her. Alleluia.
Answer. He hath made her to dwell in His tabernacle. Alleluia.

Prayer from Lauds.

NONE.

Antiphon. She is beautiful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.
Answer. God hath chosen her, and fore-chosen her.
Verse. He hath made her to dwell in His tabernacle.
Answer. And fore-chosen her.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God hath chosen her, and fore-chosen her.
Verse. Grace is poured into thy lips.
Answer. Therefore God hath blessed thee for ever.

In Paschal-time the above is said thus:

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.
Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.
Verse. He hath made her to dwell in His tabernacle.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.
Verse. Grace is poured into thy lips. Alleluia.
Answer. Therefore God hath blessed thee for ever. Alleluia.

Prayer from Lauds.

SECOND VESPERS.

All as First, except the following.

For one Virgin.

Verse. Grace is poured into thy lips. [Alleluia.]
Answer. Therefore God hath blessed thee for ever. [Alleluia.]

Other Lessons for Virgins.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (li. 1.)

I WILL thank Thee, O Lord and King, and Praise Thee, O God my Saviour. I will give praise unto Thy Name; for Thou hast been mine Helper and Defender, and hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lips that forge lies, and hast been mine Helper against mine adversaries. And hast delivered me, according to the multitude of the mercies of Thy Name, from them that roared against me, and that were ready to devour me: out of the hands of such as sought after my life, and from the gates of trouble that were open all around me; from the choking of the fire that compassed me, so that when I stood in the midst of the flame I was not scorched: from the depth of the belly of hell, from an unclean tongue, and from lying words, and from an unjust king, and from an unrighteous tongue.

Second Lesson.

MY soul shall praise the Lord even unto death, for my life was near to the hell beneath. They compassed me on every side, and there was no man to help me. I looked for the succour of men, but there was none. Then thought I upon Thy mercy, O Lord, and upon Thine acts of old; how Thou deliverest such as wait for Thee, O Lord, and savest them out of the hands of the people.

Third Lesson.

THOU hast lifted up my dwelling on earth, and I prayed for deliverance from death. I called upon the Lord, the Father of my Lord, that He would not leave me in the days of my trouble, and in the time of the proud, when there was no help. I will praise Thy Name continually, and will sing praise with thanksgiving; for that my prayer was heard. For Thou savedst me from destruction, and deliveredst me from the evil time. Therefore will I give thanks, and praise Thee, and bless the Name of the Lord.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book of the holy Martyr Cyprian, Bishop [of Carthage,] concerning the rules and clothing of Virgins. (2.)

I AM now to address myself to virgins, and as their condition is one of such glorious exaltation, I am the more behoven to be careful. This mass of consecrated virginity is the flower upon the plant of the Church. It is the charm and loveliness of spiritual grace. It is a generation of gladness. It is a work of praise and honour, untouched and uncorrupted. It is the image of God reflecting the holiness of the Lord. It is the brightest portion of the flock of Christ. It is the joy of our holy Mother the Church, and the rich blossom of her glorious fruitfulness, and every addition to the number of her virgins is an increase of her gladness. To these I speak, them I exhort, more in tenderness than in authority. Not that I, who am so worthless, and little, and feel so keenly the lowliness of mine own estate, would speak as finding any fault to reprove, but because when I feel the tenderest care, I feel the most nervous dread of any troubling by the wicked one.

Fifth Lesson.

THIS is not an unreasonable care, nor a groundless dread, which looketh to the way of salvation and keepeth the life-giving commandments of the Lord, to the end that they, who have consecrated themselves to Christ, who have turned their back for ever upon the pleasure of the flesh, who have vowed themselves God's own in body as well as in mind, may finish the work for which so vast a reward awaiteth them; that they may desire no more to seem fair and pleasing in any eyes but those of the Lord, from Whose hand they look to receive the wage of their continence, as He Himself hath said: "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matth. xix. 11, 12.)

Sixth Lesson.

AND yet again, the voice of an Angel hath proclaimed what is the reward of continence. "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever He goeth." (Apoc. xiv. 4.) Neither is it to man only that the Lord hath promised this glorious reward for virginity. He passeth not by women, but, since the woman is made out of the man, and taken and formed from him, God in His Holy Scriptures useth mostly to address Himself to the race in the form wherein He originally created it, for they are twain in one flesh, and when mankind is spoken of, womankind also is signified. But if continence be a following of Christ, and virginity have her aim in the kingdom of heaven, what concern have such with earthly finery, or with self-adorning, whereby, while they seek to please men, they offend God?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 3.)

AT that time: the Pharisees came unto JESUS, tempting Him and saying unto Him: Is it lawful for a man to put away his wife for any cause? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (63*rd on Matthew.*)

Seeing that directly to exhort them unto virginity was well-nigh more than they could bear, our Lord seeketh to draw them to the desire thereof, taking occasion by the needfulness of a law against divorce. Then He showeth that virginity is possible, saying: "There are some eunuchs which were so born from their mother's womb; and there are some eunuchs which were made eunuchs of men; and there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake." In these words He persuadeth them indirectly to choose virginity, while He teacheth them that such a gift is not so good as to be impossible.

Eighth Lesson.

THIS His doctrine He establisheth somewhat thus. Supposing that thou hadst been born a eunuch by nature, or hadst been made a eunuch by the cruelty of men, so that thou hadst no sexual enjoyment, and hadst no credit for having none, what wouldest thou do? Give God thanks therefore, that thou dost, for a reward and a crown, what such others suffer with no reward and no crown—yea, and that, rather a lighter burden than the same, and that not only because thou hast the joy of hope, and of knowing that thou doest well, but also because thou art not so battered by storms of desire as they are.

Ninth Lesson.

WHEN, therefore, He had spoken of such as are eunuchs by nature, or by mutilation, and are eunuchs vainly and uselessly, unless they also bridle their thoughts, and of such as deny themselves for the kingdom of heaven's sake, He added: "He that is able to receive it, let him receive it," that He might make them the readier by showing the very sternness of the work, and, in His unspeakable goodness, He would not include any such precept within the requirements of the law, and, by saying this, showeth it to be the more possible, that He might increase the desire of freely choosing it.

Simple Office for Virgins.

The Office is as on a Semi-double, with the following exceptions.

FIRST VESPERS.

The Office is of the Week-day, till the Chapter exclusive.

The Office of the Saint or Saints begins with the Chapter, which, as also the Hymn, Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer, are all as just given.

At Compline are said Preces.

MATTINS.

The Invitatory and Hymn are as just given.

Then follow the Week-day Psalms, with their own Antiphon.

On Mondays and Thursdays.

Verse. In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

On Tuesdays and Fridays.

Verse. God shall give her the help of His countenance. [Alleluia.]

Answer. God is in the midst of her, she shall not be moved. [Alleluia.]

For Wednesdays.

Verse. God hath chosen her, and fore-chosen her. [Alleluia.]

Answer. He hath made her to dwell in His tabernacle. [Alleluia.]

First Blessing.

May His blessing be upon us,
Who doth live and reign for ever.

First Lesson from Scripture according to the Season, being either the first part, or, if the Saint or Saints have two Lessons, the whole read as one, at will.

First Responsory.

On Monday and Thursday.

Come, Bride of Christ, &c. *Or,* Come, O My chosen one, &c., (*p.* 642.)

On Tuesday and Friday.

Because of truth and meekness, &c., (*p.* 643.)

On Wednesday.

This is one of those wise virgins, &c., (*p.* 644.)

Second Blessing.

She (*or* they) whose feast-day we are keeping,
Be our Advocate (*or* Advocates) with God.

Second Lesson is the first of the Legend of the Saint or Saints, if there be two; if not, it is the second from Scripture, to which the third may be added at will.

Second Responsory.

On Monday and Thursday.

Grace is poured into thy lips, &c., (*p.* 642,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath blessed thee for ever. [Alleluia.]

On Tuesday and Friday.

Thou hast loved righteousness, &c., (*p.* 643,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

On Wednesday.

At midnight, &c., (*p.* 644.)

Third Blessing.

May He That is the angels' King
To that high realm His people bring.

Third Lesson, the whole or second part of the Lesson of the Feast.

Then the Hymn, "We praise Thee, O God, &c.," *is said, and so end Mattins.*

The rest as on a Semi-double, as just given; it ends at None, inclusive; Preces are said at Prime, and the Common Commemorations are made at Lauds or not, according to the Week-day.

XI. For Holy Women.

Whether One or Many, Martyr or not Martyr, but not Virgin.

All as on Sundays, except the following.

The Psalms are the same as in the Office for Feasts of the Blessed Virgin, except the Third Psalm of the Second Nocturn, which is Psalm XLVII., "Great is the Lord, &c.," (*p.* 55.)

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Verse. In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. [1] The kingdom of heaven is like unto a merchantman, seeking goodly pearls; * who, when he had found one pearl of great price, gave up all that he had and bought it. [Alleluia.]

MATTINS.

Invitatory. For the confession of Blessed N. * (*here insert her name*), let us praise our God.

Hymn.

WHEN she pleads for us, at her sweet petition,
That we may sing with conscience pure of sin,
From debt of guilt, O grant us Thy remission
And peace within.

Glory to Thee, O Father, Son, and Spirit,
Glory co-equal on the throne on high!
Equal in power, in unity of merit
Eternally! Amen.

FIRST NOCTURN.

In Paschal-time all three Psalms are said under the First Antiphon.

First Antiphon. O how lovely and glorious is the generation * of the chaste. [Alleluia.]

Second Antiphon. His left hand is under my head, * and his right hand doth embrace me.

Third Antiphon. Return, return, O Shulammith, * return, return, that we may look upon thee.

Verse. In thy comeliness and thy beauty. [Alleluia.]

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Lessons for a Martyr from Ecclus. li. 1, (*p.* 646.)

For a Woman not a Martyr.

First Lesson.

The Lesson is taken from the Proverbs of Solomon (xxxi. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil. She will do him good and not evil, all the days of her life. She seeketh wool and flax, and worketh wisely with her hands. She is like the merchant's ship, she bringeth her food from afar; she riseth also, while it is yet night, and giveth meat to her household, and a portion to her maidens. She considereth a field, and buyeth it; with the fruit of her hands she planteth a vineyard. She girdeth her loins with strength, and strengtheneth her arms.

First Responsory.

Come, O My chosen one, and I will establish My throne in thee, for the King hath greatly desired thy beauty. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. For the King hath greatly desired thy beauty. [Alleluia.]

Second Lesson.

SHE tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night. She layeth her hands to hard work, and her fingers hold the distaff. She spreadeth out her hands to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household, for all her servants are clothed with double garments. She maketh for herself coverings of tapestry: her clothing is fine linen and purple. Her husband is known in the gates, when he sitteth among the elders of the land. She maketh linen and selleth it, and delivereth girdles unto the Canaanite.[2]

Second Responsory.

Grace is poured into thy lips; therefore God hath blessed thee for ever. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. God hath blessed thee for ever. [Alleluia.]

Third Lesson.

STRENGTH and honour are her clothing; and she will laugh in the latter day. She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. Her children arise up, and call her blessed; her husband,

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[1] Matth. xiii. 45, 46.

[2] Used by the Jews for an itinerant trader, much as we call a tramp an Egyptian (vulg. Gipsy.)

and he praiseth her. Many daughters have gotten riches, but thou excellest them all. Favour is deceitful, and beauty is vain: a woman that feareth the LORD, she shall be praised. Give her of the fruit of her hands, and let her own works praise her in the gates.

Third Responsory.

In thy comeliness and thy beauty, go forward, fare prosperously, and reign. [Alleluia.]

Verse. Grace is poured into thy lips, therefore God hath blessed thee for ever.

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Go forward, fare prosperously, and reign. [Alleluia.]

SECOND NOCTURN.

In Paschal-time all three Psalms are said under the First Antiphon.

First Antiphon. In thy comeliness and thy beauty, * go forward, fare prosperously, and reign. [Alleluia.]

Second Antiphon. God shall help her with His countenance: * God is in the midst of her; she shall not be moved.

Third Antiphon. Many waters cannot * quench love.

Verse. God shall help her with His countenance. [Alleluia.]

Answer. God is in the midst of her: she shall not be moved. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Book upon Widows by St Ambrose, Bishop [of Milan.] (*Near the end.*)

I BEHOLD the field of the Church, that the same is a fruitful field, somewhile smiling with the brightness of virginity, somewhile golden with the ripe harvest of widowhood, somewhile rich with the crop of marriage. These things be diverse, but they be the fruits of the same field. There are not so many choice lilies as stalks of bearded grain, ears for the harvest, and there are more places in the soil fitted once to receive seed than there are places which, when they have yielded a crop, are fitted again to be ploughed. Good, then, is widowhood, which the judgment of an Apostle hath so often commended, widowhood, which is the teacher of faith and of purity.

Fourth Responsory.

Because of truth, and meekness, and righteousness; and thy right hand shall lead thee wonderfully. [Alleluia.]

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. And thy right hand shall lead thee wonderfully. [Alleluia.]

Fifth Lesson.

THEREFORE, they who worship adultery and uncleanness in their gods made celibacy and widowhood punishable. They who lusted after abominations, taxed self-control. The pretence was the desire of fruitfulness, but the aim was to abolish virginity, the resolution of chastity. When a soldier hath served his time he layeth down his arms, leaveth his trade, and retireth him to his own lands, that as well himself may rest after the toils of life, as that the hope of rest to come may make others the more ready to undergo work. So also the aged labourer leaveth it for others to guide the handle of the plough, and withdraweth from the weariness of his younger days' labour to essay the task of an old man's thoughtful supervision. It is easier to prune vines, than to stamp them out, to check the first wild outburst of their vigour, and to curtail the wantonness of their young growth, so teaching, even by the ensample of the vineyard, that chastity, which keepeth itself within the bearing of but a few children.

Fifth Responsory.

Thou hast loved righteousness, and hated iniquity; therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

Verse. Because of truth, and meekness, and righteousness.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness. [Alleluia.]

Sixth Lesson.

LIKE to these is a widow, a veteran retiring to rest upon the earned rewards of her chastity, and who, albeit she layeth down the arms of wifehood, still ruleth the order of all her household; albeit she be at rest from bearing burdens, she is careful in the marriage of her youngers, and with the wisdom of age chooseth what study is the most useful, what fruit is the richest, what wedlock is the meetest. And so, if the government of the field be given more to the elder than to the younger, wherefore shouldest thou hold that a wife is more useful than a widow? But if they which persecuted the faith persecuted also widowhood, then, surely, in the eyes of them which hold the faith, must widowhood be looked upon as a reward, rather than shrunk from as a punishment.

Sixth Responsory.

Favour is deceitful, and beauty is vain: a woman that feareth God she shall be praised. [Alleluia.]

Verse. Give her of the fruit of her hands, and let her own works praise her in the gates.

Answer. A woman that feareth God, she shall be praised. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. A woman that feareth God, she shall be praised. [Alleluia.]

THIRD NOCTURN.

In Paschal-time are said under the First Antiphon.

First Antiphon. I am black but comely, * O ye daughters of Jerusalem; therefore hath the King loved me, and brought me into His chamber. [Alleluia.]

Second Antiphon. Draw me after thee: * we will run after the savour of thy good ointments, thy name is as oil poured forth.

Third Antiphon. Come, Bride of Christ, * and take the everlasting crown, which the Lord hath prepared for thee.

Verse. God hath chosen her, and fore-chosen her. [Alleluia.]

Answer. He hath made her to dwell in His Tabernacle. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by Pope St Gregory [the Great.] (*11th on the Gospels.*)

Dearly beloved brethren, the kingdom of heaven is likened unto the things of earth, to the end that by the mean of things which we know, our mind may rise to the contemplation of the things which we know not; by the ensample of things which are seen, may fix her gaze on things which are not seen; by the touch of things which she useth, may be warmed towards the things which she useth not; by things which she knoweth and loveth, to love also the things which she knoweth not. For, behold, "the kingdom of heaven is likened unto treasure hid in a field, the which when a man hath found, he hideth, and, for joy thereof, goeth and selleth all that he hath and buyeth that field."

Seventh Responsory.

She openeth her mouth with wisdom, and in her tongue is the law of kindness. She looketh well to the ways of her household, and eateth not the bread of idleness. [Alleluia.]

Verse. She tasteth and perceiveth that her merchandise is good. Her candle goeth not out by night.

Answer. And she eateth not the bread of idleness. [Alleluia.]

Eighth Lesson.

AND herein we must remark that the treasure, when once it hath been found, is hidden to keep it safe. He who keepeth not hidden from the praises of men his eager striving heavenwards, doth not enough to keep the same safe from the attacks of evil spirits. In this life we are, as it were, on the way home, and the road is beset by evil spirits, as it were, by highwaymen. He, therefore, inviteth robbery who carrieth his treasure glaringly. This I say, not that our neighbour should not see our good works—since it is written: "Let your light so shine before men that they may see your good works, and glorify your Father Which is in heaven" (Matth. v. 16)—but that we should not seek, by what we do, to gain the praise of men. Let the outward work agree with the inward thought, that by our good works we may give an ensample to our neighbour, and still, by our intention, directed only to the pleasing God, we may also have liefer that our works were secret.

Eighth Responsory.

[1] The kingdom of this world and all the beauty of life I have esteemed as nothing, for the excellency of the love of JESUS Christ my Lord, Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

Verse. My heart is overflowing with a good matter; I speak of my works unto the King.

Answer. Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whom, having seen, I loved; Whom, having believed, I longed after. [Alleluia.]

Ninth Lesson.

THE treasure is the desire for heaven; the field wherein it is hidden is the earnest observance wherewith this desire is surrounded. Whosoever turneth his back upon the enjoyments of the flesh, and by earnest striving heavenward, putteth all earthly lusts under the feet of discipline, so that he smiteth back no more when the flesh smiteth at him, and shuddereth no more at anything that can only kill the body—whosoever doth thus, hath sold all that he had, and bought that field.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [2] While the king * sitteth at his table, my spikenard sendeth forth the smell thereof. [Alleluia.]

Second Antiphon. [3] We will run after thee, * in the savour of thy good ointments. The virgins love them exceedingly. [Alleluia.]

Third Antiphon. [3] Lo! the winter is past, * the rain is over and gone. Rise up, my love, and come away. [Alleluia.]

Fourth Antiphon. Come, O My chosen one, * and I will establish My throne in thee. Alleluia.

Omit this Alleluia *between Septuagesima and Easter.*

Fifth Antiphon. She is beautiful * among the daughters of Jerusalem. [Alleluia.]

Chapter for a Martyr. (Ecclus. li. 1.)

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour. I will give praise unto Thy Name, for Thou hast been my Helper and Defender, and hast preserved my body from destruction.

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[1] Cf. Phil. iii. 8.

[2] Cant. i. 11.

[3] Cant. i. 3, 2; ii. 11, 10.

Chapter for a Woman neither Virgin nor Martyr. (Prov. xxxi. 10.)

WHO can find a virtuous woman? For her price is far above the rarest merchandise. The heart of her husband doth safely trust in her, so that he shall have no need of spoil.

Hymn.[1]

LAUD we the Saint most sweet
Shining in glory blest,
Who bore a hero's noble heart
Within a woman's breast.

Pierced with the love of Christ
The world's false love she fled:
And Heavenward with might and main
Upon her journey sped.

With fasts she pined the flesh,
But on sweet food of prayer
Feasted her spirit pure; and now
Doth joys eternal share.

O Christ our King and God!
Thou strength of all the strong!
To Whom alone all holy deeds,
And all great works belong;

For her deep plaints on high,
To us propitious be;
And in the glorious Trinity
Glory eterne to Thee. Amen.

Verse. Grace is poured into thy lips. [Alleluia.]
Answer. Therefore God hath blessed thee for ever. [Alleluia.]

Antiphon at the Song of Zacharias. Give her of the fruit of her hands, * and let her own works praise her in the gates. [Alleluia.]

Prayer as for Virgins.

GRACIOUSLY hear us, O God of our salvation, and grant that as the Birthday of Thy blessed handmaid N. (*here mention her name*) doth make us happier, so the fruit of her godly earnestness may make us better. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. While the king, &c., (*First Antiphon at Lauds.*)

Chapter at the end.

For a Martyr. (Ecclus. li. 8.)

MY soul shall praise the Lord even unto death, for Thou, O Lord our God, deliverest such as wait for Thee, and savest them out of trouble.

For a Woman neither Virgin nor Martyr. (Prov. xxxi. 29.)

MANY daughters have gotten riches, but thou excellest them all. Favour is deceitful and beauty is vain; a woman that feareth the LORD, she shall be praised.

TERCE.

Antiphon. We will run, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

In thy comeliness and in thy beauty.
Answer. In thy comeliness and in thy beauty.
Verse. Go forward, fare prosperously, and reign.
Answer. In thy beauty.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. In thy comeliness and in thy beauty.
Verse. God shall help her with His countenance.
Answer. God is in the midst of her, she shall not be moved.

In Paschal-time the above is said thus:

In thy comeliness and in thy beauty. Alleluia, Alleluia.
Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.
Verse. Go forward, fare prosperously, and reign.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. In thy comeliness and in thy beauty. Alleluia, Alleluia.
Verse. God shall help her with His countenance. Alleluia.
Answer. God is in the midst of her, she shall not be moved. Alleluia.

Prayer from Lauds.

SEXT.

Antiphon. Lo! the winter is past, &c., (*Third Antiphon at Lauds.*)

Chapter for a Martyr. (Ecclus. li, 4.)

THOU hast delivered me, according to the multitude of the mercies of Thy Name, from them that roared against me, and that were ready to devour me, out of the hands of such as sought after my life, and from the gates of trouble that were open all around me.

Chapter for a Woman neither Virgin nor Martyr. (Prov. xxxi. 10.)

SHE spreadeth out her hand to the poor, yea, she reacheth forth her hands to the needy. She is not afraid of the cold of snow for her household.

Short Responsory.

God shall help her with His countenance.
Answer. God shall help her with His countenance.
Verse. God is in the midst of her, she shall not be moved.
Answer. With His countenance.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. God shall help her with His countenance.
Verse. God hath chosen her, and fore-chosen her.

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[1] Hymn by Cardinal Silvius Antonianus; translation by the Rev. E. Caswall.

Answer. He hath made her to dwell in His tabernacle.

In Paschal-time the above is said thus:

God shall help her with His countenance. Alleluia, Alleluia.

Answer. God shall help her with His countenance. Alleluia, Alleluia.

Verse. God is in the midst of her, she shall not be moved.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God shall help her with His countenance. Alleluia, Alleluia.

Verse. God hath chosen her, and fore-chosen her. Alleluia.

Answer. He hath made her to dwell in His tabernacle. Alleluia.

Prayer from Lauds.

NONE.

She is beautiful, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

God hath chosen her, and fore-chosen her.

Answer. God hath chosen her, and fore-chosen her.

Verse. He hath made her to dwell in His tabernacle.

Answer. And fore-chosen her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

In Paschal-time the above is said thus:

God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Verse. He hath made her to dwell in His tabernacle.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God hath chosen her, and fore-chosen her. Alleluia, Alleluia.

Verse. Grace is poured into thy lips. Alleluia.

Answer. Therefore God hath blessed thee for ever. Alleluia.

Prayer from Lauds.

SECOND VESPERS.

Antiphons, Chapter, Hymn, and Verse and Answer from Lauds.

Psalms as at First Vespers.

Antiphon at the Song of the Blessed Virgin. She spreadeth out her hand to the poor, * yea, she reacheth forth her hands to the needy, and eateth not the bread of idleness. [Alleluia.]

Other Lessons for the Second Nocturn for a Martyred Woman not a Virgin.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (67*th on divers places in the New Testament.*)

THE commemorations which I love and welcome the most are the commemorations of the Martyrs, and, while I love and welcome them all, more especially do I do so when the wrestling set before us is the wrestling of a woman. The weaker the vessel, the stronger the grace, the greater the spoils, the clearer the victory; and that, not because the sex of the wrestler is frail, but because the enemy is now conquered by her through whom he once conquered.

Fifth Lesson.

BY a woman he overcame, by a woman he is overcome. A woman was once his weapon; a woman is now become the instrument of his defeat; he findeth that the weak vessel cannot be broken. The first woman sinned and died; this one died rather than sin. The first, under the delusion of a lying promise, (Gen. iii. 4,) broke the law of God; this one chose rather to keep covenant with her Benefactor, than to keep this present life. What excuse for softness and sloth can men any longer hope to make? or what forgiveness, when women bear themselves so bravely and manfully, and gird themselves up so nobly for the wrestling of godliness?

Sixth Lesson.

SHE had a weak body, and a sex which is exposed to hurt; but grace came, and made nothing of these frailties. Nothing is stronger than one in whose mind the fear of God is firmly and wilfully rooted. The enemy may threaten fire, or iron, or beasts, or anything else, but such an one taketh them all for matters not worth consideration. And thus did this blessed woman do.

XII. For the Dedication of a Church.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 114.)

Hymn.[1]

BLESSED City, heavenly Salem,
  Vision dear of peace and love,
Who, of living stones upbuilded,
  Art the joy of Heaven above,
And, with angel cohorts circled,
  As a Bride to earth dost move!

From celestial realms descending,
  Bridal glory round her shed,
To His Presence, decked with jewels,
  By her Lord shall she be led:
All her streets, and all her bulwarks,
  Of pure gold are fashioned.

Bright with pearls her portal glitters;
  It is open evermore;
And, by virtue of His merits,
  Thither faithful souls may soar,
Who for Christ's dear Name, in this world
  Pain and tribulation bore.

Many a blow and biting sculpture
  Polished well those stones elect,
In their places now compacted
  By the Heavenly Architect,
Who therewith hath willed for ever
  That His Palace should be decked.

Laud and honour to the Father,
  Laud and honour to the Son;
Laud and honour to the Spirit;
  Ever Three and ever One:
Consubstantial, Co-eternal,
  While unending ages run. Amen.

Verse. This is the house of God, stoutly builded. [Alleluia.]
Answer. Well founded upon a sure rock. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. [2]The Most High hath hallowed His Tabernacle. * For this is the House of God, whereon His Name shall be called, whereof it is written: My Name shall be there, saith the Lord. [Alleluia.]

MATTINS.

Invitatory. [3]Holiness becometh the house of God. * In her let us worship her Bridegroom, even Christ. [Alleluia.]
Hymn from Vespers.

FIRST NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. Lift up your gates, O ye princes, * and be ye lift up, ye everlasting doors. [Alleluia.]

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Second Antiphon. [4]The LORD shall be my God, * and this stone shall be called God's house.

Ps. xlv. God is our refuge, &c., (*p.* 55.)

Third Antiphon. [5]Moses built an altar * unto the Lord God.

Ps. xlvii. Great is the LORD, &c., (*p.* 55.)

Verse. Holiness becometh Thine house, O LORD,—[Alleluia.]
Answer. For ever. [Alleluia.]

First Lesson.

The Lesson is taken from the Second Book of Paralipomena (vii. 1.)

NOW when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt-offerings and the sacrifices; and the glory of the LORD filled the house. And the Priests could not enter into the house of the LORD, because the glory of the LORD had filled the LORD'S house. And when all the children of Israël saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped and praised the LORD, [saying:] For He is good; for His mercy endureth for ever! Then the King and all the people offered sacrifices before the LORD. And King Solomon offered a sacrifice of twenty-and-two thousand oxen, and an hundred and twenty thousand sheep. So the King and all the people dedicated the house of God.

First Responsory.

When the Temple was dedicated the people sang praise, and sweet in their mouths was the sound. [Alleluia.]
Verse. [6]The LORD'S house is established in the top of the mountains; and all nations shall flow unto it.
Answer. And sweet in their mouths was the sound. [Alleluia.]

Second Lesson.

AND the Priests waited on their offices; the Levites also with instruments of music of the LORD, which David the King had made to praise the LORD—"Because His mercy endureth for ever"—singing David's hymns by their ministry. And the Priests sounded trumpets before them, and all Israël stood. Moreover, Solomon hallowed the middle of the Court that was before the house of the LORD; for there he offered burnt-offerings and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings and the meat-offerings and the fat. Also at the same time Solomon kept the Feast seven days and all Israël with him, a very great congregation, from the entering in of Hamath unto the River of Egypt. And in the eighth day he made a solemn assembly; for they kept the dedication of the altar seven days, and the Feast seven days.

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[1] Mediæval hymn, author unknown. Dr Neale's translation from the original text, with one line altered.

[2] Ps. xlv. 5; Jer. vii. 10; 3 Kings viii. 29, &c.

[3] Ps. xcii. 5.

[4] Gen. xxviii. 21, 22.

[5] Ex. xvii. 15.

[6] Isa. ii. 2.

Second Responsory.

The LORD's house is established in the top of the mountains, and exalted above the hills, and all nations shall flow unto it, and shall say: Glory be to Thee, O LORD! [Alleluia.]

Verse. [1] They shall doubtless come again with rejoicing, bringing their sheaves with them.

Answer. And all nations shall flow unto it, and shall say: Glory be to Thee, O Lord! [Alleluia.]

Third Lesson.

THUS Solomon finished the house of the LORD, and the King's house, and all that came into Solomon's heart to make in the house of the LORD, and in his own house, he prosperously effected. And the LORD appeared to him by night, and said unto him: I have heard thy prayer, and have chosen this place to Myself for an house of sacrifice. If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among My people; if My people, upon whom My Name is called, shall pray, and seek My face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land. Now Mine eyes shall be open and Mine ears attent unto the prayer that is made in this place. For now have I chosen and sanctified this place, that My Name may be there for ever, and Mine eyes and Mine heart shall be there perpetually.

Third Responsory.

[2] O Lord, bless this house which I have built unto Thy Name. Whosoever shall come unto this place and pray, then hear Thou from the excellent throne of Thy glory. [Alleluia.]

Verse. O Lord, if Thy people turn and pray toward Thy sanctuary.

Answer. Hear Thou from the excellent throne of Thy glory. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Hear Thou from the excellent throne of Thy glory. [Alleluia.]

SECOND NOCTURN.

In Paschal-time all three Psalms are said under the first Antiphon.

First Antiphon. This is none other but the house of God, and this is the gate of heaven. [Alleluia.]

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 81.)

Second Antiphon. [3] Jacob beheld a ladder set up on the earth, and the top of it reached to heaven, and the angels of God descending on it. And he said: Surely this place is holy.

Ps. lxxxvi. Her foundation, &c., (*p.* 82.)

Third Antiphon. [3] Jacob set up the stone for a pillar, and poured oil upon the top of it.

Ps. lxxxvii. O LORD God of my salvation, (*p.* 82.)

Verse. [4] My house—[Alleluia,]

Answer. Shall be called the house of prayer. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (252*nd for the Season.*)

DEARLY beloved brethren, as often as we keep the Dedication-Feast of some Altar or Church, if we think faithfully and carefully, and live holily and righteously, that which is done in temples made with hands, is done in our soul by a spiritual building. He lied not who said: "The temple of God is holy; which temple ye are" (1 Cor. iii. 17,) and again: "Know ye not that your body is the temple of the Holy Ghost, Which is in you," (vi. 19.) And therefore, dearly beloved brethren, since by the grace of God, without any foregoing deserts of our own, we have been made meet to become the Temple of God, let us work as hard as we can, with His help, that our Lord may not find in His Temple, that is, in us, anything to offend the eyes of His Majesty.

Fourth Responsory.

[5] If they pray toward this place, forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

Verse. [6] Give ear, O Shepherd of Israël, Thou that leadest Joseph like a flock, Thou that sittest upon the Cherubim.

Answer. Forgive the sin of Thy people, O God, and teach them the good way wherein they should walk, and manifest forth Thy glory in this place.

Fifth Lesson.

LET the Tabernacle of our heart be swept clean of vices and filled with virtues. Let it be locked to the devil, and thrown open to Christ. Yea, let us so work, that we may be able to open the door of the kingdom of heaven with the key of good works. For even as evil works are so many bolts and bars to close against us the entrance into life, so beyond doubt are good works the key thereto. And therefore, dearly beloved brethren, let each one look into his own conscience, and when he findeth the wounds of guilt there, let him first strive by prayers, fasting, or almsdeeds to purge his conscience, and so let him dare to take the Eucharist.

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[1] Ps. cxxv. 6.

[2] Founded on Solomon's Prayer at the Dedication of the Temple.

[3] Gen. xxviii. 17, 12, 18.

[4] Mark xi. 17.

[5] Founded on Solomon's prayer at the Dedication of the Temple.

[6] Ps. lxxix. 1.

Fifth Responsory.

How dreadful is this place! Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

Verse. This is the house of God, stoutly builded, well founded upon a sure rock.

Answer. Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

Sixth Lesson.

FOR if he acknowledge his iniquity, and withdraw himself from the Altar of God, he will soon attain unto the mercy of the pardon of God, for, as he that exalted himself shall be abased, so shall he that humbleth himself be exalted. (Luke xiv. 11.) He who, as I have said, acknowledging his iniquity, withdraweth himself through lowliness from the Altar of the Church, till he have mended his life, need have but little fear that he will be excommunicated from the eternal marriage-supper in heaven.

Sixth Responsory.

Jacob rose up early in the morning, and set up the stone for a pillar, and poured oil upon the top of it, and vowed a vow unto the Lord. Surely this place is holy, and I knew it not. [Alleluia.]

Verse. And Jacob awaked out of his sleep, and he said:

Answer. Surely this place is holy, and I knew it not. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Surely this place is holy, and I knew it not. [Alleluia.]

THIRD NOCTURN.

In Paschal-time the Psalms are all said under the first Antiphon.

First Antiphon. He that dwelleth in the help of the Most High * shall abide under the shadow of the God of heaven. [Alleluia.]

When "Alleluia" *is not said, if the Office be Semi-double the Psalm begins with the words* "Shall abide under the shadow;" *if Double, with,* "He will say to the LORD."

Ps. xc. He that dwelleth, &c., (*p.* 117.)

Second Antiphon. The Temple of the Lord is holy. * The same is God's workmanship and God's building.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Third Antiphon. [1]Blessed be the glory of the LORD * from His [holy] place. Alleluia.

Omit "Alleluia" *between Septuagesima and Easter.*

Ps. xcviii. The LORD reigneth, &c., (*p.* 89.)

Verse. This is the house of God, stoutly builded. [Alleluia.]

Answer. Well founded upon a sure rock. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

Zacchæus was little of stature, that is, he was not raised aloft among men by nobility of birth, and, like the most of the world, he possessed few merits. When he heard that the Lord and Saviour, Who had come unto His Own, and Whom His Own had not received, (John i. 11,) was coming, he desired to see Him. But the sight of JESUS is not easy; to any on the earth it is impossible. And since Zacchæus had neither the Prophets, nor yet the Law, as a gracious help to his nature, he climbed up into a sycamore tree, raising his feet above the vanity of the Jews, and straightening the crooked branches of his former life, and therefore he received JESUS to lodge within his house.

Seventh Responsory.

My house shall be called the house of prayer, saith the Lord. [2]Therein, he that asketh, receiveth; he that seeketh, findeth; and to him that knocketh, it shall be opened. [Alleluia.]

Verse. [3]Ask, and ye shall receive; seek, and ye shall find.

Answer. And to him that knocketh, it shall be opened. [Alleluia.]

Eighth Lesson.

HE did well to climb up into a tree, that a good tree might bring forth good fruits, (Matth. vii. 17,) and that the slip of the wild olive, grafted, contrary to nature, into the good olive, might bring forth the fruits of the law. (Rom. xi. 17, 24.) For the root is holy, however unprofitable the branches. Their barren beauty hath now been overshadowed by the belief of the Gentiles in the Resurrection, as by a material upgrowth. Zacchæus, then, was in the sycamore tree, and the blind man by the way-side. (xviii. 35.) For the one, JESUS stood waiting to show mercy, and asked him before He healed him, what he would that He should do for him; being unbidden of the other, He bade Himself to be his Guest, knowing how rich was the reward of receiving Him. Nevertheless, albeit He had heard no words of invitation, yet had He seen how his heart went.

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[1] Ezek. iii. 12.

[2] Luke xi. 9, 10.

[3] John xvi. 24; Matth. vii. 7.

Eighth Responsory.

[1] All thy walls are of stones most precious. The towers of Jerusalem shall be built up with jewels. [Alleluia.]

Verse. The gates of Jerusalem shall be built up with the sapphire stone, and the emerald, and all her walls round about with stones most precious.

Answer. The towers of Jerusalem shall be built up with jewels. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The towers of Jerusalem shall be built up with jewels. [Alleluia.]

Ninth Lesson.

BUT lest we should seem haughtily to pass by the poor blind man, and to hurry on to the rich one, let us stand waiting for him, as the Lord stood and waited; let us ask of him, as Christ asked of him. Let us ask, because we are ignorant; Christ asked, because He knew. Let us ask, that we may know whence he received his cure; Christ asked, that all of us may know from one ensample wherethrough we are to earn a sight of the Lord. Christ asked, that we might believe that none, save they that confess Him, can be saved.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Holiness becometh Thine house, * O Lord, for ever. [Alleluia.]

Second Antiphon. My house * shall be called the house of prayer. [Alleluia.]

Third Antiphon. This is the Lord's house * stoutly builded, well founded upon a sure rock. [Alleluia.]

Fourth Antiphon. The Lord's house is well founded * upon a sure rock. [Alleluia.]

Fifth Antiphon. All thy walls are of stones most precious, * and the towers of Jerusalem shall be built up with jewels. [Alleluia.]

Chapter. (Apoc. xxii. 2.)

I SAW the holy city, New Jerusalem, coming down from God out of heaven, prepared as a Bride adorned for her husband.

Hymn.[2]

CHRIST is made the sure Foundation,
And the precious Corner-Stone,
Who, the two walls underlying,
Bound in each, binds both in one:
Holy Zion's Help for ever,
And her Confidence Alone.

All that dedicated City,
Dearly loved by God on high,
In exultant jubilation
Pours perpetual melody;
God the One, and God the Trinal,
Singing everlastingly.

To this Temple, where we call Thee,
Come, O Lord of hosts, to-day!
With Thy wonted loving-kindness
Hear Thy people as they pray;
And Thy fullest benediction
Shed within its walls for aye.

Here vouchsafed to all Thy servants
That they supplicate to gain:
Here to have and hold for ever
Those good things their prayers obtain;
And hereafter in Thy glory,
With Thy blessed ones to reign.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. This is the Lord's house, stoutly builded—[Alleluia.]

Answer. Well founded upon a sure rock. [Alleluia.]

Antiphon at the Song of Zacharias. Zacchæus, make haste and come down, for to-day I must abide at thy house. * And he made haste and came down, and received Him joyfully into his house. This day is salvation come from God to this house. Alleluia.

Between Septuagesima and Easter omit "Alleluia."

Prayer.

O GOD, Who dost every year bring round unto us again the day whereon this Thine holy temple was hallowed, and bringest us again in soundness of body and mind to be present at Thine holy worship, graciously hear the supplications of Thy people, and grant that whosoever shall come into this Thine house to ask good at Thine hand, may be rejoiced in the obtaining of all his request. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

On the actual day on which the Church is dedicated, and also when the Dedication Feasts of two Churches come together, for the other Prayer, is used the following.

O GOD, Who invisibly containest all things, and yet art pleased for the salvation of men to show forth visible signs of Thy power, fill this house with the glory of Thine indwelling power; and grant that all who gather themselves together to pray in this place, may receive the good comfort of Thine help in every tribulation wherein they cry unto Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Cf. Tobias xiii. 21, and Apoc. xxi. 18-20.

[2] Dr Neale, with two lines altered—an alteration applauded by himself. (Mediæval Hymns, p. 22.)

PRIME.

Antiphon. Holiness becometh, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Apoc. xxi. 4.)

AND God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. And He That sat upon the throne said: Behold, I make all things new.

TERCE.

Antiphon. My house, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Holiness becometh Thine house, O LORD.
Answer. Holiness becometh Thine house, O LORD—
Verse. For ever.
Answer. O LORD.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Holiness becometh Thine house, O LORD.
Verse. This place is holy, wherein the Priest prayeth.
Answer. For the pardon of the transgressions and offences of the people.

In Paschal-time the above is said thus:

Holiness becometh Thine house, O LORD. Alleluia, Alleluia.
Answer. Holiness becometh Thine house, O LORD. Alleluia, Alleluia.
Verse. For ever.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Holiness becometh Thine house, O LORD. Alleluia, Alleluia.
Verse. This place is holy, wherein the Priest prayeth—Alleluia.
Answer. For the pardon of the transgressions and offences of the people. Alleluia.

SEXT.

Antiphon. This is the Lord's house, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. xxi. 3.)

AND I heard a great voice out of the throne, saying: Behold, the tabernacle of God is with men, and He will dwell with them. And they shall be His people; and God Himself shall be with them, and be their God.

Short Responsory.

This place is holy, wherein the Priest prayeth.
Answer. This place is holy, wherein the Priest prayeth—
Verse. For the pardon of the transgressions and offences of the people.
Answer. The Priest prayeth.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. This place is holy, wherein the Priest prayeth.
Verse. This is the Lord's house, stoutly builded—
Answer. Well founded upon a sure rock.

In Paschal-time the above is said thus:

This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.
Answer. This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.
Verse. For the pardon of the transgressions and offences of the people.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. This place is holy, wherein the Priest prayeth. Alleluia, Alleluia.
Verse. This is the Lord's house, stoutly builded. Alleluia.
Answer. Well founded upon a sure rock. Alleluia.

NONE.

Antiphon. All thy walls, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

This is the Lord's house, stoutly builded.
Answer. This is the Lord's house, stoutly builded—
Verse. Well founded upon a sure rock.
Answer. Stoutly builded.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. This is the Lord's house, stoutly builded.
Verse. The Lord's house is well founded—
Answer. Upon a sure rock.

In Paschal-time the above is said thus:

This is the Lord's house, stoutly builded. Alleluia, Alleluia.
Answer. This is the Lord's house, stoutly builded. Alleluia, Alleluia.
Verse. Well founded upon a sure rock.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. This is the Lord's house, stoutly builded. Alleluia, Alleluia.
Verse. The Lord's house is well founded. Alleluia.
Answer. Upon a sure rock. Alleluia.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Praise the LORD, O Jerusalem, &c., (Ps. cxlvii., *p.* 114.)

Hymn. Blessed city, heavenly Salem, &c., (*First Vespers.*)

Verse. Holiness becometh Thine house, O Lord—[Alleluia.]
Answer. For ever. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. How dreadful is this place. * Surely this is none other but the house of God, and this is the gate of heaven. [Alleluia.]

Second Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise upon the Psalms, written by St Austin, Bishop [of Hippo.] (*On Ps.* cxxi.)

"JERUSALEM is builded as a city." Brethren, when David said that, Jerusalem was no longer in building, but already builded. He speaketh then of some city which is even now being built, and which I know not, whereunto do run in faith, the living stones, concerning whom Peter saith (I. ii. 5): "Ye also, as lively stones, are built up a spiritual house," that is, an holy temple unto God. But what meaneth he by the words, "Ye also, as lively stones, are built up"? If thou believest, thou livest; but if thou believest, then art thou become a temple of God; as indeed the Apostle Paul hath it: "The temple of God is holy, which temple ye are." (1 Cor. iii. 17.)

Fifth Lesson.

THE city then is still in building.[1] Stones are being hewn out of the mountains by the hands of them that preach the truth, and are being cut square, that they may be fitted into the everlasting walls. Many stones are still in the hands of the workman, and they must not fall out of his hands if they would be meet stones, and make part of the masonry of the temple. This is that Jerusalem which is builded as a city, and her foundation is Christ. So saith the Apostle Paul: "Other foundation can no man lay than that is laid, which is Jesus Christ." (1 Cor. iii. 11.)

Sixth Lesson.

THERE the foundation is first laid in the earth, then the walls are builded up thereon, and the weight of the walls presseth downward, for the foundation is beneath them. But if our foundation be in heaven, then must we be so builded as to press, not downward, but upward. This great Church which ye behold with your bodily eyes was builded up by bodies, and because bodies builded it up, they laid the foundations thereof beneath. But we who are builded up a spiritual house, have our foundation above us. Thitherward let us run, that we may be built in, for it is of Jerusalem that it is said: "Our feet have been wont to stand within thy gates, O Jerusalem!"

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: Jesus entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

(xviii. 43.) "And immediately [the blind man] received his sight, and followed Him, glorifying God." He could not have received his sight but by following Christ, by glorifying God, and by turning away from the world. But now let us turn to speak words of kindness to the rich. We are fain, if we can, to heal all men, and we would give no offence to the rich; and they would have ground of righteous offence if we applied to them roughly and untruly that which is said about a camel passing through the eye of a needle, or if we passed them by too quickly, as represented in Zacchæus.

Eighth Lesson.

THE rich should learn that there is nothing wrong in possessing wealth; the wrong is in those who possess wealth without knowing how to use it. Riches are indeed a stumbling-block to the wicked, but to the good they are a means of grace. Zacchæus was rich, and he was one of Christ's chosen ones; but when he gave the half of his goods to the poor, and restored four-fold anything which he had taken from any man by false accusation (for simple restoration is not enough, neither doth one who keepeth possession of ill-gotten gains, really give gifts, in that which he giveth, since it is not his plunder, but gifts out of that which is his own, that are asked for,) [when Zacchæus, I say, did these things,] he received manifold recompense.

Ninth Lesson.

IT is well mentioned that he was the chief among the publicans. Who need give up hope, when he seeth one that had acquired wealth by false accusation attain unto salvation?

"And he was rich." Know that all rich men are not misers.

"He was little of stature." The Scripture saith nothing of any man's stature, save of that of Zacchæus.[2] And wherefore? Perchance his littleness of stature was spiritual, being a mental dwarfing through sin, or a childishness in faith. He had not yet promised to make restitution; he had not yet seen Christ; and he is well called little. Whereas John was called great, (Luke i. 15,) John, who saw Christ, and the Spirit like a dove descending and abiding on Him, as he himself "bare record, saying: I saw the Spirit descending from heaven like a dove, and It abode on Him." (John i. 32.)

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[1] The next two sentences seem to be quoted, or at least taken from the Shepherd of Hermas.

[2] However, Deut. iii. 11; 1 Kings (Sam.) x. 23, &c.

Third Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.*)

THE reason of the present gathering is the dedication of an house of prayer. That house is the house of our prayers, but the house of God is ourselves. If we are the house of God, we are being built in this world, that we may be consecrated at the end of this world. The time of building is the time of work; the time of consecration is the time of holiday-keeping. Thus it was with this building; while it was yet being put together, there was toil; now that the believers in Christ are gathered together in it, there is rejoicing. Believing is, as it were, the hewing of timbers from the forests, and stones from the mountains. Catechising and baptizing are the shaping and squaring and polishing of the stones by the hands of the workmen. And still they make not an house for the Lord, until they be mortared together with charity.

Fifth Lesson.

NONE of these beams and stones could have entered into this building, unless they had been meetly joined together, unless they had been coupled in agreement one with another, and united, as it were, in the embrace of love. When thou seest in any house that the beams and stones are well joined together, thou enterest therein boldly, fearing not that it will fall upon thee. So also, when the Lord Christ was fain to enter [into His spiritual temple, the Church,] and to dwell in us, He said, as it were to build us: "A new commandment I give unto you, that ye love one another." (John xiii. 34.) "A new commandment I give unto you"—ye have hitherto been old; ye made Me no house; ye lay in your ruins. That ye may rise, therefore, from your ruins, love one another.

Sixth Lesson.

THINK then, my kind friends,[1] that according to what hath been foretold and promised, this house is being builded throughout the whole world. When the Jews returned from the captivity, and the house of God was builded up again, it was said in a song extracted from an older psalm: "Sing unto the LORD a new song; sing unto the LORD, all the earth."[2] That which the Psalm calleth a new song, the Lord calleth a new commandment. For wherefore should we sing a new song unless it were to tell of a new love? Since singing is lovers' wont—

"Love upon the singer's tongue
Prompts the measure that is sung."[3]

Let us love, and love unselfishly; for we love the Lord, and better than He there is nothing; let us love Him for His own sake, and ourselves in Him, as for Him.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered, and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

["He sought to see JESUS . . . and could not, for the press."] What is this press but the brute herd, which cannot perceive the crown of wisdom? Therefore, as long as Zacchæus remained in the herd, he could not see Christ. When he riseth above the herd, then he seeth Him; that is to say, when he had got over the stupidity of the common people, he gained a view of Him Whom he desired. "For the Lord was to pass that way." This is beautifully added—signifying that He was about to pass, either where the sycamore-tree stood, or where Zacchæus was to believe in Him—thereby at once affording a mystic type and conferring a grace. For thus had He come, to pass by way of the Jews unto the Gentiles.

Eighth Lesson.

"AND when JESUS came to the place, He looked up and saw him." For now was Zacchæus climbed up on high amid the blossom of good works, as in the boughs of a fruitful tree. And here, since we have begun to take mystic interpretations, we may remark how delightful a fruit to a believer's taste is the cheerful rest of the Lord's Day. See also, how that Zacchæus in the sycamore was like a young fig of the new season, in whom, as in other things, was fulfilled that which is written: "The fig-tree putteth forth her green figs." (Cant. ii. 13.)

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[1] Charitas vestra.

[2] Ps. xcv. In the LXX. this Psalm is intituled "An Ode of David, when the house was built up after the captivity." It is really by David, as appears from 1 Par. (Chron.) xvi., and was composed by him as part of a Psalm for the occasion of the Ark's arrival at Jerusalem, whence it seems (according to the LXX.) to have been extracted, and used as suitable to the occasion to which they refer it.

[3] Vox hujus cantoris
Fervor est sancti amoris.

Ninth Lesson.

CHRIST came for this, that trees might bring forth, not fruit, but men. We have read elsewhere: "When thou wast under the fig-tree, I saw thee." (John i. 48.) Nathaniel was under the tree, that is, above the root; for the root is holy, and he was a righteous man. Nevertheless, Nathaniel was still underneath the tree, for he was under the law; but, Zacchæus had gone up the tree, for he was above the law; Nathaniel was Christ's privy defender, but Zacchæus was His open preacher. Nathaniel was still seeking Christ out of the law, but Zacchæus had gone above the law, by giving up his goods in order to follow the Lord.

Fourth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th on the Season.*)

CONSIDER that passage in the "Song of rejoicing at the opening of the house of David,"[1] which we have just sung amid the wrecks of the masons' sheds: "Thou hast put off my sackcloth." That referreth to the wrecks; but what to the new building? "And girded me with gladness." Here is the utterance for the opening of the house: "To the end that my glory may sing praise to Thee." And who is the speaker? Tell it from his own words. Were I to explain it, I should only make it darker, therefore I will but repeat his own words, and at the sound of his speech ye shall know him forthwith, that ye may love him for his address. Who is he that can say: "O LORD, Thou hast brought up My soul from the grave"?

Fifth Lesson.

WHO is He Whose soul hath already been brought up from the grave, but He in Whose mouth are put elsewhere the words, "Thou wilt not leave My soul in hell"? This Psalm is intituled "a Song of rejoicing at the opening of the house of David," and the first thing spoken of therein is deliverance, as it is said: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me." Consider that by these foes are meant the Jews, who thought that they had slain Christ, overcome in Him their enemy, and destroyed Him as they might a man mortal like other men.

Sixth Lesson.

BUT He rose again the third day, and His utterance is: "I will extol Thee, O LORD, for Thou hast lifted Me up"—in connection with which, consider the saying of the Apostle: "God hath highly exalted Him." (Phil. ii. 9.) "And hast not made My foes to rejoice over Me." They rejoiced indeed over the death of Christ, but at His Resurrection, Ascension, and preaching, some of them were cut to the heart. When He was preached, the faithful testimony of His Apostles cut some of them to the heart, and some were converted, and some were hardened, and some were confounded, but none rejoiced.

THIRD NOCTURN.

Seventh Lesson.

AT that time: JESUS entered and passed through Jericho. And behold, there was a man named Zacchæus, which was the chief among the publicans, and he was rich. And so on.

Homily by Pope St Gregory [the Great,] (*Bk.* xxviii. *of Moral* [*Reflections on Job*], *ch.* 27.)

If we would be truly wise, and behold wisdom herself, we must humbly acknowledge ourselves to be fools. Let us cast away harmful wisdom, and learn praiseworthy folly. For this reason indeed is it written: "God hath chosen the foolish things of the world, to confound the wise." (1 Cor. i. 27.) And again it is said: "If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." (iii. 18.) And unto this doth the very Gospel bear witness, wherein it is said that Zacchæus "sought to see JESUS, Who He was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycamore tree to see Him; for He was to pass that way." For this name Sycamore, being interpreted, signifieth the "Foolish Fig."[2]

Eighth Lesson.

LITTLE Zacchæus therefore accepted the humiliation of having recourse to the sycamore—and saw the Lord. They who humbly choose to be fools in the estimation of the world, have a deep insight into the wisdom of God. The press standeth in our way, on account of our little stature, when we are fain to see the Lord; for the toilsome din of worldly business tormenteth our weak minds, so as to hinder our perceiving the light of the truth. But we climb up wisely into the sycamore tree, if we willingly give up our minds to that folly which God giveth unto us. What can be more utter folly (in this world) than not to seek for that we have lost, to leave that whereof we have been robbed in the hands of our despoilers, to take no revenge for wrongs which have been done us, yea, even to offer to him that taketh away our cloak, our coat also, and be patient?

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[1] Ps. xxix. from which all the texts quoted are taken, except those marked otherwise.

[2] Sukamoros—which St Gregory seems to have derived from sukos, a fig, and môros, (pr. *mwros,*) a fool, but the derivation now generally accepted is sukos, a fig, and moros, a mulberry, as a plant combining certain characteristic features of both trees.

Ninth Lesson.

THE Lord biddeth us, as it were, to climb up into the sycamore, where He saith: "Of him that taketh away thy goods, ask them not again." (Luke vi. 30.) And again: "Whosover shall smite thee on thy right cheek, turn to him the other also." (Matth. v. 39.) From the boughs of this sycamore tree, the Lord is seen passing by. He may indeed, as yet, not be seen face to Face, but by this wise folly the inward eye may see the Wisdom of God, as it were, passing by, even that Wisdom Which they that are wise in their own conceit cannot see. They are mixed up in the overbearing press of their own imaginations, and have not yet found the sycamore tree whereinto to climb up, if they would see the Lord.

Fifth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.*)

"THOU hast not made my foes to rejoice over me." (Ps. xxix. 2.) Now-a-days, when Churches are filled with believers, do we imagine that this maketh the Jews to rejoice? Churches are built, consecrated, and filled; wherefore should they rejoice? Not only do they not rejoice, but they are put to confusion; and the words are fulfilled which are written: "I will extol Thee, O LORD, for Thou hast lifted me up, and hast not made my foes to rejoice over me"—Thou hast not made them to rejoice over Me, for even if they turn and believe in Me, Thou wilt make them to rejoice, not over Me, but in Me. Lest we should make overlong our exposition of our song, let us take another point. How saith Christ: "Thou hast put off My sackcloth, and girded Me with gladness"? His sackcloth was the likeness of sinful flesh.

Fifth Lesson.

THINK not lightly thereof, because He calleth it His sackcloth; the price of thy redemption was wrapped up in it. "Thou hast put off My sackcloth." Let us turn aside to look more closely at this sackcloth—"Thou hast put off My sackcloth." The sackcloth was put off when He suffered. How saith He, therefore, unto God the Father, "Thou hast put off My sackcloth"? Wilt thou hear how it is that He saith unto the Father, "Thou hast put off My sackcloth"? It is because God "spared not His Own Son, but delivered Him up for us all." (Rom. viii. 32.) By means of the Jews, who knew not what they did, He did that whereby they that knew should be redeemed, and they that gainsaid should be put to confusion. They know not what good their evil deed hath done for us. The sackcloth was hung up, amid the rejoicings of the ungodly — the persecutor rent it with his spear, and the Redeemer caused our price to spring forth.

Sixth Lesson.

LET Christ the Redeemer sing, let Judas that sold Him groan, and the Jews that bought Him blush. Judas sold Him, and the Jews bought Him, and both buyer and seller in the wicked bargain are condemned, both alike have cast themselves away. Let our Head therefore speak concerning His slain Body, His hallowed Body—let Him speak, and let us listen. "'Thou,'" saith He "'hast put off My sackcloth, and girded Me with gladness'—Thou hast put off My mortality, and hast girded Me with immortality and incorruption—'to the end that My glory may sing praise unto Thee, and not be silent.'" What meaneth this, "and not be silent"? "No more shall the lance pierce Me, and I hang silent under the blow." For "Christ being raised from the dead, dieth no more; death hath no more dominion over Him." (Rom. vi. 9.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Bk.* v. *ch.* 77 *on Luke* xix.)

"The things which are impossible with men, are possible with God." (xviii. 27.) For behold the camel, when he hath laid aside his load, passeth through the eye of a needle, that is to say, the rich man and the publican, when he putteth off from him the burden of his riches, and despiseth to be wealthy by unjust means, entereth into the strait gate and narrow way which leadeth unto life. He that with earnest faith desired to see the Saviour, helped the defect of his natural stature by climbing up into a tree, and thereby he earned what he longed for, but dared not to ask, even the blessedness of having the Lord to abide as a guest at his house.

Eighth Lesson.

ZACCHÆUS, whose name, being interpreted, signifieth "Justified," is a type of such from among the Gentiles as believe. The more they be harassed by the cares of this world, the more they be weighed down by the sense of sin, the humbler is their prayer. "But," [saith the Apostle Paul unto such,] "ye are washed, — but, ye are sanctified,—but, ye are justified, in the Name of the Lord JESUS, and by the Spirit of our God." (1 Cor. vi. 11.) Such desired to see the Saviour as He entered into Jericho, but could not for the press, for, albeit wishful for that grace of faith which the Saviour brought into the world, the long-used habit of sin stood in the way of the desire.

Ninth Lesson.

THE press of evil habits which rebuked the blind man, that he should hold his peace, and not cry for light, the same press hindered the publican from seeing JESUS. But even as the blind man overcame them by crying so much the more, so must he that is little of stature needs get above the obstruction of the harmful crowd, by seeking an higher place, ascending from the earth, and betaking him up into the tree, that is, the Cross. And the Cross is a Sycamore, (a tree with leaves somewhat like to those of a mulberry, but higher, whence also it is called by the Latins "Celsa," that is, the High tree,) for the name "Sycamore" signifieth, being interpreted, the "Foolish Fig," and thus is the Cross, which feedeth as with figs them that believe, but is mocked at as foolishness by them that believe not.

Sixth Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (256*th for the Season.*)

THEREFORE, while I joyfully gaze upon the new walls of this holy Church, which we this day hallow unto the name of God, I find that I owe high praise to our God, and to you, my holy brethren, a suitable discourse upon the building of the house of God. But my discourse will only be suitable if it contain for your spiritual up-building,[1] that which, God inwardly building, may avail toward your souls' health. That building which we behold with our bodily eyes, wrought in these walls, must be reflected spiritually in our minds, and that finish which we see in stone and wood, it must be the work of God's grace to finish within our own bodies.

Fifth Lesson.

IN the first place, therefore, let us give thanks unto our Lord God, from Whom cometh down every good gift and every perfect gift. (James i. 17.) Let us with all the cheerfulness of our hearts praise Him for having put it into the thoughts of His faithful ones to raise unto Him this house of prayer, stirred up their love and given them help, breathed the will into them when they as yet had it not, and then enabled them to carry out their will. "For it is God Which worketh in you both to will and to do of His good pleasure." (Phil. ii. 13.) And thus it is He Himself Who hath begun, and hath finished.

Sixth Lesson.

AND forasmuch as He never suffereth good works to lie unrewarded in His sight, He will give a reward meet for so great a work to those His faithful ones, unto whose labours He hath already given His helpful blessing. And yet have we more thanks to give unto our Lord God. For this Church, which He hath caused to be builded unto His Name, He hath made more honourable with the reliques of His holy Martyrs.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Bk.* v. *ch.* 77, *on Luke* xix.)

"And when JESUS came to the place, He looked up, and saw him." The Saviour, passing through Jericho, came to the place whither Zacchæus had already run before, and climbed up into a sycamore-tree. Thus did He send throughout the world the preachers of His Word, in whom Himself did indeed speak and go, and so came unto those who were already high uplifted by believing in His sufferings, and fain to be blessed with the full revelation of His Godhead. "He looked up, and saw him"—for the eyes of His choice were toward one whom the grace of faith had raised above earthly desires, and who stood aloft above the unbelieving multitudes. "To look on" signifieth with God to choose or to love; whence it is said: "The eyes of the LORD are upon the righteous." (Ps. xxxiii. 16.) Even we also hasten to look at things which we love, while we turn our eyes away from what is loathsome to us.

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[1] This sentence contains an untranslateable play upon the word "edification."

Eighth Lesson.

JESUS therefore looked on one that was fain to look on Him, chose one that chose Him, and loved one that loved Him. This progress, namely, to go on, by believing in the Lord's Incarnation, to an acknowledgment of His Godhead, is, as it were, to climb up into a sycamore-tree to catch a sight of JESUS' Face; this progress, I say, the excellent Teacher [Paul] pointeth at, when he saith: "I determined not to know anything among you, save JESUS Christ, and Him Crucified." (1 Cor. ii. 2.) And again in rebuking certain he saith: "Ye are become such as have need of milk, and not of strong meat," (Heb. v. 12)—herein signifying by milk the weakness of the dispensation in time, and by strong meat, the sublimity of the everlasting glory.

Ninth Lesson.

"AND [JESUS] said unto him: Zacchæus, make haste and come down, for to-day I must abide at thine house. And he made haste, and came down, and received Him joyfully." The Lord abode awhile in the house of the chief of the Pharisees—that is to say, He taught in the synagogue of the Jews; but since they spake against Him with envenomed tongues, because He washed not His hands before He sat down to eat, because He healed on the Sabbath Day, because He received publicans and sinners, because He rebuked their greed, and did other things worthy of God, He was wearied by their wickedness, and turned away and left them, saying: "Behold, your house is left unto you desolate." (Matth. xxiii. 38.) But to-day He must abide in the house of little Zacchæus—that is to say, He must rest, while the beams of the new light are bright, in the lowly hearts of the believing nations.

Seventh Day within the Octave.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*Hom.* 33 *on Matth.* ix.)

THE Church is the common house of all. Hereinto ye first do enter, and then we, keeping the form of the disciples; and therefore, so soon as we be come in, that we may follow the rule given to them, (Luke x. 5,) we greet you all with the salutation of "Peace." Let no one then be drowsy, let no one keep his mind occupied with worldly business, when the Priests are come in for the sermon. The punishment for doing so is no light one. I had a thousand times rather be left alone in one of your own houses, when I come to visit you, than that ye should not listen unto me when I am preaching here. This would vex me more than that, for this is more your house than that.

Fifth Lesson.

FOR this is the house wherein our greatest treasures and our hopes are laid up. What is there here that is not great and wonderful? The Table here is the most precious and glorious of tables. The lamp here is the most precious and glorious of lamps, as they know who have in faith been anointed with oil therefrom, and been healed of sickness.[1] The Ambry[2] here is far the best and the most needful, for therein is laid up, not raiment, but mercy—albeit they be few that take It. The bed here is the noblest of beds, for what can be better than that pillow whereon resteth the written Word of God?[3]

Sixth Lesson.

AND in good sooth, if we were all at one, we should have none other house than this. And that I utter not herein an hard saying, witness those three thousand and five thousand who had but one house and one table and one mind. "The multitude of them that believed," saith [the author of the Acts of the Apostles] "were of one heart and of one soul" (iv. 32.) But since we are far from such perfection as theirs, and are parted in divers houses, let us strive to be like them, at least when we come together here. For albeit in other things we are poor and needy, do ye at the least welcome us kindly when we come in hither among you; and when I say, "Peace be unto you," do ye answer, not with your voices only but with your hearts, "And with thy spirit."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 1.)

AT that time: JESUS entered and passed through Jericho. And, behold, there was a man named Zacchæus, which was the chief among the publicans. And he was rich. And so on.

Homily by the Venerable Bede, Priest [at Jarrow, and Doctor of the Church.] (*Continuation of the last.*)

"And when they saw it, they all

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[1] The oil used for Extreme Unction is, in the Greek rite, taken from the lamp that burns before the picture of our Lord.

[2] Arca, no doubt the Tabernacle.

[3] In Greek Churches a copy of the Gospels is kept lying on the altar.

murmured, saying, That He was gone to be guest with a man that is a sinner." It is clear that the Jews have always hated that the Gentiles should be saved. It is written: "And the next Sabbath-Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul." (Acts xiii. 44.) And elsewhere it is told how that even the faithful brethren contended with the Prince of the Apostles, "saying, Thou wentest in to men uncircumcised, and didst eat with them." (xi. 3.)

Eighth Lesson.

"AND Zacchæus stood, and said unto the Lord: Behold, Lord, the half of my goods I give to the poor; and if I have taken anything from any man by false accusation I restore him four-fold." While others were blaming the sinner, Zacchæus himself stood, that is, continued in that truth of faith wherein he had begun, and showed himself to be not only a sinner converted, but even to have taken a place among the perfect. "If," saith the Lord, "thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven." (Matth. xix. 21.) If a man before his conversion have lived blamelessly, after his conversion he can give to the poor all that he hath—

Ninth Lesson.

BUT if he have had any unjust dealings, he is bound first of all, according to law, to make restitution, and not till afterwards must he give to the poor that which remaineth unto him. And thus will it become true of him also, when he keepeth nothing for himself, but hath dispersed and hath given to the poor, that "his righteousness endureth for ever." (Ps. cxi. 9.) And this is that wise folly, which the publican gathered from his sycamore-tree, like life-giving fruit, namely, to make restitution of that which he had robbed, to give away that which was his own, to hold cheap the things which are seen, to be fain even to die for the things which are not seen, to deny himself, and to will to follow in the steps of that Lord upon Whom thitherto he had not looked.

Octave-Day of the Dedication.

Double.

All as on the Feast, except the following.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the First Epistle of Pope St Felix IV.[1] (*On Consecration*, *dist.* i. *ch.* 2.)

WE read that Moses, by the command of the Lord, made and hallowed a tabernacle, with the table and altar, and other vessels and furniture thereof, for the worship of God; and we know that he hallowed the same, not only by prayers to God, but by anointing them, at the command of the Lord, with holy oil. How these things were done, and how none others but Priests anointed with holy ointment, and arrayed before the Lord in holy garments, and Levites, handled, carried, set up, and put in order these holy things, all this is to be found written in the Law of the Lord, among the ordinances which Moses wrote down at the command of the Lord.

Fifth Lesson.

IN the Books of Kings we read how David, the most godly of princes, made more splendid the worship of God, and was fain to build a temple unto the Lord, but was withheld, because of the quantity of blood which he had shed, and only gathered together treasures for that end; and how Solomon his son, at the command and with the help of God, did that which his father had desired to do, and hallowed the temple and the altar and the other things pertaining to the worship of God. "And at that time Solomon held a Feast, and all Israël with him, a great congregation, from the entering in of Hamath unto the River of Egypt, before the LORD our God seven days and seven days, even fourteen days, and on the eighth day he sent the people away." (3 Kings viii. 65, 66.)

Sixth Lesson. (*Ch.* 17.)

THE Feast of the Dedication of Churches and Priests is to be kept year by year, as the Lord Himself hath given us an ensample, that we should follow His steps, by coming with the rest of the people to keep the Feast of the Dedication of the Temple; as it is written: "It was at Jerusalem the Feast of the Dedication, and it was winter. And JESUS walked in the temple in Solomon's Porch." (John x. 22, 23.) That these Dedication-Feasts are to be kept for eight days, ye will find in the Third Book of Kings, after the account of the Dedication of the Temple.

In the Third Nocturn are read the Lessons from the first day omitted within the Octave.

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[1] A.D. 526-30.

The Proper Office of the Saints.

NOVEMBER 30.

Feast of St Andrew, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (p. 583,) except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. [1] One of the two which followed the Lord was Andrew, * Simon Peter's brother. Alleluia.

A Commemoration is made of St Willibrord, then of the Week-day if in Advent.

MATTINS.

FIRST NOCTURN.

First Antiphon. [2] The Lord saw Peter and Andrew, * and He called them.

Second Antiphon. Follow Me, and I will make you fishers of men, * saith the Lord.

Third Antiphon. And they left their nets, * and followed the Lord their Saviour.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (x. 4.)

CHRIST is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live thereby.[3] But the righteousness which is of faith speaketh on this wise: [4] Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above: or, Who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

First Responsory.

[5] The Lord, walking by the Sea of Galilee, saw Peter and Andrew casting their nets into the sea, and He called them saying: Follow Me, and I will make you fishers of men.

Verse. For they were fishers, and He saith unto them—

Answer. Follow Me, and I will make you fishers of men.

Second Lesson.

FOR with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith: [6] Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. [7] How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written: [8] How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

Second Responsory.

As soon as the blessed Andrew heard the voice of the Lord calling him, he left his nets, by the exercise and use whereof he lived, and followed Him Who giveth life everlasting.

Verse. This is that disciple who for the love of Christ hung upon the cross, and suffered for the law of his God.

Answer. And followed Him Who giveth life everlasting.

Third Lesson.

BUT they have not all obeyed the Gospel. For Isaias saith: [9] Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.[10] But I say: Did not Israël know? First Moses saith: [11] I will provoke you to jealousy by them that are no people: and by a foolish nation I will anger you. But Isaias is very bold, and saith: [12] I was found of them that sought Me not: I was made manifest unto them that asked not after Me. But to Israël He saith: All day long I have stretched forth My hands unto a disobedient and gainsaying people.

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[1] John i. 40.

[2] Matth. iv. 18-20.

[3] Lev. xviii. 5.

[4] Deut. xxx. 11, 12, 14.

[5] Matth. iv. 18, 19.

[6] Isa. xlix. 23.

[7] Joel ii. 32.

[8] Isa. lii. 7.

[9] Isa. liii. 1.

[10] Ps. xviii. 5.

[11] Deut. xxxii. 21.

[12] Isa. lxv. 1, 2.

Third Responsory.

Andrew the good teacher, the friend of God, was led to the cross, and when he saw it afar off, he said: God bless thee, O cross,—be welcome to the follower of Him That hung on thee, even my Master Christ.

Verse. God bless thee, O cross,—thou art hallowed by the Body of Christ; His Members make thee goodly as with pearls.

Answer. Be welcome to the follower of Him That hung on thee, even my Master Christ.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be welcome to the follower of Him That hung on thee, even my Master Christ.

SECOND NOCTURN.

First Antiphon. Whom the Lord called to be His Apostle, * when he was by the sea, him also He counted worthy to be His martyr. Alleluia.

Second Antiphon. Andrew was to the Lord as a sweet savour, * which He loved exceedingly.

Third Antiphon. The blessed Andrew hung alive upon the cross for two days * for Christ's Name's sake, and, all the while, he taught the people.

Fourth Lesson.

THE Apostle Andrew was born at Bethsaida, a town of Galilee, and was the brother of Peter. He was a disciple of John the Baptist, and heard him say of Christ, "Behold the Lamb of God," (John i. 35-37, 40,) whereupon he immediately followed JESUS, bringing his brother also with him. Some while after, they were both fishing in the Sea of Galilee, and the Lord Christ, going by, called them both, before any other of the Apostles, in the words, "Follow Me, and I will make you fishers of men." They made no delay, but left their nets, and followed Him. (Matth. iv. 18-20.) After the death and Resurrection of Christ, Andrew was allotted Scythia as the province of his preaching, and, after labouring there, he went through Epirus and Thrace, where he turned vast multitudes to Christ by his teaching and miracles. Finally he went to Patras in Achaia, and there also he brought many to the knowledge of Gospel truth. Ægeas the Pro-consul resisted the preaching of the Gospel, and the Apostle freely rebuked him, bidding him know that while he held himself a judge of his fellow men, he was himself hindered by devils from knowing Christ our God, the Judge of all.

Fourth Responsory.

The man of God was led to be crucified, and the people cried with a loud voice, saying: The innocent blood of this just person is condemned without a cause.

Verse. And when they led him out to crucify him, all the people ran together and cried, saying:

Answer. The innocent blood of this just person is condemned without a cause.

Fifth Lesson.

THEN Ægeas, being angry, answered him, "Boast no more of this thy Christ. He spake words even such as thine, but they availed Him not, and He was crucified by the Jews." Whereto Andrew boldly answered that Christ had given Himself up to die for man's salvation; but the Pro-consul blasphemously interrupted him, and bade him look to himself, and sacrifice to the gods. Then said Andrew, "We have an altar, whereon day by day I offer up to God, the Almighty, the One, and the True, not the flesh of bulls nor the blood of goats, but a Lamb without spot: and when all they that believe have eaten of the Flesh Thereof, the Lamb That was slain abideth whole and liveth." Then Ægeas being filled with wrath, bound the Apostle in prison. Now, the people would have delivered him, but he himself calmed the multitude, and earnestly besought them not to take away from him the crown of martyrdom, for which he longed and which was now drawing near.

Fifth Responsory.

O precious cross, which the Members of my Lord have made so fair and goodly, welcome me from among men, and join me again to my Master, that, as by thee He redeemed me, so by thee also He may take me unto Himself.

Verse. The blessed Andrew stretched forth his hands to heaven and prayed, saying: Precious cross, be my salvation,—

Answer. That, as by thee He redeemed me, so by thee also He may take me unto Himself.

Sixth Lesson.

SOME short while after, he was brought before the judgment-seat, where he extolled the mystery of the cross, and rebuked Ægeas for his ungodliness. Then Ægeas could bear with him no longer, but commanded him to be crucified, in imitation of Christ. Andrew, then, was led to the place of martyrdom, and, as soon as he came in sight of the cross, he cried out, "O precious cross, which the Members of my Lord have made so goodly, how long have I desired thee! how warmly have I loved thee! how constantly have I sought thee! And, now that thou art come to me, how is my soul drawn to thee! Welcome me from among men, and join me again to my Master, that as by thee He redeemed me, so by thee also He may take me unto Himself." So he was fastened to the cross, whereon he hung living for two days, during which time he ceased not to preach the faith of Christ, and, finally, passed into the Presence of Him the likeness of Whose death he had loved so well. All the above particulars of his last sufferings were written by the Priests and Deacons of Achaia, who bear witness to them of their own knowledge. Under the Emperor Constantine the bones of the Apostle were first taken to Constantinople, whence they were afterwards [1] brought to Amalfi. In the Pontificate of Pope Pius II. his head was carried to Rome, where it is kept in the Basilica of St Peter.

Sixth Responsory.

[2] All day long I have stretched forth my hands upon the cross unto a diso-

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[1] By the Crusaders, A.D. 1210.

[2] Isa. lxv. 2.

bedient and gainsaying people, which walketh in a way that is not good, but after their own sins.

Verse. [1] The LORD God to Whom vengeance belongeth, the God to Whom vengeance belongeth, hath shown Himself: lift up Thyself, Thou Judge of the earth, render a reward to the proud.

Answer. Which walketh in a way that is not good, but after their own sins.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Which walketh in a way that is not good, but after their own sins.

THIRD NOCTURN.

First Antiphon. Suffer not Thy servant, O Lord, to be parted from Thee: * the hour is come to lay my body in the earth, and for Thee to bid me come unto Thyself.

Second Antiphon. But Andrew besought the people * not to hinder his passion.

Third Antiphon. Welcome me from among men and join me again to my Master; * that, as by thee He redeemed me, so by thee also He may take me unto Himself.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (iv. 18.)

AT that time: JESUS, walking by the Sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea. And so on.

Homily by Pope St Gregory [the Great.] (5*th on the Gospels.*)

Dearly beloved brethren, ye hear how that Peter and Andrew, having once heard the Lord call them, left their nets, and followed their Saviour. As yet they had seen none of His miracles, as yet they had received no promise of their exceeding and eternal reward; nevertheless, at one word of the Lord they forgot all those things which they seemed to have. We have seen many of His miracles; we have received many of His gracious chastenings; many times hath He warned us of the wrath to come—and yet Christ calleth and we do not follow.

Seventh Responsory.

The holy Andrew lifted up his eyes to heaven, and prayed, and cried with a loud voice, and said: Thou art my God, Whom I have seen; suffer not the unjust judge to take me down from the cross; for now I know what the power of Thy holy Cross is.

Verse. Thou art Christ my Master, Whom I have loved, Whom I have known, Whom I have confessed: in this thing hear me.

Answer. For now I know what the power of Thy holy Cross is.

Eighth Lesson.

HE who calleth us to be converted is now enthroned in heaven; He hath broken [2] the necks of the Gentiles to the yoke of the faith, He hath laid low the glory of the world, and the wrecks thereof, falling ever more and more to decay, do preach unto us that the coming of that day when He is to be revealed as our Judge is drawing nigh: and yet, so stubborn is our mind, that we will not yet freely abandon that which, will we, nill we, we lose day by day. Dearly beloved brethren, what shall we answer at His Judgment-seat, we whom no lessons can persuade, and no stripes can break of the love of this present world?

Eighth Responsory.

When Andrew saw the cross he cried, saying: How wonderful art thou, O cross! O cross, how loveable art thou! O cross, thy bright beams enlighten the darkness of the whole world! Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

Verse. O precious cross, which the Members of my Lord have made so fair and goodly,—

Answer. Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Welcome a follower of JESUS, that, as by thee He died to redeem me, so by thee also He may take me unto Himself.

Ninth Lesson.

SOME one perchance will ask in his heart, what Peter or Andrew had to lose by obeying the call of the Lord? Dearly beloved brethren, we must consider here rather the intention than the loss incurred by this obedience. He that keepeth nothing for himself, giveth up much; he that sacrificeth his all, sacrificeth what is to him a great deal. Beyond doubt, we cling to whatever we have, and what we have least, that we desire most. Peter and Andrew therefore gave up much when they gave up even the desire of possessing anything.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. God bless thee, precious cross, * be welcome to the follower of Him That hung on thee, even my Master Christ.

Second Antiphon. The blessed Andrew prayed and said: * O Lord, King of everlasting glory, receive me hanging on this gallows.

Third Antiphon. Andrew was the servant of Christ, * a worthy Apostle of God, the brother of Peter, and likened to Christ and to Peter in his death.

Fourth Antiphon. Christ's dear handmaid Maximilla took the body * of the Apostle and buried it with spices in an honourable place.

Fifth Antiphon. O Lord, Thou hast caused them that persecuted the just to be swallowed up in hell, * but to the just Thou hast Thyself shown the way on the tree of the cross.

Chapter. (Rom. x. 10.)

BRETHREN, with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith: Whosoever believeth on Him, shall not be ashamed.

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[1] Ps. xciii. 1.

[2] Or "bent"—*subdidit.*

Antiphon at the Song of Zacharias. Spare unto us this just man, release unto us this holy one: * slay not the friend of God, who is just, courteous, and godly.

Prayer throughout the Office.

O LORD, we humbly beseech Thy Majesty, that even as Thou didst give Thy blessed Apostle Andrew to Thy Church to be a teacher and a ruler on earth, so, now that he is with Thee, he may continually make intercession for us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

If in Advent a Commemoration is made of the Week-day.

PRIME.

Antiphon. God bless thee, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we keep the feast of the holy confessor Felix de Valois, of whom mention is made upon the 4th day of November.

Upon the same first day of December, were born into the better life—

The Prophet Nahum, who sleepeth in Begabar.

At Rome, [about the year 283,] the holy martyrs the Priest Diodorus, and the Deacon Marianus with many others, who gained the glory of martyrdom by command of the Emperor Numerian.

There likewise the holy martyrs Lucius, Rogatus, Cassian, and Candida.

On the same day, the holy martyr Ansanus, who confessed Christ at Rome, under the Emperor Diocletian, and was cast into prison; then was brought to Sienna in Tuscany, where he was beheaded, and so finished the course of his testimony [about the year 304.]

At Ameria, in Umbria, under the same Diocletian, the holy martyr Olympias; he was a man of consular rank, who had been converted by blessed Firmina, and died upon the rack [about the year 284.]

At Arbela, in Persia, the holy martyr Ananias.

At Narni, the holy martyr Proculus, Bishop [of that see,] who, after many good works, was beheaded by order of Totila, King of the Goths.

At the city of Casala, the holy martyr Evasius, Bishop [of that see.]

At Milan, holy Castritian, Bishop [of that see,] who gained great praise for his worthy acts and his godly and pious conduct of affairs during the most troublous times of the Church.

At Brescia, holy Ursicinus, Bishop [of that see.]

At Noyon, [in, probably, the year 659,] holy Eloy, Bishop [of that see,] whose marvellous life is commended by the number of signs wrought through him.

At Verdun, [in the year 591,] holy Ageric, Bishop [of that see.]

On the same day, holy Natalia, the wife of the blessed martyr Hadrian; she ministered for a long time to the holy martyrs who were kept in prison at Nicomedia under the Emperor Diocletian, and after their battle was over went to Constantinople, where she fell asleep in peace.

Chapter at the end. (Rom. x. 16.)

FOR Isaias saith: Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

TERCE.

Antiphon. The blessed Andrew, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Andrew was the servant, &c., (*Third Antiphon at Lauds.*)

Chapter. (Rom. x. 12.)

FOR there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved.

NONE.

Antiphon. O Lord, Thou hast caused, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. When the blessed Andrew came to the place where the cross was made ready, he cried and said: O precious cross, * of a long time have I desired thee, and, now that thou art made ready for me, my soul is drawn to thee, and I come to thee in peace and gladness; thou also oughtest to welcome me with joy, for I am the disciple of Him Who hung on thee.

A Commemoration is made of the following.

Prayer from his Office.

If in Advent, a Commemoration is made of the Week-day.

FEAST-DAYS IN DECEMBER.

DECEMBER 1.

St Felix de Valois, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout the Office.

O GOD, Who by a sign from heaven didst call Thy blessed Confessor Felix out of the desert to become a redeemer of bondsmen, grant, we beseech Thee, unto his prayers, that Thy grace may deliver us from the bondage of sin, and bring us home unto our very fatherland, which is in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

HEW de Valois, who afterwards took the name of Felix, was born [in the year 1127] of the same family of the de Valois which in after times became Kingly. From his earliest childhood he gave tokens, especially by his pity toward the poor, of the holiness of his coming life. When he was still a little lad he distributed money to the poor with his own hand, with the seriousness of an old man. When he was a little bigger he used to send them dishes from the table, and took especial delight in treating poor children with the most toothsome of the sweetmeats. As a boy he took clothes off his own back more than once, to cover the naked. He begged and obtained from his uncle Theobald, Earl of Champagne and Blois, the life of a felon condemned to death, foretelling to him that this blackguard cut-throat would yet become a man of most holy life—which did indeed come to pass as he had said.

Fifth Lesson.

AFTER a praiseworthy boyhood, he began to think of withdrawing from the world in order to be alone with heavenly thoughts. But he first wished to take orders, to the end that he might clear himself of all expectation of succeeding to the crown, to which, in consequence of the Salic Law, he was somewhat near. He became a Priest, and said his first Mass with deep devotion. Then, in a little while, he withdrew himself into the wilderness, where he lived in extreme abstinence, fed by heavenly grace. Thither, by the inspiration of God, came the holy Doctor John de la Mata of Paris, and found him, and they led an holy life together for several years, until they were both warned of an Angel to go to Rome and seek a special Rule of life from the Pope. Pope Innocent III. while he was solemnly celebrating the Liturgy [on the 28th day of January, 1198,] received in a vision the revelation of the Order and Institute for the redemption of bondsmen, and he forthwith clad Felix and John in white garments marked with a cross of red and blue, made after the likeness of the raiment wherein the Angel had appeared. This Pope also willed that the new Order should bear, as well as the habit of three colours, the name of the Most Holy Trinity.

Sixth Lesson.

WHEN they had received the confirmation of their rule from Pope Innocent, John and Felix enlarged the first house of their Order, which they had built a little while before at Cerfroi, in the diœcese of Meaux, in France. There Felix wonderfully devoted himself to the promotion of Regular Observance and of the Institute for the redemption of bondsmen, and thence he busily spread the same by sending forth his disciples into other provinces. Here it was that he received an extraordinary favour from the blessed Maiden-Mother. On the night of the Nativity of the Mother of God, the brethren lay all asleep, and by the Providence of God woke not to say Mattins. But Felix was watching, as his custom was, and came betimes into the Choir. There he found the Blessed Virgin in the midst of the Choir, clad in raiment marked with the Cross of his Order, the Cross of red and blue; and with her a company of the heavenly host in like garments. And Felix was mingled among them. And the Mother of God began to sing, and they all sang with her and praised God; and Felix sang with them; and so they finished the Office. So now that he seemed to have been already called away from glorifying God on earth, to glorify Him in heaven, an Angel told Felix that the hour of his death was at hand. When therefore he had exhorted his children to be tender to the poor and to slaves, he gave up his soul to God [upon the 4th day of November] in the year of Christ 1212, in the time of the same Pope Innocent III., being four-score-and-five years old, and full of good works.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede,* (*p.* 628.)

If in Advent a Commemoration is made of the Week-day at Lauds.

MARTYROLOGY.

Upon the 2nd day of December, were born into the better life—

At Rome, [about the year 363,] the holy virgin and martyr Bibiana, who under the profane Emperor Julian was for Christ's sake flogged to death with scourges loaded with lead.

There likewise, the holy martyrs the Priest Eusebius, the Deacon Marcellus, Hippolytus, Maximus, Adria, Paulina, Neo, Mary, Martana, and Aurelia, who suffered martyrdom under the judge Secundian, in the persecution under the Emperor Valerian [in the year 256.]

Likewise at Rome, [at the end of the 2nd century,] the holy martyr Pontian and four others.

In Africa, the holy martyrs Severus, Securus, Januarius, and Victorinus, who were there crowned with martyrdom [about the year of Christ 300.]

At Aquileia, [about the year 409,] the holy Confessor Chromatius, Bishop [of that see.]

At Imola, [in the year 450,] holy Peter, Bishop of Ravenna, styled Chrysologus, [or him of the golden words,] famous for his teaching and holiness, whose feast we keep upon the 4th day of this present month.

At Verona, [in the sixth century,] the holy confessor Lupus, Bishop [of that see.]

At Edessa, [about the year 468,] holy Nonnus, Bishop [first of that see, and afterwards of Heliopolis in Syria,] through whose prayers Pelagia the penitent was converted to Christ.

At Troas, in Phrygia, holy Bishop Silvanus, famous for miracles.

At Brescia, holy Bishop Evasius.

At Second Vespers a Commemoration is made of the following.

Prayer from her office.

If in Advent, of the Week-day.

DECEMBER 2.

The Holy Virgin and Martyr Bibiana.

Semi-double.

All from the Common Office for one Virgin and Martyr, (*p.* 641,) *except what is otherwise given here.*

Prayer throughout the Office.

O GOD, the Giver of all good gifts, Who unto the lily of pure maidenhood in the hand of Thy servant Bibiana, didst join the palm of a glorious martyrdom, grant us, we beseech Thee, at her pleading, that our hearts and minds being joined to Thee by Thy love, we may escape all dangers which do presently beset us, and finally attain unto Thine everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BIBIANA was a Roman maiden, distinguished on account of the nobility of her family, but now far more distinguished for her confession of Christ. In the reign of the foul tyrant, Julian the Apostate, her father Flavian, although he was an ex-Præfect, was branded as a slave and banished to Acquapendente, not far from Rome, where he soon died a martyr for his faith. His wife, Dafrosa, and his two daughters, Bibiana and Demetria, were first imprisoned in their own house, with the idea of starving them to death; but the mother was afterwards taken outside the city and beheaded. Bibiana and her sister Demetria, after the death of their holy parents, were stripped of all they had in the world. Apronianus, Prætor of the city, who hankered after their property, continued to persecute them, but although they were destitute of all human support, God, Who giveth bread to the hungry, fed them, and kept them in health, life, and strength, to the wonder of their enemies.

Fifth Lesson.

APRONIANUS then attacked them, to make them worship the gods of the Gentiles, and promised them the restoration of their property, the favour of the Emperor, and a great marriage for each of them, if they would give way, and, on the other hand, imprisonment, stripes, and death. But neither promises nor threats availed, for they remained firm in the faith, being resolved rather to die than to pollute themselves by doing according to the deeds of the heathen; and, as for the iniquity of the Prætor, they loathed it continually. At length the strength of Demetria gave way, and she fell down suddenly, and died in the Lord, before the eyes of her sister Bibiana. Then Bibiana was put into the hands of an artful woman named Rufina, to seduce her if possible; but she had known the law of Christ from her childhood, and kept the lily of her purity undefiled, triumphing over the efforts of that vile person, and disappointing the lust of the Prætor.

Sixth Lesson.

THEN, when Rufina saw that her false words availed not, she took to blows, and scourged Bibiana daily, but the saint was not staggered in her holy resolution. At last the Prætor, mad with baffled lust, when he found his labour was thrown away, ordered his lictors to strip her naked, hang her up by the hands to a pillar, and flog her to death with whips weighted with lead.[1] When all was over, her sacred body was thrown out for the dogs to eat. It lay two days in the Forum Tauri, but the animals would not touch it; and, at last, a Priest, named John, took it, and buried it by night beside the graves of her mother and sister, near the Licinian Palace. This is the place where there is still a church, dedicated in the name of St Bibiana. When this church was being restored by Urban VIII., the bodies of these three holy women, Bibiana, Demetria, and Dafrosa, were found, and were re-buried under the High Altar.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.)

At Lauds, in Advent, a Commemoration is made of the Week-day.

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[1] In the year 363.

MARTYROLOGY.

Upon the 3rd day of December is commemorated the birth into the better life—

In the island of San-Chan, in the Canton River, in China, holy Francis Xavier of the Society of Jesus, Apostle of the Indies, illustrious for the conversion of the Gentiles, for gifts and miracles, who died, [in the year 1552,] full of good works and labours, upon this present 2nd day of December, but his feast is kept upon the morrow by order of Alexander VII.

In Judea, the holy prophet Zephaniah [in the seventh century B.C. He is the ninth of the twelve minor prophets.]

Upon the same 3rd day of December, were born into the better life—

At Rome, the holy martyrs the Tribune Claudius, his wife Hilaria, their sons Jason and Marus, and seventy soldiers. The Emperor Numerian commanded a great stone to be tied to Claudius and that he should be cast into the river; the soldiers and the sons of Claudius he also caused to be put to death. The blessed Hilaria buried the bodies of her sons, and was praying at their grave soon after, when she was seized by the heathen, and departed hence to be ever with the Lord [about the year 257.]

At Tangier, in Morocco, [in the year 398,] the holy martyr Cassian. He had of a long time discharged the office of a public clerk when the thought came to him from heaven that it was an accursed thing to serve for the slaughter of Christians; he resigned his office therefore, and under the public profession of a Christian he earned the victory of martyrdom [in the year 398.]

Likewise in Africa, the holy martyrs Claudius, Crispin, Magina, John, and Stephen.

In Hungary, the holy martyr Agricola.

At Nicomedia, the holy martyrs Ambicus, Victor, and Julius.

At Milan, [about the year 318,] the holy Confessor Mirocles, Bishop [of that see,] of whom mention is made by holy Ambrose.

In England, holy Brian, first Bishop of Dorchester, [he was a Priest of Rome about the year 650, whose feast we keep upon the 5th day of this present month of December.]

At Chur, in Switzerland, holy Lucius, King of the Britons [of Morganweg,] who was the first British prince to receive the faith of Christ, in the time of Pope Eleutherius, [about the year 182.]

At Sienna, in Tuscany, the holy Hermit Galgan, [of the order of St Benedict. He lived on a mountain called Siepi, and died in the year 1181.]

DECEMBER 3.

St Francis Xavier, Confessor.

Double.

All from the Common Office of a Confessor not a Bishop, (p. 621,) except what is otherwise given here.

Prayer throughout the Office.

O GOD, Who wast pleased to make the preaching and miracles of the blessed Francis an instrument to gather in the people of the Indies into Thy Church, mercifully grant that we who venerate the glorious memory of his worthy deeds, may also have the grace to follow the pattern of his virtues. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers Commemorations are made of St Bibiana, and of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

FRANCIS was of noble family, and was born in the castle of Xavier, in the diœcese of Pampeluna, [in the year of our Lord 1506.] He was a companion of St Ignatius at Paris, and one of his earliest disciples. Under his teaching, he learnt to become so wrapt in the contemplation of divine things, that he was sometimes lifted in ecstasy off the ground, which happened to him several times when he was saying Mass in public before large congregations. He earned these refreshments of the soul by the sharpest punishment of the body. He gave up the use not only of meat and wine, but also of wheaten bread; he lived on the vilest food, and ate only once every two or three days. He used an iron scourge till his blood ran freely; he shortened the hours of his rest, and lay only on the ground.

Fifth Lesson.

THE hardness and holiness of his life had made him meet to be called to be an Apostle, and when John III., King of Portugal, asked Pope Paul III. to send to the Indies some members of the then new Society of JESUS, the Pontiff, by the advice of St Ignatius, sent Francis to enter on that vast field of labour with the powers of Apostolic Nuncio. He arrived [in India on the 6th day of May, in the year 1542.] When he began his work, it seemed as though God Himself taught him the many and difficult languages of the natives. It even happened that when he preached in one language to a mixed congregation of different nationalities, each one heard him in his own tongue wherein he was born.[1] He travelled over countless districts, always walking, and often bare-footed. He introduced the faith into Japan, and six other countries. In India he turned many hundred thousands to Christ, and regenerated many chiefs and kings in the holy font. And notwithstanding that he was doing all these great things for God's service, so deep was his lowliness that when he wrote to St Ignatius, the General of the Society, he did so on his knees.

Sixth Lesson.

GOD was pleased to support his zeal for spreading the Gospel with many and great miracles. He gave sight to a blind man. On one occasion the supply of fresh water failed when he was at sea, and five hundred sailors were in danger of perishing by thirst, but the servant of God, by the sign of the Cross, turned salt water into fresh, and they used it for a considerable time. Some of this water was also carried into different countries, and a great number of sick persons were instantaneously cured by it. He called several dead men to life, among whom was one who had been buried the day before, and who was disinterred by command of the saint; and likewise two others who were being carried to the grave, and whom he took by the hand and restored living to their parents. He had the spirit of prophecy, and foretold many things, remote both in place and time. Utterly worn out with his labours, he died full of good works in the island of San-Chan in the Canton River, [upon the 2nd day of December, in the year of our Lord 1552.] His body was buried in quick-lime, and, being again taken up, was again buried in the same, but at the end of many months it was found entirely incorrupt, and sweet, and, when cut, blood flowed freely from it. From China it was carried to Malacca, and, as soon as it reached that place, a plague, which was raging there, ceased. At length, when he had become famous throughout the whole world for new and wonderful miracles, Gregory XV. added his name to the list of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 15.)

AT that time: JESUS said unto His disciples: Go ye into all the world, and preach the Gospel to every creature. And so on.

Homily by Pope St Gregory [the Great.] (*29th on the Gospels.*)

By the words "every creature" we may understand every tribe of the Gentiles. Of aforetime it had been said, "Go not into the way of the Gentiles," (Matth. x. 5,) but now, "Preach the Gospel to every creature," that, since the Jews had proudly rejected the preaching of the Apostles, that might become our gain which was the seal of their condemnation. But when the Eternal Truth sendeth forth His disciples to preach, what doth He but scatter seed over the field of the world? He scattereth abroad a few grains for seed, that He may afterward reap an abundant harvest in our faith.

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[1] Cf. Acts ii. 8.

Eighth Lesson.

THE great harvest of faithful souls throughout the whole world would never have sprung up, if the hand of the Lord had not first scattered those chosen grains of preachers over the reasonable soil of men's minds. Then is written, "He that believeth and is baptized shall be saved: but he that believeth not, shall be damned." Now, perchance, thou sayest in thine heart: I believe, and therefore I shall be saved. True, if to thy faith thou dost add works. He only hath a living faith whose life doth not give the lie to his profession. It is of this that Paul speaketh, where he saith of certain vain believers, "They profess that they know God; but in works they deny Him." (Tit. i. 16.)

Ninth Lesson.

"AND these signs shall follow them that believe: In My name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

My brethren, these signs do not follow us. Do we, then, not believe? Nay. The truth is, these things were needful when the Church was young. That she might grow by the increase of the faithful, she needed to be nourished with miracles. So we, when we plant a young tree, continually water and tend it, till we see that it hath taken firm root in the earth: but when once it hath taken firm root, it can grow of itself. Hence Paul saith of tongues: "Tongues are for a sign, not to them that believe, but to them that believe not." (1 Cor. xiv. 22.)

At Lauds is made a Commemoration of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Peter Chrysologus, Archbishop of Ravenna, [in the year 450,] of whom mention is made upon the 2nd day of this present month of December.

Upon the same 4th day of December, were born into the better life—

At Nicomedia, in the persecution under the Emperor Maximin, the holy virgin and martyr Barbara. After a cruel and wasting imprisonment she endured burning with torches, the cutting off of her breasts, and other torments, and finished her testimony by the sword, [in the year 235.]

At Constantinople, [in the year 780,] the holy martyr Theophanes and his Companions.

In Pontus, [about the year 330,] the blessed Confessor Meletius, Bishop [of Sebastopol.] He was a man of extraordinary learning, but this gift was outshone in him by the mightiness of his soul and the straightforwardness of his life.

At Bologna, holy Felix, Bishop [of that see,] who had erstwhile been a Deacon of the church of Milan under holy Ambrose.

In England, holy Osmund, Bishop, [in the year 1078 of Salisbury,] whose feast we keep upon the 17th day of July, which is the day of the translation of his sacred body. [He was Count of Seez in Normandy, and, following William the Conqueror, was made Count of Dorset and Lord High Chancellor of England. He died in 1099, and was canonised by Pope Calixtus III., in the year 1458.]

At Cologne, [in the year 1075,] holy Annon, Bishop [of that see.]

In Mesopotamia, [about the year 449,] holy Maruthas, Bishop of Tagrit, who raised up again the churches of God in Persia which had been cast down in the persecution under King Isdegerd; he was famous for many miracles, and achieved honour even among his enemies. [Several of his works are extant. Tagrit is now Miafarakin.]

At Parma, [in the year 1133,] holy Bernard, Cardinal-bishop of that city, of the Congregation of the Order of St Benedict, called that of Vallombrosa.

Vespers are of the following, from the Chapter, inclusive.

DECEMBER 4.

St Peter Chrysologus, Archbishop [of Ravenna,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except what is otherwise given here.

Prayer throughout the Office.

O GOD, Who by a sign from heaven didst mark out the blessed Peter Chrysologus, the excellent Teacher, to be a ruler and instructor of souls, grant, we pray Thee, that even as Thou didst give him to be a teacher of Thy lively truth on earth, so, now that he is with Thee, we may worthily have him continually to make intercession for us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c.

Commemorations of St Francis Xavier, of the Week-day, and of the holy Virgin and Martyr Barbara. Her Commemoration is taken from the Common Office for one Virgin and Martyr, (p. 641,) with the Prayer, "O God, Who amidst the wondrous works of Thy Divine power, &c.

MATTINS.

The first verse of the hymn is altered.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common Office, (p.* 612.)

SECOND NOCTURN.

Fourth Lesson.

PETER, called in Greek "Chrysologos," or, "of the golden words," on account of his wonderful eloquence, was born of respectable parents at Imola, near Ravenna. He displayed a very early leaning to godliness, and became a disciple of Cornelius of Rome, Bishop of Imola. This Prelate, having experience of his learning and holiness of life, soon ordained him Deacon. On the death of the Archbishop of Ravenna, the people of that place elected a successor, and sent him, according to custom, to Rome, to be confirmed in his appointment by Pope Sixtus III. The Archbishop elect accordingly set forth, along with the ambassadors of the people of Ravenna and Cornelius, Bishop of Imola, attended by Peter the Deacon. While they were yet on the way, the holy Apostle Peter and Apollinaris the Martyr appeared to the Supreme Pontiff in a dream, leading a young man between them, whom they commanded him to make Archbishop. As soon as the embassy arrived at Rome the Pope knew in Peter the young man of his dream, chosen of God to the Archbishopric. Wherefore he set aside him that the people of Ravenna had presented, and preferred Peter to that Metropolitan Church, in the year of our Lord, 433. The ambassadors of the people of Ravenna took it ill, till they heard the vision: then they gave themselves up to the will of God, and received the new Archbishop with great reverence.

Fifth Lesson.

PETER being against his will consecrated Archbishop, arrived at Ravenna, where he was received with great joy by the Emperor Valentinian, the Empress-Mother Galla Placidia, and all the people. And this one thing he asked of them, that, as he, for the saving of their souls, had not refused to bear the heavy weight of the Archbishopric, so they would strive to follow his warnings, and live in submission to the law of God. He took the bodies of the two Saints, namely, Barbatian the Priest, and German, Bishop of Auxerre, and caused them to be embalmed with rich ointments and honourably buried, and he kept the cowl and haircloth shirt of German for a legacy for himself. At Classis, three miles from Ravenna, he built a Baptistery of extraordinary size, and several splendid churches, in honour of the blessed Apostle Andrew and other Saints. He preached a most severe sermon against the acting and dancing of guisards[1] about New Year time, in which discourse he said among other things, "He that jesteth with the devil will never rejoice with Christ." By command of Pope Leo I. he addressed an Epistle to the Council of Chalcedon against the heretic Eutyches. He also confuted Eutyches himself in another letter, which is likewise published in the new editions of the Acts of the Council, and is matter of Church History.

Sixth Lesson.

WHEN he preached in public his vehemence was such that he sometimes became speechless from excitement. This happened to him once when he was preaching on the subject of the woman who had an issue of blood. (Matth. ix. 20-22.) The congregation on this occasion were so wrought up, that they filled the whole place with tears, cries, and prayers, and Peter afterwards thanked God, Who had turned his failure to the profit of their souls. When he had ruled the Church of Ravenna in holiness for about eighteen years, God gave him knowledge that the end of his labours was at hand, and he returned to his home at Imola, to die. When he arrived at Imola, he entered the church of St Cassian, and offered upon the High Altar a great circlet of gold, set with stones of great price, a golden chalice and a silver paten. Water poured out of these vessels hath often healed hydrophobia and fevers. Some of the people of Ravenna had followed the Archbishop, but he now dismissed them, with a charge to use great prudence in their choice of his successor. Then he fell to prayer, that God would mercifully receive his spirit, asking the same likewise for the sake of his patron St Cassian, and so he passed in peace to a better life, on a 2nd of December, about the year of our Lord 450. His holy body was buried, amid the sorrow and veneration of the whole city, hard by the remains of St Cassian, where it lieth even to this day, guarded with great reverence. One arm was cut off and sent to Ravenna, where it is preserved in the Ursian Church, in a reliquary of gold and precious stones.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin upon the same,* (*p.* 630.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 625.)

At Lauds are made Commemorations of the Week-day and of St Barbara.

MARTYROLOGY.

On the morrow we keep in England the feast of the holy confessor Brian, first Bishop of Dorchester, of whom mention is made upon the 3rd day of this present month of December.

Upon the same 5th day of December, were born into the better life—

At Mutalasque, in Cappadocia, the holy Saba, Abbat [in Palestine in the year 531,] who shone in Palestine as a marvellous ensample of holiness, and toiled manfully for the Catholic faith against those that impugned the holy Council of Chalcedon [held in the year 451.]

At Thebeste, in Africa, holy Crispina, [of Thagara,] a woman of very high rank, who refused to sacrifice to idols, in the days of the Emperors Diocletian and Maximian, and was therefore beheaded by command of the Pro-consul Anolinus, [in the year 304.] Holy Augustin doth oftentimes speak in her praise.

At Thagara, in Africa, the holy martyrs Julius, Potamia, Crispin, Felix, Gratus, and seven others.

At Nice, upon the river Var, holy Bassus, Bishop [of that see, in the third century.] In the persecution under the Emperors Decius and Valerian the President Perennius caused him for Christ's faith's sake to be racked, burnt with plates of white-hot metal, beaten with cudgels and loaded scourges, cast into the fire, and when he came out therefrom unharmed, to be pierced with two nails, and so he achieved an illustrious martyrdom.

At Pavia, the holy martyr Dalmatius,

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[1] Homines personati.

Bishop [of that see,] who suffered in the persecution under the Emperor Maximian, [in the year 304.]

At Pentinia, in the Abruzzi, the holy martyr Pelinus, Bishop of Brindisi. In the days of the Emperor Julian the Apostate a temple of Mars fell down in answer to his prayer, wherefore the heathen priests beat him direfully, and he earned the crown of martyrdom by eighty-five wounds, [about the year 362.]

Likewise, [in the sixth century,] the holy martyr Anastasius, whose desire for martyrdom caused him to show himself of his own will to the persecutors.

At Trier (Treves), [about the year 566,] holy Nicetius, Bishop [of that see,] a man of wonderful holiness. [Two of his works are still extant.]

At Polybotus, in Asia, holy John, called the Wonder-worker, Bishop [of that see in the time of the Emperor Leo the Isaurian.]

Vespers are of the following from the Chapter, inclusive.

DECEMBER 5.

St Brian, Bishop [of Dorchester,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout, "Grant, we beseech Thee, &c.," *(p. 617.)*

FIRST VESPERS.

A Commemoration is made of the preceding.

Antiphon, "O right excellent teacher, &c.," *and Prayer from his Office.*

Then of the Week-day, and then of St Saba,[1] *Abbat, from the Common Office, (p. 621,) with the Prayer,* "O Lord, we beseech Thee, &c.," *(p. 629.)*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Bede, iii. 7, *and the Saxon Chronicle.)*

IN the year of Christ 634, the West Saxons, under their King Cynegils, received the Faith, the Word of God being preached among them by the Bishop Brian, who had come into Britain at the persuasion of Pope Honorius. He made a personal promise to this Pope that he would go into far parts of England, where no teacher had yet reached, and there sow the seed of our holy Faith. The Pope therefore commanded Asterius, Bishop of Genoa, to consecrate him a Bishop.

Fifth Lesson.

WHEN Brian came to Britain, the first place he went to was the country of the West Saxons, whom he found steeped in idolatry. Among them therefore he deemed it better to abide, than to go further in search of subjects for his preaching. He converted and baptized the King and his people, and Cynegils afterwards received from the font the most holy Oswald, King of the Northumbrians, whose daughter he was about to take in marriage, and thus, by a beautiful coincidence, became first his god-father and then his son-in-law.

Sixth Lesson.

THESE two Kings joined in giving to Brian the city of Dorchester, to be his See, and thence, after building and hallowing Churches, and calling many people to God by holy labour, he passed away to be for ever with the Lord, [about the year 650.] At Dorchester he was buried, but after many years, Bishop Hedda removed his body to Winchester, where it was honourably laid in the Church of the Holy Apostles Peter and Paul.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory, (p. 616.)*

At Lauds, a Commemoration is made of the Week-day, and then of St Saba, with the Prayer as before.

MARTYROLOGY.

On the 6th day of December, were born into the better life—

At Myra, which is the chief city of Lycia, [in the year 324,] the holy Confessor Nicolas, Bishop [of that see,] of whom among many other signs and wonders it is recorded that when the Emperor Constantine had condemned certain persons to death and these called upon Nicolas, who was alive, and afar off, he appeared unto the Emperor, and bent him to mercy by exhortation and threats.

In Africa, the holy women Dionysia, Dativa, and Leontia, and the monk Tertius, the physician Æmilian, Boniface, and three others, who in the Vandal persecution under the Arian King Hunneric were tormented in most grievous and manifold ways for their defence of the Catholic faith, and so earned a place among Confessors of Christ, [in the year 484.]

At the same time and place, the holy martyr Majoricus, the son of holy Dionysia. He was but a little lad and was in fear of the torments, but by the looks and words of his mother, he was so strengthened that he became mightier than them all, and died under the torture; his mother took his body to her heart, and buried it in their home, and was used to pray instantly at his grave.

On the same day, the holy priest Polychronius, who was saying Mass in the time of the Emperor Constantius, when the Arians attacked him and slew him, [fourth century.]

At Granada, in Spain, the blessed martyr Peter Paschasius, Bishop of Jaen, of the order of blessed Mary of Ransom for the redemption of captives, [in the year 1300.]

At Rome, the holy virgin Asella, who, as writeth blessed Jerome, was blessed from her mother's womb, and passed her life in fastings and prayers unto a good old age. [Born about 334 and died about 410.]

Vespers from the following from the Chapter inclusive.

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[1] Born at Mutalasca, in Cappadocia, in the year 439. Died at the Monastery now called from him at Mar Saba, between Jerusalem and the Dead Sea, December 5, 532.

DECEMBER 6.

St Nicolas, Archbishop [of Myra,] Confessor.

Double.

All from the Common Office of a Bishop and Confessor, (p. 612,) except what is otherwise given here.

Prayer throughout the Office.

O GOD, Who hast made the blessed Bishop Nicolas famous by countless signs and wonders, deliver us, we beseech Thee, for his sake and by his prayers, from the everlasting fires of hell. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Nicolas, begin with the Chapter.

A Commemoration is made of St Brian. Prayer as in his Office, and then of the Week-Day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NICOLAS was born at the famous city of Patara in Lycia. His parents obtained him from God by prayer, and the holiness of his life was marked even from the cradle. When he was at the breast he never would suck more than once on Wednesdays and Fridays, and that always after sunset, though he sucked freely on other days. This custom of fasting he never broke through during his whole life. While he was still a young man he lost both his father and mother, after which he gave his whole property away to the poor. One particular example is given of his Christian charity. There was a certain needy man in the city who had three marriageable daughters, for whom he could not get husbands, and so thought to make them harlots. When Nicolas heard of it, he went to the house by night and threw in by the window such a sum of money as made a dowry for one of them. This he did a second and a third time, and thus by his charity they were honourably given in marriage.

Fifth Lesson.

WHEN he had given himself entirely to God he set forth for Palestine, that he might see the Holy Places, and worship therein. During this pilgrimage he embarked once on board a ship when the sky was clear and the sea calm, but he foretold a great storm, which afterwards arose and raged until the sailors were afraid; and then the saint by prayer stilled the tempest. After he had returned home, and his holy life was known to all men, God bade him go to Myra, which is the chief city of Lycia, at a time when the Bishop had just died and the Bishops of the Province were called together to choose a successor. While they deliberated, they received a warning from heaven to choose that Nicolas who should first come into the church in the morning. In obedience to that warning, Nicolas was seized at the door of the church, and with universal consent consecrated Archbishop. In his great office he was an unceasing model of purity, as he had always been, of gravity, of regularity in prayer, of watching, of abstinence, of charity, of hospitality, of meekness in exhortation, and of sternness in rebuke.

Sixth Lesson.

HE was the comforter of widows and orphans by money, by advice, and by labour. He was the deliverer of the oppressed, so mightily, that it is related that the Emperor Constantine once unjustly condemned three Tribunes to death, and these unhappy men called upon Nicolas, though living and absent, to save them, who yet appeared in a vision to the Emperor, and forced him by threats to set them free. When the Emperors Diocletian and Maximian published their edict against Christianity, Nicolas did not cease to preach the truth at Myra, wherefore he was seized by the soldiers of the Emperors, carried away from his See, and thrown into prison, where he remained until the accession of Constantine. This Prince set him free, and he returned to Myra. He betook himself to the first Council of Nice, where he was one of the 318 Bishops who condemned the heresy of Arius. He returned thence to his Bishopric, and, not long after, became aware of the approach of death. When his last moment was come, he lifted up his eyes to heaven, and, when he saw the Angels coming to meet him, he began to recite the thirtieth Psalm, "In Thee, O Lord, do I put my trust," and when he had said, "Into Thy hands I commend my spirit," he passed to the heavenly Fatherland.[1] His body was finally removed to Bari in Apulia, where it is kept with great fame and honour.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory, (p. 616.)*

At Lauds is made a Commemoration of the Week-day.

MARTYROLOGY.

The morrow is the eve of the Immaculate Conception of the blessed Virgin Mary.

On the same day is kept the feast of the holy Confessor Ambrose, Archbishop of Milan, and Doctor of the universal Church, the which is adorned by his holiness and teaching. [His birth into the better life, in the year 397, is recorded upon the 4th day of April. The 7th day of December is the day of his ordination to the Bishopric of Milan.]

Upon the same 7th day of December, were born into the better life—

At Alexandria, the blessed soldier Agatho. During the persecution under the Emperor Decius, there were some that would make mock of the bodies of the martyrs, and Agatho forbade them, whereupon straightway a cry of the whole mob was got up against him, he was brought before the judge, and as he stood firm in the confession of Christ he was beheaded [about the year 250.]

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[1] In the year 342?

At Antioch, the holy martyrs Polycarp and Theodore.

At Tebourba, in Africa, the holy martyr Servus, who in the Vandal persecution under the Arian king Hunneric, was long cudgelled, repeatedly jerked up with pulleys and dropped upon flints, and scraped with sharp stones, and by this torment gained the palm of martyrdom [in the year 384.]

At Chieti, in the kingdom of Naples, [in the ninth century,] the holy Con fessor Urban, Bishop of [that see.]

At Saintes, in Gaul, [about the year 400,] the holy Abbat Martin, at whose grave by the power of God famous miracles are oftentimes wrought. [He was the founder and first Abbat of the Monastery of Sanjon.]

At Meaux, [in the year 657,] the holy virgin Fara [de Champigny, Abbess of Faremoutier, in the diocese of Meaux.]

Vespers of the following, from the Chapter inclusive.

DECEMBER 7.

St Ambrose, Bishop [of Milan,] Confessor and Doctor of the Church.

Double.

All from the Common Office of one Bishop and Confessor, (p. 612,) except what is otherwise given here.

Prayer throughout the Office. O God, Who didst give unto Thy people, &c.

FIRST VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c.

Commemoration of St Nicolas, and of the Week-day.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common Office*, (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson.

AMBROSE, Bishop of Milan, was the son of another Ambrose, a Roman citizen, and was born when his father was Prefect of Gaul, [about the year of our Lord 340.] A swarm of bees settled upon his face when he was in his cradle, which was considered an omen of his future eloquence. He received a liberal education at Rome. He was afterwards, under the Prefect Probus, made governor of Liguria and Æmilia, and so came with authority to Milan. Auxentius, an Arian, who had been intruded into the Bishoprick of Milan, happening to die, the most violent disputes arose about the choice of a successor. Ambrose came to the church in his official capacity, and urged upon the contending factions, in a long and powerful speech, the necessity of keeping the public peace; whereupon a child suddenly cried out, "Ambrose, Bishop," and the whole assembly took it up, and unanimously called for his election.

Fifth Lesson.

AMBROSE refused, and would not yield to their prayers, whereupon they carried their petition to the Emperor Valentinian. It was very pleasing to this Prince that those he had appointed as judges should be chosen Bishops, as also to the Prefect Probus, who had, as it were prophetically, said to him when he appointed him, "Go and govern them more like a Bishop than a Judge." When the will of the Emperor was added to the desire of the people, Ambrose yielded, and received Baptism, (for hitherto he was only a Catechumen,) Confirmation, and Communion, and then the several Orders on successive days, till on the eighth day, which was the 7th of December, [in the year 374,] the weight of the Episcopate was laid upon his shoulders. Being made Bishop, he showed himself a stout upholder of the Catholic faith, and the discipline of the Church, and turned to the truth great numbers of Arians and other heretics, and, among them, he begat in Christ JESUS that burning and shining light of the Church, Austin.

Sixth Lesson.

AFTER the murder of the Emperor Gratian, [in 383,] Ambrose was sent as an ambassador to Maximus, by whom he had been slain, and, as he refused to repent, the Bishop renounced his communion. After the massacre which the Emperor Theodosius had commanded at Thessalonica, [in 390,] he refused to permit that Prince to enter a church. The Emperor pleaded that he was no worse than David, who had been guilty of adultery and murder, to which Ambrose answered him, "As thou hast followed him in his sin, follow him also in his repentance." Then Theodosius humbly did public penance laid upon him by the Bishop. At length the Saint was worn out with his continual labour and care for the Church, (for the which also he composed many excellent books,) and foretold that the day of his death was at hand, though he had not then fallen into his last sickness. As he lay dying, Honoratus, Bishop of Vercelli, heard a voice from God three times crying to him that the hour of Ambrose's departure was come, whereupon he went to him quickly, and gave him the sacred Body of our Lord. When he had received It, the Saint, still praying, with his hands stretched out in the form of a cross, gave his spirit to God, upon the 4th day of April, in the year of Christ, 397.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 631.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 625.)

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the glorious Mary, Mother of God, and always a Virgin, whom the supreme Pontiff Pius IX. did upon this day solemnly define to have been by a singular gift of God preserved unstained by original sin.

Upon the same 8th day of December, were born into the better life—

At Rome, the blessed Pope Eutychian, who with his own hands buried in divers places three hundred and forty-two martyrs, whose fellow he himself afterwards became, being crowned with martyrdom under the Emperor Numerian and buried in the cemetery of Callistus. [He succeeded Felix I. (269-274); after five days' interregnum he became Pope on Jan. 3, 275, and died on Dec. 8, 283.]

At Alexandria, the holy martyr Macarius. Under the Emperor Decius the judge dealt with him in many words to persuade him to deny Christ, but as he only professed his faith the more constantly he was burnt alive [in the year 250.]

At Treves, holy Eucharius, a disciple of the blessed Apostle Peter, and the first Bishop of that city.

In Cyprus, the holy Bishop Sophronius, who was a wonderful protector of little children, orphans, and widows, and an helper of all the poor and depressed.

In the monastery of Lisieux, the holy Abbat Romaric, who was the first man in the court of King Theodobert, but gave up the world, and became the first in monastic observance. [He was a monk of Luxeuil. He founded the Abbey of Remiremont, of which he became second Abbat in the year 627, and died on Dec. 8, 653.]

At Constantinople, the holy Hermit Patapius, famous for his graces and miracles.

At Verona, is commemorated the ordination of holy Zeno, Bishop [of that see in the fourth century.]

Vespers of the following.

DECEMBER 8.

Immaculate Conception of the Blessed Virgin Mary.

Double of the First Class, with an Octave.

All from the Common Office for Feasts of the Blessed Virgin, (p. 633,) except what is otherwise given here.

Note. When this Office is used as a Votive Office in Paschal-time the word "Alleluia" *is added wherever it is here given in brackets,* [ ]. *The further changes required in the Votive Office are given in their places or in a Note at the end.*

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for He That is mighty hath done to me great things. Alleluia.

This word "Alleluia" *is omitted in Septuagesima and Sexagesima Weeks.*

Commemoration of St Ambrose, (Antiphon, "O right excellent, &c.,") *and of the Week-day.*

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us keep the Feast of the stainless Conception of the Virgin Mary: * let us worship Christ, her Son, and her Lord and ours. [Alleluia.]

Hymn.[1]

BLEST Guardian of all virgin souls!
  Portal of bliss to man forgiven!
Pure Mother of Almighty God!
  Thou hope of earth, and joy of Heaven!

Fair Lily, found among the thorns!
  Most beauteous Dove with wings of gold!
Rod from whose tender root upsprang
  That healing Flower long since foretold!

Thou Tower, against the dragon proof!
  Thou Star, to storm-toss'd voyagers dear!
Our course lies o'er a treacherous deep;
  Thine be the light by which we steer.

Scatter the mists that round us hang,
  Keep far the fatal shoals away;
And while through darkling waves we sweep,
  Open a path to life and day.

O JESU, born of Virgin bright!
  Immortal glory be to Thee;
Praise to the Father infinite,
  And Holy Ghost eternally. Amen.

FIRST NOCTURN.

In Paschal-time only one Antiphon, namely the first, is said at each Nocturn.

First Antiphon. O Lord, how excellent is Thy Name * in all the earth, Who hast made Thee a worthy tabernacle in the Virgin Mary. [Alleluia.]

Second Antiphon. The Lord hath set * His tabernacle in the sun.

Third Antiphon. Even in her Conception * did Mary receive a blessing from the Lord, and mercy from the God of her salvation.

Verse. [2] It is Almighty God That girdeth me with strength. [Alleluia.]

Answer. And maketh my way perfect. [Alleluia.]

First Lesson.

The Lesson is taken from the Book of Genesis (iii. 1.)

THE serpent was more subtle than any beast of the field which the LORD God had made. And he said unto the woman, Why hath God said,

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[1] Translation by the Rev. E. Caswall.

[2] Ps. xvii. 33.

Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

First Responsory.

[1] By one man sin entered into the world, in whom all have sinned. Fear not, Mary, for thou hast found grace with God. [Alleluia.]

Verse. [2] The Lord hath delivered thy soul from death, yea, the Lord was thy stay.

Answer. Fear not, Mary, for thou hast found grace with God. [Alleluia.]

Second Lesson.

AND the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired: and she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. And they heard the voice of the LORD God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the LORD God, amidst the trees of the garden.

Second Responsory.

[3] Come unto me all ye that be desirous of me, and I will declare what God hath done for my soul. [Alleluia.]

Verse. [4] As the Lord liveth, by me He hath fulfilled His mercy.

Answer. And I will declare what God hath done for my soul. [Alleluia.]

Third Lesson.

AND the LORD God called unto Adam, and said unto him: Where art thou? And he said: I heard Thy voice in the garden: and I was afraid, because I was naked, and I hid myself. And He said: Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And Adam said: The woman whom Thou gavest me to be with me, she gave me of the tree, and I did eat. And the LORD God said unto the woman: Wherefore hast thou done this? And she said: The serpent beguiled me, and I did eat. And the LORD God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: I will put enmity between thee and the woman, and between thy seed and her seed: she shall bruise thy head, and thou shalt bruise her heel.

Third Responsory.

[5] My beloved is white like snow in Lebanon, her lips drop as the honeycomb. Honey and milk are under her tongue. [Alleluia.]

Verse. Come from Lebanon, My Spouse, thou shalt be crowned with a crown of grace.

Answer. Honey and milk are under her tongue. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Honey and milk are under her tongue. [Alleluia.]

SECOND NOCTURN.

First Antiphon. Grace is poured into her Conception, * and she is fairer than the daughters of men. [Alleluia.]

Second Antiphon. God hath holpen her right early, * the Most High hath hallowed His tabernacle.

Third Antiphon. Glorious things are spoken of thee, O City of God; * the Lord hath laid thy foundation in the holy mountains.

Verse. [6] By this I know that Thou favourest me. [Alleluia.]

Answer. Because mine enemy cannot triumph over me. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Jerome, Priest [at Bethlehem.[7]] (*On the Assumption.*)

WHO and what was the blessed and glorious Mary, always a Virgin, hath been revealed by God by the message of an Angel, in these words, "Hail, thou that art full of grace, the Lord is with thee: blessed art thou among women." It was fitting that a fulness of grace should be poured into that Virgin who hath given to God glory and to man a Saviour, who hath brought peace to earth, who hath given faith to the Gentiles, who hath killed sin, who hath given law to life, who hath made the crooked ways straight. Verily, she is full of grace. To others grace cometh measure by measure; in Mary grace dwelleth at once in all fulness. Verily, she is full of grace. We believe that the holy Fathers and Prophets had grace; but they were not full of grace. But into Mary came a fulness of all the grace which is in Christ, albeit otherwise [than as it is in Him.] Therefore is it said: "Blessed art thou among women," that is, "Blessed art thou above all women." The fulness of blessing in Mary utterly neutralized in her any effects of the curse of Eve. In her praise Solomon writeth in the Song of Songs, (ii. 10,) "Rise up, my dove, my fair one, for the winter is past, the rain is over and gone." And again, "Come from Lebanon, my Spouse, come, thou shalt be crowned." (iv. 8.)

Fourth Responsory.

[8] I came out of the mouth of the Most High, the first-begotten before every creature. I made the unfading light to arise in the heavens. When there were no depths I was conceived. [Alleluia.]

Verse. For the Lord hath created me in righteousness, and hath held mine hand, and hath kept me.

Answer. When there were no depths I was conceived. [Alleluia.]

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[1] Rom. v. 12; Luke i. 30.

[2] Cf. Ps. lv. 13, xvii. 21.

[3] Ecclus. xxiv. 26; Ps. lxv. 16.

[4] Judith xiii. 18.

[5] Cant. v. 10, iv. 11, 8.

[6] Ps. xl. 12.

[7] To be found among his spurious works.

[8] *I.e.*, Wisdom. Ecclus. xxiv. 5, 6; Prov. viii. 24.

Fifth Lesson.

NOT unjustly then is she bidden to come from Lebanon, for Lebanon is so named on account of its stainless and glistening whiteness. The earthly Lebanon is white with snow, but the lonely heights of Mary's holiness are white with purity and grace, brilliantly fair, whiter far than snow, sparkling with the gifts of the Holy Ghost—she is undefiled like a dove, all clean, all upright, full of grace and truth. She is full of mercy, and of the righteousness that hath looked down from heaven, and therefore is she without stain because in her hath never been any corruption. She hath compassed a man in her womb, saith holy Jeremiah, but she conceived not by the will of fallen man. "The LORD," saith the Prophet, "hath created a new thing in the earth; a woman shall compass a man." (xxxi. 22.) Verily, it is a new thing. Verily, it was a new work of power, greater than all other works, when God, Whom the world cannot bear, and Whom no man shall see and live, entered the lodging of her womb, breaking not the blissful cloister of her virgin flesh. And in her body He was borne, the Infinite inclosed within her womb. And from her womb He came forth, so that it was fulfilled which was spoken of the Prophet Ezekiel, saying, "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israël, hath entered in by it, therefore it shall be shut." (xliv. 2.) Hence also in the Song of Songs it is said of her, (iv. 12,) "A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed, thy perfumes are a garden of delights." Verily a garden of delights, filled with the perfumes of all flowers, rich with the sweet savour of grace. And the most holy Virgin herself is a garden enclosed, whereinto sin and Satan have never entered to sully the blossoms, a fountain sealed, sealed with the seal of the Trinity. (*So far the Sermon.*)

Fifth Responsory.

[1] No defiled thing can fall into her; she is the brightness of the everlasting light, and the unspotted mirror of the power of God. [Alleluia.]

Verse. For she is more beautiful than the sun, and being compared with the light, she is found before it.

Answer. She is the brightness of the everlasting light, and the unspotted mirror of the power of God. [Alleluia.]

Sixth Lesson.

THE fact that the Virgin Mother of God had at the moment of her conception triumphed over the foul enemy of man, hath ever been borne out by the Holy Scriptures, by the venerable tradition of the Church, and by her unceasing belief, as well as by the common conviction of all Bishops and faithful Catholics, and by marked acts and constitutions of the Holy See. At length the Supreme Pontiff Pius IX., in compliance with the wishes of the Universal Church, determined to publish it as a truth of faith, on his own absolute and unerring authority, and accordingly, on the 8th day of December, 1854, in the Vatican Basilica, in presence of a great multitude composed of the Fathers Cardinals of the Holy Roman Church, and Bishops from all parts of the earth, he, with the consent and jubilation of the whole world, declared and defined as follows: That doctrine which declareth that the most blessed Virgin Mary was in the first instant of her Conception preserved, by a special privilege granted unto her by God, from any stain of original sin, is a doctrine taught and revealed by God, and therefore is to be held by all faithful Christians firmly and constantly.

Sixth Responsory.

[2] There appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. [Alleluia.]

Verse. [3] The Lord hath clothed her with the garments of salvation, and hath covered her with the robe of righteousness, yea, as a bride He hath adorned her with jewels.

Answer. And upon her head a crown of twelve stars. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And upon her head a crown of twelve stars. [Alleluia.]

THIRD NOCTURN.

First Antiphon. Holiness and beauty are in her Conception: * declare her glory among all people. [Alleluia.]

Second Antiphon. Rejoice ye all in the LORD: * and give thanks at the remembrance of His holiness.

Third Antiphon. The LORD hath made known His salvation: * the glory of His Mother hath He openly showed in the sight of the heathen.

Verse. [4] I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia.]

Answer. And hast not made my foes to rejoice over me. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And so on.

Homily by St German, Patriarch [of Constantinople.][5] (*On the Presentation of the Blessed Virgin.*)

Hail, Mary, full of grace, holier than the Saints, higher than the heavens, more glorious than the Cherubim, more honourable than the Seraphim, and the most worshipful thing that the hands of God have made.

Hail, O dove, bearing in thy beak the olive-branch of peace that telleth us of salvation from the spiritual flood, (Gen. viii. 10, 11,)—dove, blessed omen of a safe harbour, whose wings are of silver, and thy feathers of gold, shining in the bright beams of the Most Holy and Light-giving Spirit. (Ps. lxvii. 14.)

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[1] Wisd. vii. 25, 26, 29.

[2] Apoc. xii. 1.

[3] Cf. Isa. lxi. 10.

[4] Ps. xxix. 2.

[5] The Martyrology (May 12) says, that this "holy Patriarch, illustrious for his graces and teaching, most faithfully withstood the Emperor Leo the Isaurian, when that Prince published an edict against the Holy Images. Elected to the Patriarchal throne, A.D. 715, expelled by the heretics, 730, and died May 12, 733.

Hail, thou living garden of Eden, planted towards the East by the right hand of the Most Merciful and Mighty God, wherein do grow to His glory rich lilies and unfading roses, for the healing of them that have drunk in death from the blighting and pestilential breezes of the bitter West, (Gen. ii. 8, 9); Eden, wherein hath sprung that Tree of life, Whereof if any man eat he shall live for ever. (Gen. ii. 9; iii. 22. John vi. 52.)

Hail, stately Palace of the King, most holy, stainless, purest, House of the Most High God, adorned with His Royal splendour, open to all, filled with Kingly dainties; Palace wherein is that spiritual bridal chamber, not made with hands, nor hung with divers colours, in the which the Eternal Word, when He would raise up fallen man, wedded flesh unto Himself, that He might reconcile unto the Father them who had cast themselves away.

Seventh Responsory.

[1] A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed. O Mary, thy perfumes are a garden of delights. [Alleluia.]

Verse. Open to me, my sister, my love, my dove, my undefiled.

Answer. O Mary, thy perfumes are a garden of delights. [Alleluia.]

Eighth Lesson.

HAIL, O rich and shady Mountain of God, whereon pastured the True Lamb, Who hath taken away our sins and infirmities, (Hab. iii. 3;[2] Isa. liii. 4; John i. 29,)—mountain, whereout hath been cut without hands that Stone which hath smitten the altars of the idols, and become the head-stone of the corner, marvellous in our eyes. (Dan. ii. 34; Ps. cxvii. 22, 23.)

Hail, thou holy Throne of God, thou divinest store-house, thou temple of glory, thou bright crown, thou chosen treasure, thou mercy-seat for the whole world, thou heaven declaring the glory of God. (Ps. xviii. 2.)

Hail, thou vessel of pure gold, made to hold the manna that came down from heaven, the sweet food of our souls, even Christ. (Ex. xvi. 33; Heb. ix. 4; John vi. 49-51.)

Hail, O purest Virgin, most praiseworthy and most worshipful, hallowed treasury for the wants of all creatures; thou art the untilled earth, the unploughed field; thou art the vine full of flowers, the well overflowing with waters, Maiden and Mother; thou art the Mother that knew not a man, the hidden treasure of guilelessness, and the clear, bright star of holiness; by thy most acceptable prayers, strong from thy motherly mouth, obtain for all estates of men in the Church that they may continually tend unto Him Who is the Lord, and God, and Maker of thee, and of them, and of all, but of thee the Son also, conceived without man's intervention; obtain this, O Mother, pilot them to the harbour of peace.

Eighth Responsory.

My soul doth magnify the Lord; for He That is mighty hath done to me great things, and holy is His name. [Alleluia.]

Verse. For, behold, from henceforth all generations shall call me blessed.

Answer. For He That is mighty hath done to me great things, and holy is His name. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He That is mighty hath done to me great things, and holy is His name. [Alleluia.]

Ninth Lesson.

BE it thine to clothe God's priests with righteousness, and to make them shout aloud for joy (Ps. cxxxi. 9, 16,) in approved and stainless, and upright and glorious faith. Thine be it to guide in peace the sceptres of orthodox princes, even of princes who put their trust in thee to be the crown of their Majesty, and the Royal Robe of their greatness, and the firm foundation of their dominion, more than in purple, or fine gold, or pearls, or precious stones; thine be it to put under their feet the unfaithful nations, nations that blaspheme thee, and the God That was born of thee; thine be it to keep in meek obedience the people that are under them, according to the commandment of God. Behold, this is thine own city,[3] which hath thee for her towers and her foundations,—crown her with victory, gird the house of God with strength, keep undefiled the loveliness of His tabernacles,—as for them that praise thy name, be thou their deliverer from strife and bitterness of spirit. Free thou the prisoner, protect the wanderer, and if there be any that hath no refuge, be thou to him a consolation. Stretch forth thine hand and help the whole earth—so shall we year by year keep this and all thy feasts, and at last be found with thee in Christ JESUS, Who is Lord of all, and verily our God. To Him, with the Holy Father, Who is the Fountain of Life, and the co-eternal Spirit, Three Persons and One Substance, even as there is one Kingdom, be glory and strength, now and for ever. Amen.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [4] Thou art all fair, O Mary, * there is no spot of original sin in thee. [Alleluia.]

Second Antiphon. [5] Thy raiment * is white as snow, and thy countenance as the sun. [Alleluia.]

Third Antiphon. [6] Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of our nation. [Alleluia.]

Fourth Antiphon. [6] O Virgin Mary, * blessed art thou of the Most High God, above all the women upon the earth. [Alleluia.]

Fifth Antiphon. [7] Draw us, * Maiden undefiled, we will run after thee in the odour of thy perfumes. [Alleluia.]

Chapter. (Prov. viii. 22.)

THE Lord possessed me in the beginning of His ways, before His works of old. I was ordained from everlasting, from the beginning, or ever the earth was. When there were no depths I was conceived.

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[1] Cant. iv. 12; v. 2.

[2] LXX.

[3] Constantinople.

[4] Cf. Cant. iv. 7.

[5] Cf. Matth. xvii. 2.

[6] Judith xv. 10; xiii. 23.

[7] Cf. Cant. i. 3, 4.

Verse. This day is the Holy Virgin Mary conceived without sin.
Answer. The Virgin's foot hath bruised the serpent's head.

In the Votive Office :

Verse. Maiden Mother of God, thy stainless conception—[Alleluia.]
Answer. Was a message of joy to the whole world. [Alleluia.]

Antiphon at the Song of Zacharias. The Lord God said unto the serpent: I will put enmity between thee and the woman, * and between thy seed and her seed; she shall bruise thy head. Alleluia.

In Septuagesima and Sexagesima omit "Alleluia."

Prayer.

O GOD, Who didst cause that a virgin should be conceived without sin, to the end that she might be made a meet dwelling-place for Thy dear Son; O God, Who through the precious death of the Same Thy Son foreseen by Thee, didst keep her clean from all stain, hear us, we beseech Thee, and grant that by her prayers, we also who are presently defiled, may finally be made pure, and so with her attain unto Thee. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Week-day.

PRIME.

Antiphon. Thou art all fair, &c., (*First Antiphon at Lauds.*)

In the Short Responsory, instead of "Thou That art to come into the world," *is said :*
Verse. Thou That wast born of the Virgin Mary.
And this is done throughout the whole Octave.

MARTYROLOGY.

Upon the 9th of December, were born into the better life—

At Toledo, in Spain, the holy virgin and martyr Leocadia. In the persecution under the Emperor Diocletian she suffered a terrible imprisonment under Dacian, Prefect of Spain, and when she heard of the grievous torments of blessed Eulalia and the other martyrs, she knelt down in prayer and gave up her unstained spirit to Christ [in the year 303.]

At Carthage, the holy martyr Restitutus, Bishop [of that see,] concerning whom on whose solemn feast-day holy Augustine preached a discourse to the people.

Likewise, in Africa, the holy martyrs Peter, Successus, Bassian, Primitivus, and twenty others.

At Limoges, in France, [in the year 46,] the holy virgin and martyr Valeria.

At Verona, holy Proculus, Bishop [of that see, in the fourth century.] In the persecution under the Emperor Diocletian he was buffeted and cudgelled and thrust out of the city, but was at length restored to his own church and fell asleep in peace.

At Pavia, holy Syrus, the first Bishop of that city, who was eminent for the signs and powers of an apostle.

At Apamea, in Syria, blessed Julian, Bishop, who shone with holiness in the time of the Emperor Severus.

At Perigueux, in France, [about the year 586,] the holy Abbat Cyprian, a man of great holiness. [He lived as a hermit in the latter part of his life near Dordogne, at a place now called after him.]

At Nazianzus, [about the year 371,] holy Gorgonia, sister of blessed Gregory the theologian, who hath written of her graces and miracles.

At Grai, in Burgundy, [in the year 1636,] holy Peter Fourier, Canon Regular of Our Saviour, founder of the Canonesses Regular of Our Lady for the education of girls; whom, illustrious for his virtues and miracles, Leo the Thirteenth added to the roll of the Saints.

Chapter at the end. (Apoc. xii. 1.)

THERE appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

TERCE.

Antiphon. Thy raiment, &c., (*Second Antiphon at Lauds.*)

Chapter and Prayer from Lauds.

Short Responsory.

It is Almighty God That girdeth me with strength. [Alleluia, Alleluia.]
Answer. It is Almighty God That girdeth me with strength. [Alleluia, Alleluia.]
Verse. And maketh my way perfect.
Answer. That girdeth me with strength.

In the Votive Office in Paschal-time : "Alleluia, Alleluia."

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. It is Almighty God That girdeth me with strength. [Alleluia, Alleluia.]
Verse. By this I know that Thou favourest me. [Alleluia.]
Answer. Because mine enemy shall not triumph over me. [Alleluia.]

SEXT.

Antiphon. Thou art the exaltation of Jerusalem, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ezek. xliv. 2.)

THIS gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israël, hath entered in by it, therefore it shall be shut for the Prince; the Prince, He shall sit in it.

Short Responsory.

By this I know that Thou favourest me. [Alleluia, Alleluia.]
Answer. By this I know that Thou favourest me. [Alleluia, Alleluia.]
Verse. Because mine enemy shall not triumph over me.
Answer. Thou favourest me.

In the Votive Office in Paschal-time : "Alleluia, Alleluia."

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. By this I know that Thou favourest me. [Alleluia, Alleluia.]
Verse. I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia.]
Answer. And hast not made my foes to rejoice over me. [Alleluia.]

Prayer from Lauds.

NONE.

Antiphon. Draw us, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia, Alleluia.]

Answer. I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia, Alleluia.]

Verse. And hast not made my foes to rejoice over me.

Answer. Thou hast lifted me up.

In the Votive Office in Paschal-time: "Alleluia, Alleluia."

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up. [Alleluia, Alleluia.]

Verse. Maiden Mother of God, thy stainless conception, [Alleluia,]

Answer. Was a message of joy to the whole world. [Alleluia.]

Prayer from Lauds.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. This day is a rod sprung from the root of Jesse: this day is Mary conceived without any stain of sin: this day hath she bruised the head of the old serpent. Alleluia.

In the Votive Office it is, "O holy Mary, &c.," (*p.* 102,) *ending,* "may all that keep the memory of thine holy and stainless conception, feel the might of thine assistance. [Alleluia.]"

A Commemoration is made of the Week-day.

DECEMBER 9.

Second Day within the Octave of the Immaculate Conception.

All as yesterday, except what is otherwise given here.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

GOD is unspeakable. His ways are mercy and truth; His Will is Almighty Power; and His wisdom reacheth mightily from one end to another, and sweetly ordereth all things. (Wisd. viii. 1.) He from all eternity foresaw the sorrowful fall of man by the transgression of Adam, and, in His mysterious purpose, He decreed, before the worlds were, that the Word should be made flesh, to the end that man, who had been seduced by the fraud of the devil, might not perish, but that as in the first Adam all die, in Christ all might be made alive. (1 Cor. xv. 22.) And to this end, the Eternal Creator from the beginning, and before all ages, chose and ordained a woman to be the Mother of His Only-begotten Son, of whom He should take flesh and be born, in the blessed fulness of time. (Gal. iv. 4.) And this woman He loved with so great a love that He allowed His Will to be freely wrought in her. (1 Thess. iv. 3.)

Fifth Lesson.

WHEREFORE, He bestowed upon her, out of the treasure of the Divinity, such a wealth of gifts of grace as He hath bestowed upon none of the Angels and none of the Saints. He made her always free from any the slightest pollution of sin, so fair and so upright that no other of His works are like to her, and only Himself can we understand to excel her. Verily, this was most fitting, that this most worshipful Mother should be made bright with the brightness of uncontaminated holiness, and should conquer the old serpent by escaping altogether the stain of original sin, for she was that Mother to whom the Eternal Father was willing to give the Co-Eternal and Co-Equal Only-begotten Son of His love, to be her Son also.

Sixth Lesson.

THE Catholic Church, which, through the perpetual teaching of the Holy Ghost, is the pillar and ground of the truth, (1 Tim. iii. 15,) hath always held the original innocence of this most exalted Virgin to be bound up with her wonderful holiness, and her mighty dignity of Mother of God. This doctrine she hath felt herself to hold by the gift of God, and as part of that faith once delivered from heaven unto the Saints, (Jude 3,) and as time hath gone on, she hath continually explained, put forth, and upheld it. This belief is found strong in the earliest times, and rooted as it were in the hearts of Christ's faithful people; by the care and study of holy Bishops it hath been taught in all parts of the Catholic world; and the Church herself pointed to it when she allowed the Conception of the Blessed Virgin Mary to be held as a feast, for exciting the piety and devotion of her children. In the case of the Saints the Church celebrateth only the day of their being made perfect at death, [but of her Divine Lord, of His Blessed Mother, and of St John the Baptist she venerateth the birth also, as of those sanctified in the womb.] When [therefore] she [goeth further and] maketh the case of the Blessed Virgin an exception to all others besides that of Christ, keeping holiday in honour of her conception [as well as of her birth,] it is manifest that she regardeth that Conception as altogether singular, wonderful, and different to all other conceptions, except only Christ's, namely, as holy.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Sophronius, Patriarch [of Jerusalem.][1] (*On the Annunciation.*)

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[1] An eminent opponent of the Monothelite heretics. Elected to the Patriarchal throne, A.D. 634. Died March 11, 639 or 644.

When this blessed Angel was sent to the most pure virgin what did he say? In what words did he break the happy news of Redemption? "Hail, thou that art full of grace, the Lord is with thee." [1] [Now this word "Hail" is in the original "Chairé," which being interpreted signifieth "Rejoice."] The messenger of joy in his first word biddeth her rejoice. He knew well that his message was a message of good tidings of great joy to men, (Luke ii. 10,) yea, to all creatures,—a message of healing to all sicknesses. He knew well that his message was a message of God's light to a dark world. He knew well that it proclaimed the end of error. He knew well that it blunted the sting of death. He knew well that it broke the power of corruption. He knew well that it brought victory over hell. He knew well that it told of salvation to all the fallen children of Adam, groaning under that yoke of malediction which fell on them when they were thrust out of Eden, and banished from that happy home. Therefore, when he began to speak, he spoke in tones of rejoicing, and opened his message with sounds of gladness. Therefore made he the name of joy to herald the tidings of good, which were to be for a joy unto all people, whosoever should believe.

Eighth Lesson.

AND, of a truth, it was fitting that God's proclamation of joy should open with the accents of gladness. And this is the reason why the angel nameth joy first, because he knew the coming fruits of his message, and that his converse with the Virgin was to bring joy to the whole world. Can we find any joy or any brightness like the joy and the brightness of that salutation addressed to the Blessed Mother of gladness? Rejoice, O mother of joy more than heavenly! Rejoice, O thou that nourishest joy in the highest! Rejoice, O Lady, full of the joy of salvation! Rejoice, O thou that bringest a joy that passeth not away! Rejoice, O mysterious treasury dispensing unspeakable joy! Rejoice, O most blessed fountain, overflowing with unfailing joy! Rejoice, O store-house of God, filled with the everlasting joy of eternity! Rejoice, O fair tree, bearing fruit of life-giving joy! Rejoice, O Maiden Mother of God! Rejoice, O thou that after child-birth remainest a virgin! Rejoice, O wonder, who, after all wonders, art still the most wonderful!

Ninth Lesson.

WHO shall worthily set forth thy glory? Who shall make bold to say what thou art? Who will hold himself able to tell of all thy splendour? Thou art the exaltation of humanity; thou art made much higher than the Angels; thy brightness hath thrown the brightness of the Archangels into shadow; thou lookest down upon the lofty seats of the Thrones; thou makest the height of the Lordships to seem low; thy rank taketh precedence before the rank of the Principalities; compared with thee the Powers are weakness; thou art a Mighty one mightier than all the Mighty; thine earthly eyes see further than the contemplation of the Cherubim can reach; the Seraphim have six wings, but thy flight is nobler than their's; in a word, thou hast far excelled every other work of God; thou wast far purer than any other creature; and thou hast conceived the Creator of all creatures, carried Him in thy womb, and brought Him forth; thou hast been chosen, out of all that He has made, to be His mother.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

Upon the 10th day of December, were born into the better life—

At Rome, the holy Pope Melchiades [who reigned 3 years, 7 months, and 62 days, from the year 310 till January 10, 314], who suffered much in the persecution under the Emperor Maximian, but fell asleep in the Lord after peace had been restored to the church.

Upon the same day the holy martyrs Carpophorus the Priest, and Abundius the Deacon. In the persecution under the Emperor Diocletian they were first most cruelly cudgelled and recommitted to prison, where they were denied food and drink, then they were racked, and suffered long imprisonment, and lastly were beheaded [in the year 303.]

At Merida, [in Estramadura,] in Spain, [in the same year,] under the Emperor Maximian, the holy virgin and martyr Eulalia, at the age of twelve years. The President Dacian commanded her to be put to many tortures for confessing Christ; at last she was hung upon the rack, and lacerated with hooks; and, burning torches being put to her sides, some of the flame and smoke went down her throat and she gave up the ghost.

Likewise at Merida, the holy virgin and martyr Julia, who was a companion of the blessed Eulalia, and the only one who clave unto her as she went to suffer.

At Alexandria, under the Emperor Gallerius Maximian, the holy martyrs Mennas, Hermogenes, and Eugraphus.

At Lentini, in Sicily, the holy soldiers, Mercury and his Companions, all martyrs, who were slain with the sword in the time of the Emperor Licinius, under the President Tertyllus.

At Ancyra, in Galatia, the holy martyr Gemellus, who, after most grievous torments under the Emperor Julian the Apostate, achieved martyrdom by the death of the cross.

At Vienne, [about the year 650,] the holy Confessor Sindulph, Bishop [of that see.]

At Brescia, holy Deusdedit, Bishop [of that see.]

At Loretto, in Picenum, is commemorated the translation [in the year 1294] of the holy house of Mary the Mother of God, wherein the Word was made flesh.

At Vespers a Commemoration is made of the Week-day and then of St Melchiades[2] *Pope and Martyr. Antiphon and Verse and Answer from the Common Office, (p. 594.) Prayer,* "Mercifully consider our weaknesses," &c., (*p.* 599.)

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[1] The above sentence is inserted to give meaning to the rest of the Homily, which was written in Greek.

[2] Elected to succeed Eusebius, July 2, 311. Died Jan. 10, 314.

DECEMBER 10.

Third Day within the Octave of the Immaculate Conception.

All as on the Feast, except what is otherwise given here.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

BOTH in her Offices and in the most holy Liturgy the Church hath been accustomed to apply to the creation of Mary the language in which the Holy Scriptures set forth the Eternal Generation of the Uncreated Wisdom, and that, because Mary was predestined in the decree of the Incarnation of the same Wisdom. This practice hath been received by the faithful in all quarters, and plainly showeth what hath been the mind of the Church of Rome, which is the mother and mistress of all Churches, on the subject of the sinless conception of the Virgin. Nevertheless, it is fitting to set forth in greater detail the celebrated acts of this Church, on account of that pre-eminent rank and power which all other Churches are bound to yield her, because she is the centre of Catholic truth and unity, wherein alone Doctrine is always preserved pure, and from whom all the other Churches must needs receive the tradition of the Faith.

Fifth Lesson.

THUS it hath always been one of the most striking features of the Roman Church that she hath most powerfully asserted, guarded, promoted, and vindicated the doctrine that the Virgin was conceived without sin. It hath been the boast of Our Predecessors that by their authority they instituted in the Roman Church the Feast of the Conception of Mary, and caused it to be observed with an Office and a Mass wherein her privilege of immunity from original sin was openly asserted. Our said Predecessors have done everything in their power to increase the love of the faithful for this doctrine: by granting Indulgences in its honour; by giving permission to cities, provinces, and kingdoms to choose for their Patroness the Mother of God, under her title "Conceived without sin;" by approving of Guilds, Congregations, and Associations of persons under vows, all instituted in honour of the sinless Conception; by praising the piety of those who have founded Convents, Hospitals, Altars and Churches named from this belief; and lastly, by encouraging those who have taken an oath to defend this opinion to the utmost of their power.

Sixth Lesson.

MOREOVER, Our said Predecessors with great joy ordained that the Feast of the said Conception should be observed as of the same rank as that of the Nativity of the Blessed Virgin, and appointed that it should be kept with an Octave throughout the whole Church. They added this Feast to those which are commanded to be kept with solemnity, and ordered that the ceremony called a "Papal Chapel" should take place every year on this Feast in our Patriarchal Basilica of our Lady of the Snows. And above all did they rejoice in the hope of strengthening this belief in the minds of the faithful, and stirring them up to love and venerate the Virgin conceived without sin, when they granted permission to add to the Litany of Loretto the invocation, "Queen conceived without original sin," and to insert the word "stainless" into the Preface of the Mass on this Feast, that so the law of prayer might become the law of belief.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on this text.*)

Rejoice, father Adam, and yet more thou mother Eve, ye that are the source of all, and the ruin of all, and the unhappy cause of their ruin before ye gave them birth. Be comforted both in your daughter, and such a daughter; but chiefly thou, O woman, of whom the first evil came, and who hast cast thy slur upon all women. The time is come for the slur to be taken away, and for the man to have nothing to say against the woman. At the first, when he unwisely began to make excuse, he scrupled not to throw the blame upon her, saying, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Wherefore, O Eve, betake thyself to Mary: Mother, betake thyself to thy daughter: let the daughter answer for the mother: let her take away her mother's reproach; let her make up to her father for her mother's fault: for if man be fallen by means of woman, it is by means of woman that he is raised up again.

Eighth Lesson.

WHAT didst thou say, O Adam? "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." These are wrathful words, by the which thou dost rather magnify than diminish thine offence. Nevertheless, Wisdom hath defeated thy malice. God asked thee that He might find in thee an occasion of pardon, but, in that He found it not, He hath sought and found it in the Treasure of His Own mercy. One woman answereth for another; the wise for the foolish; the lowly for the proud; for her that gave thee of the tree of death, another that giveth thee to taste of the tree of life; for her that brought thee the bitter food of sin, another that giveth thee of the sweet fruits of righteousness. Wherefore accuse the woman no more, but speak in thanksgiving, and say, "Lord, the woman whom Thou hast given me, she hath given me of the tree of life, and I have eaten; and it is in my mouth sweeter than honey, for thereby hast Thou quickened me." (Ps. cxviii. 103, 93.) Behold, it was for this that the angel Gabriel was sent to the Virgin, to the most worshipful of women, a woman more wonderful than all women, the restorer of them that went before, and the quickener of them that come after her.

Ninth Lesson.

WAS it not of this thy daughter, O Adam, that God spake when He said unto the serpent, "I will put enmity between thee and the woman"? And if thou wilt still doubt that He speaketh of Mary, hear what followeth: "She shall bruise thy head." Who won this conquest but Mary? She brought to nought the whole wiles of Satan, whether for the pollution of her body or the injury of her soul. Was it not of her that Solomon spake, where he saith, "Who shall find a virtuous woman?" (Prov. xxxi. 10.) The wise man knew the weaknesses of women, how frail they are in body, and how changeable in mind. But he had read that God had promised that the enemy, who had prevailed by means of a woman, was by a woman to be overthrown, and he believed. But he wondered greatly, and said, "Who shall find a virtuous woman?" that is to say: If our salvation, and the bringing back of that which is lost, and the final triumph over the enemy, is in the hand of a woman, it must needs be that a virtuous woman be found, meet to work in that matter.

At Lauds a Commemoration is made of the Week-day, and then of St Melchiades. Antiphon, and Verse and Answer from the Common Office for a Martyr, (p. 594.) Prayer, "Mercifully consider our weakness, &c." *(p. 599.)*

MARTYROLOGY.

Upon the 11th day of December, were born into the better life—

At Rome, the holy Confessor Pope Damasus [of Spain], who condemned the arch-heretic Apollinaris, and restored to his papacy Peter, Pope of Alexandria, who had been driven into exile; moreover, he found the bodies of many holy martyrs, and caused to be engraved upon their tombstones verses composed by himself. [He died in the year 384.]

Likewise at Rome, the holy martyr Thrason, who fed at his own expense Christians who were in prison or sent to work in the baths, or at other public works. He was arrested by order of the Emperor Maximian, and crowned with martyrdom along with two others named Pontian and Pretextatus [about the year 293.]

At Amiens, under the same Emperor Maximian, the holy martyrs Victoricus and Fuscian. Rictiovarus the President had iron spikes driven into their nostrils and ears, and red-hot nails hammered into their temples; after which their eyes[1] were torn out, their bodies pierced with darts, and their heads cut off, and so they and holy Gentian, their host, passed away to be for ever with the Lord [in the year 303.]

[At Astrahara, near Persepolis,] in Persia, the holy martyr Barsabas, [with ten monks, whose Abbat he was, in the year 342, at the beginning of the great persecution under Sapor II.]

In Spain, the holy martyr Eutychius.

At Piacenza, holy Sabinus, Bishop of that see [in the fourth century], famous for miracles.

At Constantinople, [about the year 489,] holy Daniel the Stylite.

Vespers are of the following, from the Chapter inclusive.

DECEMBER 11.

St Damasus, Pope and Confessor.

Semi-double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except what is otherwise given here.

FIRST VESPERS.

The Vespers begin at the Chapter.

Prayer throughout the Office.

HEAR our prayers, O Lord, and at the petition of Thy blessed Bishop and Confessor Damasus, mercifully grant us pardon and peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Immaculate Conception, and of the Week-day.

COMPLINE.

The last verse of the Hymn is altered in honour of the Incaration.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

DAMASUS was a Spaniard, a man of eminence and of great learning in the Scriptures, [and was elected to the Chair of Peter in the year of our Lord, 366. In 381] he convoked the First Council of Constantinople, wherein he crushed the wicked heresy of Eunomius and Macedonius. He confirmed the condemnation of the Assembly, at Rimini, which condemnation had already been pronounced by Liberius. This Assembly of Rimini was that in which, to use the language of St Jerome, Valens and Ursacius brought it about through trickery that the Faith of Nice was abrogated by mob law, and the world afterwards groaned in amazement to find itself Arian.

Fifth Lesson.

THIS Pope built two Basilicas, first, St Lawrence's, near Pompey's Theatre, which he magnificently enriched, and endowed with houses and farms; and, secondly, another, over the Catacombs on the Road to Ardea. He also consecrated the Platonia, where the bodies of St Peter and St Paul lay for some time, and decorated it with elegant inscriptions in poetry composed by himself. He wrote on the subject of virginity both in prose and verse, and likewise many other poems on various subjects.

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[1] This passage is very peculiar, for if "tempera eorum clavis ardentibus transfixa fuissent," it must have been completely indifferent to them what might afterwards be done to their eyes, &c. The order had probably been given to put them through a certain process, which was continued to the end, although the second stage, perhaps by the intentional humanity of the executioners, had put an end to their lives.

Sixth Lesson.

HE ordained that false accusers should be punished for the offences which they had falsely laid to the charge of their neighbours. He established the usage, which already prevailed in many churches, of singing the Psalms, both by day and by night, by alternate choirs, and of adding at the end of each Psalm the words, "Glory be to the Father, and to the Son, and to the Holy Ghost." It was at his command that St Jerome revised the translation of the New Testament to accord with the Greek text. He ruled the Church for seventeen years, two months, and twenty-six days. He held five Advent ordinations, wherein he ordained thirty-one Priests, eleven Deacons, and sixty-two Bishops for divers Sees. At length he fell asleep in the Lord, in the reign of Theodosius the Elder, [upon the 10th day of December, in the year 384, being] aged nearly eighty years, and full of righteousness, truth, and judgment. He was buried beside his mother and sister in the Church which he had himself founded on the Road to Ardea. His reliques were afterwards taken to the Basilica of St Lawrence, which is thence sometimes called "San Lorenzo in Damaso."

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

At Lauds a Commemoration of the Immaculate Conception, and of the Week-day.

PRIME, TERCE, SEXT, NONE.

The last verse of all the Hymns is altered in honour of the Incarnation.

At Prime, "Thou That wast born of the Virgin Mary."

MARTYROLOGY.

Upon the 12th day of December were born into the better life—

At Rome, the holy martyr Synesius, who was ordained a Reader in the time of the blessed Pope Xystus, and converted many to Christ; he was accused before the Emperor Aurelian, and received the crown of martyrdom by being beheaded [in the year 270.]

At Alexandria, under the Emperor Decius, the holy martyrs Epimachus and Alexander; they were long kept in chains and put to divers torments, but they persevered in the faith, and at the last were burnt [in the year 250.]

Likewise at Alexandria, the holy women Ammonaria the virgin, Mercuria, Dionysia, and another called also Ammonaria. In the aforesaid persecution under the Emperor Decius, the first of these died a blessed death by the sword, after overcoming torments unheard of. The judge was ashamed to be conquered by women, and shrank from causing the application to them of the same tortures as to the first, and so conquered by their steadfastness, ordered them to be beheaded [in the year 250.]

On the same day, the holy martyrs Hermogenes, Donatus, and twenty-two others.

At Treves, [in the fourth century,] under the President Rictiovarus, in the persecution under the Emperor Diocletian, suffered the holy martyrs Maxentius, Constantius, Crescentius, Justinus, and their Companions.

Vespers of the following, from the Chapter inclusive.

DECEMBER 12.

Fifth Day within the Octave of the Immaculate Conception.

Semi-double.

All as on the Feast, except that none of the Antiphons are doubled, and whatever else is given here.

At Vespers a Commemoration of St Damasus, (*Antiphon,* "Being made the Chief Bishop, &c.," (p. 618) *and Prayer as at his First Vespers*) *and of the Week-day.*

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

THE language used in public worship is the necessary offspring of the teaching which it expresseth, and the former can have no safety unless the latter be settled. Wherefore Our Predecessors the Roman Pontiffs, while encouraging the pious love of the faithful for the Conception of the Blessed Virgin, have taken care ceaselessly to inculcate the sinlessness of the same. They have always particularly insisted that the Feast should be observed not in honour of Mary's sanctification, a false opinion, most foreign to the mind of the Church [but which hath nevertheless been maintained by some,] but in honour of her Conception itself.

Fifth Lesson.

THE same Our Predecessors have likewise resisted the dreams of those who have imagined that in the sinless Conception there were Two Instants, and that the Church celebrateth the Second and not the First. Indeed, Our said Predecessors have considered the sinlessness of the First Instant to be as much a truth for their assertion, protection, and promulgation, as the sinlessness of the Conception at all. Hence came those words in which Our Predecessor Alexander VII. in a decree declareth the mind of the Church, and saith, "Christ's faithful people, drawn by love to His most blessed Mother, the Virgin Mary, have of a long time believed that God, at the very First Instant in which He made her soul and joined it to her body, by a special grace and privilege granted to her, through the merits of His dear Son, Christ JESUS, the Saviour of the world, Whose precious death He foreknew, cleansed her from all sin, original as well as actual; and it is in this belief, and no other, that the said faithful of Christ have always kept with devotion and joy the Feast of the said Conception."

Sixth Lesson.

IT hath always been one of the most weighty cares of Our said Predecessors the Roman Pontiffs to protect the doctrine of the sinlessness of Mary's Conception from any sort of attack or corruption. Not only have they suffered no one to condemn and traduce it, but they have gone much further, and in public and repeated declarations have averred: That that doctrine which holdeth that the Virgin was conceived without sin is a doctrine, the arguments in support of which are strong enough to enable the profession thereof to be made at the time of public worship, which is antient, which is almost universal, which is one of those which the Church of Rome encourageth and protecteth, and which is worthy even to be expressed in the Holy Liturgy itself, and in the most solemn prayers of the Church. Our said Predecessors did not stop even here, but in order to preserve the doctrine of the Virgin's sinless Conception from any injury, they strictly forbade that the opposite opinion should be maintained either in public or in private, to the end that it might at length die out under their disapprobation.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Tarasius, Patriarch [of Constantinople.][1] (*On the Presentation of the Mother of God.*)

O Mary, where shall I find words to praise thee? Maiden undefiled, virgin unstained, exaltation of women, glory of daughters! Holy Maiden Mother, blessed art thou among women, thy glory is in thy guilelessness, and thy name is a name of purity. In thee the curse of Adam is done away, and the debt of Eve paid. Thou art the clean offering of Abel, chosen out of the firstlings of the flock, a pure sacrifice. Thou art the hope of Enoch, that firm hope that he had in God, and was not ashamed. Thou art the grace that was in Enoch in this life, and his transit to a better. Thou art the Ark of Noah, and the bond of reconciliation with God in a new regeneration. Thou art the exceeding glory of the kingdom and Priesthood of Melchisedech. Thou art the unshaken trust of Abraham, and his faith in the promise of children that were to be. Thou art the renewed oblation and the reasonable burnt-offering of Isaac. Thou art the ladder that Jacob saw going up to heaven, and the most noble of all his children throughout the twelve tribes of Israël. According to the flesh thou art the daughter of Judah. Thou art the modesty of Joseph, and the overthrow of the old Egypt, yea, and of the Synagogue of the Jews. O purest! Thou art the book of Moses the Lawgiver, whereon the new covenant is written with the finger of God, for the new Israël, fleeing from the spiritual Egypt, even as the old law was written upon Sinai, for the old Israël, that Israël which was fed in the wilderness upon manna and water from the rock, whereof both were types of Christ, which was yet to come from thy womb, as a bridegroom from his chamber. Thou art Aaron's rod that budded. Thou art David's daughter, all glorious within, clothed in a vesture of gold, wrought about with divers colours.

Eighth Lesson.

THOU art the vision of the Prophets and the fulfilment of those things which they foretold. Thou art the gate whereof Ezekiel spake, when he prophesied, and said, "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israël, hath entered in by it, therefore it shall be shut" (xliv. 2.) Thou art the Rod of Jesse, whereof Isaiah spake, (xi. 1,) even that Rod whose Flower is Christ, and whose offshoots shall choke out all the seedlings of sin, and fill the earth with plants of grace. Thou art the Covenant foretold by Jeremiah when he said (xxxi. 31) "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israël, and with the house of Judah, not according to the covenant that I made with their fathers"—thereby signifying the coming of thy Son, and calling upon all nations to worship Him for their God, even to the uttermost parts of the earth. Thou art the great mountain spoken of by Daniel, the man greatly beloved, wherefrom is cut without man's hands the corner-stone, that is, Christ, which hath smitten in pieces the parti-coloured image of the old serpent. I honour thee as the unpolluted fountain, I proclaim that thou art full of grace, I praise thee as the clean and undefiled tabernacle of God. Verily, where sin abounded, grace did much more abound. As by a woman death entered into the world, by a woman came the power to rise again. The serpent gave us to eat deadly fruit, but that fall hath ended in the life-giving Bread of Immortality. Eve, our first mother, brought forth Cain the first murderer; thou, O Mary, hast brought forth Christ, the first-fruits of life and of the resurrection. Ear hath not heard the like. It hath not entered into the heart of man to conceive this new thing. Blessed be the unspeakable depths of the Wisdom of God.

Ninth Lesson.

AND now we, the people of God, a holy generation, an acceptable congregation, the nestlings of the dove of peace, children of grace, do with purified minds and unpolluted lips, praise God in the tongues of all nations in this joyful solemnity of the Virgin. This is a noble Feast wherein the Angels keep holiday and men do most fitly offer praise, even a feast wherein we echo with reverence and joy that salutation first spoken by Gabriel. Hail Mary! Hail, thou Paradise of God the Father, whence the knowledge of Him floweth in broad rivers to the ends of the earth! Hail, Dwelling-place of God the Son, whence He came forth clothed in flesh! Hail, mysterious Tabernacle of God the Holy Ghost! Hail, thou that art holier than the Cherubim! Hail, thou that art more glorious than the Seraphim! Hail, thou that art nobler than the heavens! Hail, thou that art brighter than the sun! Hail, thou that art fairer than the moon! Hail, manifold splendour of the stars! Hail, light cloud, dropping the dew of heaven! Hail, holy breeze, clearing the air of the vapours of sin! Hail, royal theme of the Prophets! Hail, sound of the Apostles gone out into all the earth! Hail, most excellent confession of the Martyrs! Hail, just hope of the Patriarchs! Hail, peculiar honour of all the Saints! Hail, source of health to dying creatures! Hail, O Queen, ambassadress of peace! Hail, stainless crown of motherhood! Hail, advocate of all under heaven! Hail, restoration of the whole world! Hail, thou that art full of grace, the Lord is with thee, even the Lord that is before thee, and from thee, and that is with us. To Him, with the Father, and the most holy and Life-giving Spirit, be ascribed all praise, now and ever, world without end. Amen.

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[1] The Martyrology for Feb. 25 mentions at Constantinople, "the holy Bishop Tarasius, famous for learning and godliness, addressed to whom there exists an Epistle of Pope Adrian I. in defence of holy Images." Consecrated on a Christmas Day, about A.D. 780. Died Feb. 25, 806.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the 13th day of December, were born into the better life—

At Syracuse, in Sicily, in the persecution under the Emperor Diocletian, the holy Virgin and martyr Lucy. By command of Paschasius the Consular she was handed over to panders to make a public mock of her chastity, but when they would have led her away they could not move her even with ropes, and not even when these were drawn by many yoke of oxen; then they poured upon her boiling pitch, rosin, and oil; but these did not hurt her, and at length she was smitten in the neck with a sword, and so finished her testimony [in the year 303.]

In Armenia, in the same persecution under the Emperor Diocletian, the holy martyrs Eustratius, Auxentius, Eugenius, Mardarius, and Orestes. Eustratius was first put to dreadful torments under Lysias, and afterwards to the like at Sebaste, along with Orestes, under the President Agricolaus, and was then cast into a furnace, wherein he gave up the ghost. Orestes was laid upon an iron bed heated with fire, and so passed away to be ever with the Lord. The others finished their testimony in divers ways in the country of the Arabraci, after enduring most cruel sufferings under the President Lysias. Their bodies were afterwards brought to Rome and honourably buried in the church of St Apollinaris.

In the island of Sulcis,[1] off the coast of Sardinia, [in the second century,] under the Emperor Hadrian, the holy martyr Antiochus.

At Cambray, in Gaul, the holy Confessor Aubert, Bishop [of that see, and of Arras. He was consecrated on March 21, 633, and died in the year 669.]

At Ponthieu, [in Gaul, in the year 669,] the holy Confessor Josse, [King of Brittany and hermit at Ponthieu.]

In the country of Strasbourg, [in the eighth century,] the holy Virgin Othilia. [First Abbess of Hohenburg, of the order of St Benedict, she was daughter of a Duke of Alsace.]

At Moulins, in Gaul, the holy widow Jeane Frances Frémiot de Chantal, [1572-1641,] foundress of the Congregation of Nuns of the Visitation of St Mary. She was eminent by her noble birth, by the holiness of her life, which she sanctified unceasingly in the four different states of maiden, wife, widow, and nun, and by the grace of working miracles, and Clement XIII. enrolled her name among those of the Saints. Her sacred body was translated to Annecy, in Savoy, and there entombed with solemn pomp in the first church of their order. Clement the XIV. ordered her feast to be kept by the Universal Church upon the 21st day of August.

Vespers of the following.

DECEMBER 13.

St Lucy, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (p. 641,) except what is given here.

FIRST VESPERS.

Antiphons at the Psalms, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. In patience hast thou possessed thy soul, Lucy, Bride of Christ: thou hast hated the things that are in the world, and art glorified among the Angels; thou hast shed thine own blood, and conquered the Adversary.

A Commemoration is made of the Immaculate Conception, and of the Week-day.

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Cor. vii. 25 (*p.* 642.)

First Responsory.

Maiden Lucy, why seekest thou of me that which thou thyself canst presently give thy mother? For thy faith hath holpen her, and, behold, she is made whole—because thou hast made in thy virginity a pleasant dwelling-place for thy God.

Verse. Even as Christ hath by me glorified Catania, so by thee shall He glorify Syracuse.

Answer. Because thou hast made in thy virginity a pleasant dwelling-place for thy God.

Second Responsory.

I besought my Lord JESUS Christ that this fire might not take hold upon me; and I obtained from the Lord that I should not finish my testimony for yet a while.

Verse. For so much as they loved

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[1] Now called Sant' Antioco.

me,[1] so bitterly spake they against me: but I gave myself unto prayer.[2]

Answer. And I obtained from the Lord that I should not finish my testimony for yet a while.

Third Responsory.

The Lord made her to prevail in the battle, and she was glorified in the sight of God and man: she spake wisdom before princes: and the Lord of all loved her.

Verse. God shall help her with His countenance: God is in the midst of her: she shall not be moved.

Answer. And the Lord of all loved her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the Lord of all loved her.

SECOND NOCTURN.

Fourth Lesson.

LUCY was a maiden of Syracuse, the daughter of a noble Christian family. Her mother Eutychia, being afflicted with an issue of blood, went with her to Catania, to pray before the body of the blessed Agatha. Lucy, by her earnest prayers at the grave, obtained her mother's cure, through the intercession of Agatha, and then immediately begged her to give to Christ's poor the whole dowry which had been set apart for herself. As soon, therefore, as they returned to Syracuse, they sold the property, and distributed the money among the poor.

Fourth Responsory.

Come, Bride of Christ, &c. (*First Responsory in the Common Office.*)

Fifth Lesson.

WHEN this came to the ears of one to whom her parents had betrothed her against her will, he accused Lucy before Paschasius the Prefect of being a Christian. The Prefect could not move her to commit idolatry, either by his entreaties or his threats; nay, the more he strove to persuade her, so much the bolder did she become in her confession. Then, seeing that he could prevail nothing, "words," saith he, "will cease when we come to blows."[3] To whom the virgin answered, "God's servants will never want words, for the Lord Christ hath said: When ye shall stand before kings and governors, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak, for it is not ye that speak, but the Holy Ghost Which speaketh in you." (Matth. x. 18-20; Mark xiii. 9-11.)

Fifth Responsory.

Grace is poured into thy lips, &c., (*Second Responsory in the Common Office.*)

Sixth Lesson.

THEN Paschasius asked her saying, "Is the Holy Ghost in thee?" Whereto she answered, "They that live in chastity and piety are the temples of the Holy Ghost." "Then," said he, "I will send thee to be prostituted in a brothel, and get the Holy Ghost out of thee." To whom she made reply, "Thou canst not prostitute my will. If thou cause this poor body to be violated, the crown of my soul's purity will be brighter through suffering." Then he bade them take her to the place of shame, but by the power of God it became impossible to move her. Whereupon, being inflamed with anger, he had pitch, resin, and boiling oil poured upon her, and then set on fire. But the fire did not take hold upon her. Therefore he practised many other cruelties upon her, and at last thrust a sword through her neck. When Lucy had received this wound, she began to speak of the peace of the Church, which it should enjoy after the death of Diocletian and Maximian, and presently returned her soul into the hands of God. She testified on the thirteenth day of December.[4] Her body was buried at Syracuse, but afterwards taken to Constantinople, and lastly to Venice.

Sixth Responsory.

In thy comeliness, &c., (*Third Responsory in the Common Office.*)

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.)

Seventh Responsory.

Because of truth, &c., (*Fourth Responsory in the Common Office for Holy Women.*)

Eighth Responsory.

Thou hast loved righteousness, &c., (*Fifth Responsory in the Common Office for Holy Women,*) *to which is added:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Therefore God, thy God, hath anointed thee with the oil of gladness.

LAUDS.

First Antiphon. When holy Lucy prayed, * the blessed Agatha appeared to her, and comforted the handmaid of Christ.

Second Antiphon. Maiden Lucy, * why seekest thou of me that which thou thyself canst presently give thy mother?

Third Antiphon. Maiden Lucy, * by thee shall Christ glorify Syracuse.

Fourth Antiphon. I bless Thee, O Father of my Lord JESUS Christ, because through Thy Son the fire is quenched round about me.

Fifth Antiphon. Lucy my sister, * maiden consecrated to God, why seekest thou of me that which thou thyself canst presently give thy mother?

Antiphon at the Song of Zacharias. Lucy, Bride of Christ, thou art become as a pillar that cannot be shaken; all the people wait for thee, until thou receive the crown of life. Alleluia.

Prayer throughout the Office, "Graciously hear us, O God of our salvation, &c.," (*p.* 652.) "Thy blessed handmaiden and witness Lucy."

A Commemoration is made of the Immaculate Conception, and of the Week-day.

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[1] *I.e.*, Instead of loving me.

[2] Cf. Ps. cviii. 4.

[3] There is an untranslateable pun on *verba* and *verbera*.

[4] "She died in prison of the wounds she had received, about the year 304." Alban Butler.

PRIME, TERCE, SEXT, NONE.

The last verse of all the Hymns is altered in honour of the Incarnation.

The Antiphons are taken successively from Lauds, omitting the Fourth.

At Prime, "Thou That wast born of the Virgin Mary."

MARTYROLOGY.

Upon the 14th day of December, were born into the better life—

At Alexandria, [in the year 250,] the holy martyrs Heron, Arsenius, and Isidore, and a lad Dioscorus. In the persecution under the Emperor Decius the judge caused Heron, Arsenius, and Isidore to be lacerated with divers torments, and, when he saw them to be all equally steadfast, to be burnt. Dioscorus was heavily whipped, but God was pleased that, for the comfort of the faithful, he should then be set at liberty.

At Antioch, the holy martyrs Drusus, Zosimus, and Theodore.

Upon the same day, [in the year 284,] the holy martyrs Justus and Abundius. Under Olybrius the President, in the persecution under the Emperor Numerian, they were cast into the fire, and when they appeared thence unburnt, they were beheaded.

At Rheims, the holy martyrs Nicasius, Bishop, [in the year 400,] of that see; the Virgin Eutropia, his sister, and their Companions, who were slain by the savage enemies of the Church [in the year 407.]

In the island of Cyprus the blessed Spiridion, Bishop [of Tremithos;] he was one of those Confessors whose right eyes were put out and their left thighs hamstrung, and were condemned to penal servitude in the mines by the Emperor Galerius Maximian. He was illustrious for the gift of prophecy, and the fame of miracles, and at the Council of Nice, [held in 325,] he confuted and converted to the faith a heathen philosopher who attacked the Christian religion, [and died after the year 347.]

At Bergamo, the holy Confessor Viator, Bishop [of that see.]

At Pavia, holy Pompey, Bishop [of that see.]

At Naples, in Campania, [in the year 596,] holy Agnello, Abbat [at Naples,] famous for the grace of miracles, who, when the city had been beleaguered, had often been seen with a flag marked with a cross, delivering it from the enemy.

At Ubeda, in Spain, the holy Confessor John of the Cross [died in 1591;] a companion of holy Teresa in reforming the Carmelites, whose feast is kept upon the 24th day of November.

At Milan, the holy Hermit Matronian.

SECOND VESPERS.

Antiphons at the Psalms and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The Holy Ghost came upon the bride of Christ in great power, so that she could not be moved.

A Commemoration is made of the Immaculate Conception, and of the Week-day.

At Compline the Hymn is altered as at the other Hours.

Note. If the Feast of St Lucy should fall upon the Third Sunday in Advent, it is merely commemorated at both Vespers and Lauds without having the Ninth Lesson, (p. 648.)

DECEMBER 14.

Seventh Day within the Octave of the Immaculate Conception.

Semi-double.

All as on the Feast, except that none of the Antiphons are doubled, and whatever else is differently given here.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season. If this day happen to be Ember Wednesday, they are from Proverbs viii. 12, (*p.* 635.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

IT is known to all men, with what care this doctrine of the sinlessness of the conception of the Mother of God hath been handed down, set forth, and defended by the most distinguished Religious Orders, Theologians, Universities, and Doctors skilled in the things of God. All men know likewise how carefully Christian Bishops, even in their public teaching, have professed the doctrine that through the merits of Christ our Lord and Saviour, foreknown by God, the Holy Virgin Mary, Mother of God, was delivered from ever being the victim of original sin, but, on the contrary, had the fruits of redemption applied to her at the very moment of her Conception, and was therefore redeemed in a nobler way than others. But the weightiest fact of all is that the most holy Council of Trent, when, in accordance with the Holy Scriptures, as interpreted by the holy Fathers and the approved Councils, it decreed that all men are conceived in sin, expressly added that it did not mean thereby to say that the blessed and stainless Mary, Mother of God, did not form an exception to the rule. From this declaration of the Fathers of Trent it can clearly be drawn that there is nothing in the Bible, nothing in tradition, and nothing in the Fathers which can rightly be adduced against this prerogative of the most Blessed Virgin; nay, as far as circumstances demanded, they as much as declared her free from the original stain.

Fifth Lesson.

IN truth, this doctrine upon the Conception of the most Blessed Virgin is day by day more earnestly set forth by the graver thought of the Church, by her teaching, by her care, by her learning, and by her wisdom. It is explained, taught, confirmed, and wonderfully spread among all peoples and nations of the Catholic world. The Church hath received it from the Fathers, as a part of the original faith, attested strongly by the most ancient and venerable monuments of both the Eastern and Western Churches. Indeed, the Fathers and Ecclesiastical writers, learned in Holy Scripture, are marked by no more earnest feature than that in all their books and Scriptural Commentaries, written for the confirmation of doctrine, and the edification of the faithful, they do all in divers ways preach and teach the excelling holiness of this Virgin, her dignity, her freedom from any stain of sin, and the glory of her victory over the dark enemy of our race.

Sixth Lesson.

ALL Commentators on the Book of Genesis remark that passage where God at the very time of the Fall speaketh of the Atonement, to the confusion of the lying serpent, and the comfortable hope of man, and saith: "I will put enmity between thee and the woman, and between thy seed and her seed," and all the ancients teach that by this passage is meant the most merciful Saviour of mankind, namely, our Lord JESUS Christ, the Only-Begotten Son of God and His most blessed Mother the Virgin Mary, as if the enmity which both He and she felt against the devil was, in a sense, of a kind common to them Both. Christ took our nature upon Him, and is become the Mediator between God and man, (1 Tim. ii. 5,) blotting out the handwriting that was against us, nailing it to His Cross, (Col. ii. 14,) and the most Holy Virgin, by that subtle, close, and abiding tie which bindeth mother to Child, feeleth along with Him His truceless enmity to the serpent, and He, through His merits, hath granted to her that moment of victory wherein her stainless foot bruised the serpent's head.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And so on.

Homily by St Sophronius, Patriarch [of Jerusalem.] (*On the Annunciation.*)

Blessed indeed art thou among women, for thou hast turned the curse of Eve into a blessing; thou hast even brought a blessing upon Adam, when he lay smitten by the first sentence of death. Blessed indeed art thou among women, for thou art the mean whereby the Father's blessing hath come upon man, and delivered him from the old curse. Blessed indeed art thou among women, for by thee thy fathers have found salvation; the salutation of the Angel telleth thee that thou art about to bear them a Deliverer. Blessed indeed art thou among women, for thou, not knowing a man, conceivest a Son through Whom the whole earth shall be blessed, and bring forth thorns and thistles no more. Blessed indeed art thou among women, for thou remainest thyself no more than a woman, and yet art made Mother of God. If That holy Thing Which shall be born of thee be truly God made Man, then art thou truly Mother of God, for God is made thine Offspring.

Eighth Lesson.

"FEAR not, Mary, for thou hast found grace with God"—abiding grace. Thou hast found grace with God — exceeding grace. Thou hast found grace with God — all desirable grace. Thou hast found grace with God — greater grace than any other. Thou hast found grace with God—unfailing grace. Thou hast found grace with God—saving grace. Thou hast found grace with God—immoveable grace. Thou hast found grace with God — invincible grace. Thou hast found grace with God — everlasting grace. Before thee there have been others, many others, made wonderful in holiness, but to none hath it been given, as to thee, to be full of grace; to none hath it been given, as to thee, to attain to such divine riches; to none, as to thee, to be prevented by purifying grace; to none, as to thee, to shine from the dayspring with light from heaven; to none, as to thee, to be exalted above all things before created.

Ninth Lesson.

AND justly; for none hath ever drawn so near to God as thou hast; none hath ever been gifted by God with good gifts as thou hast; none hath ever received of God's grace as thou hast. Thou art mightier than all things which are called mighty among men; thou hast received more than the goodness of God hath conferred on any other. It is indeed because God made His home in thee that thou thus aboundest. There hath never been any save thee that hath comprehended the Incomprehensible; none save thee that hath enjoyed His presence so much; none that He hath made so ready therefor; none on whom the uncreated light hath shone so clearly; and therefore none who hath, like thee, sheltered the Lord God, the Maker and Lord of all, conceived Him in thy womb, and brought Him into the world, to redeem men lying under the Father's sentence, and to offer to them everlasting salvation. Wherefore, O Lady, I have already cried unto thee with the Angel, and I will still cry—"Hail, thou that art full of grace, the Lord is with thee! Blessed art thou among women!"

A Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

To-morrow is the Octave of the Immaculate Conception of the Blessed Virgin Mary.

Upon the same day is commemorated the ordination [on December 15, about the year 340,] of holy Eusebius, Bishop of Vercelli, [he was a Reader of the Church of Rome,] who was born into the better life upon the 1st day of August, but whose feast is kept upon the 16th day of this present month of December by command of Pope Benedict XIII. [He was born about the year 315 and died about the year 371 or 375.]

Upon the same 15th day of December, were born into the better life—

At Rome, [in the third century,] the holy martyrs Irenæus, Antony, Theodore, Saturninus, Victor, and seventeen others who suffered for Christ's sake in the persecution under the Emperor Valerian.

In Africa, the holy martyrs Faustinus, Lucius, Candidus, Cœlian, Mark, Januarius, and Fortunatus.

Likewise in Africa, holy Valerian, Bishop [of Abbenze.] When he was more than eighty years of age the Arian king Genseric, during the Vandal persecution, sought to make him consent to give up the vessels of the church, and because he steadfastly refused so to do, he caused him to be thrust out of the city alone, and since it was forbidden to any man to allow him to come into his house or to dwell in his field, he lay a long time in the open air on the public highway, and finished the course of his blessed life, [in the year 457,] in the profession and defence of Catholic truth.

In the country of Orleans, the holy Confessor Maximin, [2nd Abbot of Michy, in the Diocese of Orleans, about the year 520.]

In the country of the Iberians, beyond the Black Sea, [in the third century,] the holy handmaiden Christiana, [the Apostle of the Iberians of the Caucasus,] who in the time of the Emperor Constantine, by the power of her miracles, brought that people to believe in Christ.

Vespers of the following.

DECEMBER 15.

Octave of the Immaculate Conception.

Double.

All as on the Feast, (First Vespers as the First Vespers of the Feast,) except what is otherwise given here.

FIRST VESPERS.

A Commemoration is made of the Week-day.

MATTINS.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

FROM of old time continual prayers have been offered to this Apostolic See not only by Bishops, Churchmen, and the Regular Orders, but also by Emperors and Kings, beseeching that the sinlessness of the Conception of the Mother of God might be made the subject of a Dogmatic Definition. These prayers have been still more urgently addressed in recent times to Our Predecessor, of happy memory, Gregory XVI., and to Ourselves, by the Bishops, by the Secular Clergy, by the Regular Orders, and by the most eminent Christian Princes and nations. The knowledge of these things hath caused Our heart to rejoice, and they have been the serious occupation of Our thoughts ever since, in spite of our unworthiness, the inscrutable Providence of God was pleased to set Us in this supreme Chair of Peter, and to put His Church into Our hands, for Us to govern. Since then, We have had nothing so much at heart as to yield to the desires of the Church in this matter, to the increasing of the veneration of which the most holy Virgin is already the object, and to the setting in a clearer light the singular graces with which God hath adorned her, being Ourselves especially drawn to the same by the reverence, love, and affection with which We have been from Our childhood animated towards the same most holy Virgin Mary, Mother of God.

Fifth Lesson.

AND now We trust in the Lord that the time is come to define as a truth of faith the doctrine of the stainless Conception of the most holy Virgin Mary, Mother of God, that doctrine already set forth by Holy Scripture, by the ancient tradition, by the unbroken belief of the Universal Church, by the one common opinion of the Catholic Episcopate and laity, and by the marked acts and decrees of Our Predecessors. We have weighed everything in Our mind, and We have without ceasing implored the help and light of God's Holy Spirit by earnest prayer, and We are of opinion that it is Our duty no longer to delay, but by Our Supreme Decision to settle and declare that the Virgin was conceived without sin, and thus to satisfy the godly cravings of the whole Christian world, as well as the instinct of Our own love for the said most holy Virgin, and, above all, because she is His Mother, to glorify our Lord JESUS Christ by this act, since whatever we do rightly to honour the Mother must redound to the glory of the Son.

Sixth Lesson.

WHEREFORE, having in all fasting and humbleness of heart continually implored God the Father through His Blessed Son, to hear Our own prayers and those of His whole Church, and to teach and strengthen Our mind by the power of His Holy Spirit, having begged the intercession of the Church Triumphant, and, above all, with groans called on the Holy Ghost the Comforter, We now, moved by Him, for the honour of the Holy and Undivided Trinity, for the greater praise and exaltation of the Virgin Mother of God, the glory of the Catholic Faith, and the good of Christianity, in the name and authority of our Lord JESUS Christ, of the Blessed Apostles Peter and Paul, and in Our own, declare and define that: — That doctrine which declareth that the most blessed Virgin Mary was, in the first instant of her Conception, preserved, by a special grace and privilege granted to her by Almighty God, through the merits of Christ JESUS, Saviour of mankind, which He foreknew, from any stain of original sin, is a doctrine taught and revealed by God, and therefore from this time forward must be held by all faithful Christians firmly and constantly. Wherefore if any one, which God forbid, shall at any time think in his heart any thing contrary to this Our definition, let him know that he is condemned by his own judgment, that he hath made shipwreck of the faith, and that he hath cut himself off from the body of the Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Epiphanius, Bishop [of Salamis-in-Cyprus.][1] (*Discourse in praise of the Blessed Virgin.*)

I am at a loss what words or terms I ought to employ in speaking of this illustrious and holy Virgin. She is raised above all things except God; she was made much higher than the Cherubim and Seraphim, and the whole host of heaven; neither the voices of heaven nor of earth are full enough to set forth her majesty, no, not the voices of Angels. O blessed Virgin! O pure dove and Bride of heaven! O Mary! At once the heaven, the temple, and the throne of God! Mother of the Sun that shineth both on heaven and on earth, even Christ! Bright cloud, through which the Son of Man hath come as the lightning, that lighteneth from the East even unto the West! Hail, gate of heaven, full of grace, of whom the Prophet in the Song of Songs openly speaketh in the course of his prayer, saying, "A garden enclosed is My sister, My Spouse, a garden enclosed, a fountain sealed." (iv. 12.)

Eighth Lesson.

THE Virgin is that stainless lily whence hath sprung the Rose that fadeth not, even Christ. O Holy Mother of God! Ewe without spot, that hast borne the Lamb That took flesh of thee, even Christ! O Maiden whose holiness hath dazzled the heavenly armies! There hath appeared a great sign in heaven, a woman clothed with the sun, and with the Light in her arms; a great sign in heaven, the Virgin's womb the chamber of the Son of God; a great sign in heaven, the Lord of angels made the Virgin's child. The angels accused Eve, but now they praise Mary, who hath raised Eve fallen, and restored to heaven Adam banished from Paradise. For Mary is the bridge between heaven and earth, the ambassadress who hath reconciled them in her womb.

Ninth Lesson.

WE cannot measure the grace bestowed upon this holy Virgin. Hence the salutation addressed to her by Gabriel, "Hail," thou glorious heaven, "full of grace." "Hail," Virgin adorned with many graces, yea, "full of grace." "Hail," thou vessel of gold that holdest the manna that came down from heaven, "full of grace." "Hail," thou unfailing fountain, that satisfiest the thirsty soul with sweet waters, "full of grace." Hail, holy, sinless Mother of Him That was before thee, even Christ. Hail, thou Queenly purple, mantle of the King of heaven and earth. Hail, thou Book that no man can understand, and yet which the Eternal Word, the Son of the Father, hath opened for earth to read.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy martyr Eusebius, Bishop of Vercelli, of whom mention is made also upon the 1st day of August, [when he died between the years 370 and 375,] and yesterday as for this day.

Upon the same 16th day of December, were born into the better life—

The three children Ananias, Azarias, and Misaël, whose bodies are laid in a certain cave at Babylon [in the sixth century before Christ.]

At Ravenna, the holy martyrs Valentine, a military instructor, Concordius his son, Navalis, and Agricola, who suffered for Christ's sake, [in the fourth century,] in the persecution under the Emperor Maximian.

At Nola, in Campania, in the persecution under the Emperor Decius, the holy Virgin and martyr Albina, [in the year 250.]

In Africa, many holy Virgins and martyrs, who in the Vandal persecution under the Arian king Hunneric suffered hanging, pressing, and red-hot plates, and happily brought to a close the conflict of martyrdom, [in the year 482.]

At Vienne, [in the year 875,] the blessed Confessor Ado, [monk of the Order of St Benedict,] Bishop [of Vienne.]

At Aberdeen, in Scotland,[2] [in the year 111,] holy Bean, [called first] Bishop [of that see.]

At Gaza, in Palestine, [in the year 389,] holy Bishop Irenion.

If the Octave falls on the Third Sunday in Advent, the Office is of the Season from the None of Saturday exclusive, but with Commemorations of the Octave at both Vespers and Lauds, and without Common Commemorations or Preces.

OFFICE OF THE IMMACULATE CONCEPTION AS A VOTIVE OFFICE, FOR SATURDAYS.

Pope Pius IX. permits that on all Saturdays, with certain exceptions, the Office of December 8, *with certain alterations, be said instead of the Office of the day. The Saturdays excepted are:*

(*a*) *Any Saturday whatsoever upon which Nine Lessons are read, either by reason of the Week-day Office, or of any Festal Office either belonging to the day or transferred to it.*

(*b*) *The Saturdays in Advent, Lent, and the Octaves of Easter and Pentecost.*

(*c*) *All Eves.*

(*d*) *Saturdays to which the Sunday Office may be transferred according to the Pye*, iv. 4, 5.

The alterations in the Office itself are—

(*a*) *It is semi-double, with the Common Commemorations at Vespers and Lauds, and Preces at Compline and Prime. Its relations to a Simple Office on Saturday itself, or a Semi-double or Double on Friday or Sunday,* (*Sunday is always at least Semi-double,*) *are arranged in the same way as if it were a Semi-double Festival.*

(*b*) *The saying or omitting of the* "Alleluia" *and one or two other points are as immediately heretofore given in the Office itself. In Paschal-time*

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[1] The Martyrology (May 12) says that "he remains a wonder, on account of his eminent and varied learning and knowledge of the Scriptures, of the holiness of his life, of his zeal for the Catholic faith, of his bounty toward the poor, and of the mighty miracles which he wrought." Born about A.D. 310. Elected Bishop about 367. Died, May 12, 405.

[2] In the original, by an extraordinary mistake, Hibernia.

Prime and Compline are said in the Paschal manner.

(*c*) *The Lessons of the First Nocturn are from Scripture according to the Season.*

(*d*) *The Lessons of the Second and Third Nocturn are—*

Before Ash Wednesday, as on the Second Day within the Octave.

In Paschal-time, as on the Third day.

From the Feast of the Most Pure Heart to August, as on the Fifth Day.

From August to Advent, as on the Seventh Day.

DECEMBER 16.

St Eusebius, Bishop [of Vercelli,] Martyr.

Semi-Double.

All from the Common Office for one Martyr, (*p.* 594,) *except what is otherwise given here.*

Prayer throughout. O God, Who year by year, &c., (*p.* 599.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If this day fall upon one of the Ember Days they are from Acts xx. 17, (*p.* 594.)

SECOND NOCTURN.

Fourth Lesson.

EUSEBIUS was a Sardinian by birth, first a Reader in the Roman Church, and then Bishop of Vercelli. It seemed specially designed by Providence that he should be called to govern that Church, for the electors, who had never before known him, passed over, with a strange unanimity, all their own fellow-citizens, and chose Eusebius, as soon as they had seen him. He was the first Bishop in the Western Church who established an Order of Regular Clergy, to combine the active with the contemplative life. At this time the storm of Arian blasphemy and sin was sweeping far and wide over the West, and Eusebius set himself to fight against it so manfully, that his unshaken faith brought back Liberius again to life and hope. This Pope, knowing that the Spirit of God was in him, sent him with his Legates to the Emperor Constantius, [in the year 354,] to plead the cause of the Catholic Faith. His earnestness prevailed with that Prince, so that he obtained all that was asked for, and, among other things, permission for a Council to be summoned.

Fifth Lesson.

THE year following, the Council met at Milan, and Eusebius, by the invitation of the Emperor, and the desire and command of the Papal Legates, attended. Here the Arians, assembled in a perfect synagogue of Satan, and all furiously raging together against holy Athanasius, found Eusebius one of the stoutest enemies of their faction. As soon as he entered the Council, he delivered a long harangue, wherein he remarked that, of those there gathered together, some were notoriously defiled with heresy, and therefore he proposed that everyone should first of all subscribe the Nicene Creed, before proceeding to any other business. The Arians, in a violent passion, refused, whereupon he on his part refused to subscribe any proceedings against Athanasius, and even skilfully procured the withdrawal of the signature of the holy martyr Denys, then Bishop of Milan, which they had lyingly procured by practising on his simplicity. The Arians were now entirely enraged, and, after many persecutions, procured a decree of banishment against Eusebius. The Saint shook off the dust of his feet against them, and, defying alike the threats of Cæsar and the drawn swords of the soldiery, accepted the sentence as one of the dignities of his office. He was sent to Bethshan in the Holy Land, suffering hunger, thirst, stripes, and all manner of violence, but for the Faith's sake he despised this life, and feared not death, but freely delivered his body to the tormentors.

Sixth Lesson.

HE wrote a solemn letter from Bethshan, addressed to the clergy and people of Vercelli and that neighbourhood, full of constancy, devotion, and piety, describing the frightful cruelty and brazen impudence of the Arians. From this letter we know how completely they failed to scare him by their threats and their inhuman brutality, or to seduce him by their serpent-like cunning into receiving their communion. In consequence of his unshaken resolution, he was moved from Bethshan into Cappadocia, and then again, to the deserts of Upper Egypt. He suffered exile until the death of Constantius, [in 361,] after which he was allowed to return to his flock. First, however, he took care to attend the Council at Alexandria, called to heal the wounds of the Church, and, afterwards, like a skilful physician, he made a progress through all the provinces of the East, strengthening those that were weak in the Faith, and confirming them in Christian doctrine. Then, with the same healthful results, he passed through Illyricum into Italy, who, at his coming, laid aside her garments of mourning. After his return, he published an expurgated edition of Origen's Commentary on the Psalms, and likewise of the works of Eusebius of Cæsarea, both which he translated from Greek into Latin. At length, distinguished by all these great works, he passed to that crown of glory which fadeth not away, promised to them who suffer for the truth. He departed this present life at Vercelli, [in 371,] in the reign of Valentinian and Valens.

THIRD NOCTURN.

Lessons from Matth. xvi. 24, *with the Homily of St Gregory,* (*p.* 600.)

Eighth Responsory.

O Lord, Thou hast prevented him, &c., (*p.* 598.)

If this day be an Ember-Day, the Ninth Lesson is of that; in which case the Ninth Lesson from the Homily is either omitted or read together with the Eighth.

At Lauds a Commemoration of the Week-day.

MARTYROLOGY.

Upon the 17th day of December, were born into the better life—

At Eleutheropolis, in Palestine, the holy martyrs Florian, Calanicus, and fifty-and-eight others, their Companions, who were slain by the Saracens for Christ's faith's sake in the time of the Emperor Heraclius.

At Marseilles, in Gaul, blessed Lazarus, [called first] Bishop [of that city,] of whom it is written in the Gospel that the Lord raised him from the dead.

At Rome, holy John de la Matha, founder of the Order of the most Holy Trinity for the redemption of captives. [He died in the year 1213.] His feast is kept upon the 8th day of February by order of Innocent XI.

In the monastery of Fulda, [in the year 779,] the holy Abbat Sturmius, [of the Order of St Benedict, and first Abbat of Fulda,] Apostle of Saxony, whose name Innocent II. enrolled with those of the saints at the second Council of Lateran.

At Bigarden, near Brussels, [in the year 1176,] the holy Virgin Vivina, whose eminent holiness is oftentimes attested by miracles. [Foundress of the Abbey of Bigarden, in the Diocese of Malines. Of the Order of St Benedict.]

At Constantinople, the holy widow Olympias, [about the year 410; born about 368.]

In the Ardennes, the blessed Widow Begga, sister of holy Gertrude. [She married Ansegise, son of St Arnoult, Bishop of Metz. She was born about 368, became a widow in 386, and died about 410.]

Upon the same day is commemorated the translation of the body of the holy martyr Ignatius, Patriarch of Antioch, who was the third to govern that church after the blessed Apostle Peter; he suffered at Rome under Trajan, but his body was brought thence to Antioch and laid in the cemetery of the church outside the gate which leadeth unto Daphne, upon the anniversary of the which ceremony holy John Chrysostom preached unto the people. In after-times the body was again brought back to Rome, where it is buried, and highly honoured in the church of St Clement along with the body of that most blessed Pope and martyr.

At Vespers a commemoration is made of the week-day.

DECEMBER 17.

MARTYROLOGY.

On the morrow we keep the Feast of the Blessed Virgin Mary looking shortly to be delivered.[1]

Upon the same 18th day of December, were born into the better life—

At Philippi, in Macedonia, [in the year 107,] the holy martyrs Rufus and Zozimus, who were of the number of the disciples by whom the early Church was founded among the Jews and Greeks of whose happy contending holy Polycarp writeth in his Epistle unto the Philippians.

At Laodicea, in Syria, the holy martyrs Theotimus and Basilian.

In Africa, the holy martyrs Quintus Simplicius and others, who suffered in the persecution under the Emperors Decius and Valerian.

There also the holy martyr Moysetes.

Likewise in Africa also, the holy martyrs Victurus, Victor, Victorinus, Adjutor, Quartus, and thirty others.

At Mopsuestia, in Cilicia, holy Auxentius, Bishop [of that see;] he was originally a soldier under the Emperor Licinius, but chose rather to cast away his military belt than to offer grapes to Bacchus; he afterwards became a Bishop, and fell asleep in peace, famous for worthy deeds, [fourth century.]

At Tours, holy Bishop Gratian, who was ordained by holy Pope Fabian as the first Bishop of that city, and fell asleep in the Lord, famous for many miracles. [He was a disciple of the Apostles.]

DECEMBER 18.

Office in honour of the Blessed Virgin Mary looking shortly to be delivered.

Greater Double.

Whatever is not specially given here is from the Common Office for Feasts of the Blessed Virgin, (p. 633,) except that the last verse of the Hymn is not altered in honour of the Incarnation.

Prayer throughout.

O GOD, Who didst will that Thy Word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

First Antiphon. The Angel Gabriel was sent * to a virgin espoused to a man whose name was Joseph; and the virgin's name was Mary.

Second Antiphon. Hail Mary, * full of grace, the Lord is with thee: blessed art thou among women. [Alleluia.]

Third Antiphon. Fear not, Mary, * thou hast found grace with the Lord: behold, thou shalt conceive, and bring forth a son. [Alleluia.]

Fourth Antiphon. The Lord shall give unto Him the throne of His father David, and of His kingdom there shall be no end.

Fifth Antiphon. Behold the handmaid of the Lord: * be it unto me according to thy word.

Hymn. Creator of the starry pole, &c., (*p.* 121.)

Verse. Hail, Mary, full of grace.
Answer. The Lord is with thee.

Antiphon at the Song of the Blessed Virgin. The Holy Ghost shall come upon thee, O Mary,—fear not; thou shalt bear in thy womb the Son of God. Alleluia.

A Commemoration is made of the Week-day. Antiphon, "O, &c."

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[1] This feast is not contained in the Calendar of the Church of Rome, and is of Spanish origin. In the Mozarabic Rite the Feast of the Annunciation is kept on December 18, and is still so kept although another Feast of the Annunciation has been added upon March 25 out of deference to the custom of the rest of Christendom. It will be observed that this feast coincides with the beginning of the Great O's, and unless December 18 should be a Sunday, the Antiphon in the Commemoration of the week-day at First Vespers is "O Wisdom."

MATTINS.

Invitatory. Hail, Mary, full of grace, * the Lord is with thee.

Hymn. Supernal Word, &c., (*p.* 121.)

FIRST NOCTURN.

First Antiphon. Behold, our Lord cometh with power, and He shall lighten the eyes of His servants. Alleluia.

Ps. viii. O Lord, our Lord, &c., (*p.* 4.)

Second Antiphon. [1] Drop down, ye heavens, from above, and let the skies pour down the Righteous One: let the earth open, and let her bring forth the Saviour.

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Third Antiphon. [2] Behold, the Name of the Lord cometh from far, and His brightness filleth the world.

Ps. xxiii. The earth is the Lord's, &c., (*p.* 26.)

Verse. Out of Zion, the Perfection of beauty,
Answer. Our God shall come manifestly.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (vii. 10.)

Moreover the Lord spake again, &c., (*p.* 128.)

First Responsory.

The sceptre shall not depart, &c., (*p.* 145.)

Second Lesson.

And there shall come forth a rod, &c., (*p.* 128,) *down to* "faithfulness the girdle of His reins," *in the next Lesson.*

Second Responsory.

[3] There shall come a Star out of Jacob, and a Man shall rise out of Israël, and shall smite through all the princes of the aliens; and all the earth shall be His possession.
Verse. Out of Jacob shall come He that shall have dominion, and shall destroy him that remaineth of the city.
Answer. And all the earth shall be His possession.

Third Lesson.

The wilderness and the solitary place, &c., (*p.* 144.)

Third Responsory.

The Lord shall come down like rain, &c., (*p.* 136.)

SECOND NOCTURN.

First Antiphon. [4] Out of Zion shall go forth the law, and the word of the Lord from Jerusalem.

Ps. xliv. My heart is overflowing, &c., (*p.* 54.)

Second Antiphon. [5] Lo, this is our God, we have waited for Him, and He will save us. Alleluia.

Ps. xlv. God is our refuge, &c., (*p.* 55.)

Third Antiphon. The Lord cometh! go ye out to meet Him, and say: How great is His dominion, and of His kingdom there shall be no end! He is the Mighty God, the Ruler, the Prince of Peace! Alleluia.

Ps. lxxxvi. Her foundation, &c., (*p.* 82.)

Verse. [6] There shall come forth a rod out of the stem of Jesse.
Answer. And a flower shall grow out of his roots.

Fourth Lesson.

The Lesson is taken from the Sermons of St Alonzo, Archbishop [of Toledo.] (*Book on the Maidenhood of Blessed Mary.*)

O MY Suzeraine and my Lady, who bearest rule over me, Mother of my Lord, handmaid of thy Son, who gavest birth to Him Who made the world, I beseech thee, I pray thee, I ask thee, that I may have the spirit of thy Lord, and the spirit of thy Son, yea, and the spirit of my Redeemer, to enable me to think what is true and worthy concerning thee, to speak what is true and worthy concerning thee, and to love whatsoever is true and worthy concerning thee. Thou hast been chosen of God, taken of God, called of God; thou art very nigh unto God, thou cleavest unto God, thou art bound unto God; thou wast visited by an Angel, saluted by an Angel, blessed by an Angel, called happy by an Angel; troubled at his saying, perplexed in thought, confounded at the salutation, wonderstruck at the words of the message.

Fourth Responsory.

Behold, the Virgin shall conceive, &c., (*p.* 123.)

Fifth Lesson.

THOU hearest that thou hast found grace with God, and thou art bidden not to fear; thence thou art strengthened with confidence, and art taught to know wonders, and carried forward to new tidings of unheard-of glory. The Angel doth thee to wit that thou shalt be a mother, and, with offspring in thy womb, thou remainest untouched and virgin. Then the assurance of thy maidenhood is set forth before us, and the Angel preacheth unto thee the glad tidings that that Holy Thing Which shall be born of thee shall be called the Son of God, and anon, the wondrous message of the power of the King that is to come. Thou askest how this shall be, thou wouldest know whence it cometh, thou enquirest as to the reason, thou seekest to understand the anomaly, thou art fain to learn the order of things. Hear then a mystery unheard hitherto, behold an operation hitherto unknown, turn thine eyes upon a thing secret, hitherto unsuspected, learn of a work hitherto unwrought. "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee."

Fifth Responsory.

Drop down, ye heavens, &c., (*p.* 143.)

Sixth Lesson.

ALL the Trinity is at work in thee to make thee conceive, but it is the Son of God alone Whose Person taketh Flesh in thee as thy Child. And "therefore also that Holy Thing Which shall be" conceived in thee, brought forth of thee, produced of thee, sprung of thee, "born of thee, shall be called the Son of God." For "He shall be great," He shall be the God of powers, the King of all ages, the Maker of all things. Behold, "blessed art thou among women," Virgin among mothers, Lady among damsels, Queen among sisters. Behold, for this "all generations shall call thee blessed," all the powers of heaven know thee to be blessed, all the Prophets tell that thou art blessed, all nations proclaim thee blessed. And, for us, blessed our faith calleth thee, blessed do our souls call thee, blessed doth our love call thee, blessed do our hymns call thee, and blessed shall my words call thee.

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[1] Isa. xlv. 8.
[2] Isa. xxx. 27.
[3] Num. xxiv. 17, 19.

[4] Isa. ii. 3.
[5] Isa. xxv. 9.
[6] Isa. xi. 1.

Sixth Responsory.

The Lord will teach us, &c., (*p.* 137.)

THIRD NOCTURN.

First Antiphon. The LORD shall give that which is good, and our Land shall yield her increase.

Ps. lxxxiv. LORD, Thou hast been favourable, &c., (*p.* 81.)

Second Antiphon. He that is both God and Man shall come of the house of David, and sit in David's seat. Alleluia.

Ps. lxxxvi. Her foundation, &c., (*p.* 82.)

Third Antiphon. Tell it out among the people, and say: Behold, God our Saviour cometh.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Verse. The Lord goeth forth from His holy place.
Answer. He cometh to save His people.

If this day be Ember-Wednesday, the following Lessons are not read, but, instead, those for Wednesday on pp. 140, 141, (*but the Responsories are unaltered.*)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*On Luke* i., *and in the Homilies for the Winter Season. Ember-Wednesday in December.*)

There is sent from God unto the Virgin Mary the Angel Gabriel, which name, being interpreted, signifieth "Strong-man-of-God." For he came as the messenger of Him, Who was pleased to appear weak in order that He might prevail against the prince of the power of the air, (Eph. ii. 2,) of Him of Whom it is said by the Psalmist, "The LORD strong and mighty, the LORD mighty in battle,' (xxiii. 8,) and again, "The LORD of hosts, He is the King of glory," (10.) Therefore it was assigned to the Strong-man-of-God to announce that the Lord of hosts, mighty in battle, was coming to wage war against the powers of the air.

"And the Angel came in unto her, and said: Hail, thou that art full of grace; the Lord is with thee; blessed art thou among women."

Meetly is she styled "full of grace" who hath attained a grace gained by no other, that, namely, of conceiving and bringing forth the actual Author of grace.

Seventh Responsory.

Hail, Mary, full of grace, &c., (*p.* 122.)

Eighth Lesson.

"AND behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS."

The name JESUS is interpreted "Saviour," or "Saving," to which meaning the Angel pointed when he said to Joseph: "Thou shalt call His name JESUS, for He shall *save* His people from their sins." (Matth. i. 21.) He saith not that "He shall save the people of Israel," but that "He shall save *His* people," that is to say, a people gathered into one faith from among both the circumcised and the uncircumcised, who being thus gathered in, there should be one fold and one Shepherd. (John x. 16.)

"He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David."

He, then, that was conceived in that virginal womb, and brought forth therefrom, was the Son of the Highest. He that in time was made of His mother (Gal. iv. 4) is God, begotten of the Father before all worlds. But if the same Person Who is Man is God, let Nestorius cease from saying that it was the Man only Who was born of the Virgin.

Eighth Responsory.

Receive, O Virgin Mary, &c., (*p.* 124,) *with the following addition,*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. And thou shalt be called blessed among all women.

Ninth Lesson.

"THEREFORE also that Holy Thing Which shall be born of thee shall be called the Son of God."

JESUS alone is said to be born an Holy Thing, to distinguish such holiness from any holiness of ours. We may indeed be made holy, but we are not born holy, for we are hampered by the corrupt condition of our nature, so that every one of us may well groan and say with the Prophet, "For, behold, I was shapen in iniquity, and in sin did my mother conceive me." (Ps. l. 7.) He alone is absolutely and essentially Holy, Who to counteract the corruptible condition in nature, was conceived without fleshly coition.

"That Holy Thing Which shall be born of thee shall be called the Son of God." What can be said to this by a Nestorian, who, by denying that the Blessed Mary was Mother of God, flieth directly in the face of this truth? Here is a distinct statement that God is to come upon her, and therefore that the Thing to be born is the Son of God. What escape therefore is there from one of two conclusions, viz., either (1) that the Son of God is not God, or (2) that she who brought forth God is rightly called *Theotokos*, that is, *Mother-of-God?*

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. The Angel Gabriel was sent * to a virgin espoused to a man whose name was Joseph; and the virgin's name was Mary.

Second Antiphon. Hail, Mary, * full of grace, the Lord is with thee: blessed art thou among women.

Third Antiphon. Fear not, Mary, * thou hast found grace with the Lord: behold, thou shalt conceive, and bring forth a Son.

Fourth Antiphon. The Lord shall give unto Him the throne of His father David, and of His kingdom there shall be no end.

Fifth Antiphon. Behold the handmaid of the Lord: * be it unto me according to thy word.

Chapter. (Isa. xi. 1.)

THERE shall come forth a rod out of the stem of Jesse, and a Flower shall grow out of his roots. And the Spirit of the Lord shall rest upon Him.

Hymn. Hark a joyful voice, &c., (*p.* 123.)

Verse. The Holy Ghost shall come upon thee.

Answer. And the power of the Highest shall overshadow thee.

Antiphon at the Song of Zacharias. He shall sit upon the throne of David, and of his kingdom, for ever.

A Commemoration is made of the Week-day.

PRIME.

Antiphon. The Angel Gabriel, &c., (*First Antiphon at Lauds.*)

In the Short Responsory is said,

Verse. Thou that art to come into the world.

MARTYROLOGY.

Upon the 19th day of December, were born into the better life—

At Alexandria, in Egypt, the blessed martyr Nemesius. He was first brought before the judge on a false accusation that he was a thief, and was acquitted; but in the persecution under the Emperor Decius he was accused of Christianity before the judge Æmilian, by whom he was put to the double punishment and condemned to be burnt along with thieves. In the which thing he was conformed to the likeness of the Saviour, who was crucified between thieves.

At Nice, [now Isnik, in Bithynia,] the holy martyrs Darius, Zosimus, Paul, and Secundus, [in the fourth century.]

At Nicomedia, the holy martyrs Cyriacus, Paulillus, Secundus, Anastasius, Syndimius, and their Companions, [in the fourth century.]

In Morocco, [in the fourth century,] the holy martyr Timothy, the Deacon, who after a terrible imprisonment was cast into the fire for Christ's faith's sake, and so finished his testimony.

At Gaza, in Palestine, [in the third century,] the holy martyrs Meuris and Thea.

At Auxerre, the holy Confessor Gregory, [looked on as 12th] Bishop [of that see, successor of St Theodore, in the year 530.]

At Orleans, the holy Abbat Adjutus, famous for the spirit of prophecy.

At Rome, holy Fausta, the mother of holy Anastasia, eminent for her rank and godliness, [at the end of the third century.]

At Avignon, the blessed Pope Urban V., who performed the highest service to the Church: he restored the Apostolic seat to Rome, he completed the union of the Greeks and the Latins, he brought the unbelievers into subjection. His very ancient veneration was ratified and confirmed by Pope Pius IX.

Chapter at the end. (Isa. xiv. 8.)

DROP down, ye heavens, from above, and let the skies pour down the Righteous One: let the earth open, and let her bring forth the Saviour. I the LORD have created Him.

TERCE.

Antiphon. Hail, Mary, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

[1] Thou, O Lord, shalt arise and have mercy upon Zion.

Answer. Thou, O Lord, shalt arise and have mercy upon Zion.

Verse. For the time to favour her, yea, the set time, is come.

Answer. Have mercy upon Zion.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou, O Lord, shalt arise and have mercy upon Zion.

Verse. Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

Answer. Let the earth open, and let her bring forth the Saviour.

SEXT.

Antiphon. Fear not, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. vii. 14.)

BEHOLD, the virgin shall conceive and bear a Son, and His Name shall be called Emmanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

Short Responsory.

Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

Answer. Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

Verse. Let the earth open, and let her bring forth the Saviour.

Answer. Let the skies pour down the Righteous One.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Drop down, ye heavens, from above, and let the skies pour down the Righteous One.

Verse. [2] Send forth the Lamb, O Lord, the Ruler of the land.

Answer. From the rock in the Wilderness unto the mount of the daughter of Zion.

NONE.

Antiphon. Behold the handmaid, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

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[1] Ps. ci. 14.

[2] Isa. xvi. 1.

Short Responsory.

Send forth the Lamb, O Lord, the Ruler of the land.

Answer. Send forth the Lamb, O Lord, the Ruler of the land.

Verse. From the rock in the wilderness unto the mount of the daughter of Zion.

Answer. The Ruler of the land.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Send forth the Lamb, O Lord, the Ruler of the land.

Verse. The Holy Ghost shall come upon thee.

Answer. And the power of the Highest shall overshadow thee.

SECOND VESPERS.

Same as the First, except the following:

Fifth Antiphon. Of the fruit of thy body will I set upon thy throne.

Ps. cxxxi. Lord, remember David, &c., (*p.* 109.)

Antiphon at the Song of the Blessed Virgin. O maiden of maidens, how shall this be, since neither before nor henceforth hath there been, nor shall be such another? Daughters of Jerusalem, why look ye curiously upon me? What ye see is a mystery of God.

Commemoration of the Week-day Antiphon, "O, &c."

DECEMBER 19.

MARTYROLOGY.

To-morrow is the eve of the holy Apostle Thomas.

Upon the same 20th day of December, were born into the better life—

At Rome, the holy martyrs Liberatus and Bajulus.

At Alexandria, the holy soldiers Ammon, Zeno, Ptolemy, Ingenes, and Theophilus, all martyrs. They were on guard beside the judgment-seat when a certain Christian who was under the torture began to waver and was almost giving way, and they tried by signs to encourage him to hold out; for this cause all the people cried out against them, and they came forward and confessed themselves to be Christians; and Christ, who Himself had given such steadfastness unto His own, did Himself most gloriously triumph in their victory, [in the year 249.]

At Geldube, [in Thrace,] the holy martyr Julius, [fourth century.]

In Arabia, the holy martyrs Eugenius and Macarius, two Priests who blamed the ungodliness of the Emperor Julian the Apostate, and for that cause were most cruelly flogged and sent out into the great desert, where they were slain with the sword, [in the year 362.]

At Antioch, holy Philogonius, Patriarch of the see. He was an advocate when he was called by the will of God to govern that church, and first took up the contending for the Catholic faith along with holy Bishop Alexander, and his Companions, against Arius. He fell asleep in the Lord, illustrious for good works, [in the year 322.] Holy John Chrysostom preached an eloquent sermon on his feast-day.

At Brescia, the holy Confessor Dominic, Bishop [of that see, about the year 612.]

On this day is commemorated the burial in Spain of holy Dominic, Abbat of Silos, [in the diocese of Burgos, in Castille, which abbey he founded,] of the Order of St Benedict, very famous for his miracles wrought for the liberation of captives. [He died in his monastery at Silos, on December 14, 1073.]

DECEMBER 20.

MARTYROLOGY.

Upon the 21st day of December, were born into the better life—

Upon the Coromandel coast of India, not far from Madras, the blessed Apostle Thomas. He preached the Gospel to the Parthians, Medes, Persians, and Hyrcanians, and at length came into India, and was teaching the Christian religion to those people when the king commanded him to be run through with lances, and so he died. His relics were taken first to the city of Edessa and afterwards to Ortona.

In Tuscany, the holy martyrs John and Festus.

In Lycia, the holy martyr Themistocles. Under the Emperor Decius he gave himself up for holy Dioscoros, when they were seeking after him to slay him, and was first racked, taken down and dragged about, and beaten with cudgels, gained the crown of martyrdom [in the year 249.]

At Nicomedia, the holy Priest Glycerius, who suffered many torments in the persecution under the Emperor Diocletian, and was at length cast in the fire, and so finished his testimony.

At Antioch, the holy martyr Anastasius, Bishop [of that see,] who was cruelly murdered by the Jews in the time of the Emperor Phocas [in the year 609.]

At Treves, the holy Confessor Severinus, Bishop [of that see, fourth century.]

Vespers are of the following.

DECEMBER 21.

St Thomas, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (*p.* 583,) *except what is otherwise given here.*

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed. Alleluia.

Prayer throughout the Office.

GRANT unto us, O Lord, we beseech Thee, to glory in the solemn commemoration of Thy blessed Apostle Thomas; and, being defended by his protection, to follow always with meet godliness the pattern of his faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Cor. iv. 1, (*p.* 585.)

SECOND NOCTURN.

Fourth Lesson.

THE Apostle Thomas, called Didymus, or the Twin, was a Galilean. After the descent of the Holy Ghost, he went into many provinces to preach Christ's Gospel. He gave knowledge of the rules of Christian faith and life to the Parthians, Medes, Persians, Hyrcanians, and Bactrians. He went last to the East Indies. Here he provoked the anger of one of the idolatrous kings, because the holiness of his life and teaching, and the number of his miracles, drew many after him, and brought them to the love of Christ JESUS. He was therefore condemned, and slain with lances. He crowned the dignity of the Apostleship with the glory of martyrdom, on the Coromandel coast, not far from Madras.

Fifth Lesson.

It is written, &c., (*from the Common Office, Fourth Lesson.*)

Sixth Lesson.

So much power, &c., (*p.* 587.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xx. 24.)

AT that time: Thomas, one of the twelve, called Didymus, was not with them when JESUS came. And so on.

Homily by Pope St Gregory [the Great.] (*26th on the Gospels.*)

Dearly beloved brethren, what is it in this passage which particularly claimeth our attention? Think ye that it was by accident that this chosen Apostle was not with them when JESUS came? or, when he came, heard? or, when he heard, doubted? or, when he doubted, felt? or when he had felt, believed? All these things were not accidental, but Providential. It was a wonderful provision of Divine mercy, that this incredulous disciple, by thrusting his fingers into the bodily Wounds of his Master, should apply a remedy to the spiritual wounds of unbelief in our souls. The doubts of Thomas have done us more good than the faith of all the disciples that believed. While he feeleth his way to faith, our minds are freed from doubt, and settled in faith.

Eighth Lesson.

EVEN as the Lord before His birth willed that Mary should be espoused, and yet never lose her virginity, so, after His Resurrection, He willed that His disciple should doubt, and yet not lose his faith. For, even as the espoused husband was the keeper of the virginity of the Mother, so was the disciple who doubted and felt, the witness of the truth of the Resurrection. He felt, and cried out: "My Lord and my God. JESUS saith unto him: Thomas, because thou hast seen Me, thou hast believed." When the Apostle Paul saith (Heb. xi. 1): "Faith is the substance of things hoped for, the evidence of things not seen"—he plainly meaneth that faith is the evidence of things that cannot be seen. When they are seen, there remaineth not faith, but knowledge.

Ninth Lesson.

If this day be an Ember-day this Lesson is of that, and then the following is either omitted, or read as one with the preceding.

THOMAS, then, seeth, and believeth. Why is it said to him: "Because thou hast seen Me, thou hast believed?" The truth is, he saw one thing, and so believed another. To mortal man it is not given to see God. He therefore saw only the Manhood, and yet had faith in the Godhead: "My Lord and my God." This he said, seeing and believing, seeing Perfect Man, and yet believing in Perfect God, Whom he could not see. O what a comfort are the words which follow! "Blessed are they that have not seen, and yet have believed." These words are specially meant for us, who have not seen even the Flesh, and who yet do believe. They are specially meant for us if we believe and do not, by our lives, give the lie to our belief. He only hath a saving faith, whose faith beareth fruit.

At Lauds, Antiphon at the Song of Zacharias, the same as at that at First Vespers.

A Commemoration is made of the Week-day.

MARTYROLOGY.

Upon the 22nd day of December, were born into the better life—

At Rome, between the two Laurels upon the Lavican Way, thirty holy martyrs, who were all crowned in one day in the persecution under the Emperor Diocletian.

There likewise the holy Flavian, the ex-Prefect [of Rome], who for Christ's sake was first branded and then banished under the Emperor Julian the Apostate. He was sent to Bagni di Ferrata,[1] [near Civita Vecchia,] where he gave up his soul to God in prayer, [in the year 362.]

At Ostia, the holy martyrs Demetrius, Honoratus, and Florus.

At Alexandria, the holy martyr Ischyrion. Many injuries and reproaches were cast upon him to make him sacrifice to idols, but he despised them, and was handed over to be slain by the driving of a sharp stake through the midst of his bowels, [in the year 250.]

In Egypt, [in the third century,] holy Chæremon, Bishop of Nilopolis, and many other martyrs, of whom some, scattered in flight to escape the persecution under the Emperor Decius, were killed by wild beasts as they wandered in the desert; some were destroyed by hunger, cold, and sickness; and some were murdered by savages and robbers.

At Nicomedia, the holy soldier Zeno, who made a jest upon the Emperor Diocletian as he was offering sacrifice to Ceres, and for this cause had his jaws broken, his teeth beaten out, and his head cut off.

At Vespers, Antiphon at the Song of the Blessed Virgin, the same as at First Vespers.

A Commemoration is made of the Week-day.

DECEMBER 22.

MARTYROLOGY.

Upon the 23d day of December, were born into the better life—

At Rome, the holy Virgin and

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[1] Formerly called from its discoverer *Aquæ Tauri.*

martyr Victoria [de' Tivoli.] She was espoused to one Eugenius, a heathen, and during the persecution under the Emperor Decius she would neither marry Eugenius nor offer sacrifice unto idols, but worked many miracles, whereby she gathered many virgins unto God, and the executioner stabbed her to the heart with his sword at the request of her espoused husband.

At Nicomedia, twenty holy martyrs during the persecution under the Emperor Diocletian, after they had been most grievously tormented.

There likewise, in the same persecution, the holy martyrs Migdonius and Mardonius, of whom the one was burnt and the other cast into a ditch, and so died. Then also suffered the Deacon of holy Anthimus, Bishop of Nicomedia, who was bringing a letter to the martyrs when he was taken by the Gentiles and stoned to death, and so passed hence to be ever with the Lord.

In Crete, the holy martyrs Theodulus, Saturninus, Euporus, Gelasius, Eunician, Zeticus, Cleomenes, Agathopus, Basilides, and Evaristus, who suffered great cruelties in the persecution under the Emperor Decius, and were beheaded. [They are often called the Ten Martyrs of Crete.]

At Rome, blessed Servulus, concerning whom holy Gregory writeth that from his childhood even unto the end of his life he lay paralysed in a porch hard by the church of St Clement, and at the end he was called by songs of angels, and passed away into the glory of Paradise [in the year 570.] God doth very often show miracles at his grave.

DECEMBER 23.

MARTYROLOGY.

The morrow is the Eve of the birth of our Lord Jesus Christ.

Upon the same 24th day of December, were born into the better life—

At Antioch, forty holy Virgins and martyrs, who there finished their testimony by divers torments in the persecution under the Emperor Decius.

At Spoleto, the holy Priest Gregory [of Spoleto], a martyr in the time of the Emperors Diocletian and Maximian, he was beaten with knotted cudgels, laid upon a grating over fire, imprisoned, his knees hammered with iron combs, burning lamps set to his sides, and at last beheaded.

At Tripoli, the holy martyrs Lucian, Metrobius, Paul, Zenobius, Theotimus, and Drusus.

At Nicomedia, the holy martyr Euthymius, who sent many before him to martyrdom, in the persecution under the Emperor Diocletian, and then was himself pierced through with the sword, and so followed them unto their crown.

At Bordeaux, holy Delphinus, Bishop [of that see from 380-404, when he died,] who was a burning and shining light of holiness in the time of the Emperor Theodosius.

In Poland, [in the year 1473,] the holy Confessor John of Kenty, a secular Priest, famous for his learning, his zeal for the spreading of the faith, his graces, and his miracles, whose feast we have kept upon the 22nd day of October.

At Rome, [about the year 550,] the holy Virgin Tharsilla, father's sister to holy Pope Gregory, of whom he witnesseth that at the hour of her going forth she saw Jesus coming unto her.

At Treves, the holy Virgin Irmina, daughter to King Dagobert [II. She was Abbess of the monastery of Horrein, and lived from about the year 672 to about the year 715.]

FEAST-DAYS IN JANUARY.

The earlier Feast-days in January are given in the Office of the Season.

On the earliest day not occupied by an Office with Nine Lessons, is said the Office of the Dead.

JANUARY 7.

MARTYROLOGY.

Upon the 8th day of January, were born into the better life—

At Beauvais, in Gaul, the holy martyrs Lucian the Priest [first Bishop of that see,] Maximian, and Julian. Maximian and Julian were slain by the persecutors with the sword, but the blessed Lucian, who had come into Gaul with holy Denis, did not receive the like treatment until after great suffering, the which notwithstanding, he feared not to confess aloud the name of Christ. [He died in the year 312.]

Likewise the holy martyr Eugenian [Bishop of Autun.]

In Lybia, the holy martyrs Theophilus the Deacon, and Helladius, who were first torn and mangled with sharp potsherds, and then cast into the fire, and so gave up their souls to God.

At Venice, [in the year 1455,] the blessed Confessor Lawrence de' Giustiniani, the first Patriarch of that city; he was filled very abundantly with learning and gifts of divine wisdom from on high, and Alexander VIII. enrolled his name among those of the saints. We keep his festival upon the fifth day of September.

At Hierapolis, in Asia, holy Apollinaris, Bishop [of that see,] who was eminent for holiness and learning, in the time of the Emperor Marcus Antoninus Verus.

At Naples, in Campania, holy Severinus, Bishop [of that see,] brother of the blessed martyr Victorinus; he wrought many good works, and fell asleep full of holiness, [in the year 540.]

At Pavia, the holy Confessor Maximus, Bishop [of that see, successor to St Epiphanius. He took part in the 4th and 6th Councils of Rome, held by Pope Symmachus against the Antipope Lawrence at the beginning of the sixth century.]

At Ratisbon, holy Bishop Erhard.

At Metz, holy Patient, Bishop [of that see, in the second century.]

On the same day, [in the year 482,] in Bavaria, the holy Abbat Severinus, who spread the Gospel among that people, and is called the Apostle of the [Austrians and] Bavarians. His body was, by the will of God, brought to Monte-feltro, near Naples, and thence it hath been since taken to the monastery of St Severino.

JANUARY 8.

MARTYROLOGY.

Upon the 9th day of January, were born into the better life—

At Antioch, in the persecution

under the Emperors Diocletian and Maximian, the holy martyr Julian, along with whom is commemorated the holy Virgin Basilissa, his wife, who kept her virginity with her husband and ended her life in peace. A multitude of priests and ministers of the Church of Christ had taken refuge with them because of the fury of the persecution. They were burnt with fire, and Julian, by command of the President Marcian, was thereafter made to suffer many torments and was then beheaded. Along with him there suffered also the Priest Anthony and Anastasius, whom Julian had raised from the dead and made a partaker of the grace of Christ, and the lad Celsus, together with his mother, Marcionilla, and seven brethren, and many others.

In Morocco, [in the fourth century,] the holy Virgin and martyr Marciana, who was thrown to wild beasts and so finished her testimony.

At Smyrna, the holy martyrs Vitalis (probably a Bishop, and the others were most likely Deacons), Revocatus, and Fortunatus.

In Africa, the holy martyrs Epictetus, Jucundus, Secundus, Vitalis, Felix, and seven others, [in the year 205.]

At Sebaste, in Armenia, [in the year 392,] holy Peter, Bishop [of that see,] brother of holy Basil the Great [also of St Gregory of Nyssa. His father was St Basil the Elder, his mother St Emmelia, and his grandmother St Macrina. He was made head of his convent in the year 362, when St Basil was made bishop, St Basil having before been Abbat thereof.]

At Ancona, holy Marcellinus, Bishop of that city, the which, as holy Gregory writeth, he did through the power of God deliver from burning. [He succeeded St Traso in the Bishopric about the year 550, and was followed by St Thomas about the year 569. He is secondary Patron of Ancona.]

JANUARY 9.

MARTYROLOGY.

Upon the 10th day of January, were born into the better life—

In Cyprus, the blessed Nicanor, one of the seven first Deacons, who was wondrous for the grace of faith and power, and received a most glorious crown [in the year 35 or 76.]

At Rome, the holy Pope Agatho, who was eminent for holiness and learning, and fell asleep in peace, [in the year 682.]

At Bourges, in Aquitaine, [in the year 1209,] the holy Confessor William, Archbishop [of that see,] famous for signs and works of power, whose name Honorius III. enrolled with those of the saints.

At Milan, the holy Confessor John, surnamed the Good, Archbishop of that city, [in the year 659.]

In the Thebaïd, blessed Paul, the first Hermit, who from the sixteenth even unto the hundred and thirteenth year of his age dwelt alone in the desert, [in the year 342,] holy Anthony saw his soul borne heavenward by angels between the choirs of the Apostles and of the Prophets. We keep his feast upon the 15th day of this present month of January.

At Constantinople, the holy Priest Marcian, [about the year 489.]

In the monastery of Cusan, [in the diocese of Perpignan,] the holy Confessor Peter Urseoli, who was sometime Doge of Venice, and then became a monk of the Order of St Benedict, and was famous for godliness and works of power, [in the year 997.]

JANUARY 10.

MARTYROLOGY.

Upon the 11th day of January, were born into the better life—

At Rome, the holy Pope Hyginus, who achieved martyrdom gloriously in the persecution under the Emperor Antonine.

In Africa, [about the year 142,] the blessed martyr Salvius, upon whose feast-day holy Austin preached to the people of Carthage.

At Alexandria, the holy martyrs Peter, Severus, and Leucius.

At Fermo, in Picenum, the holy martyr Alexander, Bishop [of that see.]

At Amiens, the holy martyr Salvius, Bishop of that see, [in the beginning of the seventh century.]

At Brindisi, the holy Confessor Leucius, Bishop of that see, [in the end of the second century.]

At Marissa, in Cappadocia, the holy Abbat Theodosius, [head of all the monasteries of Palestine,] who suffered many things for the Catholic faith, but at length fell asleep in peace, [in the year 529.]

In the Thebaïd, [about the year 330,] the holy Abbat Palæmon, the teacher of holy Pachom.

At Castel-Saint-Elie, [about the year 577,] hard by Mount Soracte, the holy monk Anastasius and his Companions, whom the Lord called to pass away unto Him.

At Pavia, the holy virgin Honorata, [in the year 500.]

At Vespers is made a Commemoration of St Hyginus,[1] *Pope and martyr, all from the Common Office, p.* 594.

Prayer, "Mercifully consider of our weakness," &c. (*p.* 599.)

JANUARY 11.

At Lauds is made a Commemoration of St Hyginus, Pope and martyr, all from the Common Office, p. 599.

MARTYROLOGY.

Upon the 12th day of January, were born into the better life—

At Rome, the holy martyr Tatiana, in the persecution under the Emperor Alexander. She was lacerated with hooks and combs, thrown to wild beasts, and cast into the fire, but as she remained unhurt, was at length beheaded, and so passed away to heaven.

In the Peloponnesos, the holy martyr Satyrus. As he was passing before a certain idol he breathed upon it, and signed himself with the sign of the cross upon his own forehead, whereupon the idol straightway fell down, and for this cause Satyrus was beheaded, [in the year 267.]

Upon the same day, [in Morocco, in the year 259] the holy martyr Arcadius, eminent for his rank and his miracles.

In Africa, the holy martyrs Zoticus, Rogatus, Modestus, Castulus, and a crown of forty soldiers.

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[1] Elected Pope in the year 139. Died 142.

At Constantinople, the holy martyrs Tigrius the Priest and Eutropius the Reader, who suffered in the time of the Emperor Arcadius.

At Tivoli, [in the year 126,] the holy martyr Zoticus.

At Ephesus, forty-two holy monks, who were most cruelly tortured and suffered martyrdom under the Emperor Constantine Copronymus for the honouring of holy images.

At Ravenna, the holy Confessor John, Archbishop of that see, [about the year 489.]

At Verona, holy Probus, Bishop of that see, [about the year 236.]

In England, [in the year 690,] the holy Confessor Benedict Biscop, founder, and Abbat of the monastery of Jarrow-upon-Tyne, whose feast we keep upon the 12th day of February.

JANUARY 12.

MARTYROLOGY.

The morrow is the Octave of the Epiphany of the Lord.

Upon the same 13th day of January, were born into the better life—

At Rome, upon the Lavican Way, forty holy soldiers who earned crowns of martyrdom for confessing the true faith under the Emperor Gallienus.

In Sardinia, the holy martyr Potitus, who suffered many things under the Emperor Antoninus and the President Gelasius, and at last was martyred with the sword.

At Semenden, in Upper Mysia, the holy martyrs Hermylus and Stratonicus, who were cruelly tortured under the Emperor Licinius, and then drowned in the Danube.

At Cordova, [in the year 852,] the holy martyrs Gumesindus the Priest and Servant-of-God the monk.

At Poitiers, in Gaul, the holy Confessor Hilary, Bishop of that see. He was a stalwart champion of the Catholic faith, for the which cause he was banished for four years into Phrygia. Among other miracles which he wrought he raised a dead man to life, [about the year 369.] The Supreme Pontiff Pius IX. confirmed and published his title of Doctor of the Universal Church. We keep his feast upon the morrow.

At Cæsarea, in Cappadocia, holy Leontius, Bishop of that see, who contended manfully against the Gentiles under the Emperor Licinius, and against the Arians under the Emperor Constantine.

At Treves, [in the year 335,] holy Agritius, Bishop of that see.

In the monastery of Vergy, the holy Confessor Viventius, [about the year 400.]

At Amasea, [in the year 324,] in Pontus, the holy Virgin Glaphyra.

[In the year 1497,] in the monastery of St Martha, at Milan, the blessed Virgin Veronica of Binasco, of the Order of St Austin.

JANUARY 13.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Hilary, Bishop of Poitiers, and Doctor of the Church, who passed away to heaven upon this present day.

Upon the same 14th day of January, were born into the better life—

At Nola, in Campania, the holy Priest Felix. Holy Paulinus, Bishop of the same city, writeth that after the persecutors had put Felix to the torture they committed him to prison, where they laid him in chains, upon shells and potsherds, but in the night an angel loosed him and led him forth. In after-times, when the persecution was over and he had turned many to Christ by his example and teaching, he fell asleep, famous for miracles, [about the year 256.]

In Judea, the holy Prophet Malachi, [415 B.C.]

Upon Mount Sinai, thirty-eight holy monks, who were massacred by the Saracens for Christ's faith's sake, [in the year 373.]

In the country of Rhaithia, in Egypt, forty-three holy monks who were massacred by the Blemmyes for the Christian religion's sake, [in the year 373.]

At Milan, [in the year 552,] the holy Confessor Datius, Bishop of that see, of whom blessed Pope Gregory maketh mention.

In Africa, the holy Bishop Euphrasius, [in the year 515.]

In Syria, holy Julian of Saba, the elder, who in the time of the Emperor Valens, by the power of his miracles, set up again at Antioch the Catholic faith, when it was almost quite fallen away.

At Neo-Cæsarea, in Pontus, [in the fourth century,] holy Macrina, a disciple of blessed Gregory the wonder-worker, and grandmother of holy Basil, whom she trained up in the faith.

JANUARY 14.

St Hilary, Bishop [of Poitiers,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except what is otherwise given here.

VESPERS.

These Vespers are of the Octave of the Epiphany as the Second Vespers of the Feast, viz.: Psalms as on Sunday, and Antiphons from Lauds, (p. 189).

Commemoration of St Hilary, Bishop, Confessor, and Doctor. O right excellent Teacher, &c., (*p.* 612.)

Prayer throughout the Office. O God, Who didst give, &c., (*p.* 617.)

Prayer as on p. 201.

Commemoration of St Felix, Priest and Martyr, from the Common Office for one Martyr, (p. 594,) with the following.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the example of Thy Saints may continually stir us up to amend our sinful lives, that as we do solemnly commemorate them, we may also sincerely strive to imitate them. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Hilary was born of a noble family in Acquitaine, and is distinguished as a divine and an orator. He was married in his earlier life, but even then lived the life of a monk: and on account of his remarkable holiness, was ultimately made Bishop of Poitiers, [about the year 353,] in which office he did his duty so as to gain the universal praise of the faithful. At that time the Emperor Constantius was persecuting the Catholics by threats, by the plundering of their goods, by exile, and at length, by every species of cruelty, in order to force them to yield to the Arian heresy. Against the Arians Hilary set himself up as a brazen wall, and turned upon himself the fierceness of their anger. They assailed him by many artifices, and at last Saturnine, Bishop of Arles, at the Council of Beziers, [in 356,] procured his banishment to Phrygia. During this exile he raised a dead man to life, and wrote a work in twelve books on the Trinity, against the Arians.

Fifth Lesson.

IN [the year 359,] the fourth of his exile, took place the Council of Seleucia in Isauria, at which Hilary was obliged to be present, but afterwards withdrew to Constantinople. Here he realised more sharply the awful nature of this crisis in the history of Christianity, published three pamphlets in the form of letters to the Emperor, and demanded from that Prince leave to hold a public disputation in his presence. The Arian Bishops Ursacius and Valens, whom Hilary had already confuted in writing, were afraid to meet him in debate, and therefore induced Constantius, under pretence of pardon, to send him back to his Bishoprick, [in 360.] His mother, the Church of Gaul, to use the language of Jerome, received him with open arms on his return from the battle with the heretics. He was followed to Poitiers by Martin, afterwards Bishop of Tours, whose after holiness was a fruit of his teaching.

Sixth Lesson.

HENCEFORTH he ruled the Church of Poitiers in great peace. By his exertions the Church of Gaul was led to denounce the Arian blasphemy. His wonderful learning is seen in his numerous works, of which Jerome writeth to Læta that he deemeth them quite faultless. "One can follow Hilary in his books," saith he, "without tripping once." He passed from earth to heaven upon the thirteenth day of January, in the year of our Lord 369, in the reign of the Emperors Valentinian and Valens. He had already been called an illustrious Doctor of the Church, by many Fathers and Councils, and was so styled in the Liturgy in some Diœceses, when at length, [in the year 1850,] Pope Pius IX., at the prayer of the Synod of Bordeaux, and in accordance with a resolution of the Sacred Congregation of Rites, proclaimed and confirmed the title, and commanded that the Mass and Office of his Feast should be everywhere said as those of a Doctor.

THIRD NOCTURN.

Seventh Lesson.

The Gospel, Matth. v. 13, *with the Homily of St Hilary*, (*p.* 631,) *with the second section thereof, beginning*, "This thing, therefore, thus made to serve, &c.,"—*read together as one.*

Eighth Lesson.

Continuation of the same Homily,—"But the nature of salt, &c."

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 625.)

Ninth Lesson.

(*For St Felix, Priest and Martyr.*)

FELIX was a Priest of Nola, who, on account of his fiery zeal against idolatry, suffered much persecution from the heathens, and was cast into prison. From thence an angel delivered him by night, and bade him go to Maximian, Bishop of Nola. This Bishop, enfeebled by old age, had at length despaired of power to withstand the torments of the persecutors, and had hidden himself in a wood. Thither came Felix, by the will of God, and found the holy bishop lying half-dead upon the ground. He succoured him, and carried him upon his shoulders to the house of an holy widow. On another occasion, Felix, having again provoked the anger of the devil-worshippers, became an object of their pursuit, from which he hid himself in a narrow place between two walls. Hardly had he entered, when some spiders wove their webs across the entrance, which the enemy perceiving, concluded that no man had entered, and passed by. After leaving this hiding-place, Felix lay for three months in the house of an holy woman. After the Lord gave peace to His Church, the Saint returned to Nola, where he turned many to Christ by his life, his preaching, and his miracles. He steadily refused to accept the Bishoprick, fell asleep in the Lord,[1] and was buried at Nola in the place called "The Pines."

MARTYROLOGY.

On the morrow we keep the feast of holy Paul, the first hermit, who was borne to his place among the blessed upon the 10th day of this present month of January.

In the country of Angers, the blessed Maurus, [founder and] Abbat [of Glanfeuil,] a disciple of St Benedict, by whom he was trained from his childhood, and made such headway that in obedience to him he walked upon water, a thing new and almost unheard of since the time of the Apostle Peter. Benedict sent him into Gaul, where he built a famous monastery, whereof he was Abbat for forty years, and fell asleep in peace, illustrious for miracles, [in the year 584.]

In Judea, the holy prophets Habakkuk and Michah, [606 years before Christ,] whose bodies were found by revelation from God in the time of the Emperor Theodosius the elder, [between the years of Our Lord 346 and 395.]

At Anagni, the holy Virgin and martyr Secundina, who suffered under the Emperor Decius.

At Cagliari, in Sardinia, the holy martyr Ephisius, who under the judge

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[1] About the year 256.

Flavian, in the persecution under the Emperor Diocletian, was strengthened by God to overcome many torments, but in the end was beheaded, and so rose to heaven a conqueror.

At Nola, in Campania, [about the year 252,] holy Maximus, Bishop of that see.

In Auvergne, in Gaul, [in the year 710,] the holy Confessor Bonitus, Bishop of that see.

In Egypt, the holy Macarius, [in the year 391,] Abbat [of Scittir,] a disciple of blessed Anthony, and very famous for his life and miracles.

Likewise [in Egypt, in the year 391,] blessed Isidore, famous for the holiness of his life, his faith, and his miracles.

At Rome, holy John, called the hidden, who lived unknown to his kinsfolk for a while in a corner of his father's house, and then in a hut upon an island in the Tiber, where he was recognised at the time of his death, and, famous for miracles, was buried in the same place, where afterward a church was built in his name, [in the year 450.]

Vespers of the following, from the Chapter inclusive.

JANUARY 15.

St Paul, the First Hermit, Confessor.

Double.

All from the Common Office for a Confessor, (p. 621,) except what is otherwise given here.

Prayer throughout the Office. O God, Who year by year dost gladden us, &c. (*p.* 599.)

The First Vespers, as regards St Paul, begin with the Chapter.

A Commemoration is made of the preceding:

Antiphon. O right excellent, &c.

Verse. The Lord hath chosen him for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Prayer from the Common Office as during the day.

Also a Commemoration of St Maurus, Abbat. Antiphon. "Well done, thou good and faithful servant, &c." *Verse.* "The Lord guided the just, &c.," *and the Answer—all as if from Lauds, and the Prayer,* "O Lord, we beseech Thee that the prayers, &c."

Note. Even if the Feast of St Paul be suppressed, these Commemorations, Antiphons, Verses, Answers, and Prayers remain as above.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PAUL the first hermit, and model of all others, was a native of the lower Thebaïd in Egypt. At the age of fifteen years he lost both his parents. In order to escape from the persecution of Decius and Valerian, and to serve God in quietness, he betook himself to a cave in the desert. Here there was a palm-tree, on the fruit of which he lived, and of whose leaves he made his raiment until he attained the age of 113 years. At that time[1] Anthony, being now himself aged 90 years, received a command from God to go and see him. They met without knowing one another's names, and saluted one another, after which they fell straightway into a long discourse concerning the kingdom of God. Now it so happened that a raven had of a long time brought Paul every day half a loaf, but on this day while they spake together he brought a whole one.

Fifth Lesson.

WHEN the raven had flown away —"Well," quoth Paul, "the Lord hath sent us our dinner. Truly He is gracious; truly He is merciful. It is now sixty years that I have had half a loaf of bread every day, but now that thou art come, Christ giveth His soldiers double rations." Then they asked a blessing, and ate together, sitting by a spring. When they were refreshed, they returned thanks, as is the custom, and afterwards spent the whole night praising God. At break of day Paul felt the approach of death, and desired Anthony to bring the cloak which Athanasius had given him, to use for his winding-sheet. While Anthony was on his way back from this journey, he saw in a vision the soul of Paul ascending to heaven, surrounded by choirs of angels, and accompanied by the Prophets and Apostles.

Sixth Lesson.

WHEN Anthony reached the cell of Paul, he found the dead body of the Saint in a kneeling posture, with the head thrown up and the hands stretched out towards heaven. He immediately began to chant the psalms and hymns ordained by Christian tradition, while he wrapped the body in the cloak of Athanasius. He had no spade to dig a grave, but two lions came racing from the desert, as though to attend the burying, and scratched a hole big enough to hold a man's body, with their paws, showing meanwhile such signs of grief as their nature alloweth. When they were gone away, Anthony put the holy body in this hole, covered it with earth, and arranged it like a Christian's grave. He took away for himself Paul's tunic, which he had woven out of the palm-leaves somewhat after the manner of basket-work, and this tunic Anthony was in the habit of wearing on the great days of the Passover and Pentecost as long as he lived.

THIRD NOCTURN.

Lessons from Matth. xi. 25, *with the Homily of St Austin,* (*p.* 629.) *The Third is either omitted or read as one with the Second, in order to make room for*

Ninth Lesson.

(*For St Maurus, Abbat.*)

MAURUS was born of a noble Roman family, and while he was yet a child was offered to God by his father Eutychius, in the order and under the personal teaching of

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[1] In the year 342.

St Benedict.[1] In a short while he made such progress in the life of grace that he became a wonder to his master, who often held him up to his other disciples as a pattern of regular observance and all virtues. While he was yet very young, Pope St Gregory telleth a wonderful instance of his obedience. Placid the monk having fallen into a lake where he was being swept away by the current, the holy Patriarch called Maurus and bade him run to the rescue, which he did, walking on the water till he reached Placid, whom he took by the hair of the head and dragged to the shore. He was sent by St Benedict into France, where he founded the celebrated monastery [of Glanfeuil, now called St Maur-sur-Loire,] which he governed for forty years. He was a zealous and successful propagator of monastic discipline. He passed to heaven, famous for holiness and miracles, when he was more than seventy years of age, in the year of Salvation 565.

LAUDS.

A Commemoration is made of St Maurus. Antiphon. "I will liken him, &c." *Verse.* "The Lord loved him, &c." *Answer.* "He clothed him, &c." *Prayer.* "O Lord, we beseech Thee that the prayers, &c." (*p.* 629) — *all as if from First Vespers.*

Note. This Commemoration does not change even if the Feast of S. Paul be suppressed.

MARTYROLOGY.

Upon the 16th day of January, were born into the better life—

At Rome, upon the Salarian Way, the holy martyr Pope Marcellus [I.], who for his confession of the Catholic faith was first cudgelled by order of the tyrant Maxentius and then sent to take care of the beasts which were fed at the public cost, in the which service he died, clad in sack-cloth, [in the year 309-310.]

At Morocco, in Africa, [in the year 1220,] the holy martyrs Berard [de Carbis], Peter, Accursius, Adjutus, and Otho, of the Order of Friars Minors.

At Arles, [in the year 429,] the holy Confessor Honoratus, Bishop of that see, whose life was rendered famous by his teaching and miracles.

At Moerzo, the holy Confessor Titian, Bishop of that see.

At Al-Arish, in Egypt, holy Melas, Bishop of that see, [in the fifth century,] who was exiled under the Emperor Valens and suffered other hardships for the Catholic faith's sake, but at length fell asleep in peace.

At Fondi, in Campania, [in the sixth century,] the holy Abbat Honoratus, [who was set over the monastery of Fondi ;] of whom mention is made by blessed Pope Gregory.

In the monastery of Perouse, the holy Confessor Fursey, [Abbat of Lagny, in the year 650.]

At Rome, holy Priscilla, who gave up herself and all that she had to the service of the martyrs.

At Second Vespers the first verse of the Hymn is altered.

Commemoration of the following, from the Common Office, with Prayer from Lauds.

JANUARY 16.

St Marcellus, Pope and Martyr.

Semi-double.

All from the Common Office for One Martyr, except what is otherwise given here.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Marcellus was a Roman, and held the supreme Pontificate from [the year of our Lord 304,[2] in] the reign of Constantius and Galerius, till [310, in] that of Maxentius. It was through his persuasion that the Roman lady Lucina left the whole of her property to the Church of God. As the believers increased, he instituted new titles in the City, which he divided after the manner of dioceses for their convenience, and for the baptism and penance of heathens converted to Christianity, and for the burial of the martyrs. These proceedings excited the wrath of Maxentius, who threatened Marcellus with the heaviest punishment, unless he would lay down the Popedom and sacrifice to idols.

Fifth Lesson.

THE servant of God treated with contempt the mad cries of this man, who accordingly took him and sent him to a menagerie, to take care of the beasts which were fed at the public cost. Marcellus remained at this place for nine months, which he spent in continual fasting and prayer, and, as he could not visit the parishes in person, he wrote letters to them. Some clerks rescued him, and the blessed Lucina hospitably received him into her house, in which he dedicated a Church, which is now called St Marcellus'. Here the Christians met to pray, and the blessed Marcellus himself preached.

Sixth Lesson.

THESE proceedings came to the knowledge of Maxentius, who thereupon had the wild beasts brought from the menagerie and located in the church, where Marcellus was made to feed them. The noisomeness of the place and the filthiness of his occupation broke down a constitution already enfeebled by many ailments, and he fell asleep in the Lord. The blessed Lucina buried his body in the cemetery of Priscilla, on the Salarian Way, on the 16th of January. He sat on the throne of Peter for five years, one month, and twenty-five days. He wrote an epistle to the Bishops of the Patriarchate of Antioch on the primacy of the Roman Church, wherein he proveth the right of the same Church to be called the head of all the Churches. In this letter he likewise saith that no Council can be lawfully gathered together except by the authority of the Roman Pontiff. He ordained at Rome in the month of December twenty-five Priests, two Deacons, and twenty-one Bishops for divers Sees.

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[1] This custom of offering little children was permitted by St Benedict, but is now forbidden. St Maurus was dedicated at twelve years of age, in the year 522.

[2] Alban Butler says rather 308, as Marcellus did not actually enter into occupation.

THIRD NOCTURN.

Lessons from Matth. xvi. 24, *with the Homily of St Gregory*, (*p.* 600.)

Eighth Responsory.

O Lord, Thou hast prevented him, &c., (*p.* 598.)

Prayer throughout the Office.

O LORD, we pray Thee, mercifully give ear unto the prayers of Thy people who rejoice at the memory of the victory through suffering of Thy blessed Martyr and Bishop Marcellus, and for his sake succour us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 17th day of January, were born into the better life—

In the Thebaïd, [in the year 356,] the holy Abbat Anthony, father of many monks, very illustrious for his life and miracles. Holy Athanasius hath chronicled his acts in a famous book. His sacred body was found by the revelation of God in the time of the Emperor Justinian and brought to Alexandria, where it is buried in the Church of St John the Baptist.

At Langres, the holy triplets Speusippus, Eleusippus, and Meleusippus, who were crowned with martyrdom in the time of the Emperor Marcus Aurelius, along with their grandmother Leonilla.

At Rome is commemorated the finding of the bodies of the holy martyrs Diodorus the Priest, Marian the Deacon, and their Companions, who were keeping the feasts of the martyrs in the Catacombs in the time of holy Pope Stephen, [in the year 257,] when the persecutors closed up the entrance of the Catacomb and buried it up, so that they also died as martyrs.

On the same day were also born into the better life—

At Bourges, [in the year 644,] holy Sulpicius, Bishop of that see, surnamed the Pious, whose life and precious death are rendered famous by glorious miracles.

In the monastery of St Andrew at Rome, [in the sixth century,] the blessed monks Anthony, Merulus, and John, of whom writeth holy Pope Gregory.

Vespers of the following.

JANUARY 17.

St Anthony, Abbat.

Double.

All from the Common Office for Abbats, (*p.* 629,) *except what is otherwise given here.*

Prayer throughout the Office. O Lord, we beseech Thee, that the prayers, &c.

At First Vespers a Commemoration is made of St Marcellus, with Prayer as above.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANTHONY was an Egyptian, the child of noble and Christian parents, whom he lost while yet very young. On one occasion he entered a Church, and heard these words of the Gospel, (Matth. xix. 21,) "If thou wilt be perfect, go and sell that thou hast, and give to the poor." He took these words as if they were addressed to himself personally, for this was the obedience which he thought every word of the Lord Christ should meet with. He therefore sold his whole possessions, and gave the price to the poor. Being thus delivered from worldly entanglements, he set himself to lead on earth the life of an angel. Finding himself, as it were, about to enter the field of battle against Satan, he thought it wisest to add to the shield of faith, which he already possessed, all the rest of the armour of God, wherefore he observed all those who were eminent for any grace, and strove to copy them.

Fifth Lesson.

HE was excelled by none in watchfulness and self-restraint. He surpassed all in long-suffering, meekness, tenderness, lowliness, perseverance, and continual study of the Holy Scriptures. He had such a loathing of the company and conversation of heretics and schismatics, especially Arians, that he used to say that a faithful Christian ought as far as possible never to come near any such. He took the sleep which was needful for the body lying on the ground. Such was his devotion to fasting, that he took nothing with his bread but salt, and drank only water; he never ate or drank before sunset; he often abstained from food altogether for two days at a time; and very often passed whole nights in prayer. Being so valiant a soldier of God, Anthony was attacked by the devil with divers temptations, but he overcame them all by prayer and fasting. Nevertheless, these frequent triumphs over Satan did not lull Anthony into security, for he was well aware of the numberless arts of assault possessed by the evil one.

Sixth Lesson.

THEN he betook himself into the vast deserts of Africa that lie near Egypt. Day by day he advanced on the path to perfection. Day by day the attacks of the fiends became more violent, but day by day his strength grew greater to strive against them. At length he came to mock at the powerlessness of the devils, against whom he stirred up his disciples to fight, teaching them with what arms to combat. "Believe me, my brethren," he used to say, "Satan is afraid of good men's watchings, and prayers, and fasts, and voluntary poverty, and mercifulness, and lowliness, but above all, of their warm love for Christ our Lord, the mere sign of Whose most holy Cross is enough to undo him and put him to flight." He became such an object of dread to the devils, that many persons throughout Egypt who were tormented by them, were delivered by calling on his name: moreover the fame of his holiness was so spread abroad, that Constantine the Great and his sons wrote to him to commend themselves to his prayers. In the hundred and fifth year of his age, and the fulness of his reputation for piety and miracles, having roused up great numbers to follow his example, he gathered his monks around him, and when he had exhorted them to strive after Christian perfection, he passed to heaven on the 17th day of January, [in the year of our Lord 356.]

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.)

MARTYROLOGY.

On the morrow we keep the Feast of the See of the holy Apostle Peter wherein he first sat at Rome.

Upon the same 18th day of January, were born into the better life—

At Rome, the holy Virgin and martyr Prisca, who after suffering many torments was crowned with martyrdom under the Emperor Claudius.

In Pontus, the holy soldiers Moseus and Ammonius, who were first condemned to penal servitude in the mines and then burnt, [under the Emperor Decius.]

Likewise in Pontus, [probably in the year 196,] the holy martyr Athenogenes the Old, called the Theologian, who, when he was about to suffer martyrdom by fire, joyfully sang an hymn, which also he left unto his disciples in writing.

At Tours, in Gaul, [in the year 498,] holy Volusian, Bishop of that see, who was taken prisoner by the Goths, and while still in exile gave up his soul to God.

There also, [in the year 593,] the holy hermit [of Tourance,] Leobard, who was a bright light of self-denial and lowliness.

In Brittany, holy Deicola, Abbat [of Lure,] [in the year 625,] a disciple of blessed Columbanus.

At Como, [in the year 581,] the holy virgin Liberata.

Vespers of the following.

JANUARY 18.

St Peter's See at Rome.

Greater Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except what is otherwise given here.*

FIRST VESPERS.

Hymn.[1]

PETER, whatever thou shalt bind on
  earth,
 The same is bound above the starry sky;
What here thy delegated power doth loose,
 Is loosed in heaven's supremest court on
  high:
 To Judgment shalt thou come when the
  world's end is nigh.

Praise to the Father through all ages be!
 The same to Thee, O Co-eternal Son!
And Holy Ghost, One Glorious Trinity!
 To Whom all majesty and might belong:
 So sing we now, and such be our eternal
  song. Amen.

Verse. Thou art Peter.

Answer. And upon this rock I will build My Church.

Antiphon at the Song of the Blessed Virgin. Thou art the shepherd of the sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

Prayer and Commemoration of St Paul from Lauds; then a Commemoration of St Anthony, and lastly of St Prisca, Virgin and Martyr, from the Common Office for Virgins and Martyrs, with the following.

Prayer.

GRANT, we beseech Thee, O Almighty God, unto all Thy servants who do here keep the birthday of Thy blessed Virgin and Martyr Prisca, and do year by year rejoice at her solemn commemoration, that they may have grace to follow after the pattern of her great faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Invitatory. Thou art the Shepherd of the sheep, and the Prince of the Apostles: * and unto thee hath God given the keys of the kingdom of heaven.

Hymn from First Vespers.

FIRST NOCTURN.

First Lesson.

Here beginneth the First Epistle of the [2] Blessed Apostle Peter (i. 1.)

PETER, an Apostle of JESUS Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect, according to the foreknowledge of God the Father, unto the sanctification of the Spirit, unto obedience, and sprinkling of the Blood of JESUS Christ: Grace unto you, and peace, be multiplied. Blessed be God and the Father of our Lord JESUS Christ, Which, according to His abundant mercy, hath begotten us again unto a lively hope by the Resurrection of JESUS Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time.

First Responsory.

Simon Peter, before I called thee out of the ship, I knew thee, and appointed thee for a captain over My people. And I have given unto thee the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Answer. And I have given unto thee the keys of the kingdom of heaven.

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[1] Part of the mediæval hymn *Felix per omnes*, &c., much altered; author unknown; translation by the Rev. E. Caswall.

[2] Abp. Kenrick says: "The period when this letter was written cannot be fixed with certainty. Hug assigns it to the eleventh year of Nero." (If so, three years before the martyrdom of the Apostle.) "The common opinion is that it was written from Rome, which is understood to have been designated by the name of Babylon (v. 13) as in the Apocalypse; but the critic just mentioned . . . . supposes that it was written from Babylon in Asia."

Second Lesson.

WHEREIN ye greatly rejoice, though now for a season, if need be, ye are in heaviness, through manifold temptations; that the trial of your faith, being much more precious than gold (which is tried with fire,) may be found unto praise, and glory, and honour at the appearing of JESUS Christ: Whom, having not seen, ye love; in Whom, though now ye see Him not, yet ye believe; and believing, rejoice, with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls.

Second Responsory.

[1] Simon Peter, if thou lovest Me, feed My sheep. Lord, Thou knowest that I love Thee: I will lay down my life for Thy sake.

Verse. [2] If I should die with Thee, I will not deny Thee.

Answer. I will lay down my life for Thy sake.

Third Lesson.

OF which salvation, the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what or what time the Spirit of Christ Which was in them did signify, when It testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed that, not unto themselves, but unto you, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost sent down from heaven, on Whom the angels desire to look.

Third Responsory.

Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Answer. And I will give unto thee the keys of the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will give unto thee the keys of the kingdom of heaven.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*First Sermon on the Holy Apostles Peter and Paul, before the middle.*)

WHEN the twelve holy Apostles had received from the Holy Ghost the power to speak all languages, they divided the whole world into districts, which they severally allotted to themselves as fields for their Gospel labours. Then was Peter, the Prince of the Apostles, sent to the capital city of the Roman Empire, that he might cause the light to shine thence throughout the whole body of the civilized nations. At that time what nation was there that had no representative in Rome? When Rome had learnt, what people that did not learn too?

Fourth Responsory.

Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given all the kingdoms of the world. Therefore unto thee hath He given the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Answer. Therefore unto thee hath He given the keys of the kingdom of heaven.

Fifth Lesson.

IN Rome were the dreams of an unbelieving philosophy to be destroyed, in Rome were the empty utterances of earthly wisdom to be confuted, in Rome was idolatry to be overcome, in Rome profanity to be put down, even in Rome, where the activity of superstition had gathered together from the whole earth every error which it could find. O most blessed Apostle Peter! this was the city to which thou didst not shrink to come. The Apostle Paul, thy comrade in glory, was yet occupied in founding the Churches, and thou didst enter alone into that forest of wild beasts roaring furiously; thou didst commit thyself to that stormy ocean, more boldly than when thou walkest upon the waters to come to JESUS.

Fifth Responsory.

[3] Peter, I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Verse. Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

Answer. And when thou art converted, strengthen thy brethren.

Sixth Lesson.

THOU hadst already taught them of the circumcision who were converted; thou hadst founded the Church of Antioch, the first that bore the noble name of Christian; thou hadst published the law of the Gospel throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia; and thou didst not fear for the hardness of thy work, nor turn back because of thine old age, but didst boldly set up the trophy of the cross of Christ upon those Roman walls, where the Providence of God had appointed the throne of thine honour, and the glorious scene of thy passion.

Sixth Responsory.

Peter, lovest thou Me? Lord, Thou knowest that I love Thee. Feed My sheep.

Verse. Simon, son of Jonas, lovest thou Me more than these? Lord, Thou knowest that I love Thee.

Answer. Feed My sheep.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Feed My sheep.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man, am? And so on.

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[1] John xxi. 16; xiii. 37.

[2] Mark xiv. 31.

[3] Luke xxii. 32.

Homily by St Hilary, Bishop [of Poitiers.] (*Commentary on Matthew* xvi.)

The Lord asketh His disciples who men say that He is, and He addeth, "He, the Son of Man." Let us ever remember to hold fast this truth of our profession, namely, that the Son of God is the Son of Man also. Were He one and not the other, then were He no Saviour for us. The Lord then, having heard the various opinions of men, asketh, "But Who say ye that I am? And Simon Peter answered and said: Thou art the Christ, the Son of the living God." Peter had weighed the questions. The Lord had asked, "Who do men say that I, the Son of Man, am?" That He was Son of Man was sufficiently evident to all who looked upon His Body. But when He spake of His whole Self, and asked, "Who do ye say that I am?" He showed that the mind had something to grasp beyond That Which was seen, for Son of Man He was manifestly. What judgment did He wish them to give? I think it was not that which He had owned concerning Himself. That something more, which He wished them to own, was a hidden thing, whereunto the faith of them that believed in Him was to reach.

Seventh Responsory.

JESUS asked His disciples, saying: Who do men say that I, the Son of Man, am? Peter answered, and said: Thou art the Christ, the Son of the living God. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Verse. Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

Answer. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Sometimes, as, for instance, where this or St Prisca is the Patronal Feast, a Ninth Lesson of this Homily is required, and in that case the Lesson which follows is divided into two, at the place marked.

Eighth Lesson.

PETER'S confession was followed by a proper reward for having seen the Son of God in the Son of Man. Blessed is this holy Apostle, in whose praise it is said that he saw with more than human eyes That Which was unseen, who gazed upon Flesh and Blood, and by the secret revelation of the Heavenly Father recognised the Eternal Son of God; who was the first thought worthy to acknowledge the Divinity of Christ. (*Here, if necessary, the Lesson is divided.*) God bless thee, O Peter, thou who by uttering for the first time the title of Divine honour, didst lay the goodly foundation of the Church! God bless thee, thou worthy rock whereon she is built, for ever triumphant over the infernal powers, the gates of hell, and the bands of death! God bless thee, happy door-keeper of heaven, to whose keeping are given the keys of the everlasting mansions, whose sentences on earth are already confirmed in heaven—so that whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.

Eighth Responsory.

The Lord hath chosen thee for a priest unto Himself, to offer up unto Him the sacrifice of praise.

Verse. [1] Offer unto God thanksgiving, and pay thy vows unto the Most High.

Answer. The sacrifice of praise.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The sacrifice of praise.

Ninth Lesson.

For St Prisca, Virgin and Martyr.

PRISCA was a noble Roman maiden, who at thirteen years of age was accused of Christianity before the Emperor Claudius. By his command she was taken to the temple of Apollo to sacrifice there, and when she refused, was buffeted and sent to prison. She was taken out from thence again, but as she still held steadfastly to the faith, they flogged her, poured boiling tallow upon her, and sent her back a second time. She was at last thrown to a lion in the amphitheatre, but it quietly lay down at her feet. She was starved for three days in a slaves' prison house, and then tortured upon the rack. Pieces of flesh were next torn from her body with iron hooks, and she was thrown on a burning pile. She marvellously still remained alive, and was accordingly beheaded outside the city. Thus she added the crown of martyrdom to the palm of virginity. The Christians buried her body at the tenth milestone on the road from Rome to Ostia on the eighteenth of January.[2]

LAUDS.

Hymn.[3]

PETER, blest Shepherd! hearken to our cry,
And with a word unloose our guilty chain;
Thou! who hast power to ope the gates on high
To men below, and power to shut them fast again.

Praise, blessing, majesty, through endless days,
Be to the Trinity immortal given;
Who in pure Unity profoundly sways
Eternally alike all things in earth and heaven. Amen.

Verse. [4] Let them exalt Him in the congregation of the people.

Answer. And praise Him in the assembly of the elders.

Antiphon at the Song of Zacharias. Thus saith the Lord unto Simon Peter: Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Prayer throughout the Office.

O GOD, Who hast given unto Thy Blessed Apostle Peter the keys of the kingdom of heaven, and the power to bind and to loose, loose us, we beseech Thee, at his mighty intercession, from all the bands of our sins. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Ps. xlix. 14.

[2] About A.D. 275.

[3] A part, much altered, of the hymn *Aurea Luce*, composed probably near the end of the fifth century by Elpis, first wife of the learned Bœthius, minister of Theodoric; translation by the Rev. E. Caswall.

[4] Ps. cvi. 32.

Then the following Commemoration of St Paul.

Antiphon. O Holy Apostle Paul, Preacher of the truth, and Teacher of the Gentiles, pray for us to God Who hath chosen thee.

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God.

Answer. To preach the Gospel throughout the whole world.

Prayer.

O GOD, Who, through the preaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, who do keep his memorial, may continually be holpen by his intercession with Thee.

Then a Commemoration is made of St Prisca. (Prayer from Vespers.)

MARTYROLOGY.

Upon the 19th day of January, were born into the better life—

At Worcester, in England, [in the year 1095,] the holy Confessor Wolstan, Bishop of that see, famous for his worthy and wondrous works, whose name was enrolled among those of the saints by Innocent III.

At Rome, [in the year 270,] upon the Cornelian Way, the holy martyrs Maris, and Martha, his wife, and their sons Audifax and Abachum. These were noble Persians, who came to Rome for prayer's sake in the time of the Emperor Claudius. They were cudgelled, racked, burnt, torn with iron hooks, and had their hands cut off. At length Martha was drowned and the others beheaded, and their bodies cast into the fire.

At Smyrna, in the time of the Emperors Marcus Antoninus and Lucius Aurelius, the blessed martyr Germanicus; he was a very beautiful youth, but by the power of God's grace he laid aside all the weakness of bodily fear, and of his own accord provoked the beast by which he had been condemned by the judge to be killed; and so being ground through its teeth, and so dying for the Lord Jesus Christ, he earned to be made one body with Him who is Himself the very Bread which came down from heaven.

In Africa, the holy martyrs Paul, Gerontius, Januarius, Saturninus, Successus, Julius, Catus, Pia, and Germana, [and others to the number in all of 600.]

At Spoleto, in the time of the Emperor Antonine, the holy martyr Pontian. Fabian, the judge, caused him to be first most grievously beaten with rods and then to walk barefoot upon live coals; by these he was unhurt, and was therefore racked, lacerated with iron hooks, and cast into prison, where he was comforted by a visitation of angels. Lastly he was thrown to the lions, had molten lead poured over him, and was then beheaded.

At Lodi, [about the year 413,] the holy Confessor Bassian, Bishop of that see, who fought manfully along with holy Ambrose against the heretics.

SECOND VESPERS.

Hymn from First Vespers.

Verse. The Lord hath chosen thee for a Priest unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Antiphon at the Song of the Blessed Virgin. Being made the Chief Bishop, &c., (*p.* 618.)

Prayer and Commemoration of St Paul as before; then of the following, Prayer from his Office; then of St Maris and his Companions, Martyrs.

Antiphon and Verse and Answer from the First Vespers of the Common Office for Many Martyrs, (p. 602.)

Prayer.

GRACIOUSLY hear, O Lord, the prayers of Thy people who draw near unto Thee under the protection of Thy blessed Saints, granting us in this world Thy peace, and in that which is to come life everlasting. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

JANUARY 19.

St Wolstan, Bishop [of Worcester,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p 612,) except the following.

Prayer throughout. (Taken from the Salisbury Missal.)

POUR into our hearts, O Lord, the Spirit of Thy love, that we, being holpen by the prayers of Thy blessed Confessor and Bishop Wolstan, may worthily taste Thy sweetness in everlasting blessedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From the Life by William of Malmesbury. Anglia Sacra, ii. 241.)

THIS Wolstan gained a great fame for holiness while he was a priest. He afterwards became a monk at Worcester, and in a short while was set to govern that Church. As regarded earthly learning he was almost entirely uneducated, and gave himself up wholly to ghostly lore. As an English speaker he was deemed very eloquent, and it is a remarkable proof of this, that, by constant preaching, he brought the citizens of Bristol to their right minds, after both the Royal and the Papal authority had failed to make them give up their infamous slave-trade.

Fifth Lesson.

AS a Bishop, he was unwearied in doing the work of the Good Shepherd. He made constant visitations throughout his Diocese, held Ordinations, consecrated Churches, rebuked sinners, and both by word and ensample, stirred up the souls committed to his charge to yearn after life eternal. It often was so that he remained without food from sunrise to dark, confirming the children who were brought to him from all quarters, to the number of two or three thousand at a time. The gentleness and the tender love of souls which he displayed in hearing confessions were so great, that penitents flowed to him from well-nigh all England, and converted sinners under his warnings brought forth fruits meet for repentance.

Sixth Lesson.

HIS watchfulness for the salvation of others did not cause him to neglect his own. He said Mass often, was constant in prayer, never ate meat, and served God in abundant almsgiving to the poor. The lowlier he was regarding himself, the more did others speak of him, and not only Englishmen and Normans, but foreign Kings and Princes also, commended themselves to his prayers. He died very old, in the year of our Lord 1095, and is buried in his own Church at Worcester.

THIRD NOCTURN.

Lesson from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.) *The last is omitted or read with the Eighth, to make room for that of SS. Maris, &c.*

At Lauds, Commemoration of the Holy Martyrs.

Vespers are of SS. Fabian and Sebastian, from the Chapter, inclusive, with a Commemoration of St Wolstan.

Ninth Lesson.

(*For St Maris, and his Companions, Martyrs.*)

MARIS was a Persian of high rank, who came to Rome in the reign of the Emperor Claudius, with his wife Martha, who was equally noble, and their two sons Audifax and Abachum, to pray at the graves of the Martyrs. Here they comforted the Christians who were in prison, and whom they relieved by their ministrations and alms, and buried the bodies of the Saints. For these acts they were all arrested, but no threats or terrors could move them to sacrifice to idols. They were accordingly mangled with clubs, and drawn with ropes, after which they were burnt by applying plates of red-hot metal to their bodies, and their flesh partly torn off with metal hooks. Lastly their hands were all cut off, and they were fastened together by the neck, in which state they were driven through the city to the thirteenth mile-stone on the Cornelian Way, a place now called Santa Ninfa, where they were to die. Martha addressed a moving exhortation to her husband and sons to hold out bravely to the last, for the love of JESUS Christ; and was then herself drowned. The other three martyrs were next beheaded in the same sand-pit. Their bodies were thrown into a fire. The lady Felicity of Rome collected the half-burnt remains, and caused them to be buried at her own farm.[1]

Prayer throughout the Office as at Vespers.

At Lauds a Commemoration is made of St Maris and his Companions. Prayer as before.

MARTYROLOGY.

Upon the 20th day of January, were born into the better life—

At Rome, the holy Pope Fabian, who suffered in the time of the Emperor Decius, and was buried in the cemetery of Callistus.

There also, at the Catacombs, the holy martyr Sebastian, commander of the first cohort under the Emperor Diocletian. Being convicted of Christianity, he was tied up in the midst of a field and shot at by the soldiers, but in the end he was beaten to death with cudgels.

At Nice, in Bithynia, [in the fourth century,] the holy martyr Neophitus, who in the fifteenth year of his age was flogged, cast into a furnace, and thrown to wild beasts, and for as much as he remained unhurt and constantly professed the faith of Christ, he was at length beheaded.

At Cæsena, [in the tenth century,] holy Maurus, Bishop of that see, famous for graces and miracles.

In Palestine, [in the year 473,] holy Euthymius, [surnamed the Great,] Abbat [near Jerusalem,] who flourished in the Church in the time of the Emperor Marcian, filled with zeal for catholic discipline, and marked by the power of working miracles.

Vespers are the First of the following from the Chapter inclusive.

JANUARY 20.

SS. Fabian and Sebastian, Martyrs.

Double.

All from the Common Office for Many Martyrs, except what is otherwise given here.

Prayer throughout.

MERCIFULLY consider our weakness, O Almighty God, and whereas by the burden of our sins we are sore let and hindered, grant that we may be relieved by the prayers of Thy blessed and glorious Martyrs Fabian and Sebastian. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards SS. Fabian and Sebastian, begin with the Chapter.

A Commemoration is made of St Wolstan. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

FABIAN was a Roman, and sat as Pope from [the year of our Lord 236, in] the reign of the Emperor Maximin till [250, in] that of Decius. He appointed a Deacon to each of the seven districts of Rome to look after the poor. He likewise appointed the same number of Subdeacons to collect the acts of the Martyrs from the records kept by the seven district notaries. It was by him that it was ordained that every Maundy Thursday the old Chrism should be burnt and new consecrated. He was crowned with martyrdom upon the 20th of January, in the persecution of Decius, and buried in the cemetery of St Kallistus on the Appian Way, having sat in the throne of Peter fifteen years and four days. He held five Advent ordinations, in which he ordained twenty-two Priests, seven Deacons, and eleven Bishops for divers Sees.

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[1] A.D. 270.

Fifth Lesson.

THE father of Sebastian was of Narbonne, and his mother a Milanese. He was a great favourite of the Emperor Diocletian, both on account of his noble birth and his personal bravery, and was by him appointed captain of the first company of the Prætorian Guards. He was in secret a Christian, and often supported the others both by good offices and money. When some showed signs of yielding under persecution, he so successfully exhorted them, that, for JESUS Christ's sake, many offered themselves to the tormentors. Among these were the brothers Mark and Marcellian who were imprisoned at Rome in the house of Nicostratus. The wife of Nicostratus himself, named Zoë, had lost her voice, but it was restored to her at the prayer of Sebastian. These facts becoming known to Diocletian, he sent for Sebastian, and after violently rebuking him, used every means to turn him from his faith in Christ. But as neither promises nor threats availed, he ordered him to be tied to a post and shot to death with arrows.

Sixth Lesson.

SEBASTIAN was treated accordingly, and left for dead, but in the night the holy widow Irene sent for the body in order to bury it, and then found that he was still alive, and nursed him in her own house. As soon as his health was restored, he went out to meet Diocletian, and boldly rebuked him for his wickedness. The Emperor was first thunderstruck at the sight of a man whom he believed to have been some time dead, but afterwards, frenzied with rage at the reproaches of Sebastian, ordered him to be beaten to death with rods, under which torment the martyr yielded his blessed soul to God, [upon the 20th day of January, in the year of our Lord 288.] His body was thrown into a sewer, but he appeared in sleep to Lucina, and made known to her where it was, and where he would have it buried. She accordingly found it and laid it in those Catacombs, over which a famous Church hath since been built, called St Sebastian's-without-the-Walls.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose,* (*p.* 609.)

MARTYROLOGY.

Upon the 21st day of January, were born into the better life—

At Rome, under Symphronius, Prefect of the city, the holy Virgin and martyr Agnes. She was cast into the fire, but the fire died out at her prayer, and then she was smitten with the sword, [in the year 304.] Blessed Jerome writeth concerning her. The life of Agnes hath been praised in the writings and in the tongues of all nations, and most chiefly in the churches. She overcame not only the tyrant but also the weakness of her own age, and hallowed by martyrdom the title of virgin.

At Athens, [in the second century,] the holy Bishop Publius, who ruled illustriously over the Church of Athens in succession to holy Denis the Areopagite; he was famous for graces and eminent for teaching, and was gloriously crowned with the martyrdom of Christ.

At Tarragona, in Spain, the holy martyrs Fructuosus, Bishop of that see, and the Deacons Augurius and Eulogius. In [the year 259, in] the time of the Emperor Gallienus, they were first imprisoned and then cast into the fire, and when their bonds had been burnt they stretched forth their hands in the form of a cross, and so in prayer finished their martyrdom. Holy Augustin preached to the people upon their feast-day.

At Troyes, [in Champagne,] the holy martyr Patroclus, who gained the crown of martyrdom under the Emperor Aurelian.

In the Monastery of Eu, in Gaul, the holy hermit Meinard, who was murdered by thieves, [in the year 861. Founder of Nôtre Dame des Ermites.]

At Pavia, the holy Confessor Epiphanius, Bishop of that see.

Second Vespers are of the following, from the Chapter inclusive.

JANUARY 21.

St Agnes, Virgin and Martyr.

Double.

All from the Office for one Virgin and Martyr, (*p.* 641,) *except what is otherwise given here.*

FIRST VESPERS.

Should these Vespers be of St Agnes from the beginning, the Antiphons are taken from Lauds, and the Psalms are those of Sunday Vespers, except the last, which is Psalm cxvi., "O praise the LORD, all ye nations, &c.," (*p.* 105.)

Chapter and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The blessed Agnes stood in the midst of the fire, and stretched forth her hands, and prayed, saying: O Father! Who Alone art Almighty! Who Alone art to be adored! Who Alone art to be worshipped! Who Alone art to be feared! I thank Thee because that through Thy Holy Son Thou hast delivered me from the threatenings of the godless tyrant, and hast made me to walk with clean feet over the filthy slough of fleshly sin: and now, behold, I come unto Thee, unto Thee Whom I have loved, Whom I have sought, Whom I have ever desired.

A Commemoration is made of SS. Fabian and Sebastian, Martyrs. Prayer from their Office.

MATTINS.

FIRST NOCTURN.

First Antiphon. I will none of thee, prey of death, for I am prevented by another Lover.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. My right hand and my neck hath He clasped with precious stones, and put pearls beyond price in mine ears.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Third Antiphon. He hath sealed me in my forehead that I may let in no other lover but Him.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Lessons from Ecclus. li. 1, (*p.* 646.)

First Responsory.

Let us keep with joy and gladness the feast of this most saintly maiden, let us call to mind the holy passion of the blessed Agnes: in her thirteenth year she conquered, losing death and finding life, because she loved the Only Giver of Life.

Verse. Reckoned but a child in this world, she understood more than the ancients.

Answer. Because she loved the Only Giver of Life.

Second Responsory.

My right hand and my neck hath He clasped with precious stones, and put pearls beyond price in mine ears, and hath crowned me with the bright blossoms of the eternal spring-time.

Verse. He hath sealed me in my forehead, that I may let in no other lover but Him.

Answer. And hath crowned me with the bright blossoms of the eternal spring-time.

Third Responsory.

Christ is my Lover, and I am entering with Him into the marriage-chamber. His Mother is a Virgin, and His Father knoweth not a woman. The instruments of His music sound sweetly together in my ears. If I love Him I shall be chaste, if I touch Him I shall be clean, if I embrace Him I shall be a virgin indeed.

Verse. He hath espoused me with a betrothal ring, and adorned me with a necklace of great price.

Answer. If I love Him I shall be chaste, if I touch Him I shall be clean, if I embrace Him I shall be a virgin indeed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. If I love Him, I shall be chaste, if I touch Him I shall be clean, if I embrace Him I shall be a virgin indeed.

SECOND NOCTURN.

First Antiphon. The Lord hath clothed me with a vesture of wrought gold, and adorned me with a necklace of great price.

Ps. iv. When I called, &c., (*p.* 116.)

Second Antiphon. I have sucked honey and milk out of His Mouth, and His Blood is red on my cheeks.

Ps. v. Give ear to my words, O LORD, &c., (*p.* 49.)

Third Antiphon. I keep my troth to Him alone, and commit me altogether to Him.

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Fourth Lesson.

The Lesson is taken from the Book of St Ambrose, Bishop [of Milan,] on Virgins. (*Bk.* i. *Chap.* 2.)

THIS is a virgin's birthday; let us then follow the example of her chastity. It is a Martyr's birthday; let us then offer sacrifices. It is the birthday of the holy Agnes; let men then be filled with wonder, little ones with hope, married women with awe, and the unmarried with emulation. But how shall I set forth the glory of her whose very name is an utterance of praise? It seemeth to me that this being, holy beyond her years, and strong beyond human nature, received the name of Agnes, not as an earthly designation, but as a revelation from God of what she was to be. For this name Agnes is from the Greek, and being interpreted, signifieth Pure. So that this saintly maiden is known by the very title of Chastity: and when I have added thereto the word Martyr, I have said enough. She needeth not the praise which we could utter, but do not. None is more praiseworthy than she for whose praise all mouths are fitted. As many as name her, so many praise her, by the noble title of martyr.

Fourth Responsory.

[1] The LORD hath clothed me with the garments of salvation, and hath covered me with the robe of joyfulness, and hath set on my head a crown as the crown of a bride.

Verse. He hath put pearls beyond price in mine ears, and hath crowned me with the bright blossoms of the eternal spring-time.

Answer. And hath set on my head a crown as the crown of a bride.

Fifth Lesson.

WE learn by tradition that this holy martyr testified in the thirteenth year of her age. We will pass by the foul cruelty which did not spare her tender years, to contemplate the great power of her faith, whereby she overcame the weakness of childhood, and witnessed a good confession. Her little body was hardly big enough to give play to the instruments of their cruelty, but if they could scarce sheathe their swords in her slight frame, they found in her that which laughed the power of the sword to scorn. She had no fear when she found herself grasped by the bloody hands of the executioners. She was unmoved when they dragged her with clanging chains. Hardly entered on life, she stood fully prepared to die. She quailed not when the weapons of the angry soldiery were pointed at her breast. If they forced her against her will to approach the altars of devils, she could stretch forth her hands to Christ amid the very flames which consumed the idolatrous offerings, and mark on the heathen shrine the victorious Cross of the Lord. She was ready to submit her neck and hands to the iron shackles, but they were too big to clasp her slender limbs. Behold a strange martyr! She is not grown of stature to fight the battle, but she is ripe for the triumph; too weak to run in the race, and yet clearly entitled to the prize; unable from her age to be aught but a learner, she is found a teacher.

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[1] Isa. lxi. 10.

Fifth Responsory.

I have sucked honey and milk out of His Mouth, and His Blood is red on my cheeks.

Verse. He hath shown me countless treasure, and hath sworn to endow me therewith.

Answer. And His Blood is red on my cheeks.

Sixth Lesson.

SHE went to the place of execution a virgin, with more willing and joyful footsteps than she would have gone with to the nuptial chamber as a bride. The spectators were all in tears, and she alone did not weep. They beheld her with wonder, laying down that life of which she had hardly begun to taste the sweets, as freely as though she had drained it to the dregs and was weary of its burden. All men were amazed when they saw her whose years had not made her her own mistress, arise as a witness for the Deity. Consider how many threats her murderer used to excite her fears, how many arguments to shake her resolution, how many promises to bribe her to accept his offers of marriage. But she answered him: "It is an insult to Him Whom I have wedded to expect me to comply. He That first chose me, His will I be. Headsman, why waitest thou? Perish the body which draweth the admiration of eyes from which I would turn away." She stood, prayed, and then bent her neck for the stroke. Now mightest thou have seen the murderer trembling as though he himself were the criminal, the executioner's hand shake, and the faces of them that stood by turn white at the sight of her position, and all the while herself remain without fear. This one victim brought God a double offering, that of her purity, and that of her faith. She preserved virginity and achieved martyrdom.

Sixth Responsory.

His Body and mine are already joined together, and His Blood is red on my cheeks. His Mother is a virgin, and His Father knoweth not a woman.

Verse. I am wedded to the Lord of Angels, at Whose beauty the sun and the moon do wonder.

Answer. His Mother is a virgin, and His Father knoweth not a woman.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His Mother is a virgin, and His Father knoweth not a woman.

THIRD NOCTURN.

First Antiphon. I keep my troth to Him Alone, at Whose beauty the sun and the moon do wonder.

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Second Antiphon. Christ hath crowned me with the bright and priceless blossoms of the eternal spring-time.

Ps. xliv. My heart is overflowing, &c., (*p.* 54.)

Third Antiphon. I am wedded to the Lord of Angels, at Whose beauty the sun and the moon do wonder.

Ps. xlv. God is our refuge, &c., (*p.* 55.)

Lessons from Matth. xxv. 1, *with the Homily of Pope St Gregory* (*p.* 644,) *and the following Responsories.*

Seventh Responsory.

I am wedded to the Lord of Angels, at Whose beauty the sun and the moon do wonder. I keep my troth to Him alone, and commit me altogether to Him.

Verse. My right hand and my neck hath He clasped with precious stones, and put pearls beyond price in mine ears.

Answer. I keep my troth to Him alone, and commit me altogether to Him.

Eighth Responsory.

O Thou Who Alone art Almighty! Who Alone art to be adored! Who Alone art to be worshipped! Who Alone art to be feared! I bless Thee, because that through Thine Only-begotten Son Thou hast delivered me from the threatenings of wicked men, and hast made me to walk with clean feet through the filthy haunts of devils.

Verse. My lips praise Thee, my heart and all that is within me do long after Thee.

Answer. Because that through Thine Only-begotten Son Thou hast delivered me from the threatenings of wicked men, and hast made me to walk with clean feet through the filthy haunts of devils.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Because that through Thine Only-begotten Son Thou hast delivered me from the threatenings of wicked men, and hast made me to walk with clean feet through the filthy haunts of devils.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Agnes entered * the place of shame, and found the Angel of the Lord ready.

Second Antiphon. For I have with me * an Angel of the Lord to keep my body.

Third Antiphon. My Lord JESUS Christ hath espoused me with His ring, * and hath set on my head a crown as the crown of a bride.

Fourth Antiphon. I bless Thee, O Father of my Lord JESUS Christ, because through Thy Son the fire is quenched around me.

Fifth Antiphon. Rejoice with me * and make merry, because I also have received a throne in light among all these.

Chapter. (Ecclus. li. 1.)

I WILL thank Thee, O Lord and King, and praise Thee, O God my Saviour. I will give praise unto Thy Name, for Thou hast been my Helper and Defender, and hast preserved my body from destruction.

Antiphon at the Song of Zacharias. Behold, now I see that which I have desired; now I possess that for which I have hoped: now am I united in heaven to Him Whom I loved with my whole heart upon earth.

Prayer throughout.

O ALMIGHTY and everlasting God, Who hast chosen the weak things of the world to confound the things which are mighty, mercifully grant unto us that we who keep the solemn feast of Thy blessed Virgin and Martyr Agnes, may feel the power of her intercession with Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Agnes entered, * &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 22nd day of January, were born into the better life—

At Valentia, in Spain, the holy Levite and martyr Vincent. Under the wicked President Dacian he suffered imprisonment, starvation, racking, twisting of his limbs, red-hot plates, and bed of red-hot iron, and other kinds of torments, and passed away to heaven to receive there a martyr's reward, [in the year 304.] The glorious triumph of his passion hath been set forth by Prudentius in noble poetry, and the blessed Augustine and the holy Pope Leo have praised him in the highest language.

In Persia,[1] the holy monk Anastasius, who, after enduring many torments of imprisonment, stripes, and bonds at Cæsarea, in Palestine, suffered much again under Chosroes, King of the Persians, and was at length beheaded, when he had sent before him seventy companions who suffered martyrdom by drowning, [in the year 628.] His head and his venerable image[2] were afterwards brought to Rome, and the acts of the Second Council of Nice bear witness that at the sight of them devils fly and diseases are healed.

At Embrun, in Gaul, the holy martyrs Vincent, Orontius, and Victor, who were crowned with martyrdom in the persecution under the Emperor Diocletian.

At Novara, the holy Confessor Gaudentius, Bishop of that see, [in the fifth century.]

At Sora, [in the year 1031,] the holy Abbat Dominic, famous for miracles.

Chapter at the end. (Ecclus. li. 8.)

MY soul shall praise the Lord, even unto death, for Thou, O Lord our God, deliverest such as wait for Thee, and savest them out of trouble.

TERCE.

Antiphon. For I have, &c., (*Second Antiphon at Lauds.*)
Chapter as at Lauds.

SEXT.

Antiphon. My Lord JESUS Christ, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. li. 3.)

THOU hast delivered me according to the multitude of the mercies of Thy Name from them that roared against me, and that were ready to devour me, out of the hands of such as sought after my life, and from the gates of trouble that were open all around me.

NONE.

Antiphon. Rejoice with me, * &c., (*Fifth Antiphon at Lauds.*)
Chapter as at the end of Prime.

SECOND VESPERS.

Antiphons and Chapter from Lauds. Psalms as on Sundays, except the last, which is Psalm cxlvii., "Praise the LORD, O Jerusalem, &c.," (*p.* 114.)

Antiphon at the Song of the Blessed Virgin. The blessed Agnes stood in the midst of the fire, and stretched forth her hands unto the Lord, and prayed, saying: O Thou Who Alone art Almighty! Who Alone art to be adored! Who Alone art to be worshipped! Who Alone art to be feared! I bless Thee, and glorify Thy Name for ever and ever!

A Commemoration is made of the following, by the Antiphon, Verse and Answer from the First Vespers of the Common Office for Many Martyrs, and the following

Prayer.

LET Thy merciful ears, O Lord, be open unto our prayers, and whereas we do feel ourselves burdened by the guilt of our sins, do Thou graciously relieve us at the petition of Thy blessed Martyrs, Vincent and Anastasius. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

JANUARY 22.

The Holy Martyrs Vincent and Anastasius.

Semi-double.

All from the Common Office for Many Martyrs, (p. 602,) except what is otherwise given here.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

VINCENT was born at Huesca in Granada in Spain. He was early turned to study, and learned sacred letters from Valerius, Bishop of Saragossa. He was accustomed to deliver discourses for this Prelate, who, owing to an impediment in his speech, was not able to preach himself. This coming to the ears of Dacian, Prefect of the province under Diocletian and Maximian, he caused Vincent to be arrested at Saragossa, and brought before him at Valencia in bonds. The saint was scourged, and afterwards tormented on the rack, in presence of numerous spectators, but neither torture, threats, nor fair words could bend his resolution. He was then laid on a grating over hot coals, his flesh mangled with iron hooks, and white-hot plates of metal applied to the wounds. The still breathing remains were taken back to a prison, and laid on broken potsherds, that the agony of his naked body might prevent his sleeping from exhaustion.

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[1] The Martyrology saith at Rome, at the Aqua Salvia—that is, at the monastery called after him and St Vincent,—but it is clear from the statement of the Lessons that he suffered among his own countrymen, and that the word *natalis*, or birthday, is therefore here only to be understood in the sense of holiday keeping, and the translator has thought it better to preserve it in its usual meaning by giving the name of the place of death.

[2] An icon, or painting.

Fifth Lesson.

AS he lay in his dark cell, a glorious light suddenly filled the prison, to the astonishment of all who saw it. The gaoler informed Dacian, who caused the martyr to be brought out and cared for in a soft bed, hoping that though he had failed to move him by cruelty, he might seduce him by pretended kindness.[1] But the indomitable soul of Vincent, armed with faith and hope in Christ JESUS, remained unconquered even to the end, and triumphing over the fire, the steel, and the cruelty of the tormentors, passed away to receive the victorious crown of martyrdom in heaven, on the 22nd day of January, [in the year of our Lord 304.] His body was thrown out unburied. A raven perched upon it and kept off with his beak, claws, and wings both the other birds and a wolf, which came to prey on it. Dacian then had it thrown into the sea, but by the will of God it was washed up again, and the Christians took and buried it.

Sixth Lesson.

ANASTASIUS was a Persian monk who made a pilgrimage to the Holy Places at Jerusalem in the reign of the Emperor Heraclius, during which journey he endured bonds and stripes on account of his confession of Christ at [Banias, then called] Cæsarea, in Palestine. Soon after his return, he was arrested by the Persians for the same cause, and, after enduring divers torments, he and seventy other Christians were beheaded by order of King Chosroes. [He testified upon the 22nd day of January in the year of our Lord 628.] His reliques were first carried to Jerusalem, to the monastery in which he had made his monastic profession, and afterwards to Rome, where they were laid in the monastery of Saints Vincent and Anastasius.

THIRD NOCTURN.

Lessons from Luke xxi. 9, "When ye shall hear of wars, &c.," *with the Homily of St Gregory upon the same*, (*p.* 606.)

Prayer throughout the day as at the Commemoration the evening before.

MARTYROLOGY.

On the morrow we keep the feast of the Espousal of the Blessed Virgin Mary to holy Joseph.

The holy Confessor Raymond of Peñafuerte, of the Order of Friars Preachers, famous for his holiness and teaching, of whom mention has been made upon the 7th day of this present month of January.

Upon the same 23rd day of January, were born into the better life—

At Rome, the holy Virgin and martyr Emerentiana, who while as yet she was making her ready to be baptized, was stoned to death by the Gentiles while she was praying at the grave of her holy foster-sister Agnes.

At Philippi, in Macedonia, holy Parmenas, one of the first seven Deacons. He yielded himself wholly to the grace of God, discharged in the fulness of faith the office of preaching which had been laid upon him by the brethren, and obtained the glory of martyrdom under the Emperor Trajan.

At Cæsarea, in Morocco, of the holy martyrs Severian and Aquila, his wife, who were burnt.

At Antinoe, in Egypt, [in the fourth century,] the holy martyr Aselas, who after suffering divers torments was cast into the Nile, and rendered up his precious soul to God.

At Ancyra, in Galatia, [in the fourth century,] holy Clement, Bishop of that see, who had often been put to the torture, but at length achieved martyrdom in the persecution under the Emperor Diocletian.

There likewise, [in the fourth century,] upon the same day, and under the President Lucius, the holy martyr Agathangelus.

At Alexandria, [in the year 619,] holy John, surnamed the Almoner, Pope of that city, very famous for his pity toward the poor.

At Toledo, holy Ildefonsus, Archbishop of that city, who on account of the singular purity of his life, and the defence of the virginity of the Mother of God against the heretics who impugned it which he took up, was first gifted by the same most Blessed Virgin with a chasuble of the purest white, and afterwards called away to heaven, famous for holiness, [in the year 669.]

In the province of Valeria, [in the sixth century,] the holy monk Martyrius, of whom the blessed Pope Gregory maketh mention.

Vespers of the following.

JANUARY 23.

Espousal of the Blessed Virgin Mary to St Joseph.

Greater Double.

Whatever is not specially given here is taken from the Common Office for Feasts of the Blessed Virgin, (*p.* 633.)

FIRST VESPERS.

Antiphons, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. Let us tell again of the right worthy espousal of the glorious Virgin Mary, who gained the honour of Motherhood without losing the guilelessness of a Maid.

The following Commemoration of St Joseph, where permitted, is made, before any other.

Antiphon. Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.

Verse. He made him lord of his house.

Answer. And ruler of all his substance.

Let us pray.

Prayer.

Help us, we beseech Thee, O Lord, for the sake of the Husband of Thy most holy Mother, that what we cannot for ourselves obtain, Thou mayest grant us at his petition: Who livest and reignest with God the Father, in the unity of the Holy

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[1] In the following sentence there are in the original three puns upon the name of the Saint (which is derived from the verb *vinco, I conquer*;) viz., invictus, vicit, victor.

Ghost, one God, world without end. *Amen.*

Then are made Commemorations of [*the Second Vespers of*] *SS. Vincent and Anastasius, Prayer from the evening of Jan.* 21, *and of* [*the First Vespers of*] *St Emerentiana, all from the Common Office for a Virgin and Martyr*, (*p.* 641.)

Prayer, "Lord, we pray Thee, &c.," (*p.* 645.)

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us keep the Bridal-Feast of the Virgin Mary. * Let us worship Christ, her Son, and her Lord and ours.

FIRST NOCTURN.

First Lesson.

Here beginneth the Song of Songs, (i. 1.)

[*THE Bride.*] Let him kiss me with kisses of his mouth—for better than wine are thine embraces, redolent of the best perfumes! Thy name is as ointment poured forth, therefore do the virgins love thee. Draw me! We will run after thee on the scent of thy perfume. The king hath brought me into his chambers. We will be glad and rejoice in thee. We will think of thine embraces more than of wine. The upright love thee. I am black, but comely, O ye daughters of Jerusalem,—as the tents of Kedar, as the curtains of Solomon.

First Responsory.

This day was the Blessed Virgin Mary betrothed of the lineage of David. The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

Verse. Let us keep with rejoicing the Bridal-Feast of the Blessed Virgin Mary.

Answer. The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

Second Lesson.

[*THE Bride.*] Look not upon me because I am black, because the sun hath tanned me. My mother's children were angry with me; they made me the keeper of the vineyards; mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest thy flock, where thou layest thee down at noon, lest I begin to turn aside after the flocks of thy companions.

[*The Bridegroom.*] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. I have compared thee, O my love, to my horses in Pharaoh's chariot. Thy cheeks are comely like a dove's, thy neck like strings of jewels.[1]

Second Responsory.

Let us keep right heartily the Bridal-Feast of the Most Blessed Virgin Mary, that she may pray for us to our Lord JESUS Christ.

Verse. Let us keep with right hearty rejoicing the betrothal of the Blessed Virgin Mary.

Answer. That she may pray for us to our Lord JESUS Christ.

Third Lesson.

NECKLACES of gold will we make for thee, with inlaid work of silver.

[*The Bride.*] While the king sat on his couch, my spikenard sent forth the smell thereof. A bundle of myrrh is my well-beloved unto me. He shall lie betwixt my breasts. My beloved is unto me as a bunch of cypress in the vineyards of Engaddi.

[*The Bridegroom.*] Behold, thou art fair, my love, behold, thou art fair; thou hast doves' eyes.

[*The Bride.*] Behold, thou art fair, my beloved, yea, comely.

[*Both.*] Our bed is of flowers, the beams of our house are of cedar, our rafters of cypress.

Third Responsory.

Let us tell again of the right worthy espousal of the Blessed Virgin Mary. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Verse. Let us keep right earnestly the Bridal-Feast of the most Blessed Virgin Mary.

Answer. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd on Luke* i. 26.)

THE secret course of the counsel of God was for awhile to be hidden from the prince of this world. Not that God had any need to fear hindrance from him, if He had chosen to work openly, but because He Who doth all things wisely as well as mightily, is wont to observe in all His works certain meetnesses both of things and of times: and so in this, the glorious work of our redemption, He was pleased to show His wisdom as well as His power.

Fourth Responsory.

This day was betrothed the glorious Virgin Mary, a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David. This is she whose famous life still sheddeth lustre upon all the Churches.

Verse. This day was the Blessed Virgin Mary betrothed of the lineage of David.

Answer. This is she whose famous life still sheddeth lustre upon all the Churches.

Fifth Lesson.

IT was meet therefore, that He Who was about to cast down the troubler, should sweetly order all things in heaven and in earth, to establish the reign of peace; and that

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[1] Or "Thy cheeks are comely with strings, or plaits, and thy neck with rows of jewels."

He Who was about to prevail against the envier, should first give us the sorely-needed example of His Own lowliness and meekness; that so, by the marvellous disposition of His wisdom He might appear at once gentle to His own, and awful to His foe.

Fifth Responsory.

Let us keep with rejoicing the Bridal-Feast of the Blessed Mary, that she may pray for us to our Lord JESUS Christ.

Verse. With all our heart and with all our soul let us sing praise to Christ on this the solemn Feast-day of Mary the mighty Mother of God.

Answer. That she may pray for us to our Lord JESUS Christ.

Sixth Lesson.

FOR what would it have profited for God to crush the devil, if we were to remain proud? For this end therefore did it behove that Mary should be espoused to Joseph, namely, that the holy thing might be kept from the dogs, that an husband might attest her maidenhood, that the modesty of the virgin might be spared, and her good fame saved. Than this, what could be wiser, what more worthy of God's counsels? By this device the heavenly secret was at the same time provided with its witness and protected from its foeman; and the good name of the Maiden Mother preserved.

Sixth Responsory.

Thy betrothal, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

Verse. Blessed art thou among women, and blessed is the Fruit of thy womb.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

THIRD NOCTURN.

Lessons the same as on Christmas-Eve, (p. 150.) The Third is read as one with the Second, to leave room for the Ninth Lesson, which is of St Emerentiana.

Seventh Responsory.

All generations shall call me blessed, for the Lord That is Mighty hath done to me great things, and holy is His name.

Verse. And His mercy is on them that fear Him from generation to generation.

Answer. For the Lord That is Mighty hath done to me great things, and holy is His name.

Eighth Responsory.

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that keep thine holy Bridal-Feast feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

Commemoration of St Joseph.

Antiphon. Jesus Himself began to be about thirty years of age, being (as was supposed) the son of Joseph.

Verse. The mouth of the virtuous speaketh wisdom.

Answer. And his tongue talketh judgment.

Prayer as at First Vespers, then of St Emerentiana. All from the Common Office.

Ninth Lesson.

For St Emerentiana.

EMERENTIANA was a Roman maiden, and the foster-sister of the blessed Agnes. While she was still a Catechumen she was inspired by her faith and love to rebuke the fury of the idol-worshippers against the Christians, whereupon a mob assembled, and stoned her so severely that she was only able to drag herself to the grave of holy Agnes, where, while she prayed, she gave up her soul to God, being baptized, not in water, but in her own blood, so freely shed for Christ.

LAUDS.

First Antiphon. This day was betrothed the glorious Virgin Mary, * a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David.

Second Antiphon. This day is the Bridal-Feast of the holy Virgin Mary, * whose famous life still sheddeth lustre upon all the Churches.

Third Antiphon. Mary was a maiden of illustrious birth, * the daughter of a Kingly race. We earnestly intreat her to help our minds and souls by her prayers.

Fourth Antiphon. With all our heart and with all our soul let us sing praise to Christ * on this the solemn Feast-day of Mary, the mighty Mother of God.

Fifth Antiphon. Let us keep with rejoicing the Bridal-Feast of the Blessed Virgin Mary, * that she may pray for us to our Lord JESUS Christ.

Verse. This day is the Bridal-Feast of the holy Virgin Mary.

Answer. Whose famous life still sheddeth lustre upon all the Churches.

Antiphon at the Song of Zacharias. Let us this day keep solemnly the Bridal-Feast of Mary, Mother but still Maiden, her Bridal, a step toward the loftiness of her throne. Alleluia.

Prayer throughout the Office.

GRANT unto us Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, unto whom Thou didst give the first sight of a Saviour as the offspring of a Blessed Virgin, and grant that this Feast, which they keep in honour of the same Virgin, may avail them unto the increase of peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

If permitted, Commemoration of St Joseph, from his Office, (p. 783.) Then of St Emerentiana.

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds respectively.

The last verses of all the Hymns are altered in honour of the Incarnation.

Verse at Prime. "Thou that wast born of the Virgin Mary."

MARTYROLOGY.

Upon the 24th day of January, were born into the better life—

Holy Timothy, the disciple of the blessed Apostle Paul, by whom he was ordained Bishop of Ephesus. After many contendings for Christ, because he rebuked them that were offering sacrifice to Diana, they stoned him, and a short while thereafter he fell asleep in the Lord, [in the year 97.]

At Antioch, [in the year 250,] holy Babilas, Patriarch of that city. After he had oftentimes glorified God by the sufferings and torments which he bore, and in the persecution under the Emperor Decius, he ended his glorious life in iron fetters, which he commanded should be buried with him. It is recorded also that there suffered with him three children—Urban, Prilidian, and Epolonius—whom he had instructed in the faith of Christ.

At Neo-Cæsarea, the holy martyrs Mardonius, Musonius, Eugenius, and Metellus, these all were burnt and their ashes thrown into the river.

At Foligno, holy Felician, who was ordained by Pope Victor Bishop of that city, and after many labours was crowned with martyrdom in extreme old age, in the persecution under the Emperor Decius.

Likewise the holy martyrs Thyrsus, [third century,] and Projectus, [Bishop of Clermont, in the year 674.]

At Bologna, [in the third century,] holy Zama, the first Bishop of that city, who was ordained by the holy Roman Pontiff Denis, and there wonderfully spread the Christian faith.

Likewise [in the sixth century,] the blessed Abbat Suran, who flourished in holiness in the time of the Lombards.

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. Thy betrothal, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

Commemoration of St Joseph.

Antiphon. Behold a faithful and wise servant, whom his Lord hath made ruler over his household.

Verse. Glory and riches shall be in his house.

Answer. And his righteousness endureth for ever.

Prayer as at First Vespers; then of St Timothy from the Common Office, (*p.* 594,) *with the Prayer,* "Mercifully consider, &c.," (*p.* 599.)

Where permitted, Commemoration of St Joseph, from his Office, (*p.* 784.) *Then of* [*the First Vespers of*] *St Timothy.*

At Compline the last Verse of the Hymn is altered in honour of the Incarnation.

JANUARY 24.

St Timothy, Bishop [of Ephesus,] Martyr.

Double.

MATTINS.

All from the Common Office for One Martyr, (*p.* 594,) *except what is otherwise given here.*

Prayer throughout the Office, "Mercifully consider our weakness, &c.," (*p.* 599.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

TIMOTHY was a native of Lystra in Lycaonia, born of a Gentile father and a Jewish mother. He embraced the Christian religion when the Apostle Paul came into those parts. The holy Apostle was so struck with the fame of Timothy's sanctity, that he chose him to be the companion of his journeys, and caused him to be circumcised, in order to remove a stumbling-block from the way of those Jews who felt drawn to Christianity. When they came together to Ephesus, the Apostle consecrated him Bishop of that Church.

Fifth Lesson.

TWO of the Apostle Paul's Epistles are addressed to this Saint, of which one was written from Laodicea, and the other from Rome. These sacred writings so stirred him up to the zealous discharge of his duties as a spiritual shepherd, that he strove to prevent the people of Ephesus from sacrificing to Artemis on her feast-day, knowing that sacrifice is due to God alone. The heathens thereupon stoned him till he was well-nigh dead, and although he was rescued by the Christians, and carried to a mountain near the city, he then fell asleep in the Lord, on the 24th day of January.

Sixth Lesson.

The illustrious day, &c., (*p.* 596.)

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory* (*p.* 597.)

MARTYROLOGY.

On the morrow we commemorate the conversion of the holy Apostle Paul, which took place in the second year after our Lord's ascension.

Upon the same 25th day of January, were born into the better life—

At Damascus, holy Ananias, who baptized the aforesaid apostle. He preached the Gospel at Damascus and at other places, and was first scourged and rent with thongs, and then stoned to death under the judge Licinius.

At Antioch, the holy martyrs Juventinus and Maximus, who were crowned with martyrdom under the Emperor Julian the Apostate, and on whose feast-day holy John Chrysostom preached unto the people.

At Auvergne, [in the year 674,] the holy martyrs Projectus, Bishop of that see, and Marinus the man of God, who suffered under the chief men of that city.

Likewise the holy martyrs Donatus, Sabinus, and Agapis.

At Tomis, in Scythia, holy Bretannion, Bishop [of that see], who flourished in the Church in wonderful holiness and zeal for the Catholic faith under the Arian Emperor Valens, whom he withstood stoutly.

At Arras, in Gaul, holy Poppo, Abbat [of Stavelotz,] famous for miracles, [in the year 1048; also his mother, blessed Adelviva.]

Vespers of the following.

JANUARY 25.

Conversion of St Paul the Apostle.

Greater Double.

All from the Common Office for Apostles, (p. 576,) except what is otherwise given here.

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms as on Sunday, except the last, which is Psalm cxvi., "O praise the LORD, all ye nations, &c.," (*p.* 105.)

Hymn.[1]

LEAD us, great teacher Paul, in wisdom's ways,
And lift our hearts with thine to Heaven's high throne;
Till Faith beholds the clear meridian blaze,
And, sun-like, in the soul reigns Charity alone.

Praise, blessing, majesty, through endless days,
Be to the Trinity Eternal given;
Who in Pure Unity profoundly sways
Eternally all things alike in earth and heaven. Amen.

Antiphon at the Song of the Blessed Virgin. Ananias, go thy way, and seek Saul: for, behold, he prayeth: for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israël.

A Commemoration is made of St Peter, which is taken from Lauds.

Then a Commemoration of St Timothy.

MATTINS.

Invitatory. For the conversion of the Teacher of the Gentiles, * let us praise our God.

Hymn. "Lead us, &c.," *as at First Vespers.*

FIRST NOCTURN.

First Antiphon. [2] He That wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles, and they perceived the grace that was given unto me of the Lord Christ.

Second Antiphon. [3] I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day, as a righteous Judge.

Third Antiphon. [4] To me to live is Christ, and to die is gain: God forbid that I should glory, save in the cross of our Lord JESUS Christ.

First Lesson.

The Lesson is taken from the Acts of the Apostles (ix. 1.)

SAUL, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus to the synagogues; that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. And as he journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him: Saul, Saul, why persecutest thou Me? And he said: Who art Thou, Lord? And the Lord said: I am JESUS, Whom thou persecutest; it is hard for thee to kick against the pricks.

First Responsory.

He That wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles, and they perceived the grace that was given unto me of the Lord Christ.

Verse. [5] The grace of God which was bestowed upon me was not in vain, but His grace abideth ever in me.

Answer. And they perceived the grace that was given unto me of the Lord Christ.

Second Lesson.

AND he trembling and astonished, said: Lord, what wilt Thou have me to do? And the Lord said unto him: Arise, and go into the city, and it shall there be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice but seeing no man. And Saul arose from the earth, and when his eyes were opened, he saw nothing. But they led him by the hand and brought him into Damascus. And he was there three days without sight, and neither did eat nor drink.

Second Responsory.

[6] I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

Verse. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Answer. Henceforth there is laid up for me a crown of righteousness.

Third Lesson.

AND there was a certain disciple at Damascus, named Ananias; and to him said the Lord in a vision: Ananias. And he said: Behold, I am here, Lord. And the Lord said unto him: Arise, and go into the street which is called Straight, and inquire in the house of Judas for one called Saul, of Tarsus; for, behold, he prayeth; and hath seen a man named Ananias coming in, and putting his hand on him, that he might receive his sight. Then Ananias answered: Lord, I have heard by many of this man, how much evil he hath done to Thy saints at Jerusalem: and here he hath authority from the chief priests to bind all that call on Thy name. But the Lord said unto him: Go thy way, for he is a chosen vessel unto Me, to bear My name before the Gentiles, and kings, and the children of Israël. For I will show him how great things he must suffer for My name's sake.

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[1] Another portion of the hymn *Aurea luce*, largely altered.

[2] Gal. ii. 8, 9.

[3] 2 Tim. i. 12; iv. 8.

[4] Phil. i. 21; Gal. vi. 14.

[5] 1 Cor. xv. 10.

[6] 2 Tim. iv. 7, 8; i. 12.

Third Responsory.

[1] There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

Verse. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Answer. Which the Lord, the righteous Judge, shall give me at that day.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Which the Lord, the righteous Judge, shall give me at that day.

SECOND NOCTURN.

First Antiphon. O Holy Apostle Paul, thou art a chosen vessel unto God, to preach the Gospel throughout the whole world.

Second Antiphon. Paul is made one of the chiefest among the Saints, and a chosen vessel; verily he is worthy to be glorified, for he was made worthy to sit upon one of the twelve thrones.

Third Antiphon. I have fought a good fight, I have finished my course, I have kept the faith.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*24th on the Saints*, 279.)

WE have this day heard read out of the Acts of the Apostles how that the Apostle Paul, from being a persecutor of the Christians, was changed into a preacher of Christ. Christ laid low the persecutor, that He might raise him up a teacher of His Church. He smote and healed him, slew him and made him alive again. For the Lord Christ is that Lamb That was Himself slain by the wolves, and That now turneth the wolves into lambs. Now was fulfilled in Paul that which was clearly spoken in prophecy by the Patriarch Jacob, when he blessed his children, laying hands indeed on them which then were, but looking forward to the things which were yet for to come. Paul beareth witness of himself that he was of the tribe of Benjamin, (Rom. xi. 1,) and when Jacob blessed his sons, and came to bless Benjamin, he said: "Benjamin shall ravin as a wolf." (Gen. xlix. 27.)

Fourth Responsory.

O Holy Apostle Paul, thou art a chosen vessel unto God, to preach the Gospel throughout the whole world; through whom all nations have known the grace of God.

Verse. Pray for us to God Who hath chosen thee.

Answer. Through whom all nations have known the grace of God.

Fifth Lesson.

WHAT then? Is Benjamin a wolf that shall ravin for ever? God forbid. "In the morning he shall devour the prey, and at night he shall divide the spoil." This is exactly what was fulfilled in the Apostle Paul. If it please you, we will now consider how in the morning he devoured the prey, and at night divided the spoil. Here morning and evening are put for the beginning and the end. So we may read, "In the beginning he shall devour the prey, and at the end he shall divide the spoil." First, then, in the beginning, he devoured the prey. So it is written that he received letters from the chief priests and went forth, that wheresoever he should find any Christians, he might bring them bound unto the priests, that they might be punished.

Fifth Responsory.

[2] By the grace of God I am what I am. And His grace which was bestowed upon me was not in vain, but abideth ever in me.

Verse. He That wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles.

Answer. And His grace which was bestowed upon me was not in vain, but abideth ever in me.

Sixth Lesson.

HE went breathing out threatenings and slaughter, yea, truly, devouring the prey. When also they stoned Stephen, the first Martyr that laid down his life for Christ's name's sake, Saul was consenting unto his death, and, as though it contented him not to stone him, he kept the clothes of all them that did it, urging them on more than if he had joined them. So in the morning he devoured the prey. How in the evening did he divide the spoil? Struck down by the voice of Christ from heaven, ravining no more, he falleth upon his face, cast down to be raised up, smitten to be healed.

Sixth Responsory.

[3] Saul, who also is called Paul, was made a great preacher; and being of God increased the more in strength he confounded the Jews.

Verse. Proving that This is very Christ, the Son of God.

Answer. And being of God increased the more in strength he confounded the Jews.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And being of God increased the more in strength he confounded the Jews.

THIRD NOCTURN.

First Antiphon. Saul, who also is called Paul, was made a great preacher; and being of God increased the more in strength he confounded the Jews.

Second Antiphon. [4] Lest I should be exalted above measure through the greatness of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me: for this thing I besought the Lord thrice, that it might depart from me; and the Lord said unto me: Paul, My grace is sufficient for thee.

Third Antiphon. There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

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[1] 2 Tim. iv. 7, 8; i. 12.

[2] 1 Cor. xv. 10; Gal. ii. 8.

[3] Acts ix. 22, 20.

[4] 2 Cor. xii. 7-9.

Lessons from Matth. xix. 27, *with the Homily of the Venerable Bede* (*p.* 592.)

Seventh Responsory.

O Holy Apostle Paul, Preacher of the truth, and teacher of the Gentiles, pray for us to God, Who hath chosen thee, that we may be made worthy of the grace of God.

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God, and a Preacher of the truth.

Answer. Pray for us to God Who hath chosen thee, that we may be made worthy of the grace of God.

Eighth Responsory.

[1] In Damascus the governor under Aretas the king was desirous to apprehend me, and by the brethren in a basket was I let down by the wall, and so escaped I his hands, in the name of the Lord.

Verse. The God and Father of our Lord JESUS Christ knoweth that I lie not.

Answer. And by the brethren in a basket was I let down by the wall.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And so escaped I his hands, in the name of the Lord.

LAUDS.

First Antiphon. [2] I have planted, * Apollos watered, but God gave the increase. Alleluia.

After Septuagesima omit Alleluia.

Second Antiphon. [3] Most gladly therefore will I rather glory * in my infirmities, that the power of Christ may rest upon me.

Third Antiphon. The grace of God which was bestowed upon me was not in vain, * but His grace abideth ever in me.

Fourth Antiphon. In Damascus the governor under Aretas the king was desirous to apprehend me; by the brethren in a basket was I let down by the wall, and so escaped I his hands, in the name of the Lord.

Fifth Antiphon. [4] Thrice was I beaten with rods, * once was I stoned, thrice I suffered shipwreck, for Christ's name's sake.

Chapter. (Acts ix. 1.)

SAUL, yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high priest, and desired of him letters to Damascus, to the synagogues, that, if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem.

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God.

Answer. To preach the Gospel throughout the whole world.

Antiphon at the Song of Zacharias. Thus saith the Lord: Ye, which have followed Me, shall sit upon twelve thrones, judging the twelve tribes of Israel.

Prayer throughout the Office.

O GOD, Who, through the teaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, having his wonderful conversion (as on this day) in remembrance, may show forth our thankfulness unto Thee for the same, by following the holy example which he hath set. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then the following Commemoration of St Peter.

Antiphon. Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given the keys of the kingdom of heaven.

Verse. Thou art Peter.

Answer. And upon this rock I will build My Church.

Prayer.

O GOD, Who hast given unto Thy Blessed Apostle Peter the keys of the kingdom of heaven, and the power to bind and to loose, loose us, we beseech Thee, at his mighty intercession, from all the bands of our sins. Who liveth and reigneth with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. I have planted, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 26th day of January, were born into the better life—

At Smyrna, holy Polycarp, a disciple of the blessed Apostle John, and by him ordained Bishop of that city, having the charge of all Asia. In the reign of Mark Antony, and Lucius Aurelius Commodus, as the Pro-consul was sitting in the amphitheatre all the people cried out against Polycarp, and to please them he was cast into the fire, but forasmuch as it burned him not he was pierced with the sword, and so received the crown of martyrdom, [in the year 166.] With him there suffered also twelve others that were come from Philadelphia unto the city aforesaid.

At Hippo, in Africa, the holy martyrs Theogenes, Bishop of that city, and thirty-six others, who in the persecution under the Emperor Valerian reckoned cheaply death here in time, and received the crown of life eternal, [about the year 260.]

At Bethlehem of Judah, the holy widow Paula, mother of Eustochium, the virgin of Christ. She was of a very noble senatorial family, that gave up the world and distributed all her goods to feed the poor and betook herself to the manger of the Lord, and thence passed away into the kingdom of heaven endowed with many graces and crowned with a long martyrdom, [in the year 404.] Jerome hath written of her life, full of graces.

In the country of Paris, [in the year 685,] holy Bathildes, Queen [of France,] illustrious for her holiness and the glory of her miracles.

Chapter at the end. (Acts ix. 22.)

BUT Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ.

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[1] 2 Cor. xi. 32, 33, 31.

[2] 1 Cor. iii. 6.

[3] 2 Cor. xii. 9.

[4] 2 Cor. xi. 25.

TERCE.

Antiphon. Most gladly therefore, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. The grace of God, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts ix. 8.)

AND Saul arose from the earth, and, when his eyes were opened, he saw nothing. But they led him by the hand, and brought him into Damascus. And he was there three days without sight, and neither did eat nor drink.

NONE.

Antiphon. Thrice was I beaten, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Antiphons and Chapter from Lauds. Hymn, Verse and Answer from First Vespers.

Antiphon at the Song of the Blessed Virgin. O Holy Apostle Paul, Preacher of the truth, and Teacher of the Gentiles, pray for us to God, Who hath chosen thee.

Prayer and Commemoration of St Peter from Lauds.

Then a Commemoration of the following. Antiphon, Verse and Answer from the First Vespers of the Common Office for One Martyr, (*p.* 594,) *and the Prayer,* "O God, Who year by year, &c.," (*p.* 599.)

JANUARY 26.

St Polycarp, Bishop [of Smyrna,] Martyr.

Double.

All from the Common Office for One Martyr, (*p.* 594,) *except the following.*

Prayer throughout the Office, "O God, Who year by year, &c."

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Ecclesiastical Writers, composed by St Jerome, Priest [at Bethlehem.]

POLYCARP was a disciple of the Apostle John, and was consecrated by him Bishop of Smyrna. He was reckoned the chief of all the Christians of Asia, because he had been taught by several of the Apostles, and other persons who had seen the Lord. During the reign of the Emperor Antoninus Pius, and while Anicetus presided over the Church of Rome, Polycarp came thither to discuss some questions regarding the time for observing Easter. He found some heretics at Rome, who had been led astray by the doctrine of Marcion and Valentine, and brought back many of them to the faith. One day Marcion met him by accident, and said to him: Do you recognise me? whereto he replied: I recognise the devil's eldest son. Some time after, in the reign of Mark Antonine and Lucius Aurelius Commodus, during the fourth persecution since Nero, when the Pro-consul was ruling in Smyrna, the whole population being assembled in the theatre, clamoured against Polycarp, and to please them he was burnt. He wrote an extremely useful Epistle to the Philippians, which is publicly read in the Churches of Asia even to this day.

Fifth and Sixth Lessons from the Exposition of Ps. cxviii. *by St Ambrose,* (*p.* 600,) *the Fifth Lesson being the First,* ("Princes have persecuted me, &c.,") *and the Sixth the Second and Third read as one,* ("They fight against him, &c.," *and* "Think then how the martyr, &c.,") *or else the Second only.*

THIRD NOCTURN.

Lessons from Matth. x. 26, *with the Homily of St Hilary,* (*p.* 601.)

MARTYROLOGY.

On the morrow we keep the feast of holy John, Patriarch of Constantinople, [in the years 398-407,] surnamed Chrysostom—that is to say, golden mouth—on account of the golden stream of his eloquence, whose word and example much profited the Church, but after many toils he ended his life in exile. Mention is made of him upon the 14th day of September, but the 27th of January is the day whereon his sacred body was brought to Constantinople under the Emperor Theodosius the younger, whence it was afterward brought to Rome, and lyeth buried in the Basilica of the Prince of the Apostles.

At Sora, the holy martyr Julian. He was arrested in the persecution under the Emperor Antonine, and while he was being tortured, the temple of the idols fell down, whereupon he was beheaded, and so received the crown of martyrdom.

In Africa, [in the third century,] the holy martyr Avitus.

Likewise in Africa, the holy martyrs Datius, Reater, and their companions, who suffered in the persecution under the Vandals.

Likewise in Africa, the holy martyrs Dativus, Julian, Vincent, and twenty-seven others.

At Rome, [in the year 671,] holy Pope Vitalian.

At Mans, [in the year 117,] holy Julian, the first Bishop of that city, whom holy Peter sent thither to preach the Gospel.

At the monastery of La Val-Benois, the holy Maurus, Abbat of Val-Benois.

At Brescia, [in the year 1540,] the holy Virgin Angela Merici, Foundress of the Society of Nuns of St Ursula, whose first duty is to lead young maidens into the paths of the Lord. We keep her festival upon the last day of May, in accordance with an ordinance of Pius VII.

Vespers of the following, from the Chapter inclusive.

JANUARY 27.

St John Chrysostom, Patriarch of [Constantinople,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for one Bishop and Confessor, (*p.* 612,) *except what is otherwise given here.*

FIRST VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 612.)

Prayer throughout the Office.

MERCIFUL Lord, we beseech Thee continually to increase by Thy heavenly grace, Thy holy Church, which Thou hast vouchsafed to enlighten by the glorious labours and teaching of Thy blessed Confessor and Bishop John Chrysostom. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Polycarp. Prayer as in his Office.

MATTINS.

The first verse of the hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN of Antioch, who, on account of the golden stream of his eloquence, is called by the Greeks Chrysostomos, or, "the golden-mouthed," was a lawyer and man of the world of much eminence, before he turned his great intellect and wonderful industry to the study of things sacred. He took orders, and was ordained a priest of the Church of Antioch, [in the year of our Lord 386,] and after the death of Nectarius, was forced by the Emperor Arcadius to accept, though sorely against his own will, the Archbishopric of Constantinople. Having received the burden of a shepherd's office, [upon the 26th day of February,] in the year 398, he set himself zealously to do his duty, struggling against the degradation of public morality and the loose lives of the nobility, and thereby drew upon himself the ill-will of many enemies, especially the Empress Eudoxia, whom he had rebuked on account of the money of the widow Callitropa, and the land of another widow.

Fifth Lesson.

SOME Bishops being assembled in a Council at Chalcedon, [in 403,] which Council the Saint held to be neither lawful, nor public, although he was commanded to go there, he refused. Whereupon Eudoxia, striving earnestly against him, caused him to be sent into exile. Soon after, however, the people of the city rose, and demanded his recall, and he was then brought back again amid great public rejoicings. Nevertheless he ceased not to war against vice, and absolutely forbade the celebration of public games round the silver statue of Eudoxia in the square outside the Church of the Eternal Wisdom. Upon this, a party of Bishops, who were enemies to him, banded together, and obtained that he should be banished again, which was done accordingly, [on the 20th day of June, 404,] amid the lamentations of widows and the poor, who felt as if they were being deprived of a common father. During this exile, it almost passeth belief how much Chrysostom suffered, and how many souls he turned to the faith which is in Christ JESUS.

Sixth Lesson.

AT this time a Council was assembled at Rome, wherein Chrysostom's restoration to his See was decreed by Pope Innocent I., but meanwhile, he was suffering great hardships and cruelties on his journey at the hands of the soldiers who had him in charge. As he passed through Armenia he prayed in the Church of the holy martyr Basiliscus, and the same night that blessed conqueror appeared to him in a vision and said: "Brother John, to-morrow thou shalt be with me." On the next day, therefore, he received the Sacrament of the Eucharist, and, arming himself with the sign of the cross, resigned his soul to God, it being the 14th of September, [in the year of salvation, 407.] As soon as he was dead a furious hailstorm took place at Constantinople, and after four days the Empress died. The Emperor Theodosius, the son of Arcadius, brought the body of John Chrysostom to Constantinople with great state, and numerously attended, and on the 27th of January, [438,] laid it with magnificent honours in the grave, beside which he prayed for the forgiveness of his own father and mother. The holy body was afterwards taken to Rome, and is now buried in the Vatican Basilica. The number, devoutness, and brilliance of St John Chrysostom's sermons and other writings, his acuteness in exposition, and the close aptness of his explanations of Holy Scripture, have been and are the object of universal wonder and admiration, and often seem not unworthy to have been dictated to him by the Apostle Paul, for whom he entertained a wonderful devotion.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St John Chrysostom,* (*p.* 632.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 625.)

MARTYROLOGY.

At Rome, the second Feast of holy Agnes.

Upon the same 28th day of January, were born into the better life—

At Rome likewise, the holy martyr Flavian, who suffered in the persecution under the Emperor Diocletian.

At Apollonia, the holy martyrs Thyrsus, Leucius, Callinicus. In the time of the Emperor Decius they were tortured in divers ways. Whereafter, Thyrsus and Callinicus were beheaded, and a voice from heaven called away Leucius, and he gave up the ghost, [in the year 250.]

In the Thebaïd, the holy martyrs Leonides and his companions, who secured the palm of martyrdom in the time of the Emperor Diocletian.

At Alexandria, a multitude of holy martyrs, who upon this day were gathered together in a church at Communion, when they were massacred in divers ways by the followers of the Arian Duke Syrianus, [in the year 376.]

Likewise at Alexandria, the holy Confessor Cyril, Pope of that city; a most eminent champion of the Catholic faith, and illustrious for his teaching and holiness, who fell asleep in peace, [in the year 444.] Whose feast we keep upon the 9th day of February.

At Zaragoza, [in the year 315,] holy Valerius, Bishop of that city.

At Cuenca, in Spain, holy Julian, Bishop of that city, who gave the goods of his Church to the poor, and sought his food by working with his own hands after the manner of the Apostles, and fell asleep in peace, famous for miracles, [in the year 1207.]

In the monastery of Rheims, [in the year 545,] the holy Priest John, a man of God.

In Palestine, [in the sixth century,] the holy Hermit James, who having fallen away hid himself for a long time in a sepulchre to do penance, and passed away hence to be ever with the Lord, famous for miracles.

SECOND VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 627.)

A Commemoration is made of the following, viz.: St Raymond of Peñafuerte from the Common Office, p. 621, *and Prayer from his own Office.*

Then the following Commemoration of St Agnes.

Antiphon. Christ hath hallowed His Bride and Witness unto Himself, standing at her right hand in the shape of a Lamb[1] whiter than snow.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Prayer.

O GOD, Who year by year dost gladden Thy people by the solemn feast of Thy blessed Virgin and Martyr Agnes, grant unto us, we beseech Thee, not only devoutly to observe the same, but also to follow after the pattern of her godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

JANUARY 28.

Note. When on account of the early incidence of Easter, Septuagesima Sunday falls on the Second Sunday after Epiphany, January 28 *is set apart for the Feast of the Most Holy Name of Jesus, which else is kept on the Second Sunday after Epiphany. In this case the Office of the Most Holy Name is precisely the same as that given at the Second Sunday after Epiphany,* (*p.* 204,) *omitting only* "Alleluia," *wherever it occurs, the Commemoration of the Octave of Epiphany at First Vespers, and of the Sunday at both Vespers and Lauds. With these exceptions, First Vespers of the transferred Feast will be as on the Saturday evening preceding the Second Sunday after Epiphany. The Ninth Lesson will be that of St Agnes's Second Feast which is commemorated at Lauds only. The Short Responsories at Terce, Sext, and None will be as follows:*

AT TERCE.

Blessed be the name of the LORD.

Answer. Blessed be the name of the LORD.

Verse. From henceforth, now, and for ever.

Answer. The name of the LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Blessed be the name of the LORD.

Verse. Give unto the LORD glory and honour.

Answer. Give unto the LORD the glory due unto His Name.

AT SEXT.

Give unto the LORD glory and honour.

Answer. Give unto the LORD glory and honour.

Verse. Give unto the LORD the glory due unto His Name.

Answer. Glory and honour.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Give unto the LORD glory and honour.

Verse. O magnify the LORD with me.

Answer. And let us exalt His Name together.

AT NONE.

O magnify the LORD with me.

Answer. O magnify the LORD with me.

Verse. And let us exalt His Name together.

Answer. With me.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O magnify the LORD with me.

Verse. Our help is in the Name of the LORD.

Answer. Who made heaven and earth.

At Second Vespers of the Holy Name there will be Commemorations of St Francis de Sales, and of St Raymond.

The Feast of St Raymond of Peñafuerte—now ousted from his original day, 23*rd January—is, for convenience, printed here.*

St Raymond of Peñafuerte, Confessor.

Semi-double.

All from the Common Office for a Confessor, (*p.* 855,) *except what is otherwise given here.*

Prayer throughout the Office.

O GOD, Who didst choose the blessed Raymond to be an eminent minister of the Sacrament of Penance, and in a wonderful manner didst make him to pass over the waves of the sea, grant unto us, at his petition, the grace to bring forth fruits worthy of repentance, and in the end to attain unto the harbour of eternal salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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[1] Probably some play on the Latin word "Agnus."

SECOND NOCTURN.

Fourth Lesson.

THE blessed Raymond was born at Barcelona, [in the year of our Lord 1175,] and was of the noble family of the De Peñafuerte. He was early instructed in the Christian religion, and even while he was still a little child, he showed such excellence of mind and body, as filled his friends with strong hopes of his future greatness. As a young man he taught letters in his native place. He afterwards went to Bologna, where he applied himself to works of godliness, and to the study of the Ecclesiastical and Civil Law. He took the degree of Doctor, and lectured with great applause upon the Canon Law. He attained so much celebrity that Berengar, Bishop of Barcelona, on his way from Rome to his own See, turned aside to visit the Saint at Bologna, and at length persuaded him after many entreaties to return with him to Spain. He was appointed to a Canonry and the Archdeaconry in the Church of Barcelona, in which offices he set both clergy and people a brilliant example of uprightness, modesty, learning, and meekness, and more especially strove, as far as in him lay, to increase the honour and reverence paid to the Virgin Mother of God, whom he venerated with an affection singularly devoted.

Fifth Lesson.

WHEN he was about forty-five years of age he solemnly professed in the Order of Friars Preachers, and strove, as a new recruit, to perfect himself in all the duties of his calling, particularly in charity to the poor, and above all to those unhappy Christians who were slaves to the unbelievers. He was the Confessor of St Peter Nolasco and of James I., King of Aragon, and by his advice St Peter Nolasco gave up his whole worldly possessions to ransom as many as possible of the wretched captives. At this moment the most blessed Virgin appeared simultaneously to St Raymond, St Peter Nolasco, and King James, and revealed to them the pleasure of her Only-begotten Son and herself, that they should establish in her honour an order of Religious persons whose work should be the redemption of Christian slaves from bondage among unbelievers. The three took counsel together, and then founded the Order of the Blessed Mary of Ransom, for the Redemption of Captives. The blessed Raymond himself composed a most appropriate code of rules for the new institution, for which he after some years obtained the express sanction of Pope Gregory IX., and himself [on the 10th day of August, in the year 1223,] with his own hands clothed St Peter Nolasco in the habit, and constituted him the first Master General of the Order.

Sixth Lesson.

HE was summoned to Rome by Gregory IX., [in the year 1230,] and appointed by him his Chaplain, Penitentiary, and Confessor, and by his orders collected into one volume of the Decretals the ordinances of the Roman Pontiffs, which up to that time were only to be found scattered among the records of divers Councils and Churches. He firmly refused the Archbishopric of Tarascon, which was offered him by the Pope himself, and, having been chosen Master General of the whole order of Friars Preachers, he discharged the duties of that office in holiness for two years, and then resigned it. It was by his advice that James, King of Aragon, established the Office of the Holy Inquisition in his dominions. He was distinguished by many miracles, of which the chief which is narrated of him is that on one occasion being in the island of Majorca and wishing to go to Barcelona, he spread his cloak upon the sea, and passed over the waters on it, accomplishing the whole distance of sixty leagues in six hours, and finally entering his convent through the closed doors.[1] He attained the age of nearly an hundred years, and fell asleep in the Lord [on the 6th day of January,] in the year of salvation 1275. His name was enrolled by Clement VIII. among those of the Saints.

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[1] See Alban Butler. Jan. 23.

THIRD NOCTURN.

Lessons from Luke xii. 37, *with the Homily of St Gregory*, (*p.* 625.) *The Ninth Lesson* ("And ye yourselves, &c.") *is either omitted or read as one with the Eighth in order to leave room for*

Ninth Lesson. (*For St Agnes.*)

ONE night when the parents of the blessed Agnes were watching at her grave, she appeared to them in company with a band of virgins, and said to them: Father and Mother, weep not for me as though I were dead; for now these virgins and I live together in Him Whose love was my whole life upon earth. Some years afterwards, Constance, the daughter of the Emperor Constantine, being sick of an incurable ulcer, betook herself to the said grave, although she was not yet a Christian, and as she lay by it and slept, she seemed to hear the voice of Agnes, saying to her: Constance, be of good courage: believe in JESUS Christ the Son of God, and He will make thee whole. The Princess, being healed, was baptized, along with many others of the Emperor's family and household, and afterwards built over the grave of the blessed Agnes a Church named in her honour.

At Lauds is made a Commemoration of St Agnes.

Antiphon. Behold, now I see that which I have desired; now I possess that for which I have hoped; now am I united in Heaven to Him Whom I loved with my whole heart upon earth.

Verse. Grace is poured into Thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer as at First Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Francis de Sales, Bishop of Geneva, [in the year 1622,] of whom mention is made upon the 28th day of December.

Upon the same 29th day of January, were born into the better life—

At Rome, upon the Nomentan Way, the holy soldiers Papias and Maurus, martyrs in the time of the Emperor Diocletian [fourth century.] At their first confession of Christ, Laodicius, the Prefect of the city, ordered their mouths to be bruised with stones and committed them to prison; where they were afterwards cudgelled and then lashed to death with scourges loaded with lead.

At Perugia, the holy martyrs Constantius, Bishop of that see, and his companions, who were crowned [about the year 178] for defending the faith in the persecution under the Emperor Marcus Aurelius.

At Edessa, in Syria, the holy martyrs Sarbelius and his sister, Barbea, who were baptized by blessed Barsimœus, Bishop of that city; and were crowned with martyrdom under the President Lysias, in the persecution under the Emperor Trajan, [in the second century.]

In the country of Trois, the holy martyr Sabinian, who was beheaded for Christ's faith's sake, [in the year 275,] by order of the Emperor Aurelian.

At Milan, the holy Priest Aquilinus, who was crowned with martyrdom, [in the eighth century,] by being run through the neck with a sword by the Arians.

At Treves, holy Valerius, Bishop of that see, [in the first century,] a disciple of the holy Apostle Peter.

At Bourges, holy Sulpicius Severus, [in the year 591,] Bishop of that see, famous for his graces and learning.

Vespers of the following.

JANUARY 29.

St Francis de Sales, Bishop [of Geneva,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except what is otherwise given here.

FIRST VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c., (*p.* 612.)

Prayer throughout the Office.

O GOD, Who didst will that Thy Blessed Confessor and Bishop Francis should become all things to all men, mercifully grant unto us, that we being filled with the sweetness of Thy heavenly love, may so take to ourselves his admonitions and be succoured by his prayers, that in the end we may with him attain unto Thine everlasting joy. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Raymond.

Prayer from his Office.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

FRANCIS was born of godly and noble parents, in the town of Sales, from which his family take their name of "de Sales," [upon the 21st day of August, in the year of our Lord 1567.] In his childish years his staid and godly demeanour gave promise of his future sanctity. He received a liberal education as he grew up, and afterwards studied Philosophy and Theology at Paris. In order to the complete furnishing of his mind, he took the degree of Doctor of Laws, both Civil and Ecclesiastical, at Padua, with much distinction. He had already bound himself with a vow of perpetual virginity at Paris, and he renewed the same in the Holy House of Loreto. From this path of virtue, neither the temptations of the devil nor the allurements of the world ever induced him to swerve.

Fifth Lesson.

HE refused to be made Counsellor of the Parliament of Chambery, for which his family had obtained for him patents from the Duke of Savoy, and determined to become a clergyman. He was appointed to the Provostship of the Church of Geneva, and, being shortly afterwards ordained Priest, discharged so admirably the duties of his position, that he was sent by Granier, his Bishop, to preach the word of God in Chablais, and other places in the outskirts of the diocese, where the inhabitants had embraced the heresy of Calvin. He joyfully undertook this mission, in which he suffered much, being often hunted by the Protestants to murder him, and assailed by many calumnies and plots. Amid all these dangers and struggles his constancy remained invincible, and under the blessing and care of God he is said to have recalled seventy-two thousand of these heretics to the Faith of Christ's Universal Church, among whom were many distinguished by rank and learning.

Sixth Lesson.

AFTER the death of Bishop Granier, who had procured his appointment as Coadjutor, he was consecrated Bishop, [upon the 3rd day of December, 1602.] In that office he was truly a burning and a shining light, showing all around a bright example of godliness, zeal for the discipline of the Church, ardent love of peace, tenderness to the poor, and, indeed, of all graces. For the greater ornament of God's worship he established a new Order of Nuns, which is named from the Visitation of the Blessed Virgin. These nuns follow the Rule of St Austin, but Francis added thereto several additional constitutions distinguished by wisdom, prudence, and tenderness. He enlightened the Church by writings full of heavenly teaching, and pointing out a safe and simple road to Christian perfection. In the 55th year of his age, while on his way from France to Annecy, after saying mass at Lyons on the Feast of St John the Evangelist, he was seized with fatal illness, and on the next day passed from earth to heaven, in the year of our Lord 1622. His body was carried to Annecy and honourably buried in the Church of the nuns of the Visitation, where it soon began to be distinguished for miracles. The truth of these having been proved, the Supreme

Pontiff, Alexander VII., enrolled his name among those of the Saints, and appointed for his Feast-day the 29th of January. And the Supreme Pontiff, Pius IX., on the advice of the Congregation of Sacred Rites, declared him a Doctor of the Universal Church.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Hilary* (*p.* 631.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 616.)

MARTYROLOGY.

On the morrow we keep the feast of the holy virgin and Martyr Martina, [third century,] of whom mention is made upon the 1st day of January.

Upon the same 30th day of January, were born into a better life—

At Antioch, the blessed martyr Hippolytus, [third century.] He was a Priest who had been led astray into the Novatian schism, but by the operation of the grace of Christ had corrected himself, and had returned into the unity of the Church, for which and within which he afterwards achieved a noble martyrdom. When he was asked by his people which were the true Body, he denied the doctrine of Novatus, and declared that the faith which men ought to keep is the faith which the See of Peter keepeth, and so offered his neck to the executioner.

In Africa, the holy martyrs Felician, Philappian, and 124 others.

At Edessa, in Syria, the holy martyr Barsimœus, Bishop of that city, who converted many Gentiles to the faith, and sent them before him to the crown, but himself followed them with the palm of martyrdom under the Emperor Trajan, [second century.]

Likewise, at Edessa, holy Barsen, Bishop of that See, who was famous for the grace of healing, but who on account of his Catholic belief was banished to the uttermost parts of that country by the Arian Emperor Valens, and there finished his earthly life, [in the year 379.]

Likewise the blessed Alexander. He was arrested in the persecution under the Emperor Decius, and died under the torture, [in the year 251,] venerable for his grey hairs and illustrious for his repeated confession.

At Jerusalem, holy Matthias, Patriarch of that place, [in the second century,] of whom are narrated wondrous acts of faith. He suffered much for Christ's sake under the Emperor Hadrian, but at length fell asleep in peace.

At Rome, holy Pope Felix [IV., Pope in 526, died in 530,] who laboured much for the Catholic faith.

At Pavia, the holy Confessor Armentarius, Bishop of that See, [in the year 730.]

In the monastery of Maubeuge, in Hainault, in the time of King Dagobert, the holy Virgin Aldegundis, [about the year 689.]

At Milan, holy Savina, a devout woman, who fell asleep in the Lord, [in the year 311,] while she was praying at the graves of the holy martyrs Nabor and Felix.

At Viterbo, the holy Virgin Hyacinth de' Mariscotti, [in the year 1640,] a nun of the Third Order of St Francis, eminent for penitence and for love. Whose name Pope Pius VII. enrolled with those of the saints.

At Second Vespers; Antiphon, "O right excellent, &c.;" *a Commemoration is made of the following, from the Common Office for one Virgin and Martyr,* (*p.* 641.) *Prayer,* "O God, Who amidst the wondrous, &c.," (*p.* 645.)

JANUARY 30.

St Martina, Virgin and Martyr.

Semi-double.

All from the Common Office for one Virgin and Martyr, (*p.* 641,) *except what is otherwise given here. Prayer throughout the Office,* "O God, Who amidst the wondrous, &c."

Note. Should this Feast be observed as a Double, or otherwise have First Vespers, the Hymn at that Service is composed of the 1st, 2nd, 3rd, and 7th verses of the Hymn hereafter given for Mattins, and in this case the Hymn at Mattins begins at the 4th verse, (*the 7th being used at both Vespers and Mattins.*)

MATTINS.

Hymn.[1]

1.

Hear thou with joy, O Rome, Martina's name,
Her praises celebrate with glad accord;
Martina, high in merit, virgin blest,
And martyr of the Lord.

2.

Beauty and youth, the joys of happy home,
Ancestral palaces, and noble birth;
All these were hers, all these for Jesu's sake
She counted nothing worth.

3.

Her wealth she shared among the poor of Christ,
Content with seeking better wealth above:
Herself she gave to her immortal King,
Too happy in His love.

4.

The agonising hooks, the rending scourge,
Shook not the dauntless spirit in her breast;
With torments rack'd, Angels her fainting flesh
Recruit with heavenly feast.

5.

In vain they cast her to the ravening beasts;
Calm at her feet the lion crouches down:
Till smitten by the sword at length she goes
To her immortal crown.

6.

Now with the Saints Martina reigns in bliss;
And, where Idolatry sate throned of yore,
From her victorious altar praise and prayer
With odorous incense soar.

7.

Expel false worldly joys; and fill us, Lord,
With thine enlightening beam divine;
Who with Thy suffering martyrs present art,
The Godhead, One and Trine. Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARTINA was a maiden of a most illustrious Roman family, daughter of a Consul. She lost her parents while still very young, and, being inflamed with Christian zeal, she distributed her wealth, whereof she had abundance, with great profusion among the poor. Under the Emperor Alexander, she was commanded to sacrifice to the imaginary gods, and refused with much boldness to commit this great wickedness. Upon this she was again and again scourged, and mangled with iron prongs and hooks, and pieces of broken pottery. Her limbs were cut off piece by piece with sharp swords, and boiling tallow poured upon the living trunk. Lastly she was sent to be eaten publicly by the wild beasts in the amphitheatre, but by the will of God they would not touch her, and she was then thrown upon a burning pile, but still remained alive.

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[1] Translation by the late Rev. E. Caswall. (Died while the above was in proof, Jan. 2, 1878. R.I.P.)

Fifth Lesson.

SOME of her tormentors were so moved by the spectacle, that they repented, and, by the grace of God confessing the faith of Christ, through which she remained constant, were themselves tortured and beheaded. Martina herself lay praying, with a brightness on her face, while a matter like milk oozed from her body along with the blood, emitting a soft, sweet smell. She was as it were unconscious of an earthquake and most violent thunderstorm which arose and was raging, and while the lightning struck temples, and melted statues, she seemed in spirit rather to be seated above on a queenly throne, praising God in heaven among the Blessed.

Sixth Lesson.

THE judge being infuriated at what had taken place, and chiefly at her unbending firmness, ordered the head of the martyr to be cut off. At the moment this was done, a peal which shook the city was heard, like a voice calling her home, and so great was the consternation, that it was made the means of conversion to many idolaters. The holy body of Martina wherein she had suffered in the Pontificate of Urban I. was discovered in the time of Urban VIII.,[1] in the very old Church called after her, situated at the foot of the Capitoline Hill, near the Mamertine Prison, along with the bodies of the holy martyrs Concordius, Epiphanius, and others. The Church was then altered and restored and handsomely decorated, and then the body was replaced in it, amid public rejoicings, with a solemn ceremony and procession.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of Pope St Gregory*, (*p.* 644.)

LAUDS.

Hymn.

PLEAD, maiden, for thy native land,
Plead for thy Mother Church of Rome,
Plead for each Christian State that shields
The brightness of the Christian home.

From them let warfare roll to where
Justice and vengeance have a work—
Let war, with all its horrors rife,
Crush the foul empire of the Turk.

Their fellow-Christians to set free
Let all men Christian draw the sword—
However divers, one in this,
The love of Christ, their common Lord.

Rome calls upon thee that the prayers,
Not rising from one shore alone,
May from thine odour-phial float
Toward the Everlasting Throne.

Borne on the eternal breeze of praise
That from the Blessed myriads swells
To Him Who, circled by the Saints,
In holiness unuttered dwells. Amen.

Prayer throughout the day. O God, Who amidst the wondrous, &c., (*p.* 645.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Peter Nolasco, founder of the Order of Blessed Mary of Ransom, for the redemption of captives, who fell asleep in the Lord upon Christmas Eve.

Upon the same 31st day of January, were born into a better life—

At Rome, upon the way to Porto, the holy martyrs Cyrus and John, who suffered many torments for confessing Christ, and were beheaded, [in the fourth century.]

At Alexandria, the holy martyr Metranus. In the time of the Emperor Decius he refused to utter unlawful words at the command of the Pagans. Wherefore they bruised his whole body with cudgels, pierced his face and eyes with sharp reeds, and continued to torture him while they cast him out of the city, where they stoned him to death, [in the year 249.]

There, likewise, the holy martyrs Saturninus, Thyrsus, and Victor.

In the same city, the holy martyrs Tharsicius, Zoticus, Cyriacus, and their Companions.

At Cyzicus, on the Hellespont, the holy martyr Triphenes, who overcame divers torments, and then gained the palm of martyrdom by being killed by a bull.

At Modena, holy Geminian, [after the year 390,] Bishop of that see, famous for miracles.

In the province of Milan, in the time of the Emperor Theodosius, [fifth century,] the holy Confessor Julius the Priest.

At Rome, [in the year 410,] the holy widow Marcella, whose excellences have been written by blessed Jerome.

At Rome, likewise, the blessed widow Louisa Albertoni, [in the year 1530,] of the 3rd Order of St Francis, illustrious for her graces.

Upon the same day is commemorated the translation of the holy Evangelist Mark, when [in the year 831] his sacred body was taken from Alexandria, in Egypt, already occupied by the Mohammedans, and brought to Venice, where it is honourably buried in the great cathedral church consecrated in his name.

Vespers are of the following from the Chapter inclusive.

JANUARY 31.

St Peter Nolasco, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except what is otherwise given here.*

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[1] Both the hymns in this Office are by him.

FIRST VESPERS.

Prayer throughout the Office.

O GOD, Who hast commended Thy love toward us, in that while we were yet sinners, Thou didst die for us, that Thou mightest redeem us from the hand of the enemy; and Who didst raise up Thy holy servant Peter (in imitation of that Thy so great love for their souls) to redeem the bodies also of Thy servants from the hand of the enemies of Thy Cross, and to that end, didst choose him for a mean whereby Thou hast given unto Thy Church a new family of sons; mercifully grant unto us, at his petition, that we may be delivered from the bondage of our sins, and may one day together with him rejoice in perfect liberty in our very Fatherland, which is in heaven: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Martina. Prayer as in her Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PETER Nolasco was born of noble parents at Recaudun near Carcassonne in France [about the year 1189,] and is chiefly distinguished for his great love toward his neighbour. It was considered a foreshadowing of this virtue, that when he was a little child in his cradle, a swarm of bees settled on his right hand, and began to make an honey-comb there. He lost his parents while still young, and in consequence of his horror of the Albigensian heresy, with which France was then plagued, he sold his property there and emigrated to Spain. Here he first discharged a vow which he had made at the sanctuary of the Blessed Virgin of Monserrat, and afterwards went to Barcelona. Here he was so affected by the miserable state of the Christians who were in slavery to the Moors, that he expended his whole fortune in ransoming as many of them as possible, and used to say that he wished he could be sold himself to ransom more, or could himself change places with them.

Fifth Lesson.

IT came to pass that God showed how agreeable to Him was the charitable zeal of Peter. One night when he was praying, and his mind was much exercised on the means of succouring the enslaved Christians, the Blessed Virgin appeared to him in a vision, and gave him to understand that it would be most pleasing to her Son and herself, if he would found in her honour an order of religious men, whose chief duty it should be to effect the redemption of Christian bondsmen out of the hand of the unbelievers. In conformity to this revelation, which had likewise on the same night been made to St Raymond de Pegnafort and King James I. of Aragon, he founded the Religious Order of the Blessed Mary of Ransom, for the redemption of captives. The members of this order add a fourth vow to the three essential ones of Poverty, Chastity, and Obedience, namely, that they will be ready if need be to remain as hostages in the hand of the unbelievers for the liberation of others.

Sixth Lesson.

AFTER he took the vow of virginity he remained with his purity quite unsullied all his life, and was at the same time a bright pattern of long-suffering, lowliness, temperance, and other virtues. God was pleased to adorn him with the gift of Prophecy, whereby he foretold things to come. Among others, he prophesied to King James that he would take the city of Valencia from the Moors, which he afterwards did. He was refreshed by frequent apparitions of his Guardian Angel and of the Virgin Mother of God. He had lived to a great age, when being quite worn out, and falling into a grievous sickness, he perceived that his end was at hand. He then received the holy Sacraments, and, gathering his brethren around him, exhorted them for the last time to show pity to slaves. After this he began to repeat with great emotion the cx. Psalm, "I will praise Thee, O LORD, with my whole heart," and when he had uttered the words "He sent redemption unto His people," he resigned his soul to God. This happened at midnight between the 23rd and 24th of December, 1256. Alexander VII. ordered that his feast should be celebrated on the 31st of January.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 628.)

MARTYROLOGY.

Upon the 1st day of February, were born into the better life—

The holy martyr Ignatius, who ruled the church of Antioch as the third Bishop of that see in succession to the blessed Apostle Peter. In the persecution under the Emperor Trajan he was condemned to be killed by wild beasts, and was sent to Rome in chains by command of the emperor. There, in the presence of the Senate, he was first put to most grievous torments and then thrown to lions, the which throttled him with their teeth, and so he was made Christ's offering, [in the year 107.]

At Smyrna, the holy martyr Pionius. He was a Priest who had written much controversial matter on behalf of the Christian faith. After suffering a foul imprisonment, during the which he strengthened many brethren by his exhortations to the enduring of martyrdom, he was put to many tortures and nailed upon a pyre, where he obtained a blessed end by being burnt for Christ's sake. And with him suffered fifteen others, [in the year 251.]

At Ravenna, holy Severus, [in the year 389,] Bishop of that city, to the which place he was chosen, on account of his extraordinary merits, through a miraculous sign in the form of a dove.

At Tron, in Gaul, [in the fifth century,] holy Paul, Bishop of that see, whose life shone with grace, and the preciousness of whose death is attested by miracles.

Upon the same day, holy Ephrem, Deacon of the church of Edessa, who after much work for the faith of Christ fell asleep in the Lord, eminent for holiness and teaching, in the time of the Emperor Valens, [in the year 378.]

In Ireland, [in the year 523,] the holy Virgin Brigid. At the moment that she bowed down her head to receive the hallowed veil, she chanced to touch the wooden steps of the altar with her hand, and in witness to her virginity the dry wood at once became green.

At Florence, in Tuscany, the blessed Virgin Veridiana, recluse, of the Order of Vallombrosa, [Castel Florentin, 1242.]

Second Vespers are of the following, from the Chapter, inclusive. Prayer, "Mercifully consider our weakness," &c., (*p.* 599.) *A Commemoration is made of the preceding.*

FEAST DAYS IN FEBRUARY.

Upon the first day not occupied by an Office of Nine Lessons, is said the Office of the Dead.

FEBRUARY 1.

St Ignatius, Bishop [of Antioch,] Martyr.

Double.

All from the Common Office for one Martyr, (*p.* 594,) *except what is otherwise given here.*

Prayer throughout the Office, "Mercifully consider our weakness," &c., (*p.* 599.)

First Vespers as regards St Ignatius begin with the Chapter. A Commemoration is made of the preceding Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Ecclesiastical Writers, composed by St Jerome, Priest [at Bethlehem.]

IGNATIUS was the third Bishop of Antioch after the Apostle Peter. When Trajan stirred up his persecution, he was condemned to be devoured by wild beasts, and sent to Rome in chains. When on his journey thither he arrived at Smyrna, where Polycarp, the disciple of John, was Bishop, he wrote an Epistle to the Ephesians, another to the Magnesians, a third to the Trallians, and a fourth to the Romans: and after leaving Smyrna, he addressed a further Epistle to the Philadelphians, and another to the Smyrnians, along with a private Epistle to Polycarp, to whose care he commended the Church of Antioch. In this last he quoteth a passage regarding the Person of Christ from the Gospel, which I have recently translated.

Fifth Lesson.

IT is fitting that, as we have made mention of a man of so much importance, we should also note briefly the Epistle which he addressed to the Romans. "I am on my way," saith he, "from Syria to Rome, and am already fighting with beasts on sea and on land all the way. I may say I am chained day and night to ten leopards, for indeed the soldiers, who have charge of me, are no better. The more courteous I am to them, the worse they use me. But still their wickedness is good schooling for me, though I know that my mere sufferings cannot in themselves gain me justification. I earnestly wish for the beasts which are to devour me; at any rate, I pray they may put me out of pain quickly, and fly on me willingly, that I be not like some other Martyrs, whose bodies the animals have refused to touch. If I find that they will not come on, I will run at them as quick as I can, to make them devour me. Let me be, my little children: I know what is good for me."

Sixth Lesson.

"I FEEL now that I am beginning to be Christ's disciple; I desire none of those things which are seen, if so be I may find Christ JESUS. I care not that there come upon me fire, or cross, or wild beasts, or breaking of my bones, or sundering of my members, or destruction of my whole body, yea, or all the torments of the devil, if only so be I may win Christ." When he was brought condemned to the theatre, and heard the roaring of the beasts which were to devour him, he felt so strong an eagerness to suffer, that he cried out: "I am Christ's wheat, and so let the beasts' teeth be my mill, that I may be ground, and be found to make good bread." He suffered in the eleventh year of Trajan. What was left of his body lieth at Antioch, in the graveyard outside the gate which leadeth toward Daphne.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract* 51 *on John.*)

The Lord JESUS was Himself a corn of wheat that was to die and bring forth much fruit; to die by the unbelief of the Jews, and to bring forth much fruit in the faith of the Gentiles. He, exhorting men to follow His steps, saith: "He that loveth his life shall lose it." Now, these words may be understood in two ways. First: "he that loveth his life shall lose it," that is, "If thou love life, thou wilt lose it; if thou wilt live for ever in Christ, refuse not to die for Christ."

Or secondly: "he that loveth his life shall lose it; love not then that which thou shalt lose; love not this present life, so that thou be thereby in jeopardy of losing life eternal."

Eighth Lesson.

THAT this second interpretation is the meaning of the Gospel, appeareth most probably from the words which follow: "And he that hateth his life in this world, shall keep it unto life eternal." From which we may suppose the sense of the first words to be: "He that loveth his life in this world shall lose it unto life eternal." This is a great and marvellous saying, showing how a man may so love life as to lose life, and so hate life as to keep life. If thou love it too well, then dost thou hate it: if thou hate it with an holy hatred, then dost thou love it. Blessed are they that, lest they should so love it as to lose it, so hate it as to keep it.

Ninth Lesson.

BEWARE lest thou take these words—"He that hateth his life in this world shall keep it unto life eternal"—as some do, for an approval of suicide. Some evil and perverse men, bloody and guilty murderers of themselves, do indeed throw themselves into the fire, drown themselves in water, and cast themselves down precipices, and so perish. This is not the teaching of Christ, Who, when the devil would have Him cast Himself down from an high place, answered: "Get thee behind Me, Satan. It is written, Thou shalt not tempt the Lord thy God." (Matth. iv. 5-7.) Who also said to Peter, signifying by what death he should glorify God: "When thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not." (John xxi. 18.) From which it is evident that he that would follow Christ's footsteps, must be slain, not by himself, but by another.

Prayer throughout the day as at First Vespers.

MARTYROLOGY.

The morrow is the feast of the Purification of the Blessed Virgin Mary, which by the Greeks is called the Hypapante—that is, the Presentation of the Lord.

Upon the same 2nd day of February, were born into the better life—

At Rome, upon the Salarian Way, [in the fourth century,] the holy martyr Apronian. He was a notary, who, while he was a Gentile, was leading the holy Licinius out of prison to present him before the Prefect Laodicius, when he heard a voice from heaven saying, "Come, ye blessed of My Father, inherit the kingdom which is prepared for you from the foundation of the world," whereupon he believed, and was baptized, and was afterwards put to death confessing the Lord.

Likewise at Rome, the holy martyrs Fortunatus, Felician, Firmus, and Candidus.

At Cæsarea, in Palestine, [in the first century,] the holy centurion Cornelius, who was baptized by the holy Apostle St Peter, and by him also raised to be Bishop in that city.

At Orleans, holy Flosculus, [about the year 500], Bishop of that see.

At Canterbury, in England, holy Laurence, [in the year 619,] Archbishop of that see, which he governed in succession to holy Augustin, and converted king Ethelbert himself to the faith. We keep his feast upon the morrow after.

At Prato, in Tuscany, the holy Florentine Virgin Katherine di Ricci, of the Order of Friars Preachers, eminent for the abundance of her gifts from heaven, whose name the Supreme Pontiff Bendict XIV. enrolled among those of holy virgins.

Vespers of the following.

FEBRUARY 2.

Candlemas Day.

Purification of the Blessed Virgin Mary.

Double of the Second Class.

Note. Should the 2nd February be a privileged Sunday, the Office for Candlemas Day is transferred to the Monday, any other Feast of less or equal rank being transferred. Should there be a double of the First Class on the Monday, the Candlemas Office is transferred on.

All from the Common Office for Feasts of the Blessed Virgin, (p. 633,) except what is otherwise given here.

FIRST VESPERS.

Antiphons from the Lauds of New Year's Day, (p. 177.)
Chapter and Prayer from Lauds.

Verse. It was revealed unto Simeon by the Holy Ghost.

Answer. That he should not see death before he had seen the Lord's Christ.

Antiphon at the Song of the Blessed Virgin. The old man held his Lord in his arms in the form of a little child, but the Child was the old man's King: even that Child whom a virgin bore, and remained a virgin as before: the fruit of her womb, and the God of her soul.

A Commemoration is made of the preceding.

MATTINS.

Invitatory. Behold, the Lord the Ruler cometh unto His holy temple: * Rejoice and be glad, O Zion! go forth to meet thy God!

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Exodus (xiii. 1.)

THE LORD spake unto Moses, saying, Sanctify unto Me all the first-born; whatsoever openeth the womb among the children of Israël, both of man and of beast: it is Mine. And Moses said unto the people: (11) It shall be when the LORD shall bring thee into the land of the Chanaanites, as He sware unto thee and to thy fathers, and shall give it thee, that thou shalt set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast which thou hast; the males shall be the LORD'S. The firstling of an ass thou shalt redeem with a lamb: and if thou wilt not redeem it, then thou shalt break his neck. And all the first-born of man among thy children shalt thou redeem.

First Responsory.

Make ready thy chamber, O Zion, to receive Christ thy King, even that Child Whom a Virgin bore, and remained a Virgin as before: the fruit of her womb and the God of her soul.

Verse. Simeon took the Child up in his arms, and blessed God.

Answer. Even that Child Whom a Virgin bore, and remained a Virgin as before: the fruit of her womb and the God of her soul.

Second Lesson.

The Lesson is taken from the Book of Leviticus (xii. 1.)

THE LORD spake unto Moses, saying: Speak unto the children of Israël, saying: If a woman hath conceived seed and borne a man child, then she shall be unclean seven days, according to the days of the separation for her infirmity shall she be unclean. And the eighth day shall the child be circumcised: and she shall then continue in the blood of her purifying three and thirty days. She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled. But if she bear a maid child, then she shall be unclean two weeks, as in her separation, and she shall continue in the blood of her purifying three score and six days.

Second Responsory.

When the days of Mary's purification according to the law of Moses were accomplished, they brought JESUS to Jerusalem to present Him to the Lord; as it is written in the law of the Lord: Every male that openeth the womb shall be called holy unto the Lord.

Verse. They offered for Him unto the Lord a pair of turtle-doves or two young pigeons.

Answer. As it is written in the law of the Lord: Every male that openeth the womb shall be called holy unto the Lord.

Third Lesson.

AND when the days of her purification are fulfilled, for a son or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, unto the door of the tabernacle of the testimony, unto the priest, who shall offer it before the LORD, and make an atonement for her, and she shall be cleansed from the issue of her blood. This is the law for her that hath borne a male or a female. And if her hand find it not, or she be not able to bring a lamb, she shall take two turtles, or two young pigeons, the one for the burnt-offering, and the other for a sin-offering; and the priest shall make an atonement for her, and she shall be clean.

Third Responsory.

They offered for Him unto the Lord a pair of turtle-doves, or two young pigeons; as it is written in the law of the Lord.

Verse. And when the days of Mary's purification according to the law of Moses were accomplished, they brought Him to Jerusalem, to present Him to the Lord.

Answer. As it is written in the law of the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. As it is written in the law of the Lord.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (13*th on the Season.*)

OF old time it was written: "And of Zion shall it not be said: This and that man was born in her, and the Highest Himself shall establish her?" Blessed be the omnipotence of Him That was born! Blessed the glory of Him That came from heaven to earth! While yet He was borne in His Mother's womb, He was saluted by John the Baptist; He was presented in the temple, and recognised by that famous, antient, and glorious worthy, the old man Simeon. As soon as he knew Him he worshipped Him, and said: "Lord, now lettest Thou Thy servant depart in peace—for mine eyes have seen Thy Salvation."

Fourth Responsory.

Simeon was just and devout, waiting for the redemption of Israël; and the Holy Ghost was upon him.

Verse. It was revealed unto him by the Holy Ghost, that he should not see death, before he had seen the Lord's Christ.

Answer. And the Holy Ghost was upon him.

Fifth Lesson.

HE lingered in the world to see the birth of Him Who made the world. The old man knew the Child, and in that Child became a child himself, for in the love wherewith he regarded the Father of all, he felt his own years to be but as of yesterday. The old man Simeon bore the new-born Christ, and all the while, Christ was the old man's Lord. It had been told him by the Lord that he should not taste of death before he had seen the birth of the Lord's Christ. Now Christ is born, and all the old man's wishes on earth are fulfilled. He That came to a decrepit world came to an old man.

Fifth Responsory.

It was revealed unto Simeon by the Holy Ghost that he should not see death before he had seen the Lord's Christ; and he blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.

Verse. When His parents brought in the Child JESUS, to do for Him after the custom of the law: then took he Him up in his arms.

Answer. And blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation.

Sixth Lesson.

HE wished not to remain long in the world, but he longed to see Christ in the world, singing with the Prophet, and saying: "Shew us Thy mercy, O LORD, and grant us

Thy salvation." (Ps. lxxxiv. 8.) And now at last, that ye may know that the cause of his joy was that this prayer was granted, he saith: "Now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." The Prophets have sung that the Maker of heaven and earth would converse on earth with men: an angel hath declared that the Creator of flesh and spirit would come in the flesh: the unborn John, yet in the womb, hath saluted the unborn Saviour yet in the womb. The old man Simeon hath seen God a little Child.

Sixth Responsory.

When His parents brought the Child JESUS into the temple, to do for Him after the custom of the law, Simeon took Him up in his arms, and blessed God, and said: Lord, now lettest Thou Thy servant depart in peace.

Verse. Simeon took up the Child in his arms, and cried out, and said:

Answer. Lord, now lettest Thou Thy servant depart in peace.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Lord, now lettest Thou Thy servant depart in peace.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 22.)

AT that time: When the days of Mary's purification, according to the law of Moses, were accomplished, they brought JESUS to Jerusalem, to present Him to the Lord, as it is written in the law of the Lord. And so on.

Homily on this passage by St Ambrose, Bishop [of Milan.] (*Bk.* 2, *Comm. on Luke* ii.)

"And, behold, there was a man in Jerusalem, whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israël." The birth of the Lord is attested not only by Angels and Prophets, and shepherds, but also by elders and just men. Every age, and both sexes, as well as the miracles of the events themselves, are here to strengthen our faith. A virgin conceiveth, a barren woman beareth, a dumb man speaketh, Elizabeth prophesieth, the wise man worshippeth, the unborn child leapeth, the widow praiseth, and the just man waiteth.

Seventh Responsory.

Simeon took JESUS up in his arms, and cried out, and said: Verily Thou art a light to lighten the Gentiles, and the Glory of Thy people Israël.

Verse. When His parents brought in the Child JESUS, then took he Him up in his arms, and blessed God, and said:

Answer. Verily Thou art a light to lighten the Gentiles, and the Glory of Thy people Israël.

Eighth Lesson.

WELL is he called just, who looked not for favour for himself, but for consolation for his people. He desired to be set free from the bondage of this frail body, but he waited to see the Promised One—for he knew that blessed are the eyes that see Him. "Then took he Him up in his arms, and blessed God, and said: Lord, now lettest Thou Thy servant depart in peace, according to Thy word." Behold a just man, confined in the weary prison of the body, desiring to be dissolved and to begin to be with Christ. For to be dissolved and to be with Christ is much better. (Phil. i. 23.)

Eighth Responsory.

The old man bore the Child, but the Child was the old man's King; even that Child Whom a virgin bore, and remained a virgin as before; and when that virgin had brought Him into the world, she fell down and worshipped Him.

Verse. Simeon took the Child up in his arms, and gave thanks, and blessed the Lord.

Answer. Even that Child Whom a virgin bore, and remained a virgin as before; and when that virgin had brought Him into the world, she fell down and worshipped Him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even that Child Whom a virgin bore, and remained a virgin as before; and when that virgin had brought Him into the world, she fell down and worshipped Him.

Ninth Lesson.

WHOSOEVER will be dissolved and be with Christ, let him come into the Temple, let him come to Jerusalem, let him wait for the Lord's Christ, let him take hold on the Word of God, let him embrace it with good works, as it were with arms of faith: and then let him depart in peace, for he shall not see death, who hath seen life. Behold how the Lord's Birth doth overflow with abounding grace for all, and prophecy is not denied to the just, but to the unbelieving. Behold, Simeon prophesieth that the Lord JESUS Christ is come for the fall and rising again of many: yea, He shall separate the just from the unjust by their deserts, and according as our work shall be, so shall the true and righteous Judge command us to be punished or rewarded.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Simeon was just * and devout, waiting for the consolation of Israël, and the Holy Ghost was upon him.

Second Antiphon. It was revealed unto Simeon * by the Holy Ghost that he should not see death before he had seen the Lord.

Third Antiphon. Simeon took * the Child up in his arms, and gave thanks, and blessed the Lord.

Fourth Antiphon. A light to lighten the Gentiles, and the glory of Thy people Israël.

Fifth Antiphon. They offered for Him * unto the Lord, a pair of turtle doves, or two young pigeons.

Chapter. (Mal. iii. 1.)

BEHOLD, I send My Angel, and he shall prepare the way before Me. And the LORD, Whom ye seek, shall suddenly come to His holy temple, even the Angel of the Covenant Whom ye delight in.

Antiphon at the Song of Zacharias. When His parents brought in the Child JESUS, then took Simeon Him up in his arms, and blessed God, and said: Now lettest Thou Thy servant depart in peace.

Prayer throughout the Office.

ALMIGHTY and everliving God, we humbly beseech Thy Majesty, that as Thy Only-begotten Son was this day presented in the temple in substance of our flesh, so we may be presented unto Thee with pure and clean hearts. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Simeon was just, * &c., (*First Antiphon at Lauds.*)

In the Short Responsory, "Thou That wast born of the Virgin Mary."

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Confessor Laurence, Archbishop of Canterbury, who governed that church in succession to holy Augustin, and who converted King Ethelbert himself to the faith, of whom mention is made as upon this day.

Upon the same 3rd day of February, were born into the better life—

At Sebaste, in Armenia, the holy martyr Blase, [about the year 316,] Bishop of that city, and the worker of many miracles. Under the President Agricolaus he was long flogged, then hung to a beam, where his flesh was rent with iron combs, then he suffered a foul imprisonment, after which he was cast into the lake, and, forasmuch as he came out thence unhurt, he was beheaded, by order of the same judge, along with two lads. Before him seven women, who were collecting the drops of his blood as they fell during the torture, were arrested for being Christians, and after being grievously tormented were put to the sword.

In Africa, the holy Deacon Celerinus, who was kept nineteen days in prison, and was a glorious confessor of Christ under the lash, and in iron chains and other sufferings, and while he overcame the adversary of his contending by his invincible firmness, he led the way for victories for others, [in the year 280.]

Likewise the holy martyrs Laurentinus, [these martyrs mentioned by Cyprian, Letter 34,] and Ignatius, his father's and mother's brothers, and Celerina his grandmother, who had before him been crowned with martyrdom, to the glorious praises of all whom there remaineth to witness an epistle of blessed Cyprian.

Likewise in Africa, the holy martyrs Felix, Symphronius, Hippolytus, and their Companions, [in the year 270.]

In the town of Gap, [in the second century,] the holy Bishops Tigides and Remedius.

At Lyons, [about the year 486,] holy Lupicinus and Felix, Bishops of that see.

On the same day, [in the year 865,] holy Anschar, Bishop of Bremen, who brought the Swedes and the Danes to believe in Christ.

Chapter at the end. (Mal. iii. 4.)

THEN shall the offering of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in former years, saith the Lord Almighty.

TERCE.

Antiphon. It was revealed, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Simeon took, * &c., (*Third Antiphon at Lauds.*)

Chapter. (Mal. iii. 2.)

BEHOLD, He shall come, saith the LORD of hosts: but who shall be able to abide the day of His coming? and who shall stand to see Him? For He is like the fiery blast of a furnace, and like fuller's soap.

NONE.

Antiphon. They offered for Him, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Antiphons from Lauds.

All the rest as at First Vespers, except the

Antiphon at the Song of the Blessed Virgin. This day did the Blessed Virgin Mary present the Child JESUS in the temple; and Simeon, filled with the Holy Ghost, took Him up in his arms, and blessed God for ever.

A Commemoration is made of the following from the Common Office for a Bishop and Confessor, (*p.* 612,) *with the Prayer,* "Hear, O Lord, &c.," (*p.* 617;) *then of St Blase, from the Common Office of One Martyr,* (*p.* 594,) *with the Prayer,* "O God, Who year by year, &c.," (*p.* 599.)

FEBRUARY 3.

St Laurence, Archbishop of Canterbury, Confessor.

Double.

All from the Common Office for One Bishop and Confessor, (*p.* 612,) *except what is otherwise given here. Prayer throughout,* "Hear, O Lord, we beseech Thee, &c.," (*p.* 617.)

FIRST NOCTURN.

Lesson from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Laurence was a Roman, and a disciple of St Gregory the Great, by whom he was sent into England, along with blessed Augustin, to preach the Gospel. Along with Augustin he gave himself to prayer and preaching, and by the holiness of his life and manner, and by his miracles, he converted to Christ King Ethelbert and a great part of his people. After Augustin was made Archbishop of Canterbury he sent Laurence to Rome to give blessed Gregory news as to the state of the new-born Church of England, and to obtain fresh supplies from him. He returned in a short space, bringing with him the answers of the Supreme

Pontiff to the questions of Blessed Augustin, holy vessels, books, vestments, relics of the holy Apostles and martyrs, and divers fellow-workers and ministers of the Word, among whom the first and chief were those men of eminent holiness, Mellitus, Justus, Paulinus, and Rufinian, of whom Mellitus was afterwards made first Bishop of London, Justus of Rochester, Paulinus of York, and Rufinian Abbot of the Monastery of the holy Apostles Peter and Paul outside the walls of Canterbury.

Fifth Lesson.

WHEN the blessed Augustine found himself drawing nigh to the kingdom of Heaven he ordained Laurence as his successor, lest upon his death the church in her tender state should suffer if she were left without the care of a shepherd. As soon as Laurence entered upon the Archbishoprick he made it his care to strengthen with all his power the foundations of the church which he saw so nobly laid, and by frequent exhortation and constant ensample of godly labour to carry on the structure to the height behoven. He bore not the care only of the new church which had been formed out of the English, but was heedful to extend his watchfulness as a shepherd to the nations of the old inhabitants of Britain and of the Scots who dwelt in Ireland, to bring them to the due and canonical observance of the feast of Easter, and to conformity of life and manners with the church rules in all other matters.

Sixth Lesson.

AFTER the death of holy king Ethelbert, his son and successor, Eadbald, not only refused to embrace the Christian faith, but also contracted an incestuous marriage with his own stepmother, and many thence took occasion either to renounce the faith which they had already received or to become unstable therein. Laurence took council with his fellow-bishops and thought to abandon England, but the blessed Prince of the Apostles appeared to him in a dream and corrected him ; and he so took to heart his words and stripes that he not only remained at his own church, but also brought the king to the faith, and to a life meet for the faith. From that time forward Laurence enjoyed great peace, and after he had ministered to the church of Canterbury for about fifteen years, he entered the kingdom of heaven in the year 619, upon the 2nd day of February, upon the which day mention is made of him in the Roman Martyrology. He was buried beside his predecessor, in the porch of the church of the Monastery of the holy Apostles Peter and Paul, and Mellitus succeeded to him.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.) *The last lesson is read along with the Eighth in order to make room for the*

Ninth Lesson. (*For St Blase.*)

THIS Blase was chosen Bishop of the city of Sebaste in Armenia, in which place he enjoyed a great reputation for virtue. When Diocletian began to make the Christians the objects of his insatiable cruelty, the Saint hid himself in a cave on Mount Argæus, where he lay till he was found by some of the soldiers of Agricolaus the President, who were out hunting. He was brought before the President, who commanded him to be thrown into irons. While he was in prison, Blase healed many of the sick, who were brought to him on account of his reputation of saintliness, and among others a boy who had been despaired of by the physicians, and who was at the point of death, from a thorn which had become fixed in his throat. Blase appeared twice before the President, but neither cajolements nor threats could induce him to sacrifice to the gods. He was first beaten with rods, and afterwards put on the rack, where his flesh was mangled with iron combs. At last his head was cut off, whereby he finished a noble testimony to the faith which is in Christ our Lord. He bore witness on the 3rd day of February, [in the year of salvation 316.]

At Lauds a Commemoration is made of St Blase from the Common Office, (*p.* 598,) *with the Prayer,* "O God, Who year by year, &c.," (*p.* 599.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Andrew Corsini, [from 1360 to 1373,] Bishop of Fiesole, of whom mention is made upon the 6th day of January.

Upon the same 4th day of February, were born into the better life—

At Rome, the holy martyr Eutychius, who gained an illustrious martyrdom and is buried in the cemetery of Callistus. Holy Pope Damasus adorned his grave with some verses.

At Fossambrono, the holy martyrs Aquilinus, Geminus, Gelasius, Magnus, and Donatus.

At Thmuis, in Egypt, [about the year 308,] the blessed martyr Philæas, Bishop of that city, and Philoromus, Tribune of the troops, who in the persecution under the Emperor Diocletian could not be persuaded by their kinsfolk and friends to have pity on themselves, but stretched forth their necks and won palm branches of victory from the Lord's hand ; and a countless multitude of the faithful of the same city, following after the ensample of their shepherd, were likewise crowned with martyrdom.

On the same day, [in the year 888,] holy Rembert, Bishop of Bremen.

At Troyes, the holy Confessor Aventinus, [about the year 538.]

At Pelusium, in Egypt, the holy monk Isidore, [monk in desert of Lychnos, about the year 449,] eminent for his merits and teaching.

On the same day, the holy Confessor Gilbert, [in the year 1190,] founder of the Order of Sempringham, whose feast we keep upon the 11th day of this present month of February.

In the town of Amatrice, in the diocese of Reate, [in the year 1612,] the holy Confessor Joseph of Leonissa, of the Order of Friars Minors Capuchins, who suffered much from the Mohammedans for his preaching of the faith, and was famous for his apostolic labours and his miracles ; whose name the Supreme Pontiff Benedict XIV. enrolled among those of the holy confessors.

Vespers are of the following, from the Chapter inclusive.

FEBRUARY 4.

St Andrew Corsini, Bishop [of Fiesole,] Confessor.

Double.

All from the Common Office for one Bishop and Confessor, (p. 612,) except what is otherwise given here.

FIRST VESPERS.

Prayer throughout.

O GOD, Who dost continually raise up in Thy Church new ensamples of godly living, grant unto Thy people so to follow in the steps of Thy blessed Bishop and Confessor Andrew, that at the last they may together with him attain unto Thine eternal reward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Andrew begin with the Chapter. A Commemoration is made of St Lawrence from the Common Office, (p. 618 and 617), with the Prayer, "Hear, O Lord, &c." *If it be Lent a Commemoration must be made of the Week-day, which rule is to be invariably observed throughout that Season.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be in Lent, then they are from the Common Office, ("This is a true saying, &c," *p.* 612,) *which rule is to be invariably observed when neither the Week-day nor the Feast has proper Lessons from Scripture.*

SECOND NOCTURN.

Fourth Lesson.

THIS Andrew was born at Florence, of the noble family of Corsini, [upon the 30th day of November, in the year 1302.] His birth was a special answer to prayer, and his parents vowed him to the Blessed Virgin.[1] God fore-showed even before his birth what he was to be. While his mother was great with child she dreamt that she brought forth a wolf, which ran to the Carmelite Church and was changed into a lamb as soon as it reached the porch. The lad was brought up in godliness and learning becoming his rank, but turned to bad courses; wherefore his mother often rebuked him. Nevertheless, when he knew how his parents had vowed him to the Maiden Mother of God, the love of God touched his heart, and the vision of his mother moving him, he betook himself to the Institute of the Carmelites. In that place the devil exercised him with many and divers temptations, but could not break him off from his determination to profess as a friar. He was soon after sent to Paris, where he finished his studies at the University, and took his degree; after which he returned to his own country, and was set over the houses of his order in Tuscany.

Fifth Lesson.

THE Bishop of Fiesole being dead, the Church in that place chose Andrew Corsini for his successor. He held himself altogether unworthy of that office, and for a long time lay hidden and unknown, till he was betrayed by the voice of a child marvellously speaking, and found outside the city. Then, lest he should seem to resist the Will of God, he took the Bishoprick, [in the year 1360.] Being dignified with this office, he set himself to a more perfect exercise of the virtue of lowliness, whereof he was already a diligent practiser. He was eminent in watchfulness over the flock committed to his charge, joining thereto great tenderness and liberality towards the poor. He continued instant in prayer and watching. Thus was he so adorned with these and many other virtues, and even with the gift of prophecy, that the fame of his holy life was in the mouths of all men.

Sixth Lesson.

URBAN V., moved by the fame of his godly conversation, sent him as his Legate to quiet disturbances at Bologna. He endured much in the discharge of this duty, calming with great wisdom the angry passions of the citizens, who had broken out into civil war, and when peace was restored, he returned home. Shortly after, he received from the Blessed Virgin a warning of his approaching death, and being worn out with his unceasing toil, and the rigour of his voluntary mortifications, he passed to the kingdom of heaven, [upon the 6th day of January,] in the year of our Lord 1373, and the 71st of his own age. His name became illustrious for many and great miracles, and Urban VIII. enrolled him in the number of the Saints. His body resteth at Florence in the Church of his Order, and is looked on with great reverence by the citizens, to whom, even in these days, he hath more than once shown himself a protector.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, "A man travelling, &c.," *with the Homily of St Gregory, (p. 616.)*

If it is in Lent the Ninth Lesson ("And so he that had received five talents, &c,") *is either omitted or read as one with the Eighth, and the Ninth Lesson is of the Gospel of the Week-day, with the Commentary upon the same, being either the first of the three Lessons of the Week-day, or the whole three read as one. This rule is invariably to be observed when the Week-day has a proper Gospel.*

Prayer throughout the day as at First Vespers, and at Lauds a Commemoration is made of the Week-day if it be in Lent, which rule is invariably to be observed.

MARTYROLOGY.

Upon the 5th day of February, were born into the better life—

At Catania, in Sicily, [in the year 251,] the holy Virgin and martyr Agatha. In the time of the Emperor Decius, under the Judge Quinctian, she endured buffeting and imprisonment, racking and torments. Her breasts were cut off, and she was rolled upon potsherds and coals, and at last died in prison, in prayer to God.

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[1] Perhaps to wear white for his first seven years, in honour of her purity. Such is not an uncommon vow in some Catholic countries.

In Pontus, are commemorated very many holy martyrs in the persecution under the Emperor Maximian, [fourth century.] Some had molten lead poured upon them, some were tortured by having sharp reeds thrust under their nails, and were tormented with many most grievous sufferings, which were renewed again and again, and so by their illustrious passion earned palms and crowns from the Lord.

At Alexandria, the holy martyr Isidore, who in the persecution under the Emperor Decius was beheaded by Numerian, chief of the army, for Christ's faith's sake.

In the empire of Japan, [in the year 1597,] twenty-six holy martyrs, [some Franciscans, some their pupils, and three Jesuits — killed at Naugazaki,] who were crucified, and then died gloriously, transfixed with spears, while they were praising God and proclaiming His Gospel, whose names were enrolled among those of the saints by the supreme Pontiff Pius IX.

At Vienne, [in Dauphiny,] the blessed Confessor Avitus, [in the year 525,] Bishop of that see, by whose faith, labour, and wonderful teaching Gaul was shielded against the Arian heresy.

At Brixen, holy Genuinus, [or Ingenuinus, in the year 640,] Bishop [of Siben, in the Tyrol,] and Albinus, [in the year 1015,] Bishop [of Brixen,] whose lives were rendered glorious by miracles.

Vespers are from the Chapter (*inclusive*) *of the following.*

FEBRUARY 5.

St Agatha, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (*p.* 641,) *except what is otherwise given here.*

FIRST VESPERS.

These Vespers are of St Andrew Corsini, up to the Chapter exclusive, but if they should be all of St Agatha (*as for instance, in her own Church,*) *the Antiphons are taken from Lauds, and the Psalms are as on Sundays, except the last, which is* Ps. cxvi., "O praise the LORD, &c.," (*p.* 105.)

Chapter and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The blessed Agatha stood in the midst of the prison, and stretched forth her hands, and prayed unto the Lord, saying: O Lord JESUS Christ, my Good Master, I thank Thee because Thou hast made me to overcome the cruelty of the executioners: and now, O Lord, may it please Thee that I should happily attain unto Thy glory, which fadeth not away.

A Commemoration is made of St Andrew Corsini. Prayer as at his First Vespers.

MATTINS.

Psalms as in the Common Office for one Martyr (*p.* 594.)

FIRST NOCTURN.

First Antiphon. I am well born, and of a respectable family, as all my relations testify.

Second Antiphon. The best of my birth is, that I was born the slave of Christ.

Third Antiphon. I look like a slave, because I am one—the slave of Christ.

Lessons from Ecclus. li. 1, (*p.* 646.)

First Responsory.

While the blessed Agatha was being grievously tortured in the breasts, she said to the judge: Thou foul, cruel, and bloody tyrant, art thou not ashamed to do this to me, having thyself sucked at a mother's breast?

Verse. I have breasts within, which have been the Lord's from my childhood, and them thou canst not mangle.

Answer. Thou foul, cruel, and bloody tyrant, art thou not ashamed to do this to me, having thyself sucked at a mother's breast?

Second Responsory.

Agatha went to prison with great joy and exultation, like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Verse. She, the daughter of a most noble race, rejoiced when a vile person haled her to prison.

Answer. She went like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Third Responsory.

Who art thou, who comest to heal my wounds? I am an Apostle of Christ: have no fear of me, my daughter: He hath sent me to thee Whom thy soul and thy pure heart love.

Verse. For I am His Apostle, and I bid thee know that thou art healed in the Name of Him.

Answer. Whom thy soul and thy pure heart love.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whom thy soul and thy pure heart love.

SECOND NOCTURN.

First Antiphon. The holy Agatha said: Dost thou promise me beasts? When they hear Christ's name they grow tame.

Second Antiphon. If thou put the fire to me, Angels will bring me a saving dew from heaven.

Third Antiphon. Agatha went to prison with great joy and exultation, like a guest to a banquet, and recommended her struggle to the Lord in prayer.

Fourth Lesson.

THE Maiden Agatha was a Sicilian of noble birth. The citizens of Palermo and Catania dispute as to which city had the honour of being her birthplace. It was at Catania that, during the persecution under the Emperor Decius, she won the crown of a glorious martyrdom. She was equally celebrated for her beauty and her chastity, and Quintianus, Prætor of Sicily, conceived a passion for her. He tried every sort of device to overcome her modesty, and when he found it impossible to make her consent to his wishes, he caused her to be arrested on a charge of Christian superstition, and handed over to a woman named Aphrodisia to be corrupted. The company, however, of this woman had no effect in shaking her constancy in the Christian worship, nor her settled determination to preserve her purity. Aphrodisia therefore reported to Quintianus that she was only throwing away her pains on Agatha. He ordered her to be brought before him. "Thou," said he, "art the daughter of a noble family—dost thou feel no shame in living the degraded and slavish life of a Christian?" Agatha answered him, "The lowliness and bondage of a Christian are far nobler than the estate and pride of a king."

Fourth Responsory.

But by the Lord's help I will continue to acknowledge Him Who hath saved me, and strengthened me.

Verse. I thank Thee, O my Lord JESUS Christ, because Thou hast sent Thine Apostle unto me to heal my wounds.

Answer. And strengthened me.

Fifth Lesson.

THEN the Prætor, being incensed against her, gave her the alternative of either sacrificing to the gods, or being submitted to the torture; and as she remained firm in the faith, she was buffeted and sent back to prison. The next day she was brought forth, and, because her resolution was still unshaken, she was stretched on the rack and tortured with pieces of white-hot metal. Then her breasts were cut off. When Agatha received this injury she cried out to Quintianus, "Cruel tyrant, art thou not ashamed to do this to me, having thyself sucked at a mother's breast?" She was remanded again to prison and put in irons. That night an old man, who called himself an Apostle of Christ, came to her, and healed her wounds. The following day she was brought for the last time before the Prætor. Her constancy was unmoved, and she was rolled on sharp potsherds and live embers.

Fifth Responsory.

He hath cured me Who hath sent His Apostle Peter to the prison to strengthen me, after I was ordered to be put on the rack. Because of my chastity, help me, O Lord my God, for they are torturing my breasts.

Verse. He hath vouchsafed to heal me of all my wounds, and to put new paps on my breasts.

Answer. Because of my chastity, help me, O Lord my God, for they are torturing my breasts.

Sixth Lesson.

AT that time the whole city was shaken with a great earthquake, and two of the Prætor's dearest friends, Silvinus and Falconius, were killed by falling walls. The townspeople were in an uproar, and Quintianus, in fear of a riot, ordered Agatha, who was half dead, to be carried back to prison quietly. Then she made the following prayer: "O Lord, Who hast been my Keeper from my childhood, Who hast taken from me all love for this present world, Who hast strengthened me so that I am more than conqueror over the cruelty of the executioners, receive my spirit," and with these words she passed to heaven. She finished her testimony on the 5th day of February, [in the year of our Lord 251.] Her body was buried by the Christians.

Sixth Responsory.

O Lord, Thou hast seen and known how I have fought, and how I have run in the race; but, because I would not obey the magistrates, they ordered me to be tortured in the breasts.

Verse. Because of truth, and meekness, and righteousness,

Answer. They ordered me to be tortured in the breasts.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. They ordered me to be tortured in the breasts.

THIRD NOCTURN.

First Antiphon. Unless thou make the executioners to handle my body vigorously, my soul will not be able to enter into the Lord's paradise with the palm of martyrdom.

Second Antiphon. O Lord, Thou hast seen how I have fought, and how I have run in the race; but, because I would not obey the magistrates, they ordered me to be tortured in the breasts.

Third Antiphon. Because of my chastity they ordered me to be stretched upon the rack: help me, O Lord my God, for they are torturing my breasts.

Ps. xv. Preserve me, O Lord, &c., (*p.* 7.)

Lessons from Matth. xix. 3, *with the Homily of St John Chrysostom*, (*p.* 647.)

Seventh Responsory.

When the blessed Agatha came into the prison, she stretched forth her hands to God, and said: O Lord, Who hast made me to overcome the cruelty of the executioners, may it please Thee that I should attain unto Thy mercy.

Verse. O Lord, Who hast made me, Who hast taken from me all love for this present world, and Who hast saved my body from pollution,

Answer. May it please Thee that I should attain unto Thy mercy.

Eighth Responsory.

I have used no earthly medicine for my body, but I have for a Master, Christ JESUS, by Whose Word alone all things are made.

Verse. He hath vouchsafed to heal me of all my wounds, and to put new paps on my breasts, and upon Him will I call, even upon the Living God.

Answer. By Whose Word alone all things are made.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By Whose Word alone all things are made.

LAUDS.

First Antiphon. Who art thou * who comest to heal my wounds? I am an Apostle of Christ: have no fear of me, my daughter.

Second Antiphon. I have used no earthly medicine * for my body, but I have for a Master Christ Jesus, by Whose Word alone all things were made.

Third Antiphon. O my Lord Jesus Christ, I thank Thee,* because Thou hast been mindful of me, and hast sent unto me Thine Apostle, to heal my wounds.

Fourth Antiphon. I bless Thee, O Father of my Lord Jesus Christ, because by Thine Apostle Thou hast put new paps on my breasts.

Fifth Antiphon. Upon Him Who hath vouchsafed* to heal me of all my wounds, and to put new paps on my breasts, upon Him will I call, even upon the Living God.

Chapter (*Ecclus.* li. 1) *from the Common Office for an Holy Woman, Martyr but not Virgin,* (*p.* 651.)

Antiphon at the Song of Zacharias. The heathen multitude made haste, and came to the grave of the virgin, and took therefrom her veil wherewith to stem the fire;[1] that the Lord might show Himself to be a Deliverer from the burning, for the sake of Agatha, His blessed Martyr.

Prayer. O God, Who amidst the wondrous, &c., (*p.* 645.)

At Prime, Terce, Sext, and None, the Antiphons are taken from Lauds; viz., at Prime the first, at Terce the second, at Sext the third, and at None the fifth. The rest is from the Common Office for an Holy Woman, Martyr but not Virgin, (*p.* 649,) *and the Prayer at Terce, Sext, and None is*—"O God, Who midst wondrous, &c.," *as at Lauds.*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Titus, Archbishop of Gortyna, in Crete, of whom mention is made upon the 4th day of January.

Upon the same 6th day of February, were born into the better life—

At Cæsarea, in Cappadocia, the holy Virgin and martyr Dorothy, who under Sapricius, President of that province, was first racked, then long scourged with palm-branches, and at length put to death [in the year 304.] At the sight of her sufferings a certain student, named Theophilus, was converted to Christ, and forthwith grievously racked, and at length beheaded.

On the same day the holy martyrs Saturninus, Theophilus, and Revocata.

At Emessa, in Phœnicia, the holy Bishop Silvan, who, when he had been forty years in rule over that church, was cast to wild beasts along with two others, under the Emperor Maximian, and, torn to pieces, received the palm of martyrdom, [in the year 312.]

At [Clermont,] Auvergne, in Gaul, the holy martyr Antholian, [about the year 265.]

On the same day, [in the year 540,] holy Bishop Vedastus, and [in the year 684,] holy Bishop Amandus, the first of whom ruled over the Church of Arras, the second the Church of Maestricht, whose lives and deaths were rendered glorious by divers miracles.

At Bologna, [in the year 1159,] holy Guarinus, Cardinal Bishop of Palestrina, eminent for the holiness of his life.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Psalms as on Sundays, except the last, which is Ps. cxlvii., "Praise the Lord, O Jerusalem, &c.," (*p.* 114.)

From the Chapter, the Office is of St Titus, Bishop and Confessor. All from the Common, (*p.* 612.) *The first verse of the Hymn is altered. Prayer,* "O God, Who didst glorify, &c.," *as below.*

A Commemoration is made of St Agatha. Antiphon, "The blessed Agatha stood in the midst, &c.," (*p.* 740.) *Then of the holy Virgin Martyr Dorothy. Antiphon, Verse and Answer from the Common Office,* (*p.* 641,) *and Prayer,* "O Lord, we pray Thee, &c.," (*p.* 645.)

FEBRUARY 6.

St Titus, Archbishop [of Gortyna in Crete,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst glorify Thy blessed Confessor and Bishop Titus with the graces of an Apostle, grant unto us for his sake and at his prayers, that we may so live soberly, righteously, and godly in this present world, that hereafter we may worthily attain unto the Fatherland which is in heaven. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Seasons, or, in Lent, from the Common Office.

SECOND NOCTURN.

Fourth Lesson.

THE Apostle Paul had no sooner by his preaching gathered the Cretans to the Sacraments and doctrines of the Christian Faith, than he made Titus their Bishop. It is agreed that the holiness of Titus shone with so bright a light before the infant Church, that he earned fellowship with the disciples of the Teacher of the Gentiles. Being taken to share in the work of preaching, he so endeared himself to Paul by his faithfulness and zeal in declaring the Gospel, that the Apostle saith: "When I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia." (2 Cor. ii. 12, 13.) And again he saith: "When we were come into Macedonia, our flesh had no rest, but we were troubled on every side; without were fightings, within were fears. Nevertheless, God, that comforteth those that are cast down, comforted us by the coming of Titus." (vii. 5, 6.)

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[1] Viz., an eruption of Mount Etna. The same veil is still carried up the mountain on similar occasions for the same purpose.

Fifth Lesson.

IT was this affection of Paul toward Titus, which had induced him to send him to Corinth upon a Mission which mainly concerned the collection of alms from the charity of the faithful for the relief of the poor Hebrew Saints at Jerusalem. This mission Titus discharged with such wisdom and gentleness, that he not only strengthened the Corinthians in the faith, but also stirred up in them an earnest desire, a mourning, a fervent mind toward Paul, their earliest teacher. (vii. 7.) Many were the other journeys by land and sea which Titus undertook in order to sow the seed of God's word among men of divers nations, tongues, and countries. Filled with bold loyalty to the banner of the Cross, he went with Paul to the island of Crete. Of the Church of Crete the Apostle himself made him the first Bishop; and we may not doubt that, as such, he was what his Teacher bade him be, "in all things showing himself a pattern of good works, in doctrine, in uncorruptness, in gravity." (Tit. ii. 7.)

Sixth Lesson.

LIKE a candle, he gave forth the light of faith in the midst of men sitting in the darkness of idolatry and falsehood, as in the shadow of death. He is said to have sweated mightily to unfurl the banner of the Cross among the Dalmatians. He was full of days and good works, when, upon a 4th of January, in the 94th year of his age, he died one of those deaths which are precious in the sight of the Lord. He was buried in the Church of which the Apostle had made him the minister. His praises have been mostly written by St John Chrysostom and St Jerome. The 4th of January is the day upon which his name is read in the Roman Martyrology, but Pope Pius IX. assigned for his Festival, to be kept with an Office and Mass by the clergy secular and regular throughout the Catholic world, the first free day afterwards.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 593.) *The last part is omitted, or read as one with the Eighth, to make room in Lent for the Homily of the week-day, and out of Lent.*

Ninth Lesson. (*For St Dorothy.*)

THE maiden Dorothy, of Cæsarea in Cappadocia, was betrayed to Apricius the President by her two sisters, Chrysta and Callista, who had denied the faith, in the hope that he would induce her to do likewise. She was arrested, but it came not to pass as they hoped. On the contrary, she brought them back to the Christian worship, and they received martyrdom. She was long tormented upon the rack, and scourged with palm-branches, and in the end was beheaded, receiving the double palm of virginity and martyrdom.

At Lauds a Commemoration is made of St Dorothy. All from the Common. Prayer, "O Lord, we pray Thee, &c.," (*p.* 645.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Abbat Romuald, [buried at Fabriano in Piceno, in the year 1027,] father of the monks of the Camaldolese Institute, of whom mention is made upon the 19th day of June.

Upon the same 7th day of February, were born into the better life—

In London, [in the fourth century,] the blessed Augulus, Bishop of that city, who ended his life by martyrdom, and so secured the everlasting prize.[1]

In Phrygia, the holy martyr Adaucus. He was an Italian of noble birth, and had been honoured by the emperors with dignities of almost every rank, and was still quæstor when he gained the crown of martyrdom in defence of the faith, [in the year 304, at Andandros, a town of Phrygia.]

Likewise many other holy martyrs, citizens of the same city, [including the Prefect of the Treasury, the Military Prefect, and the Senate,] who followed with Adaucus. They were all Christians and remained steadfast in the confession of the faith, and the Emperor Galerius Maximian caused them all to be burned with fire.

At Heraclea, the holy martyr Theodore. He was a trainer of the soldiery, and in the reign of the Emperor Licinius was beheaded after suffering many torments, and so passed away a conqueror to heaven, [in the year 319.]

In Egypt, holy Moses, the venerable Bishop of [the Saracens in Arabia.] He first lived as a hermit in the desert, but afterwards was made Bishop at the desire of Mauvia, Queen of the Saracens, converted many of that fierce people to the faith, and at length fell asleep in peace, glorious for worthy works.

At Lucca, in Tuscany, [in the year 722,] holy Richard, Prince of the West Saxons in England, and father of holy Winibald, Willibald, and Walburg.

At Bologna, [in the year 430,] the holy widow Juliana.

Vespers are of the following, from the Chapter inclusive.

FEBRUARY 7.

St Romuald, Abbat.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except what is otherwise given here.*

FIRST VESPERS.

Prayer. O Lord, we beseech Thee, &c., (*p.* 629.)

A Commemoration is made of St Titus. Prayer as in his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be in Lent they are from the Common Office, viz. Ecclus. xxxi. 8, "Blessed is the man, &c.," *and the two which follow*, (*p.* 627.)

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[1] The subject is obscure, and Alban Butler inclines to think that he was one of the victims of the Diocletian persecution; if so, he was a Roman or Romano-British bishop, and it is to be remarked that in the text London is called by its Roman name of Augusta.

SECOND NOCTURN.

Fourth Lesson.

THE holy Abbat Romuald was the son of one Sergius, of a noble family of Ravenna. While he was still very young, he went to a neighbouring monastery at Classis to do penance. While he was there he heard a discourse by a monk, which stirred him up strongly to aim at godliness of living; and he had afterwards in the Church by night two visions in which the blessed servant of God Apollinaris foretold to him that he should become a monk himself. He accordingly did so; and soon afterwards betook himself to one Marinus, whose holy life and strict discipline were then much noised about in all the coasts of the Venetians, that he might by his teaching and guidance attain towards the hard and lofty point of perfection.

Fifth Lesson.

THE more he was assailed by the wiles of Satan and the unkindness of men, the more did he exercise himself in lowliness, with continual fasting and prayer, and rejoice in thinking of heavenly things, with abundance of tears. And all the while he bore so bright a face as gladdened all who looked on him. He was held in great honour by princes and kings, and his counsel moved many to leave the blandishments of the world and withdraw to the desert. He had such a burning desire to obtain the crown of martyrdom that he set out for Pannonia on purpose to seek it, but, falling into sickness whenever he went forward though growing strong again whenever he drew back, he behoved to return home.

Sixth Lesson.

GOD worked miracles by him both during his life and after his death, and likewise gave him the gift of prophecy. Like the Patriarch Jacob, he saw a ladder reaching from earth to heaven, and men in white garments ascending and descending upon it, in whom he marvellously knew were represented the monks of the Camaldolese Institute, of which he was the founder. At the age of 120 years, of which he had spent 100 in serving God in great hardness, he passed into His Presence, in the year of Salvation 1027. Five years after his death his body was found incorrupt, and laid in a magnificent grave in the Church of his order at Fabriano.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Ven. Bede*, (*p.* 629.)

Prayer throughout the day as at First Vespers.

The Second Vespers are of the following, from the Chapter inclusive.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor John de la Mata, founder of the Order of the Most Holy Trinity for the Redemption of Captives, of whom mention is made upon the 17th day of December, upon the which day he fell asleep in the Lord, [in the year 1213.]

Upon the same 8th day of February, were born into the better life—

The holy Confessor Jerome Miani, founder of the Congregation of Somascha, whose name was enrolled among those of the saints by Clement XIII., and whose feast we keep upon the 20th day of July.

At Rome, the holy martyrs Paul, Lucius, and Cyriacus.

In the Lesser Armenia, the holy martyrs Denis, Æmilian, and Sebastian.

At Alexandria, under the Emperor Decius, the holy martyr Cointhe. The heathen took her and led her before the idols to make her worship them, and when she would not, they tied her feet with chains and dragged her through the streets of the city until she was mangled to death, [in the year 249.]

At Constantinople, the martyr monks of the monastery of Dirn, who were slain in defence of the Catholic faith, [in the year 485,] for that they brought the letter of holy Pope Felix against the [Patriarch] Acacius.

In Persia are commemorated those holy martyrs who were put to death in divers ways, [in the sixth century,] for the Christian faith's sake, under Cabades, King of Persia.

At Pavia, holy Juventius, Bishop of that see, who laboured earnestly in the Gospel, [in the second century.]

At Milan, [in the year 620,] the holy Confessor Honoratus, Bishop of that see.

At Verdun, in Gaul, [in the year 649,] holy Paul, Bishop of that see, famous for the glory of his miracles.

At Muret, in the country of Limoges, [in the year 1124,] the holy Abbat Stephen, founder of the Order of Grandmont, famous for his graces and miracles.

In the monastery of Vallombrosa, [in the year 1089,] blessed Peter, Cardinal-Bishop of Albano, of the congregation of Vallombrosa, of the Order of St Benedict. He was surnamed the Fireproof because he passed unhurt through fire.

FEBRUARY 8.

St John de la Mata, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except what is otherwise given here.*

FIRST VESPERS.

These Vespers are of St Romuald, up to the Chapter, exclusive.

Prayer throughout the Office.

O GOD, Who by a sign from heaven didst choose Thy holy servant John to be the founder of the Order of the Most Holy Trinity for the Ransom of Prisoners held in the power of the Saracens, mercifully grant unto us for his sake that we may be delivered by Thine Almighty power from all bonds and chains of sin whether in our bodies or in our souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

A Commemoration is made of St Romuald. Prayer as at his First Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, the same as yesterday.

SECOND NOCTURN.

Fourth Lesson.

JOHN de la Mata, the founder of the Order of the Most Holy Trinity for the Ransom of Prisoners, was born at Faucon, in Provence, [upon Midsummer's Day, in the year 1169,] and was the child of parents equally distinguished for their rank and their godly life. He went for his education first to Aix and then to Paris. At the University of Paris, where he went through the course of Divinity and took the degree of Doctor, he became eminent for learning and virtue. For this reason the Bishop of Paris ordained him Priest, an honour from which his lowliness caused him to shrink, in the hope that he should induce him to remain at Paris, and be a bright example of wisdom and manners to the students who resorted thither. He offered up the Holy Sacrifice to God for the first time in the private Chapel of the Bishop, and in the presence of that Prelate and divers other persons. In the midst of the ceremony, a vision from God appeared to John. There appeared to him an angel, clad in raiment white and glistering; having sewn on his breast a cross of red and blue. His arms were crossed before him, and his hands were upon the heads of two slaves, one a Christian and the other a Moor. And immediately the man of God was in the spirit, and knew that he was called to the work of ransoming bondsmen from the power of the unbelievers.

Fifth Lesson.

THAT he might set himself with due forethought to the carrying out of his work, he withdrew into a certain desert, and there, by the will of God, he found Felix de Valois, who had already spent many years in that place. With him he joined company, and they passed three years together in continual prayer, meditation, and all spiritual exercises. It came to pass, one day, when they were sitting on the bank of a spring, that there came to them a stag having between his horns a cross of red and blue. Felix cried out in wonder at that sight, and John then told him of the vision that had appeared to him when he was saying his first Mass. Thenceforth they gave themselves with redoubled fervour to prayer, and, being three times warned in sleep, they determined to go to Rome, and pray the Pope to institute an Order for the ransom of prisoners. They arrived at the time of the election of Innocent III., who received them courteously, and entertained in his mind their petition. While he was in consideration, he went to the Lateran Cathedral, on the second Feast of St Agnes, and there, while Mass was being solemnly sung, at the moment of the elevation of the Sacred Host, there appeared to him an angel, clad in raiment white and glistering, having sewn on his breast a cross of red and blue, and making as though he would free prisoners. Thereupon the Pope founded the Order, commanding that it should be called the Order of the Most Holy Trinity for the Ransom of prisoners, and that they who professed in it should be clad in white raiment, having sewn on their breasts a cross of red and blue.

Sixth Lesson.

THE Order being thus established, the holy Founders returned into France, and built their first Convent at Cerfroid, in the diocese of Meaux. Felix remained in charge of this house, and John went back to Rome with several companions. To them Innocent gave the house, Church, and hospital of St Thomas de Formis on the Cœlian Mount, with great endowments and property. Moreover he gave them a letter of introduction to Miramolin, King of Morocco, and they began with bright hopes the work of ransoming prisoners. John next betook himself to Spain, great part of which was then in the hands of the Saracens, and stirred up the hearts of the kings, princes, and all the faithful to have pity on slaves and the poor. He built Convents, founded Hospitals, and ransomed many bondsmen, to the great gain of souls. At last he returned to Rome, still busied in good works, but worn out by unceasing toil, and weakened by sickness. As he drew near the end of his earthly pilgrimage, his burning love for God and for his neighbour suffered no diminution. He called together his brethren, and earnestly exhorted them to go on with that work of ransom which had been pointed out to them from heaven, and then fell asleep in the Lord, on the 21st day of December, 1213. His body was buried with due honour in the Church of St Thomas de Formis.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Cyril, Pope of Alexandria, a most eminent champion of the Catholic faith, and illustrious for his teaching and holiness, of whom mention is made upon the 28th day of January, on the which day he fell asleep in peace.

Upon the same 9th day of February, were born into the better life—

At Alexandria, [in the year 249,] the holy Virgin Apollonia. The persecutors under the Emperor Decius first beat out all her teeth, then they built and kindled a funeral fire and threatened to burn her alive upon it unless she would join them in uttering sinful words. She thought a little while within herself, and then the fire of the Holy Ghost flaming up within her she tore herself suddenly out of the hands of those wicked men and leapt of her own accord into the fire which they had made ready, so that the very actors in this cruelty were awestruck to find a woman more ready to die than were they to kill her.

At Rome, the holy martyrs Alexander, and thirty-eight others who were crowned at the same time.

At Solis, in Cyprus, the holy martyrs Ammonius and Alexander.

At Antioch, [in the year 260,] the holy martyr Nicephorus, who received his crown by being beheaded, under the Emperor Valerian.

In Africa, in the castle of Lémêlé, the holy Deacons Primus and Donatus, who suffered martyrdom in defending the altar in the church against the Donatists, [sixth century.]

In the monastery of Fontanelle, holy Ausbert, Bishop of Rouen, [in the year 695.]

At Canosa, in Apulia, the holy Confessor Sabinus, Bishop of that see, [in the year 566.]

Vespers of the following from the Chapter inclusive.

At Vespers a Commemoration is made of the following: Antiphon, Verse and Answer, from the Common Office for a Virgin and Martyr, and Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 645.)

FEBRUARY 9.

St Cyril, Pope of Alexandria, Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout.

O GOD, Who didst make Thy blessed Confessor and Bishop Cyril to be an unconquered teacher that the most blessed Virgin Mary is Mother of God, grant unto us that through his prayers we who believe her to be Mother of God in very deed may find safety under her motherly protection. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Cyril begin with the Chapter. Antiphon at Song of the Blessed Virgin, "O right excellent, &c." *A Commemoration is made of St John de la Mata, Prayer from his Office, then in Lent of the Week-day; and lastly of the holy Virgin and martyr Apollonia. From the Common Office for a Virgin and Martyr,* (*p.* 641,) *and the Prayer,* "O God, Who amidst the wondrous, &c.," (*p.* 645.)

FIRST NOCTURN.

Lessons from Scripture, according to the Season. In Lent from Ecclus. xxxix., (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

THE praises of Cyril of Alexandria have been celebrated not only by one writer or another, but have even been registered in the acts of the Œcumenical Councils of Ephesus and Chalcedon. He was born of distinguished parents, and was the nephew of Theophilus, Pope of Alexandria. While he was still young he displayed marks of his excellent understanding. After giving a deep study to letters and science he betook himself to John, Bishop of Jerusalem, to be perfected in the Christian faith. After his return to Alexandria, and the death of Theophilus, he was raised to that see. In this office he kept ever before his eyes the type of the Shepherd of souls as it had been laid down by the Apostle; and by ever adhering thereto deservedly earned the glory of an holy Bishop.

Fifth Lesson.

ZEAL for the salvation of souls was kindled in him, and he undertook all cares to keep in the faith and in soundness of life the flock unto him committed, and to preserve them from the poisonous pastures of infidelity and heresy; hence, in accordance with the laws, he caused the followers of Novatus to be expelled from the city, and those Jews to be punished who had been induced by rage to plan a massacre of the Christians. His eminent care for the preservation of the Catholic faith pure and undefiled shone forth especially in his controversy against Nestorius, Patriarch of Constantinople, who asserted that JESUS Christ had been born of the Virgin Mary as man only and not as God, and that the Godhead had been bestowed upon Him because of His merits. Cyril first attempted to convert Nestorius, but when he found this hopeless he denounced him to the Supreme Pontiff the holy Celestine.

Sixth Lesson.

AS delegate of Pope Celestine, Cyril presided at the Council of Ephesus where the Nestorian heresy was condemned; Nestorius deprived of his see; and the Catholic doctrine as to the unity of Person in Christ and the divine Motherhood of the glorious Virgin Mary was laid down amid the rejoicings of all the people, who escorted the bishops to their lodgings with a torch-light procession. For this reason Nestorius and his followers made Cyril the object of slanders, insults, and persecutions which he bore with profound patience, having all his care for the purity of the faith, and taking no heed to what the heretics might say or try against him. At length he died a holy death, in the year of salvation 444 and of his own papacy the 32nd. After vast work for the Church of God, and leaving behind him divers writings directed either against heathens and heretics or to the exposition of the holy Scriptures and of Catholic doctrine, the Supreme Pontiff Leo XIII. extended to the Universal Church the Office and Mass of this most eminent champion of the Catholic faith, and light of the Eastern Church.

THIRD NOCTURN.

Lesson from Matth. v. 13, *with the Homily of St Austin,* (*p.* 631.) *The last Lesson is omitted to make room in Lent for the Homily of the Week-day, or out of Lent for the*

Ninth Lesson. (*For St Apollonia,* &c.)

APOLLONIA was an aged virgin of Alexandria, who, [in the year of salvation 249,] in the reign of the Emperor Decius, was brought before the idols to worship them, but refused, declaring that Christ JESUS is True God, and that to Him worship is due. The cruel executioners beat and pulled out all her teeth, and threatened to burn her alive if she would not deny Christ. To whom she answered, that for Christ JESUS' sake she was ready to die. Being taken to the place of execution she stood for a few moments as if in doubt, and then, the fire of the Holy Ghost burning up in her heart, she broke from those that held her, and leapt of her own accord into the flames.[1] Her body was quickly consumed, and her soul departed pure to obtain the eternal crown of martyrdom.

At Lauds in Lent a Commemoration is made of the Week-day; then in any case of St Apollonia, from the Common Office, with the Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 645.)

MARTYROLOGY.

Upon the 10th day of February were born into the better life—

At Monte Cassino, [in the year 543,] the holy Virgin Scholastica, sister of the holy Abbat Benedict, who saw her soul leave her body and soar heavenward in a bodily shape, like a dove.

At Rome, the holy martyrs Zoticus, Irenæus, Hyacinth, and Amantius, [all in the year 304.]

At Rome likewise, [under Decius,] upon the Lavican Way, ten holy martyrs, all soldiers.

Also at Rome, [in the year 304,] upon the Appian Way, the holy Virgin and martyr Soteres, who, as holy Ambrose writeth, was born of a noble family, but for Christ's sake despised the consular and prefectural dignities of her race. When she was commanded to offer sacrifice and would not, she was long and heavily buffeted, and when she had overcome other punishments also, she was smitten with the sword and so departed joyfully hence, to be ever with Christ the Bridegroom.

In Campania, the holy Confessor Silvan, Bishop of [Terracine, in the fourth or fifth century.]

At Mala-Vallis, in the country of Sienna, [in the year 1157,] the holy hermit William.

At Rouen, [in the year 704,] the holy Virgin Austre-berta, famous for miracles.

Vespers are of the following from the Chapter inclusive.

FEBRUARY 10.

St Scholastica, Virgin.[2]

Double.

All from the Common Office for Virgins, (*p.* 641,) *except what is otherwise given here.*

Prayer throughout the Office.

O GOD, Who, to show the way of the undefiled, wast pleased that the soul of Thy blessed Virgin Scholastica should fly to heaven in a bodily shape, like a dove, mercifully grant unto us Thy servants, for her sake, and at her petition, worthily to attain unto Thine everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season. In Lent from 1 Cor. vii. 25, (*p.* 642.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Second Book of the Dialogues of Pope St Gregory [the Great.] (*Ch.* 33.)

THE worshipful Scholastica, the sister of our Father Benedict, was hallowed unto the Lord Almighty from a child. Her custom was to come to see her brother once every year. And when she came, the man of God went down unto her, not far from the gate, but, as it were, within the borders of his monastery. And there was a day when she came, as her custom was, and her worshipful brother went down to her, and his disciples with him. Then they passed the whole day together, praising God, and speaking one to the other of spiritual things. And when the night came, they brake bread together. And while they were yet at table, and conversed together on spiritual things, the hour was late. Then the holy woman his sister besought him, saying: "Leave me not, I pray thee, this night, but let us speak even until morning of the gladness of the eternal life." He answered her: "What is it that thou sayest, my sister? I can by no means remain out of my cell." Now the firmament was so clear that there were no clouds in the sky. Then the holy nun, when she had heard the words of her brother, that he would not abide with her, clasped her hands on the table, and laid her face on her hands, and besought the Lord Almighty. And it came to pass that when she lifted up her head from the table, there were great thunderings and lightnings, and a flood of rain, insomuch that neither the worshipful Benedict nor the brethren that were with him could move as much as a foot over the threshold of the place where they sat.

Fifth Lesson.

NOW when the holy woman laid her head in her hands upon the table, she wept bitterly, and as she wept, the clearness of the sky was turned to a tempest. As she prayed, immediately the flood followed. And the time was so, that she lifted up her head when it thundered, and when she had lifted up her head, the rain came. When the man of God saw that he could not return to his monastery, because of the lightnings, and thunderings, and the great rain, he was sorrowful and grieved, saying: "Almighty God forgive thee, my sister; what is this that thou hast done?" She answered him: "Behold, I besought thee, and thou wouldest not hear; I besought my God, and He hath heard me; if, therefore, thou wilt, go forth, leave me alone, and go thy way to thy monastery." But he could not, and so he tarried in the same place, not willingly, but of necessity. And so it came to pass that they slept not all that night, but fed one another with discourse on spiritual things.

Sixth Lesson.

AND when the morning was come, the worshipful woman arose, and went unto her own cell, and the man of God went back to his monastery. And, behold, after three days he was sitting in his cell, and he lifted up his eyes to heaven, and saw the soul of his sister, delivered from the body, fly to heaven in a bodily shape like a dove. Wherefore he rejoiced because of the glory that was revealed in her, and gave thanks to Almighty God in hymns and praises, and made known to the brethren that she was dead. He commanded them also to go and take up her body, and bring it to his monastery, and lay it in the grave which he had made ready for himself. Whereby it came to pass that they twain who had ever been of one mind in the Lord, even in death were not divided.

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[1] On this see Alban Butler, Feb. 9.

[2] Died circa A.D. 543.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 644.)

In Lent the last is omitted to leave room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Gilbert, founder of the Order of Sempringham, of whom mention hath been made upon the 4th day of this present month of February.

Upon the same 11th day of February, were born into the better life—

In Africa, [in the year 304,] the holy martyrs the Priest Saturninus, Dativus, Felix, Ampelius, and their Companions, who were taken by the soldiers in the persecution under the Emperor Diocletian when they came together in one, as the use is, to hold the Lord's Supper, and suffered under the proconsul Anolinus.

In Numidia are commemorated many holy martyrs who were arrested, [in the year 303 or 304,] in the persecution aforesaid, and for as much as they would not obey the edict of the Emperor to give up the Scriptures of God, they were put to grievous torments and slain.

At Adrianople, the holy martyrs Lucius, Bishop [of Adrianople,] and his Companions. He suffered much from the Arians under the Emperor Constantius, and finished his testimony in chains, [in the year 348.] The others were some of the nobler of the citizens who were condemned to death by Count Philagrius because they refused to receive the Arians who had been then condemned in the Council of Sardica.

At Lyons, [in the year 608,] the holy martyr Desiderius, Bishop of Vienne, [in Gaul.]

At Ravenna, [about the year 170,] the holy Confessor Calocerus, Bishop of that see.

At Milan, [in the year 449,] the holy Lazarus, Bishop of that see.

At Capua, [in the year 450,] holy Castrensis, Bishop of that see.

At the village of Landon, [in the year 507,] holy Severinus, Abbot of the monastery of St Maurice, at whose prayers the servant of God, King Clovis, was healed of a long malady.

In Egypt, [about the middle of the fourth century,] the holy monk Jonah, renowned for his graces.

At Second Vespers a Commemoration is made of the following from the Common Office, (p. 619,) *with the Prayer,* "O Lord, mercifully hear, &c.," (*p.* 626.) *Then in Lent of the Week-day.*

FEBRUARY 11.

St Gilbert, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) *except the following. Prayer throughout,* "O Lord, mercifully hear, &c.," (*p.* 626.)

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus. xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

Fourth Lesson.

GILBERT was born of a noble family at Sempringham, in Lincolnshire. In his youth he gave himself to the study of letters, but afterwards entirely to works of godliness, especially under a chaste discipline, and with great fruit, to the teaching of little boys and girls in the faith and in the fear and love of God. His father was patron of the parishes of Sempringham and Terington, and in the exercise of that right presented him to them. By the efficacy of his words and the power of his example, he so stirred up his parishioners to seek after Christian perfection, that many of them lived in the world the lives of monks, and their careful exercise of all virtues made it everywhere manifest to whose flock they belonged. After he was ordained priest by Alexander, Bishop of Lincoln, the light of Gilbert's holiness shed its rays wider and wider. He shrank from riches and honours, refused the Archdeaconry of the Church of Lincoln, and was fain to be a doorkeeper in the house of his Lord.

Fifth Lesson.

AMONG other works of charity, that which most chiefly occupied him was to separate virgins from the world and to consecrate them to the love of God, especially if they were poor and in danger; for these he built a dwelling hard by the church of Sempringham, and thus laid the first foundations of his order. Many persons of both sexes afterwards came to him, and under the approbation of blessed Eugene III. and of other Supreme Pontiffs he spread his order marvellously, and built monasteries throughout all England. To the men he gave the rule of St Austin, and to the women that of St Benedict, with the addition of some constitutions to meet their special vocation. The man of God endured many calumnies and persecutions, partly from his own, and partly from outsiders; but God gave him the victory, and he conquered everywhere and always. His whole order was in the greatest jeopardy in the reign of Henry II., when this holy man was accused of sending subsidies to holy Thomas of Canterbury while the said Thomas was in exile. The judges were willing to let him and his go free if only they would declare themselves not guilty, but the man of God was willing to suffer rather than describe as a crime a thing which he had indeed not done, but which to his thinking would have been rather a duty and a good work; but God softened the mind of the king, and Gilbert was delivered.

Sixth Lesson.

HE practised great self-control and hardness of living. He never ate meat unless he were seriously ill, and in Lent he abstained from fish also. He always wore haircloth. He never slept in a bed. He gave a great part of the night to prayer, and to meditation upon things of God. He never willingly either heard or said anything which did not tend to procure glory for God and salvation for souls. He was an hundred years of age when he was recalled from exile to our fatherland, which is in heaven, upon the 3rd day of February, in the year of salvation 1190. At that time the order which he had instituted counted seven hundred monks, and fifteen hundred sacred virgins in the different monasteries. Gilbert worked many wonders, both in his life and after his death, upon the due proof of which the Supreme Pontiff Innocent III. solemnly enrolled his name among those of the saints in the year 1202.

Lesson from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 628.) *In Lent the Ninth Lesson is read with the Eighth to make room for the Homily of the Week-day, which is also commemorated at Lauds.*

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Confessor Benedict Biscop, founder and Abbat of the monastery of Jarrow-upon-Tyne, of whom mention hath been made upon the 12th day of January.

Upon the same 12th day of February, were born into the better life—

At Barcelona, in Spain, the holy Virgin Eulalia, who received a glorious crown in the time of the Emperor Diocletian. She suffered racking, tearing with hooks, and scorching with fire, and was finally crucified, [in the year 304.]

In Africa, the holy soldier and martyr Damian.

At Carthage, the holy martyrs Modestus and Julian.

At Benevento, the holy martyr Modestus the Levite.

At Alexandria, the holy children Modestus and Ammonius.

At Constantinople, [in the year 381,] holy Meletius, Patriarch of Antioch, who passed away to be ever with the Lord, when he was in exile, which he oftentimes suffered for the Catholic faith's sake. Holy John Chrysostom and Gregory of Nyssa have greatly praised him.

At Constantinople, [in the year 895,] in the time of the Emperor Leo VI., holy Anthony, Bishop [of Constantinople.]

At Verona, the holy Confessor Gaudentius, Bishop of that see.

Vespers of the following.

FEBRUARY 12.

St Benedict Biscop, Abbat.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout.

O GOD, by the gift of Whose grace the blessed Abbat Benedict, in order that he might be perfect, left all things. Grant unto all them which enter upon the path of Gospel perfection that they may neither look behind them nor stand still by the way, but may run on unto Thee without stumbling, and from Thee receive life eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the preceding.

All from the Common Office, (*p.* 627,) *with the Prayer*, "O Lord, mercifully hear, &c.," (*p.* 626,) *and in Lent of the Week-day.*

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisdom iv. 7, (*p.* 621.)

SECOND NOCTURN.

Fourth Lesson.

THE surname of this Benedict was Biscop; he was of noble birth, and was a servant of Osway, King of the Northumbrians. When he was about twenty-five years of age he went to Rome, and visited the shrines of the blessed Apostles. After his return home he ceased not to preach, as well as to love and to honour the models of the ecclesiastical life. He returned again to Rome in the time of holy Pope Vitelian, and after some months left it again and went to the island of Lerius. There he received the tonsure and took the monastic vows, but after two years the love of the prince of the Apostles drew him again to visit the city which is hallowed by his grave. At that time the Roman Pontiff had chosen holy Theodore to be sent as Archbishop to rule the Church of Canterbury, and knowing Benedict to be wise, hard working, and devout, he ordained him and sent him with him.

Fifth Lesson.

WHEN they came to Canterbury Theodore ascended the archiepiscopal throne, and Benedict received the government of the monastery of St Peter. After a while Hadrian was made Abbat, and in two years Benedict undertook another journey to Rome, and brought back books of theology which he had either bought or received as gifts. On his return home he betook himself to Egfrid, King of the Northumbrians, who made him an ample gift of ground at Wearmouth, and desired him there to build a monastery. After founding this monastery, Benedict obtained masons from Gaul to build him a stone church, and glass-workers such as had been until then unknown in England to glaze the windows. Some things which he could not obtain in Gaul he again went to Rome and brought back with him. Pope Agatho commanded John, precentor of the Church of St Peter, to go with him in order to teach singing after the Roman manner. Benedict carried with him countless gifts with which he had been enriched, a great number of books and images and relics of the Saints.

Sixth Lesson.

ON his return home Benedict, by another benefaction of the same King Egfrid, founded another monastery at Jarrow-upon-Tyne. This monastery was placed under the invocation of the holy Apostle Paul, and the monks were fain to have Benedict for Abbat. Not long afterwards he lost his health, and suffered for three years. During this time he oftentimes impressed upon the brethren who came to see him the necessity of keeping the rule which he had laid down. He commanded that the excellent and abundant library which he had brought from Rome as a needful equipment for his church should be carefully kept together and not permitted through carelessness to be either damaged or scattered. But what he repeated most often to the monks was that in electing an Abbat they should look less to birth than to soundness of life and teaching. He fell asleep in the Lord upon the 12th day of January in the year of Christ 690, and the 16th since the foundation of his monastery. He was buried in the church of the blessed Apostle Peter, that as he had loved him in life so he might not be parted from his altar in death. Benedict is mentioned in the Roman Martyrology upon the 12th day of January, being that of his death.

THIRD NOCTURN.

Lessons from the Common of Abbats, (p. 629,) with the Homily of St Jerome on Matt. xix. 27, *(p. 588.) In Lent the last is omitted or read along with the Eighth to leave room for the Homily of the Week-day, which is also commemorated at Lauds.*

MARTYROLOGY.

On the morrow we keep the feast of the Seven holy Founders of the Order of Servants of the Blessed Virgin Mary, who after great hardship of life, famous for works and wonders, died a death precious in the sight of the Lord, upon Monte Senario, in Tuscany. The same spirit of brotherhood had made them one in life, the veneration of the people had not divided them in death, and Leo XIII. enrolled their names together among those of the Saints.

Upon the same 13th day of February, were born into the better life—

At Antioch, the holy prophet Agabus, [first century,] of whom blessed Luke writeth in the Acts of the Apostles.

At Ravenna, the holy women the Virgin Fusca, and Maura[1] her foster-mother, who after suffering many things under the President Quinctian, by order of the Emperor Decius, were run through with the sword, and so finished their testimony, [third century.]

At Melitina, in Armenia, the holy martyr Polyeuctus, who suffered many things in the persecution under the Emperor Decius, and received the crown of martyrdom, [in the year 259.]

At Lyons, the holy martyr Julian.

At Todi, [under Diocletian,] the holy martyr Benignus.

At Rome, [in the year 731,] the holy Pope Gregory II.; who sharply withstood the ungodliness of the Emperor Leo the Isaurian, and who sent holy Boniface into Germany to preach the Gospel there.

At Angers, holy Lucinius, Bishop of that city, a man of reverend holiness.

At Lyons, [about the year 512,] the holy Confessor Stephen, Bishop of that see.

At Riete, [sixth century,] the holy Abbat Stephen, a man of wonderful patience, at whose passing away the presence of the holy angels, as is stated by blessed Pope Gregory, was visible.

At Prati, in Tuscany, Catharine de Ricci, a Virgin of Florence, of the Order of Preachers, illustrious in the number of her heavenly gifts, whom Pope Benedict XIV. added to the roll of Holy Virgins. She died full of graces and merit on the 2nd of February, but her Feast is celebrated to-day.

Vespers of the following, from the Chapter inclusive.

FEBRUARY 13.

The Seven holy Founders of the Servite Order.

Double.

All from the Common Office of a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout.

LORD JESUS CHRIST, Who, that Thou mightest recall to mind the woes of Thy most holy Mother, didst through the Seven blessed Fathers make Thy Church herself the mother of a new household of her servants, Grant unto us in mercy that we may so share their tears as to share their blessedness also. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards the Seven Founders, begin with the Chapter (1 Peter iv. 13), "Dearly beloved brethren, rejoice, inasmuch as you are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy."

Hymn.[2]

WHEN war was raging, and the town
Was red with blood of brother bands,
Our Virgin Mother bowed her down
With bounteous hands.

Seven faithful sons she bid to share
Her dolours, all the shame and loss,
Which Jesus suffered and she bare
Beneath His Cross.

Soon as their Lady called, as nought
They deemed their palaces and wealth,
The mountains, desert places, sought
Far off, by stealth.

For others' sins the scourge they plied
As they the way of penance trod,
By prayers and tears they turned aside
The wrath of God.

Token of love the Mother's hand
Gave to her sons their garb of woe,
Sanctioned the pious work they planned
With wondrous show.

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[1] These two names, which might be translated mulatta and negress, are so very singular as to inspire the conjecture that they are not proper names but descriptive epithets of two sufferers whose names have been lost.

[2] Translation by Mr C. Kegan Paul, extracted from the Hymnal of the Servite Church in London.

The vine to spread their honours wide
  Her shoots in winter greenly flung;
"See, those are Mary's servants," cried
  The infant tongue.

Now to the Father thanks and praise;
  To Thee, O Son, the same we send;
To Thee, O Spirit, through all days,
  World without end. Amen.

Verse. These were merciful men whose righteousness hath not been forgotten.

Answer. Their seed and their glory shall not be blotted out.

Antiphon at the Song of the Blessed Virgin. O Virgin Mary, thy praise shall not depart from the mouths of men which shall remember the power of the Lord for ever, because thou hast not spared thy life.

Commemoration of the preceding, from the Common, Prayer from his Office, and in Lent of the week-day.

MATTINS.

Hymn.[1]

THE Fathers lived a life in shade,
  Yet seemed to Peter's vision seven
White glistening lilies, for the Maid,
  The Queen of Heaven.

Through city street, o'er hills and plains,
  Upborne by Love Divine, they trod,
To fix in men the Mother's pains,
  The swords of God.

This was the power in which they spoke
  Till each wild passion owned their sway:
They cheered the sad, from sinners broke
  Their chains away.

Till at the last the Virgin Queen
  Led them to mansions in the sky,
Mansions where garlands aye are green,
  And never die.

May they hear cries of all who pray,
  And see how hard our earthly strife;
Aiding us onward to the day
  When all is life.

Now to the Father thanks and praise;
  To Thee, O Son, the same we send;
To Thee, Great Spirit, through all days,
  World without end. Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus. xliv. 1, (*p.* 620.)

SECOND NOCTURN.

Fourth Lesson.

IN the thirteenth century, when the more cultured parts of Italy were rent by the dread dissension of the Emperor Frederick the Second and by bloody civil wars, the mercy of God set forth divers men eminent for holiness, and among others raised up seven nobles of Florence, who were bound one to another in charity and gave an illustrious example of brotherly love. Their names were Bonfiglio Monaldi, Bonajuncta Manetti, Manetto Antalli, Amadeo de' Amidei, Uguccio de' Ugguccioni, Sosteneo de' Sostenei, and Alexis de' Falconieri. Upon the holiday of the Assumption of the Virgin into heaven in the year 1233 they were praying in the oratory of a guild called the Guild of Praise, when the same Mother of God appeared to each one of them, and bade them embrace a life of greater holiness and perfection. These seven men discussed the matter with the Bishop of Florence, and then, considering neither the nobility of their birth nor their wealth, and clad in haircloth under vile and worn-out garments, withdrew into a little house in the country upon the 8th day of September, that they might begin their holier life upon the same day whereon the Mother of God herself had by her birth begun her life of holiness upon earth.

Fifth Lesson.

GOD showed by a miracle how acceptable in His sight should be their manner of life, for a short while after, when these seven men were begging alms from door to door through the city of Florence, it came to pass that some children, among whom was holy Philip Benizi, who had then scarcely entered the fifth month of his age, called them blessed Mary's servants, by the which name they were called ever after. To avoid meeting people, and in the desire to be alone, they all withdrew together to the solitude of Monte Senario, and there began a kind of heavenly life. They lived in caves and upon herbs and water only, while they wore out their bodies with watching and other hardships, while they contemplated unweariedly the sufferings of Christ and the woes of His most sorrowful Mother. One Good Friday, when their thoughts were fixed thereon more than ever, the Blessed Virgin appeared to them twice, and showed them her garments of mourning as those wherein they should clothe themselves. She bade them know that she would take it right well that they should raise up in the Church a new order to recall the memory of the sorrows which she bore beneath the Cross of the Lord. Holy Peter, the illustrious martyr of the Order of Friars Preachers, learnt this not only from his familiar converse with these holy men, but also from a special vision of the Mother of God, and it was on his incitement that they founded the regular Order called that of the Servites, or servants of the blessed Virgin, the which Order was afterward approved by the Supreme Pontiff Innocent IV. These holy men, when they had gathered to themselves some companions, began to go through the cities and towns of Italy, and especially of Tuscany, everywhere preaching Christ crucified, stilling contests among the citizens, and calling back almost countless backsliders into the path of grace. Neither did they make Italy only the field of their Gospel labours, but also France, Germany, and Poland. They passed away to be ever with the Lord when they had spread far and wide a sweet savour of Christ, and were famous also for the glory of signs and wonders. As one love of brotherhood and of the monastic life had joined them together upon earth, so one grave held their dead bodies, and one honour was paid them by the people. For this reason the Supreme Pontiffs Clement XI. and Benedict XIII. confirmed the honour which had for centuries been paid to them individually, and Leo XIII., after proof of their miracles which had been wrought by God on the common invocation of these saints, after their veneration had been sanctioned in the jubilee year of his priesthood, decreed to them the honours paid to Saints, and ordered that their memory should every year be kept throughout the universal Church with an office and Mass.

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[1] Translation kindly made by Mr C. Kegan Paul.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.) *In Lent the last is omitted to make room for the Homily of the Week-day. Lauds, Chapter from First Vespers.*

Hymn.

BY Mary's inspiration led,
  A sevenfold offspring comes to light;
At Mary's call away they sped
  To Mount Senario's rugged height.

What fruits of grace the earth shall bear
  When they have sown their seed divine!
Christ's vine shall bud with clusters rare,
  Empurpled with the ruddy wine.

A holy death to heaven speeds
  The souls with virtue's glory crowned;
When Mary for her servants pleads,
  Heaven's blessed portals they have found.

O happy souls who now obtain
  The Kingdom, and the sceptre bear,
Look down on us who still remain
  Where Satan spreads his subtle snare.

Therefore on bended knee we pray,
  For sake of Mary's bitter grief;
Chase darkness from our mind away,
  And give our troubled hearts relief.

And Thou, O Trinity Divine!
  Confirm us in Thy Holy Grace!
That as we may our hearts incline
  To walk in these thy servants' ways. Amen.

Verse. May their memory be blessed.

Answer. And let their bones flourish again out of their place.

Antiphon at the Song of Zacharias. Behold how good and how pleasant it is for brethren to dwell together in unity.

MARTYROLOGY.

Upon the 14th day of February, were born into the better life—

At Rome, upon the Flaminian Way, the blessed martyr Valentine, a Priest, who after much healing and teaching was cudgelled and beheaded under Claudius Cæsar, [in the year 268.]

Likewise at Rome, the holy martyrs Vitalis, Felicula, and Zeno.

At Teramo, [in Umbria, in the year 273,] the holy martyr Valentine, Bishop of that see. He was heavily flogged and committed to jail, but as he would not yield he was thrown out of the prison in the silence of midnight and beheaded by command of Placidus, Prefect of the city.

There likewise, [in the year 273,] the holy martyrs Proculus, Ephebus, and Apollonius, who were watching by the body of holy Valentine when they were apprehended by order of Leontius, the consular, and slain with the sword.

At Alexandria, the holy martyrs Bassus, Anthony, and Protolicus, who were drowned in the sea.

Likewise at Alexandria, the Priest Cyrion, Bassian the Reader, Agatho the Exorcist, and Moses, who were all burnt with fire and passed away to heaven.

Also likewise at Alexandria, the holy martyrs Denis and Ammonius, who were beheaded.

At Ravenna, the holy Confessor Eleuchadius, Bishop of that see.

In Bithynia, [in the year 470,] the holy Abbat Auxentius.

At Sorrento, the holy Abbat Antonino. He was in the monastery of Monte Cassino when it was destroyed by the Lombards, and he went thence to a solitude hard by the city of Sorrento, and there [in the year 830,] fell asleep in the Lord, famed for holiness. His body is daily remarkable for many miracles, most chiefly in the delivery of them that are vexed by evil spirits.

Chapter at Terce, as at First Vespers. Second Vespers the same as the First, except the

Antiphon at the Song of the Blessed Virgin, Ecclus. xlvi. 15. Their name endureth for ever, enduring unto their sons, the glory of holy men.

In Lent a Commemoration is made of the Week-day, then in any case a Commemoration is made of the following from the Common Office, (*p.* 594,) *with the Prayer from his Office.*

FEBRUARY 14.

St Valentine, Priest and Martyr.

Simple.

In Lent this Office is not observed, but a Commemoration only is made of Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office for Simple Feasts of One Martyr, (*p.* 601,) *except the following.*

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thy blessed Martyr Valentine may be delivered by his prayers from all the ills that hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second. The Third Lesson is from the Sermons of St Austin, "The illustrious day, &c.," (*p.* 596.)

MARTYROLOGY.

Upon the 15th day of February, were born into the better life—

At Brescia, the holy martyrs Faustinus and Jovita, who under the Emperor Hadrian, after many glorious contendings for Christ's faith, received by martyrdom a crown of victory, [about the year 122.]

At Rome, the holy martyr Crato, [the Orator,] who was baptized by blessed Valentine, Bishop [of Terni, in Umbria,] along with his wife and his whole house; and no long while after, he and they together attained unto martyrdom, [in the year 273.]

At Terni, [in the year 270,] the holy Virgin and martyr Agapis.

Also the holy martyrs Saturninus, Castulus, Magnus, and Lucius.

At Vaison, in Gaul, holy Quinidius, Bishop of that see, whose death, [in the year 578,] how precious it was in the sight of the Lord miracles do oftentimes witness.

At Capua, [in the year 695,] the holy Confessor Decorosus, Bishop of that city.

In the province of Valeria, [in the sixth century,] the holy Priest Severus, of whom blessed Gregory writeth that by his tears he recalled a dead man to life.

At Antioch, the holy Deacon Joseph.

In Auvergne, [in the sixth century,] the holy Virgin Georgia.

FEBRUARY 15.

The Holy Martyrs, Faustinus and Jovita.

Simple.

In Lent this Office is not observed, but a Commemoration only is made at Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office for Simple Feasts of Many Martyrs, (*p.* 611,) *except what is otherwise given here.*

Prayer throughout the Office. O God, Who year by year, &c., (*p.* 608.)

MATTINS.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second.

Second Responsory.

Theirs is a brotherhood indeed, &c., (*p.* 607.)

Third Lesson.

FAUSTINUS and Jovita were brothers, born of a noble family at Brescia. While Trajan's persecution was raging, they were taken about in chains from one city of Italy to another, and exhibited in torture in each. This cruelty utterly failed to silence their confession of Christ, Whom they preached by their sufferings in every place where they were shown. They were afterwards kept for a long time at Brescia, where they were exhibited with wild beasts, and tormented with fire. Being both still alive, they were brought to Milan, without their chains having ever been taken off. At Milan they were tortured again with every invention of cruelty that could be devised. Nevertheless the great power of their faith made them more than conquerors, shining even as gold tried in the furnace. From Milan they were brought to Rome, where they were confirmed by Pope Evaristus, and where they were put to the torture again with extreme barbarity. They were afterwards shown in public at Naples, where the tormentors displayed their skill in divers ways upon them. Here they were thrown chained into the sea, but the angels delivered them. Their stations of suffering, by their God-like patience, and the wonderful Power displayed in them, had now turned many souls to JESUS. In the end they were carried back to Brescia, and, when Hadrian took the empire, they were put to death by the axe at that place.[1] The crown of martyrdom which they won is glorious.

MARTYROLOGY.

Upon the 16th day of February, were born into the better life—

Blessed Onesimus, of whom the holy Apostle Paul writeth unto Philemon; and whom also he ordained Bishop of Ephesus after holy Timothy, and committed unto him the preaching of the word. In the end he was brought to Rome in chains, and there stoned to death for Christ's faith's sake. His body was first buried there, but was thence taken to the place where he had been ordained bishop.

On the same day is commemorated at Camæ in Campania the translation of the holy Virgin and martyr Juliana. At Nicomedia, under the Emperor Maximian, she was cruelly beaten by her own father Africanus, then put to divers torments by the Prefect Evilasius, whom she refused to marry, and afterwards cast into prison, where she fought visibly with the devil: she overcame fire and boiling water, and at length finished her martyrdom by being beheaded, [in the year 299.]

On the same day, were also born into the better life—

In Egypt, the holy martyr Julian, and five thousand others, [in the year 309.]

At Cæsarea, in Palestine, the holy Egyptian martyrs Elijah, Jeremiah, Isaiah, Samuel, and Daniel. They went of their own accord to Cilicia to minister to the Confessors who had been condemned to penal servitude in the mines; when they were returning thence, they were apprehended, and most cruelly tortured by the President Firmilian under the Emperor Galerius Maximian, and in the end were beheaded, [in the year 309.]

After whom holy Porphyry, the servant of the martyr Pamphilus, and holy Seleucus the Cappadocian, who had oftentimes contended and always been conquerors, were put to the torture again, and [in the year 309] received their crowns—Porphyry by fire, and Seleucus by the sword.

At Arezzo, in Tuscany, [in the year 1276,] the blessed Pope Gregory X.; he was a man of Piacenza, and was raised to the Supreme Pontificate from the arch-deaconry [of Liége.] He held the Second Council of Lyons, received the Greeks into the unity of the faith, healed the dissensions of Christendom, set forward the recovery of the Holy Land, and governed the Church in holiness.

At Brescia, [in the year 350,] the holy Confessor Faustinus, Bishop of that see.

FEBRUARY 16.

MARTYROLOGY.

Upon the 17th day of February, were born into the better life—

At Rome, the holy martyr Faustinus, and forty-four others, who followed him to his crown.

In Persia, [in the year 251,] holy Polychronius, Bishop of Babylon, who in the persecution of Decius had his mouth broken with stones, and then with his hands stretched out and his eyes lifted up to heaven, gave up the ghost.

At Concordia, [in the year 303,] the holy martyrs Donatus, Secundianus, and Romulus, together with eighty-six others, who were partakers in their crown.

At Cæsarea, in Palestine, [in the year 309,] holy Theodulus the Elder, of the household of the President Firmilian. He was stirred up by the example of the martyrs steadfastly to confess Christ, and being himself crucified gained by a noble victory the palm of martyrdom.

There also the holy martyr Julian the Cappadocian. He kissed the bodies of the slaughtered martyrs, and was therefore accused of Christianity, brought before the President, and burnt on a slow fire.

In the country of Tervan, holy Silvin, Bishop of Toulouse.

In Ireland, [in the middle of the sixth century,] the holy Priest and Confessor Fintan, [of the race of whom was Brigid; he was Abbat of Cluain-ed-nech in Leinster, and was called chief head of the monks of Ireland.]

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[1] About A.D. 121.

At Florence, [at the end of the thirteenth century,] the blessed Confessor Alexis de' Falconieri, one of the seven founders of the Order of Servants of the blessed Virgin Mary. He died a blessed death in the hundred and tenth year of his life, strengthened by the presence of Christ Jesus and of the angels.

FEBRUARY 17.

Upon the 18th day of February, were born into the better life—

At Jerusalem, the blessed martyr Simeon, Bishop of that holy city [from the year 46 to the year 107.] This is he of whom it is recorded that he was the son of Cleophas and the kinsman of the Saviour according to the flesh. He was ordained Bishop of Jerusalem next after James, the brother of the Lord. In the persecution under Trajan he was put to many torments and suffered martyrdom, and the judge and all men marvelled to see with how great boldness and firmness he endured the grievous torment of the cross at his great age, for he was an hundred and twenty years old.

At Ostia, the holy brethren Maximus and Claudius, and Præperdigna, the wife of Claudius, and their two sons, Alexander and Cutias, all martyrs, [in the year 295.] They were a very noble race, and by command of the Emperor Diocletian they were arrested and sent into exile, then they were consumed with fire, and so offered a sacrifice of sweet savour unto God himself. Their relics were cast into the river, but the Christians sought for them and buried them hard by the city.

In Africa, the holy martyrs Lucius, Sylvan, Rutulus, Classicus, Secundinus, Fructulus, and Maximus.

At Constantinople, [in the year 449,] holy Flavian, Bishop of that see, who, because he defended the Catholic faith at Ephesus, was assailed by the followers of the wicked Dioscorus with cuffs and kicks, and sent into exile, where he died after three days.

At Toledo, [in the year 631,] the holy Confessor Helladius, Bishop of that see.

FEBRUARY 18.

St Simeon, Bishop [of Jerusalem,] Martyr.

Simple.

In Lent this Office is not observed, but a Commemoration only is made at Vespers and Lauds without the last Lesson at Mattins.

All from the Common Office for Simple Feasts of a Bishop and Martyr, (p. 601,) except what is otherwise given here.

Prayer throughout. Mercifully consider our weakness, &c., (*p.* 599.)

MATTINS.

The First and Second Lessons are from Scripture according to the Season, the Third being omitted, or read as one with the Second.

Third Lesson.

SIMEON, the son of Cleophas, (Matth. xiii. 55,) was [chosen] the second Bishop of Jerusalem, [in the year 62,] being the first after James. Under the Emperor Trajan he was accused before the Pro-Consul Atticus, as being both a Christian, and a relation of Christ, this being the time when all were arrested that were of the lineage of David. He underwent with great suffering the same things that were inflicted on our Saviour, and all men marvelled to see with how great boldness and firmness he endured the grievous torment of the cross, at his great age, for he was an hundred and twenty years old.[1]

MARTYROLOGY.

Upon the 19th day of February, were born into the better life—

At Rome, [in the year 296,] the holy martyr Gavin, a Priest who was the brother of the blessed Pope Caius, and who was long kept in prison and chains by the Emperor Diocletian, and gained the gladness of heaven through a death precious in the sight of the Lord.

In Africa, the holy martyrs Publius, Julian, Marcellus, and others.

In Palestine are commemorated the holy monks and other martyrs who [about the year 508] were cruelly slain for Christ's faith's sake by the Saracens under Al Mundar, their general.

At Jerusalem, [in the year 304,] holy Zambdas, [counted thirty-ninth] Bishop of that holy city.

At Soli, [in Cyprus, in the year 102,] holy Auxibius, Bishop [of that see.]

At Beneventum, [in the year 682,] holy Barbatus, Bishop of that see, famous for his holiness, who brought the Lombards and their leader to Christ.

At Milan, [about the year 700,] the holy Confessor Mansuetus, Bishop of that see.

FEBRUARY 19.

MARTYROLOGY.

Upon the 20th day of February are commemorated the blessed martyrs of Tyre, in Phœnicia, whose number is known only to God. They were slain by Veturius, military instructor under the Emperor Diocletian, with a great number and variety of torments. They were first lacerated with stripes, then given to divers kinds of beasts; but as these, through the power of God, would not hurt them, they were savagely tortured anew with fire and iron and put to death. This glorious multitude were cheered on to victory by the Bishops Tyrannio, Silvan, Peleus, and Nilus, and the Priest Zenobius, who by a happy contention, along with them, gained the same palm of martyrdom together with them.

On the same 20th day of February, were also born into the better life—

In the island of Cyprus, the holy martyrs Pothamius and Nemesius.

At Constantinople, [in the year 490,] the holy martyr Eleutherius, [eighth] Patriarch of that city. [He had replaced Acacius, who favoured the Eutychians.]

In Persia, [in the year 342,] holy Sadoth, [Arch]bishop [of Seleucia and Ctesephon, in Persia, successor to St Simeon,] and an hundred and twenty-eight others who refused to worship the sun, under Sapor, King of the Persians, and by cruel deaths gained glorious crowns.

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[1] A.D. 107 or 116.

At Catania, in Sicily, [in the eighth century,] holy Leo, Bishop of that see, who shone with graces and miracles.

On the same day, [in the year 738,] holy Eucherius, Bishop of Orleans, who shone with more miracles the more he was belied by his enemies.

At Tournay, in Gaul, [in the year 531,] the holy Confessor Eleutherius, Bishop of that see.

FEBRUARY 20.

MARTYROLOGY.

Upon the 21st day of February, were born into the better life—

In Sicily, under the Emperor Diocletian, [fourth century,] seventy-nine holy martyrs, who through divers torments won the crown of their confession.

At Adrumetum, [Susa ?] in Africa, [in fourth century,] the holy martyrs Verulus, Secundinus, Syricius, Felix, Servulus, Saturninus, Fortunatus, and sixteen others, who were crowned with martyrdom for their confession of the Catholic faith in the persecution under the Vandals.

At Bethgan, [about 452,] the holy martyr Severian, Bishop of that see.

At Damascus, [in the year 743,] holy Peter Mavimeno. Some Arabs came to see him while he was ill, and to them he said, "Whoever does not embrace the Catholic Christian religion will be damned, as your false prophet Mohammed is," whereupon they killed him.

At Ravenna, [in the year 556,] the holy Confessor Maximian.

At Metz, [about the year 500,] holy Felix, Bishop of that see.

At Brescia, [in the seventh century,] holy Paterius, [twenty-third] Bishop of that see.

FEBRUARY 21.

MARTYROLOGY.

On the morrow we keep the feast of the See of the holy Apostle Peter, wherein he first sat at Antioch. In the which city the disciples were first called Christians.

At Hierapolis, in Phrygia, holy Papias, Bishop of that city, who was the hearer of the holy elder John, and the companion of Polycarp.

At Salamis, in Cyprus, holy Aristion, who, as the said Papias doth testify, was one of the seventy-two disciples of Christ.

In Arabia are commemorated many holy martyrs who were cruelly slain under the Emperor Galerius Maximian.

At Alexandria, holy Abilius, Pope of that see, who was the second who held it after the blessed Evangelist Mark, and administered his office with an eminent manifestation of grace.

At Vienne, holy Paschasius, Bishop of that see, very famous for his learning and the holiness of his life.

At Cortona, in Tuscany, [in the year 1297,] holy Margaret, of the third order of St Francis, whose body hath marvellously remained incorrupt for more than four hundred years, breathing a sweet savour, and famous for many miracles, and is there deeply honoured.

Vespers are of the following.

FEBRUARY 22.

St Peter's See at Antioch.

Greater Double.

All the same as on the Feast of St Peter's Chair at Rome, (p. 709,) *except what is otherwise given here.*

MATTINS.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (15*th on the Saints.*)

THE solemn Feast of to-day received from our forefathers the name of that of St Peter's Chair at Antioch, because there is a tradition that it was on this day that Peter, first of the Apostles, was enthroned in a Bishop's Chair. Rightly, therefore, do the Churches observe the first day of that Chair, the right to which the Apostle received for the salvation of the Churches from the Lord of the Churches Himself, with the words: "Thou art Peter, and upon this rock I will build My Church."

Fifth Lesson.

IT was the Lord Himself Who called Peter the foundation of the Church, and therefore it is right that the Church should reverence this foundation whereon her mighty structure riseth. Justly is it written in the Psalm which we have just heard: "Let them exalt him in the congregation of the people, and praise him in the assembly of the elders." Blessed be God, Who hath commanded that the Blessed Apostle Peter should be exalted in the congregation! Worthy to be honoured by the Church is that foundation from which her goodly towers rise, pointing to heaven!

Sixth Lesson.

IN the honour which is this day paid to the inauguration of the first Bishop's throne, an honour is paid to the office of all Bishops. The Churches testify one to another, that, the greater the Church's dignity, the greater the reverence due to her priests. While I confess how rightly godly custom hath exalted this Feast in the estimation of all the Churches, the more do I wonder at the growth of that unhealthy error which at this day causeth some unbelievers to lay food and wine upon the graves of the dead,[1] as if souls once rid of the body had any longer any need of bodily refreshment.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man, am? And so on.

Homily by Pope St Leo [the Great.] (3*rd on the Anniversary of his own election.*)

The Lord asked His disciples Who men said that He was, and their answers were human as long as they were the answers of human reason, unilluminated by Divine light. At last, when the glimmerings of earthly conjecture were spoken, he whose Apostleship is the first in dignity, was the first to confess his Lord. "And Simon Peter answered and said: Thou art the Christ, the Son of the living God. And JESUS answered and said unto him: Blessed art thou, Simon Bårjona, for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven." That is to say, "For this cause art thou blessed, because My Father Himself hath taught thee; the opinions of men have not beguiled thee, the voices of angels have not taught thee, not flesh and blood, but He, Whose Only-begotten Son I am, hath revealed Me unto thee."

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[1] Perhaps alluding to some practice, in celebration of festivals, which had grown out of the agapæ or love-feasts, and had become an abuse.

Eighth Lesson.

THUS saith the Lord unto Simon Peter: "And I say also unto thee, That thou art Peter." That is to say, "Even as My Father hath revealed unto thee concerning Me that I am God, even so now will I also reveal unto thee that thou art Peter; I am the sure Rock of defence, the Corner Stone, Who make both one, (Eph. ii. 20, 15,) I am the Foundation, beside Which other can no man lay, (1 Cor. iii. 11,) and thou also art a rock, in My Strength made hard, and those things whereof I by right am Lord, into thy hand do I give them, that thou mayst bear rule over them, for Me, and with Me." "And upon this rock I will build My Church, and the gates of hell shall not prevail against it." "Upon this strength of thine, whereof I am the Strength, I will build My eternal temple, and upon the truth of thy confession of Me I will make to rise that My glorious Church whose spires shall pierce to heaven."

Ninth Lesson.

Note. If this Feast fall on a Saturday before Lent, or be transferred to a Monday, and it be not Leap Year, then the Ninth Lesson will be the Homily for St Matthias' Eve, of which a Commemoration will also be made at Lauds, after that of St Paul. If moreover this Feast fall in Lent, then the Ninth Lesson will be the Homily of the Week-day, of which also a Commemoration will be made at Lauds. In Lent no notice of St Matthias' Eve is taken in the Office.

AGAINST this confession the gates of hell shall never prevail, neither shall the bands of death take hold upon it. Thus saith He That is faithful and true. And as this confession hath power to lift up to heaven them that make it, so is it able to thrust down to hell them that gainsay it. Wherefore it is said unto the most blessed Peter: "And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven." This power passed indeed to the other Apostles also; this the Lord's will had effect in them; but it is not in vain that it is written that that was given to one which passed from him to all. To Peter alone were the keys given, and Peter is set as the pattern for all them that bear rule in the Church to follow. There remaineth therefore the right of Peter, wheresoever his judgment decreeth justice. Neither is there anything too hard, or too lax, where there is nothing bound and nothing loosed, save when Peter bindeth or looseth.

In Lent a Commemoration of the Week-day is made at First Vespers.

SECOND VESPERS.

A Commemoration is made of the following. Antiphon, "O right excellent Teacher, &c.," *(p. 612,) Verse,* "The Lord loved him, &c.," *and Answer, (p. 612,) and the following Prayer.*

GRANT unto us, we beseech Thee, O Almighty God, so to profit by the teaching and example of Thy blessed Confessor and Bishop Peter, that like him we may lightly esteem the things which are seen and temporal, and finally attain unto those good things which are unseen and eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

The morrow is the eve of the holy Apostle Matthias.

But in Leap year the above words must be omitted.

Upon the 23rd day of February, were born into the better life—

At Faenza, the holy Peter Damian, [988-1072,] Cardinal Bishop of Ostia, famous for his teaching and holiness, whom Pope Leo XII. declared to be a Doctor of the Universal Church.

At Sirmium, [in the year 307,] the blessed martyr Sirenus; a monk who was apprehended by order of the Emperor Maximian, and when he confessed himself to be a Christian was beheaded.

There likewise, seventy-two holy martyrs, who finished the combat of martyrdom in that city, and received kingdoms which fade not away, eternal in the heavens.

At Rome, [in the fourth century,] the holy Priest Polycarp, who, along with the blessed Sebastian, brought many to believe in Christ, and by his exhortations led them to the glory of martyrdom.

In the city of Astorga, [in the year 252,] the holy Virgin Martha, martyred under the Emperor Decius and the Proconsul Paternus.

At Constantinople, [about the year 860,] the holy monk Lazarus. Because he painted holy images, the Emperor Theophilus, the Iconoclast, put him to grievous tortures, and burnt his hands with a white-hot iron; but he was healed by the power of God, restored the painting upon the holy images that had been defaced, and at length fell asleep in peace.

At Brescia, [about 652,] holy Felix, Bishop of that see.

At Seville, in Spain, [in the year 485,] the holy Confessor Florence.

At Todi, [in 324,] the holy Virgin Romana, who was baptized by holy Pope Sylvester, led a heavenly life in dens and caves of the earth, and shone with the glory of miracles.

In England, [in the seventh century,] the holy Virgin Milburga, daughter of the king of the Mercians, [sister of St Mildred, and Abbess of Wenlock, Shropshire.]

FEBRUARY 23.

St Peter Damian, [Cardinal] Bishop [of Ostia,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) *except what is otherwise given here.*

In Lent a Commemoration of the Week-day is made at First Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from 1 Tim. iii. 1, (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson.

THE holy Doctor Peter Damian was born of respectable parents at Ravenna, [about the year of our Lord 988.] While he was still a suckling, his mother, overcome with the care of many children, cast him out to perish, but one of the women servants saved him when he was nigh to death, and fed him until natural affection appeared again in his mother, to whom she then gave him back. After the death of both his parents he lived with a brother who treated him like the lowest slave, and in whose house he underwent a hard bondage. Even while he was in this condition he gave a wonderful proof of his faith toward God, and his dutiful love toward his father. It chanced that one day he found a considerable sum of money, but instead of using it to relieve his own poverty, he gave it all to a priest to offer God's sacrifice for the forgiveness of his father's sins. He had happily another brother called Damian, the same from whom he seemeth afterwards to have taken his surname. By him he was affectionately adopted, and put in the way of being educated. He made such progress in learning as astonished his teachers, and when he had won an eminent name in letters, he began to teach on his own accord with general applause. Meanwhile, lest his body should get the better of his mind, he constantly wore a hair-shirt under his softer clothes, and exercised himself in fasting, watching, and prayer. In the spring-time of his age he was grievously tormented by the stings of the flesh; and sometimes, when the rebellions of lust seemed about to get the mastery over him at night, he threw himself into a freezing stream to check them. After this he would go about visiting consecrated places, and repeat the whole book of Psalms. He was most careful in relieving the poor, on whom he would wait with his own hands.

Fifth Lesson.

DESIRING to attain to perfection of life he betook himself to the convent of Font-Avellano, in the diocese of Gubbio, in Umbria, a house founded by the blessed Ludolph, the disciple of St Romuald, for the monks of the Holy Cross. He dwelt there not long before he was sent by his Abbat, first to the Abbey of Pomposia, and, secondly, to that of St Vincent at Pietra Pertusa, both which brotherhoods he greatly profited by his godly exhortations, discreet rules, and grave manners. After his return home, and the death of his Superior, he was chosen to rule the brethren of Avellano. Here he founded divers new hermitages, and made the community so to flourish under his saintly direction, that he is esteemed the second Father and chief ornament of that Order. This healthful care of Peter was made a blessing to convents of other Rules than his own, to houses of Canons, and to the people. He was many ways profitable to the diocese of Urbino. He sat with Theuzo the Bishop of that See to judge of a most weighty matter, and led him by his counsel and assistance rightly to administer his Bishoprick. He was foremost in contemplation of the things of God, in severity toward his own body, and in other things whereby to set a bright example of godliness. In consideration of these things the Supreme Pontiff Stephen IX., [in the year 1057,] created him, in spite of his own unwillingness and objections, a Cardinal of the Holy Roman Church, and appointed him Bishop of Ostia. This dignity Peter bore with the highest reputation for piety, and adorned with works meet for a Bishop.

Sixth Lesson.

AT the most anxious times he greatly sustained the Church of Rome and the Supreme Pontiffs by his teaching, by missions which he discharged, and by divers other labours which he undertook on their behalf. He strove manfully even unto death against the heresies of the Nicolaïtans and the Simoniacs, by putting down which evils he reconciled the Church of Milan to that of Rome. He was one of the stoutest opponents of the false Popes Benedict and Cadalous. He deterred Henry IV., King of Germany, from his wicked scheme for putting away his wife. He recalled the people of Ravenna to their bounden duty to the Bishop of Rome, and restored them to the communion of the Church. He reformed the Canons of Velletri, and brought them to lead more godly lives. There were hardly any Cathedral Churches, especially in the province of Urbino, of which he did not deserve well. In Gubbio, of which he had at one time the management, he abolished many things unseemly. He brought about improvements in many and divers places, as if each were his special charge. [In 1062] he gave up his dignities of Cardinal and Bishop, but he allowed his love toward his neighbours to know no diminution. He was particularly zealous in spreading abroad four devout practices: 1st, To fast every Friday in honour of the Holy Cross of JESUS Christ; 2nd, To recite the Hours of the Blessed Mother of God, called also her Little Office; 3rd, To sanctify Saturday in her honour; and 4th, and especially, to scourge oneself in punishment for sin committed. At length he departed to be with Christ, at Faenza, on his way back from his mission to Ravenna, on the 22nd of February, [in the year 1072,] at the height of his reputation for holiness, learning, miracles, and good works. His body is buried in the house of the Cistercians at Faenza, where the people resort often to his grave with great reverence. The citizens of Faenza, to whom he hath been found good at need even to this day, have chosen him for their Patron in the presence of God. The supreme Pontiff Leo XII., finding that an Office and Mass in memory of him, as a Confessor and Bishop, was in use in some dioceses, and in the Camaldolese Order, by advice of the Sacred Congregation of Rites, added the title of Doctor, and extended the use of the said Office and Mass to the whole Church.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 631.)

Eighth Responsory.

In the midst, &c., (*p.* 625.)

If it be neither Lent nor Leap Year the Ninth Lesson will be the Homily for St Matthias' Eve. Then the Third Lesson of the Homily on Matth. v. 13 *is omitted, or read as one with the Second, and the First Lesson only of the Homily of the Eve is read, or else the three as one. In Lent no notice is taken of St Matthias' Eve, and the Ninth Lesson is the Homily for the Week-day, either the first part or all three in one, and the Commemoration of the Week-day is made at Lauds.*

Prayer thoughout the day as at the Commemoration the preceding evening.

In Leap Year St Matthias' Eve is kept on February 24.

In Lent it is omitted.

All from the Common Office for Apostles' Eves, (p. 575.)

In Leap Year the following is the

MARTYROLOGY.

The morrow is the eve of the holy Apostle Matthias.

Upon the same 24th day of February, were born into the better life many holy martyrs and confessors and holy virgins.

But the following is the ordinary Martyrology which is read in Leap Year upon St Matthias' Eve.

MARTYROLOGY.

Upon the 24th (or 25th) day of February, were born into the better life—

In Judea, the holy Apostle Matthias, who was chosen by the Apostles right after the Ascension of the Lord to take the place of the traitor Judas, and who suffered martyrdom for preaching the Gospel.

At Rome, the holy martyr Primitiva.

At Cæsarea, in Cappadocia, [in the year 304,] the holy martyr Sergius, whose acts are held most famous.

In Africa, [in the year 259,] the holy martyrs Montanus, Lucius, Julian, Victoricus, Flavian, and their Companions, who were disciples of holy Cyprian, and finished their testimony under the Emperor Valerian.

At Rouen, [in the year 588,] the holy martyr Pretextatus, Bishop of that see.

At Triere, [about the year 499,] the holy Confessor Modestus, Bishop of that see.

In England, [in the year 616,] holy Ethelbert, King of Kent, whom holy Augustin, first Archbishop of Canterbury, converted to the faith of Christ, and whose feast we keep upon the 26th (27th) day of this present month of February.

At Jerusalem is commemorated the first finding, [in the fourth century,] of the Head of the Lord's forerunner.

FEBRUARY 24, OR IN LEAP YEAR FEB. 25.

St Matthias, Apostle.

Double of the Second Class.

All from the Common Office for the Feasts of Apostles, (p. 583,) except what is otherwise given here.

FIRST VESPERS.

Prayer throughout.

O GOD, Who didst choose Thy blessed servant Matthias to be of the number of the twelve Apostles, grant, we beseech Thee, that Thy Church, being upholden by his prayers, may ever feel about her the arms[1] of Thy most mighty protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

If this be the evening of February 23rd, then a Commemoration is made of St Peter Damian. Antiphon, "O right excellent Teacher, &c.," (*p.* 612.) *Verse,* "The Lord guided, &c.," *and Answer,* (*p.* 617,) *and the Prayer of St Peter Damian as throughout the day.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (i. 15.)

IN those days Peter stood up in the midst of the brethren, and said: (the number of the men together was about an hundred and twenty) Men and brethren, this Scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took JESUS: for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; wherein also he hanged himself, and bursting asunder in the midst, all his bowels gushed out.

Second Lesson.

AND it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue "Haceldama," that is to say, "The field of blood." For it is written in the book of Psalms: "Let his habitation be desolate, and let no man dwell therein, and his Bishoprick let another take." (cviii. 8.) Wherefore, of these men which have companied with us all the time that the Lord JESUS went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection.

Third Lesson.

AND they appointed two, Joseph called Barsabas, which was surnamed the Just, and Matthias. And they prayed, and said: Thou, Lord, Which knowest the hearts of all men, show whether of these two Thou hast chosen, that he may take part of this ministry and Apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven Apostles.

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[1] Literally, "about her the bowels of Thy mercy."

SECOND NOCTURN.

Lessons from St Austin's Exposition of Psalm lxxxvi. (*p.* 591.)

THIRD NOCTURN.

Lessons from Matth. xi. 25, *with the Homily of St Austin, p.* 629. *In Lent the Third Lesson of St Austin's Homily is omitted or read as one with the Second, and the Ninth Lesson is the Homily on the Gospel for the Week-day.*

In Lent a Commemoration is made of the Week-day at Lauds.

MARTYROLOGY.

Upon the 25th (26th) day of February, were born into the better life—

In Egypt, [in the third century,] under the Emperor Numerian, the holy martyrs Victorinus, Victor, Nicephorus, Claudian, Dioscorus, Serapion, and Papias. Victorinus and Victor steadfastly bore grievous tortures on account of their confession of the faith, and were beheaded. Nicephorus was laid upon a hot iron bed, and when he had overcome the fire was cut joint from joint. Claudian and Dioscorus were burnt. Serapion and Papias were slain with the sword.

In Africa, the holy martyrs Donatus, Justus, Herenas, and their Companions.

At Rome, [in the year 492,] the holy Pope Felix III., who was the great-grandfather of holy Gregory the Great, who saith of him that he appeared unto his holy niece Tharsilla, and called her unto the kingdom of heaven.

At Constantinople, [in the year 806,] holy Tharasius, Patriarch of that see, famous for his learning and godliness. There remaineth an epistle addressed unto him by Pope Adrian I. in defence of holy images.

At Nazianzum, [in 369,] holy Cæsarius, brother of blessed Gregory the Theologian, whom the said Gregory doth testify that he saw among the multitude of the blessed.

FEBRUARY 25 (26).

MARTYROLOGY.

On the morrow we keep in England the feast of holy Ethelbert, King of Kent, whom holy Augustin, first Archbishop of Canterbury, converted to the faith of Christ, and of whom mention hath been made upon the 24th (25th) day of this present month of February.

Upon the same 26th (27th) day of February, were born into the better life—

At Perga, in Pamphylia, [in the year 251,] blessed Nestor, Bishop [of Magydensis.] During the persecution under Decius he was instant in prayer by day and by night that Christ's flock might be kept safe. When he was arrested he confessed the name of the Lord with wonderful freedom and readiness. By command of the President Pollio he was most cruelly racked, and as he steadfastly declared that he would alway cleave unto Christ, he was at last crucified, and from the cross passed to heaven a conqueror.

At Perga likewise, [in 251,] the holy martyrs Papias, Diodorus, Conon, and Claudian, who suffered before holy Nestor.

Also the holy martyrs Fortunatus, Felix, and twenty-seven others.

At Alexandria, [in the year 326,] the glorious Elder, holy Alexander, Pope of that see, wherein he succeeded blessed Peter. He it was who cast his priest Arius out of the church when he became perverted with wicked heresy, and reprobate from the truth of God, and he was afterward one of the three hundred and eighteen fathers who condemned him in the Council of Nice.

At Bologna, [in the fourth century,] the holy Bishop [of that see,] Faustinian, who by the preaching of the word of God strengthened and increased that Church when it had been troubled in the persecution under the Emperor Diocletian.

At Gaza, in Palestine, [in the year 420,] holy Porphyry, Bishop of that see, who in the time of the Emperor Arcadius cast down the idol Marna and its temple, and after many sufferings fell asleep in the Lord.

At Florence, [in the fifth century,] the holy Confessor Andrew, Bishop of that city, [who succeeded St Zenobius.]

In the country of Arctoi, [Vitre, in Champaign, in the sixth century,] the holy Confessor Victor, [Victor of Plancy, Priest and Hermit,] whose praises have been written by holy Bernard.

Vespers of the following.

FEBRUARY 26 (27).

St Ethelbert, King of Kent, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout.

O GOD, Who hast crowned the blessed King Ethelbert, Thy Confessor, with a crown of eternal glory, cause us, we beseech Thee, so to honour him upon earth that we may reign with him in heaven.

At First Vespers in Lent a Commemoration is made of the Week-day.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus., (*p.* 627.)

SECOND NOCTURN.

Fourth Lesson.

ETHELBERT, King of Kent, was the most powerful of the princes in England, and exercised a suzerainty over them as far north as the Humber. He was born a heathen, but took to wife that most earnest Christian, Bertha, daughter of the King of the Franks. By her example and the example of the holy Lindhard, who was her chaplain, the King and many of his chief men were brought to admire the Christian life. When, therefore, there came Augustine with his companions sent by holy Gregory, and Ethelbert had heard the teaching and had seen the miracles of the servants of God, he believed and received the sacrament of the faith. After him many began to come together every day to hear the word of God, to give up their pagan rites, and to join in faith the holy Church of Christ. Their belief and conversion caused the King much joy, nevertheless he would not force any to make themselves Christians, but only embraced with a warmer love them that believed as being co-heirs with himself of the kingdom of heaven.

Fifth Lesson.

BORN again in baptism, Ethelbert, as a new man, gave himself wholly to the spreading of the faith in his own dominion, and among the princes who were subject unto him, but above all to make the kingdom of Christ come in all its fulness in his own soul. During the twenty years which he lived as a Christian he never wavered in that holy design. He passed most wise laws for the good of his people; he set up churches, and at the exhortation of holy Gregory he pulled down the temples of the idols; among others he founded the metropolitical Church of the Saviour at Canterbury, the monastery of SS. Peter and Paul hard by the city, the cathedral Church of St Paul in London, and the cathedral Church of St Andrew at Rochester, upon all which with a bounty truly royal he bestowed lands and possessions.

Sixth Lesson.

AT length the holy King, after gloriously holding an earthly kingdom for fifty-six years, and after having held the faith for twenty-one years, passed to the everlasting joys of a heavenly kingdom in the year of our Lord 616, upon the 24th day of the month of February, upon the which day mention is made of him in the Roman martyrology. He was buried in the porch of St Martin, within the Church of the blessed Apostles Peter and Paul, where also had been buried the Queen Bertha.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.) *In Lent the last is read along with the Eighth in order to leave room for the Homily of the Week-day, of which a Commemoration is also made at Lauds.*

MARTYROLOGY.

Upon the 27th (28th) day of February, were born into the better life—

At Rome, the holy martyrs Alexander, Abundius, Antigonus, and Fortunatus.

At Alexandria, [in the year 250,] the holy martyr Julian. He was so crippled by the gout that he could neither walk nor stand, and was carried before the judge in a chair by two servants. Of these two servants one denied the faith; the other, whose name was Eunus, persisted in confessing Christ along with Julian. They were both placed upon camels and led about the whole city, lashed, and at length publicly burnt upon a pyre.

There also the holy soldier Besas. He rebuked some who were jeering at the martyrs aforenamed, for which cause he was accused before the judge, and as he stood firm in the faith he was beheaded.

At Seville, in Spain, [in the year 596,] holy Leander, Bishop of that city, by whose preaching and labours, assisted by Reccared, King of the Visigoths, that nation were converted from the Arian misbelief to the Catholic faith.

At Constantinople, [in 750,] the holy Confessors Basil and Procopius, who in the time of the Emperor Leo the Isaurian, contended valiantly for the honouring of holy images.

At Lyons, [about the year 660,] holy Baldomer, [locksmith and subdeacon,] the man of God whose grave is famous on account of the miracles which are oftentimes wrought there.

FEBRUARY 27 (28).

MARTYROLOGY.

On the 28th (29th) day of February, were born into the better life—

At Rome, the holy martyrs Macarius, Rufinus, Justus, and Theophilus.

At Alexandria, the holy martyrs Cærealis, Pupulus, Caius, and Serapion.

Likewise at Alexandria are commemorated the holy Priests, Deacons, and many others who cheerfully met death in ministering to the sick in the great plague which devastated that city, [in the third century,] in the time of the Emperor Valerian, and whom the godly reverence of the faithful hath been used to honour as martyrs.

In the Jura mountains, toward Lyons, [in 460,] the holy Abbat [of Condat,] Romanus, who was the first to live there as a hermit, and becoming famous for many graces and miracles, became also the father of many monks. [Founder of monasteries in Switzerland.]

At Pavia is commemorated the translation of the body of holy Augustine, Bishop of Hippo, which was brought [in the year 722] from the island of Sardinia by the care of Luitprand, King of the Lombards.

FEBRUARY 28 (29).

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor David, Archbishop of Cærleon upon Usk.[1]

Upon the same 1st day of March, were also born into the better life—

At Rome, two hundred and sixty holy martyrs whom for Christ's name's sake the Emperor Claudius first condemned to dig sand outside the Salarian Gate, and then to be shot to death with arrows in the amphitheatre.

Likewise the holy martyrs Leo, Donatus, Abundantius, Nicephorus and nine others.

At Marseilles, [in the year 290,] the holy martyrs Hermes and Hadrian.

At Heliopolis, [in 114,] the holy martyr Eudocia [of Samaria, now Balbek in Turkey-in-Asia,] during the persecution under the Emperor Trajan. She was baptized by Theodotus, Bishop of [Heliopolis,] and, armed for the battle, the President Vincentius ordered her to be smitten with the sword, and thus she received the crown of martyrdom.

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[1] This is a purely local addition. The name of St David does not occur in the Roman martyrology, nor in that of any religious order with which the writer is acquainted.

Upon the same day, the holy martyr Antonina. During the persecution under the Emperor Diocletian she laughed at the gods of the Gentiles, for the which cause she was diversly tortured, shut up in a barrel, and drowned in the marsh at the city of Cea.

At Werdt, [in the year 713,] holy Swibert, Bishop of that city, [Apostle of the Frisians,] who in the time of Pope Sergius preached the gospel to the Frieslanders, Hollanders, and other peoples of Lower Germany.

At Angers, [in the year 550,] the holy Confessor Albinus, Bishop of that see, a man of eminent graces and holiness.

At Mans, [in the year 687,] the holy Siviard, Abbat [of Saint Calais.]

At Perugia is commemorated the translation [in the year 547] of the holy martyr Herculanus, Bishop of that see, of whom mention is made upon the 7th day of November. He was beheaded by order of Totila, King of the Goths, and it is written by holy Pope Gregory that, forty days after his head was cut off, head and body were found united again, as though the iron had never touched him.

Vespers of the following, with in Lent a Commemoration of the Week-day.

FEASTS-DAYS IN MARCH.

On the day next before Lent on which Nine Lessons are not read, is said the Office of the Dead.

MARCH 1.

St David, Archbishop [of Caerleon,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that the fatherly prayers of Thy blessed Confessor and Bishop David may help us, and that while we keep his solemn Feast, we may follow the example of his steadfastness in defending the Catholic Faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent, at First Vespers a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from 1 Tim. iii. 1, (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson. (*From his Life by Giraldus Cambrensis. Anglia Sacra,* ii. 628.)

THIS David was born of a Princely race in Cardiganshire. After becoming a Priest he was moved by the desire of a more perfect life to betake himself to Paulinus, the disciple of St Germain, who dwelt in the Isle of Wight. Under this master he made great progress, and began, at his exhortation, to preach to the people of the neighbourhood. In progress of time he founded many monasteries, wherein his disciples, in quiet retreat from men, passed their days in working with their hands, reading, praying, and succouring the poor.

Fifth Lesson.

THE revival in Britain of the Pelagian heresy brought it about that a Council was got together in Cardiganshire, wherein David, for his zealous contending for the Catholic Faith, was unanimously chosen Archbishop of Wales, in the place of holy Dyfrug, who had resigned. The new Archbishop called together a second Council, in which all the decrees of the first were confirmed. From these decrees, approved by the authority of the Pope, all the Churches of Wales received their usage and rule.

Sixth Lesson.

IN those days the Church of God flourished exceedingly. Monasteries were set up in many places, and great multitudes of the faithful, of divers orders, were brought unto Christ, and unto all of them David was as a mirror and an ensample. Not by word alone but by his life also, he shone as a light to others; a great preacher, but a greater practiser. In an old age, and full of good works, he resigned his soul to God, upon a 1st day of March, about the year of salvation 544.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory,* (*p.* 616.)

In Lent the last Lesson is read along with the Eighth to make room for Homily of the Week-day, of which a Commemoration is also made at Lauds.

MARTYROLOGY.

Upon the 2nd day of March, were born into the better life—

In England, [about the year 672,] holy Chad, Bishop of the Mercians and of Lindisfarne, whose eminent graces are recorded by Bede. [His body was buried at Lichfield, first in the Church of Our Lady, second in the Church of St Peter, and thirdly in the Cathedral dedicated to Our Lady and St Chad. The town was named Lichfield on account of the number martyred and buried there under Maximian Hercules.]

At Rome, upon the Latin Way, [about the year 258,] under the Emperors Valerian and Gallienus, the holy martyrs Jovinus and Basileus.

Likewise at Rome, under the Emperor Alexander and the Prefect Ulpian, many holy martyrs, who were long tortured, and at length put to death.

At Porto, the holy martyrs Paul Heraclius, Secundilla, and Januaria.

At Cæsarea, in Cappadocia, the holy martyrs Lucius the Bishop, Absolom, Lorgius.

In Campania are commemorated eighty holy martyrs, who would not eat meat sacrificed unto idols, nor adore a she-goat's head, and therefore, [about the year 629,] were cruelly slain by the Lombards.

At Rome, [about the year 483,] the holy Confessor Pope Simplicius.

Vespers are of the following, from the Chapter, inclusive.

MARCH 2.

St Chad,[1] Bishop [of Lichfield,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout. (Taken from the Salisbury Missal.)

O ALMIGHTY and everlasting God, Who dost this day gladden us by the Feast of Thy blessed Confessor and Bishop Chad, we humbly beseech Thy mercy that we may be holpen toward life eternal by his fatherly prayers whom we do solemnly honour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Chad begin with the Chapter.

A Commemoration is made of St David. Prayer from his Office, then in Lent of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, I Tim. iii. I, (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson. (From the Venerable Bede, iii. 23, 28; ix. 2, 3.)

CHAD was Abbat of the monastery called Lestingay, [in the Wolds of Yorkshire.] He was a man holy and lowly, well read in the Scriptures, and a diligent practiser of that which he learnt therefrom. Wherefore Wini, Bishop of the West Saxons, at the desire of King Oswin, ordained him Bishop of York. Being so consecrated, he set himself to look to the orthodoxy and clean living of the clergy, to seek after lowliness, self-control, and learning, and to make a visitation of the towns, country, cottages, hamlets, and castles, to preach the Gospel therein, going always not on horseback, but on foot, after the fashion of the Apostles.

Fifth Lesson.

THEODORE, Archbishop of Canterbury, took Bishop Chad to task, as though he had not been rightly consecrated. To whom he answered: "If thou knowest that I have not rightly been made a Bishop, I willingly lay down mine office; neither did I ever deem myself fit to hold it, but when I was commanded, I took it, for obedience' sake." Theodore marvelled at his lowliness, and made him Bishop of the Mercians and of Lindisfarne, in the which office he strove to do his duty in great perfection of life, after the ensample of the old Fathers.

Sixth Lesson.

WHEN the hour of his death drew near, he exhorted the brethren who stood by to keep love and peace with each other and with all the faithful, and never to relax from the strict observance of the monastic life. His sickness increasing, he made him ready to depart, by receiving the Body and Blood of the Lord, and on the seventh day his soul was set free from the toilsome prison of the body, and went away to be in gladness for ever. He died at his own See of Lichfield, upon the 2nd day of March, in the year 672.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary,* (*p.* 619.)

In Lent, the last Lesson is read along with the Eighth to make room for Homily of the Week-day, of which a Commemoration is also made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Ælred, Abbat of Rievaux, of the Cistercian[2] Order, famous for his knowledge of sacred letters, uprightness of life, self-content, wondrous long-suffering, spirit of prophecy, heavenly conversation, and great miracles, who departed this life upon the 12th day of January.

Upon the same 3rd day of March, were born into the better life—

At Cæsarea, in Palestine, in the persecution under the Emperor Valerian, the holy martyrs Marinus the soldier and Asterius the senator. Marinus was accused by his comrades of being a Christian, and when asked by the judge so declared with a loud voice, and was beheaded. Asterius took off his own garment, wrapt in it the headless body of the martyr, and took it upon his own shoulder, and for so doing himself received the honour of martyrdom.

In Spain, the holy martyrs Hemiterius, [or Madir,] and Chelidonius. They were stationed as soldiers in camp at Leon in Galicia, when the storm of persecution broke. On account of their confession of the Name of Christ they were taken to Calaxorra, where they were put to divers torments and crowned with martyrdom. [Their bodies rest in the Cathedral of Calahorra, of which they are the patrons.]

Upon the same day the holy martyrs Felix, Luciolus, Fortunatus, Marcia, and their Companions.

Likewise the holy soldiers Cleonicus, Eutropius, and Basiliscus, who won a happy triumph upon the cross under the President Asclepiades, in the persecution under the Emperor Maximian.

At Brescia, [in the year 526,] the holy Confessor Titian, Bishop of that see.

At Bamberg, holy Cunegunda, Empress of the Romans, bride of the Emperor Henry the First, with whose consent she remained always a Virgin. She fell asleep in peace, richly adorned with good works, and after her death was famous for miracles, [in the year 1040.]

At Second Vespers a Commemoration of the following, Prayer from his Office, and in Lent of the Week-day.

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[1] Chad, or Cead, Saxon form of Gaelic Cad, or Cedd.

[2] The name of St Ælred does not occur in the Roman Martyrology, and the above is accordingly taken from the Martyrology of the Cistercians.

MARCH 3.

St Aelred, Abbat.

Semi-double.

All from the Common Office, (p. 621,) except the following.

Prayer throughout.

O ALMIGHTY and everlasting God, Who as Thou never ceasest to chasten the children of Thy Church, so also dost never cease to help them, grant unto Thy faithful people, at the prayers of blessed Abbat Ælred, whom Thou didst give unto them to be a minister in the things of eternal Salvation, that through Thy mercy they should receive not only the knowledge of the right which they ought to do, but also the power to do it. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisd. iv. 7, (*p.* 621.)

SECOND NOCTURN.

Fourth Lesson.

ÆLRED was born of the noblest blood of England and Scotland. From his earliest years he gave bright promise of his future holiness. While he lay in the cradle his face was seen surrounded with rays of light, and when he was a little child he knew things at a distance. He was trained up at the court of David I., King of Scots, along with the son of that king, and was a great favourite of the king himself. As his godliness and wisdom grew with his years he determined to bid farewell to the world. Before he received the Cistercian habit in the monastery of Reivaux, in the archdiocese of York, he instantaneously extinguished by a miracle a fire which had got enkindled in that house. As master of the novices he kept within the cloister, by another miracle, a clerk who had become shaken in his vocation.

Fifth Lesson.

HE was made Abbat first of Revesby, and afterwards of Reivaux, and showed himself a perfect example in that office. He gave himself up wholly to the contemplation of heavenly things, and to sacred reading, over which he oftentimes wept. No branch of knowledge escaped him, and in every form of writing he closely resembled Bernard, that teacher of honeyed-tongue. How he, like Bernard, received the anointing of the Holy Ghost as a teacher from heaven is attested by his published works. He refused dignities in the Church—including a bishoprick which was offered to him by David, King of Scots—in order that he might be the more free to give himself up to contemplation and preaching. He strove manfully on behalf of the true Pope, Alexander III., against the Anti-Pope and the pretended Council of Pavia. With insults he bore most patiently, and nothing lay closer to his heart than to foster peace among all men.

Sixth Lesson.

HE trained up at his monastery one hundred and forty monks and five hundred brethren. To them he was accustomed to say, My children, speak what ye will as long as there come not out of your mouth any base word, any evil against a brother, or any blasphemy against God. He worked many miracles during his life. He was ill for ten years before his death, and bore great suffering with wonderful patience. From his excessive leanness his bones were hardly covered with skin, but he set at naught the advice of the physicians and cared for no health except that of his soul. He foretold the day of his own death, in the year of salvation 1166, and of his own life the fifty-seventh. He was famous for miracles, and his name was enrolled among those of the Saints.

THIRD NOCTURN.

Lesson from the Common of Abbats, with the Homily of St Jerome on Matth. xix. 27, (*p.* 629.) *In Lent the last is read as one with the Eighth to leave room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.*

MARTYROLOGY.

Upon the 4th day of March, were born into the better life—

At Wilna, in Lithuania, the blessed Casimir, [Duke of Lithuania,] son of Casimir III., King of Poland, whose name the Roman Pontiff, Leo X., numbered with those of the Saints, [in the year 1458-83.]

At Rome, upon the Appian Way, the holy martyr Pope Lucius. He was first banished in the persecution under the Emperor Valerian, but was afterwards permitted by the will of God to return to his church, and after toiling much against the Novatians, finished his testimony by being beheaded. He is highly praised by holy Cyprian.

Likewise at Rome, upon the Appian Way, nine hundred holy martyrs, [led by Aristion and Licinius, both Bishops,] who are laid in the cemetery called that of St Cecilia.

Upon the same day, the holy martyr Caius, [an officer of the Imperial Palace,] who was drowned in the sea, and twenty-seven others.

At Nicomedia, the holy martyr Hadrian, and twenty-three others, who, under the Emperor Diocletian, all had their legs broken, and were so left to die. The principal feast in memory of Hadrian is kept upon the 8th day of September, when his body was brought to Rome.

Likewise the holy martyrs Archelaus, Cyril, and Photius.

In the Crimea, the holy Bishops Basil, Eugenius, Agathodormus, Elpidius, Aetherius, Capito, Ephrem, Nestor, and Arcadius.

Vespers are of the following, from the Chapter, inclusive.

MARCH 4.

St Casimir, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except what is otherwise given here.

Prayer throughout.

O GOD, in the strength of Whose grace Thine holy servant Casimir did Thee leal and brave service amidst the softness of kings' palaces and the temptations of the world, grant that Thy people, being holpen by his intercession, may ever despise earthly things, and breathe after those that are heavenly. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Casimir begin with the Chapter.

A Commemoration is made of St Ælred. Prayer from his Office.

In Lent a Commemoration is made of the Week-day.

Then of St Lucius, Pope and Martyr.[1] *All from the Common Office for one Martyr,* (*p.* 594.) *Prayer,* "O God, Who year by year, &c.," (*p.* 599.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Wisd. iv. 7 *and* v. 1, (*p.* 621.)

SECOND NOCTURN.

Fourth Lesson.

THIS Casimir was the son of Casimir III., King of Poland, by Elizabeth of Austria, his wife, [and was born upon the 5th day of October, in the year 1458.] From his childhood he was taught by the best masters, and was trained in all godliness and good learning. While he was still a boy he wore rough haircloth, and chastened himself with much fasting. He forsook the softness of his princely bed, and lay upon the hard ground, and on stormy nights he would go out secretly and prostrate himself before the doors of the churches, crying to God for mercy. He was unwearied in contemplating the Passion of Christ, and when he was present at Mass, so profound was his recollection, that he seemed to be altogether beside himself.

Fifth Lesson.

HE made the propagation of the Catholic faith one of the chief works of his life, and strove hard against the schism in Ruthenia. He persuaded his father to forbid by law that the schismatics should build any new churches, or repair the existing ones when they fell into decay. So great was his liberality and tenderness toward the needy and the afflicted, that he came to be called the father and guardian of the poor. From his infancy he never soiled his purity, and in his last illness, when his physicians advised him to seek for relief from his grievous sufferings by the sacrifice of his chastity, he cheerfully determined rather to die.

Sixth Lesson.

BEING made perfect in a short space, and full of piety and good works, he foretold the day of his own death, and, gathering round him a choir of priests and monks, he rendered his soul into the hands of God Whom they were praising, [upon the 4th day of March, in the year of our Lord 1482, and] the 25th of his own age. His body was carried to Wilna, where many miracles are reputed to have been wrought around it. At his grave a dead girl is said to have received her life again, blind men their sight, cripples the power of walking, and many sick folk health. Moreover, on an occasion when the Lithuanians in scanty numbers were exposed to the shock of a powerful enemy, they believed that he appeared in the air, and gave them the signal victory which they won. On the assurance of these things, Leo X. was moved to add his name to those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory,* (*p.* 625.) *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson on* Luke xii. 35 *is omitted or read as one with the Second, and the three Lessons for the Week-day read as one, or else the first only.*

LAUDS.

A Commemoration is made of St Lucius. All from the Common Office for one Martyr, (*p.* 594.) *Prayer,* "O God, Who year by year, &c.," (*p.* 599.)

In Lent a Commemoration of the Week-day is made before that of St Lucius.

Prayer throughout the day as at First Vespers.

MARTYROLOGY.

Upon the 5th day of March, were born into the better life—

At Antioch, [about the year 320,] the holy martyr Phocas. For the Redeemer's name's sake he gained the victory over many an assault of the old serpent, and that victory is still held forth before the people, with this miracle, that if any be bitten of a serpent and touch in faith the door of this martyr's church, he is forthwith healed of the poison.

At Cæsarea, in Palestine, [in the year 308,] the holy martyr Hadrian, who was crowned by command of the President Firmilian, in the persecution under the Emperor Diocletian. He was first thrown to a lion, but afterward slain with the sword.

On the same day, the holy martyr Eusebius, and nine others.

At Cæsarea, in Palestine, [in the year 200,] holy Theophilus, Bishop of that see, who was a great light for wisdom and good living in the time of the Emperor Severus.

Likewise in Palestine, on the bank of the Jordan, [in the year 475,] the holy hermit Gerasimus, who flourished in the time of the Emperor Zeno.

At Naples, [in the year 1734,] holy John Joseph of the Cross, barefooted Friar Minor, first Provincial of the Italian followers of holy Peter of Alcantara. He strove to tread in the footsteps of holy Francis of Assisi and Peter of Alcantara, was a bright ornament of the Seraphic Order, and was numbered among the saints by Pope Gregory XVI.

At Second Vespers in Lent a Commemoration is made of the Week-day.

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[1] The Martyrology says that "at Rome, on the Appian Way, was born into the higher life, the holy Martyr Pope Lucius. He was first banished in the persecution under Valerian, but was afterwards permitted by the will of God to return to his Church, and, after toiling much against the Novatians, finished his testimony by being beheaded. He is highly praised by St Cyprian." Succeeded Cornelius A.D. 252. Testified next year.

MARCH 5.

MARTYROLOGY.

Upon the 6th day of March, were born into the better life—

At Nicomedia, the holy martyrs Victor and Victorinus, who were imprisoned for three years, and many ways tormented, along with Claudian and Bassa his wife, and being still recommitted to prison, died therein, [third century.]

At Tortona, the holy martyr Marcian, Bishop of that see, who was crowned under the Emperor Trajan, being slain for Christ's greater glory.

At Constantinople, holy Evagrius, who was elected Patriarch of that see by the Catholics in the time of the Emperor Valens, but was sent by the Emperor into exile, and there passed away to be ever with the Lord.

In Cyprus, the holy martyr Conon, who under the Emperor Decius had nails driven through his feet, and was then made to run in front of a chariot, under the which torment he fell upon his knees and gave up his soul in prayer to God.

Likewise, forty-two holy martyrs, who were apprehended in Amorium and brought to Syria, where they passed through a noble conflict and triumphantly grasped the palm of martyrdom, [in the year 845.]

At Bologna, holy Basil, Bishop of that city, who was ordained by holy Pope Sylvester, and both by his word and example governed in holiness the church committed unto his care, [fourth century.]

At Barcelona, in Spain, [in the year 1137,] blessed Oligarius, who was first Canon and afterward Bishop of Barcelona, and Archbishop of Taragona.

At Ghent, in Flanders, the holy Virgin Coletta, [in the year 1447,] who first professed in the Third Order of Friars Minors, and then being filled with the Holy Ghost, set up many monasteries of sisters of the Second Order under the primitive discipline. She was ennobled by the grace of God, and famous for countless miracles, and the Supreme Pontiff Pius VII. enrolled her name among those of the saints.

MARCH 6.

MARTYROLOGY.

Upon the 7th day of March, were born into the better life—

In the monastery of Fossa Nuova, near Terracina, the holy Confessor Thomas of Aquino, [in the year 1274,] of the Order of Friars Preachers, Doctor of the Church, illustrious for the nobility of his birth, the holiness of his life, and the depth of his knowledge of theology. Leo XIII. declared him the patron in heaven of all Catholic schools.

At Tuburbe, in Morocco, under the Emperor Severus, the holy martyrs Perpetua and Felicitas. Felicitas was with child, and therefore was respited, in accordance with the law, until after she was delivered. Holy Augustine saith that when she was in travail she had sorrow, but when she was set before the wild beasts she rejoiced. There suffered along with them Revocatus, Saturninus, and Secundolus, of whom the last died in prison, but the others were all killed by beasts.

At Cæsarea, in Palestine, the holy martyr Eubulus. He was a Companion of holy Hadrian, and two days after him was mangled by the lions and then despatched with the sword, being the last of all those who received the crown of martyrdom in that city, [in the year 308.]

At Nicomedia, holy Theophilus, Bishop of that see, who for his honouring of holy images was sent into exile and there died, [in the year 845.]

At Pelusium, in Egypt, holy Paul, Bishop of that see, who likewise died in exile for the same cause.

At Brescia, [in the year 445,] the holy Confessor Gaudiosus, Bishop of that see.

In the Thebaid, [in the fourth century,] holy Paul, surnamed the Simple.

MARCH 7.

St Thomas of Aquino, Confessor and Doctor of the Church.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except what is otherwise given here.

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 621.)

Prayer throughout.

O GOD, Who dost enlighten Thy Church by the wonderful learning of Thy blessed Confessor Thomas, and quickenest her through his godly labours, grant unto Thy people, we humbly beseech Thee, ever to apprehend by their understanding what he teacheth, and in their life faithfully to practise the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

Then of the Martyrs Perpetua and Felicitas,[1] *which is done whether it be Lent or not.*

Antiphon. For their's is the kingdom of heaven, who loved not their life in this world, and have attained unto the reward of the kingdom, and have washed their robes in the Blood of the Lamb.

Verse. Thou hast crowned them with glory and honour, O Lord.

Answer. And madest them to have dominion over the works of Thy hands.

Prayer.

GRANT unto us, we beseech Thee, O Lord our God, that we may ever call to mind, with all worship and thanksgiving, the victory of Thy holy Martyrs Perpetua and Felicitas, and although we know that our mind cannot comprehend Thee Who art this day their exceeding great reward, give us always the grace humbly to worship Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] These two holy women, along with three men named Revocatus, Saturninus, and Secundolus, suffered in the amphitheatre at Carthage, with circumstances of great cruelty, in A.D. 203. See the article of Alban Butler, which is very interesting.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

THAT splendid adornment of the Christian world and light of the Church, blessed Thomas of Aquino, was the son of Landulph, Earl of Aquino, and Theodora of Naples, his wife, being nobly descended on both sides. [He was born in the year of salvation 1226,] and even as an infant gave token of the love which he afterwards bore to the Mother of God. He found a little bit of paper upon which was written the Angelic Salutation, and held it firm in his hand in spite of the efforts of his wet-nurse; his mother took it away by force, but he cried and stretched out for it, and when she gave it back to him, he swallowed it. When he was only four years old, he was given into the keeping of the Benedictine monks of Monte Cassino. He was thence sent to Naples to study, and there, while very young, entered the Order of Friars Preachers. This displeased his mother and brothers, and he left Naples for Paris. When he was on his journey his brothers met him, and carried him off by force to the castle of Monte San Giovanni, where they imprisoned him in the keep. Here they used every means to break him of his intention, and at last brought a woman into his room to try to overcome his purity. The lad drove her out with a fire-brand. When he was alone he knelt down before the figure of the Cross, and there he fell asleep. As he slept, it seemed to him that angels came and girded his loins: and from this time he never felt the least sexual inclination. His sisters came to the castle to beseech him to give up his purpose of leaving the world, but he so worked on them by his godly exhortations, that both of them ever after set no value on earthly things, and busied themselves rather with heavenly.

Fifth Lesson.

BEING let down from a window, Thomas escaped out of the castle of Monte San Giovanni, and returned to Naples. Thence he went first to Rome, and then to Paris, in company of Brother John the German, then Master-General of the Friars Preachers. At Paris he studied Philosophy and Theology under Albert the Great Doctor. At the age of twenty-five years he took the degree of Master, and gave public disquisitions on the Philosophers and Theologians with great distinction. He never set himself to read or write till he had first prayed, and when he was about to take in hand a hard passage of the Holy Scriptures, he fasted also. Hence he was wont to say to Brother Reginald his comrade, that whatever he knew, he had learnt, not so much from his own labour and study, as from the inspiration of God. At Naples he was once kneeling in very earnest prayer before an image of Christ Crucified, when he heard a voice which said: "Thomas, thou hast written well of Me—what reward wilt thou that I give thee?" He answered: "Lord,—Thyself." He studied most carefully the works of the Fathers, and there was no kind of author in which he was not well read. His own writings are so wonderful, both because of their number, their variety, and the clearness of his explanations of hard things, that his rich and pure teaching, marvellously consonant with revealed truth, is an admirable antidote for the errors of all times.

Sixth Lesson.

THE Supreme Pontiff Urban IV. sent for him to Rome, and at his command he composed the Church Office for the feast of Corpus Christi. The Pope could not persuade him to accept any dignity. Pope Clement IV. also offered him the Archbishoprick of Naples, but he refused it. He did not neglect the preaching of the Word of God. Once while he was giving a course of sermons in the Basilica of St Peter, during the octave of Easter, a woman who had an issue of blood was healed by touching the hem of his garment. He was sent by blessed Gregory X. to the Council of Lyons, but fell sick on his way to the Abbey of Fossa Nuovo, and there during his illness he made an exposition of the Song of Songs. There he died on the 7th day of March, in the year of salvation 1274, aged fifty years. He was distinguished for miracles even after his death, and on proof of these Pope John XXII. added his name to those of the Saints in the year 1323. His body was afterwards carried to Toulouse by command of blessed Urban V. He has been compared to an angel, both on account of his innocency and of his intellectual power, and has hence been deservedly termed the Angelic Doctor. The use of which title as applied to him was approved by the authority of holy Pius V. Leo XIII. cheerfully agreeing to the prayers and wishes of nearly all the bishops of the Catholic world, and in conformity with a vote of the Congregation of Sacred Rites, by his Apostolic letters declared and recognised Thomas of Aquino as the patron in heaven of all Catholic schools, as an antidote to the plague of so many false systems, especially of philosophy, for the increase of scientific knowledge, and for the common good of all mankind.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p* 631.) *Eighth Responsory*, "In the midst, &c." *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson of the Homily on* Matth. v. 13 *is omitted, or read as one with the Second, and the First Lesson only of the Week-day is used, or else all three as one.*

At Lauds a Commemoration is made of SS. Perpetua and Felicitas, the same as at the last Vespers, before which, in Lent, is made a Commemoration of the Week-day.

MARTYROLOGY.

Upon the 8th day of March, were born into the better life—

In England, [in the year 646,] the holy Confessor Felix, Bishop of Dunwich, who converted the East Angles to the faith.

At Granada, in Spain, [in the year 1550,] holy John of God, founder of the Order of brethren Hospitallers of the Sick. Famous for his pity toward the poor, and for his lowly esteem of himself, whom the Supreme Pontiff Leo XIII. declared the patron in heaven of all the sick and those who nurse them, whose feast we keep upon the 11th day of this present month of March.

At Antinoe, in Egypt, the holy martyrs Philemon and Apolonius the Deacon. They were arrested, and brought before the judge, but as they steadfastly refused to sacrifice to idols their heels were bored through, and they were cruelly dragged about the city until at last they were dispatched with the sword.

There also the holy martyrs the President Arian, [governor of Thebes,] Theoticus, and three others whom the judge caused to be drowned in the sea, but their bodies were brought to the shore by dolphins, [in the year 287.]

At Nicomedia, the holy martyr Quinctilis, Bishop of that city.

At Carthage, holy Pontius, Deacon to blessed Bishop Cyprian, with whom he remained in exile even unto the day of his death, and hath left unto us an excellent book of his life and passion. In his own sufferings he glorified the Lord always, and hath earned the crown of life, [about the year 262.]

In Africa likewise, the holy Bishop Cyril, Rogatus, Felix, another Rogatus, Beata, Herenia, Felicitas, Urban, Silvan, and Mamillus.

At Toledo, in Spain, the blessed Confessor Julian, Bishop of that see, [and also native of the same place.] Very famous for his holiness and teaching, [in the year 690.]

Vespers of the following from the Chapter inclusive.

MARCH 8.

St Felix, Bishop [of Dunwich,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout, "Grant, we beseech Thee, &c."

The Vespers of March 7 are of St Thomas of Aquino till the Chapter, exclusive.

The Chapter and the rest are of St Felix, with a Commemoration of St Thomas. (Antiphon, "O right excellent, &c.")

And in Lent of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson (From Bede, xi. 15.)

ABOUT the year of Christ 631 came from Burgundy, where he had been born and ordained, to Honorius, Archbishop of Canterbury, the Bishop Felix, and, when he had shown him all his desire, he commissioned him to preach to the East Angles. And he was not disappointed of his hope. He delivered the whole of that land from their long-standing sin and sorrow, and taught them to believe rightly and to do rightly, and how to be happy for ever. He established his See in the town of Dunwich, and there, after ruling his Diocese for seventeen years, he brought his life to a peaceful end.

Fifth Lesson.

"It is idle, &c.," (*p.* 614,) *to which may be added,* "Whatsoever, therefore, &c."

Sixth Lesson.

"Whatsoever, therefore, &c.," *or* "It is very meet, &c."

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory,* (*p.* 616.)

In Lent the last is read along with the Eighth to make room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARTYROLOGY.

Upon the 9th day of March, were born into the better life—

At Rome, the holy widow Frances, famous for her nobleness of birth, the holiness of her life, and the grace of working miracles, [in the year 1440. Foundress of the Oblates.]

At Sebaste, in Armenia, the forty holy Cappadocian soldiers. Under the President Agricolaus, in the time of the Emperor Licinius, after undergoing bonds and a foul imprisonment, and after their faces had been bruised with stones, they were stripped naked, and exposed all night upon the surface of a frozen pool during the bitterest cold of winter, where their bodies perished by the frost, and at length by the breaking of their legs. The illustrious glory of them all hath been celebrated by holy Basil, and the other Fathers in their writings, the chief among them were named Cyrion and Candidus. We keep their feast upon the morrow after.

At Nyssa, holy Gregory [in the year 396,] Bishop of that see, brother of blessed Basil the Great. He is very famous for his life and learning; for defending the Catholic faith he was driven out of his own city by the Arian Emperor Valens.

At Barcelona, in Spain, holy Pacian, Bishop of that see, famous not only for his life but also for his words, who died in a good old age in the time of the Emperor Theodosius.

In Moravia, [in the ninth century,] the holy Cyril, Bishop [of Moravia,] and Methodius, Bishop [of Kief,] who brought to believe in Christ many of the peoples of those countries and their kings, [and whose feast we keep upon the 5th day of July.]

At Bologna, [in the year 1463,] the holy Virgin Katherine, of the Order of St Clare, famous for the holiness of her life, whose body is there reverenced with great honour.

Vespers are of St Frances, from the Chapter, inclusive, with a Commemoration of St Felix, and in Lent of the Week-day.

MARCH 9.

St Frances of Rome, Widow.

Double.

All from the Common Office for an Holy Woman who is neither Virgin nor Martyr, (p. 649,) except the following.

Prayer throughout.

O GOD, Who didst give unto Thy blessed hand-maid Frances many gifts of Thy heavenly grace, and, among them, to have an angel for her familiar friend; mercifully grant that we, being continually holpen through her prayers, may worthily attain unto the fellowship of angels hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the preceding, (*Prayer as at his First Vespers,*) *and if it be Lent of the Week-day.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. If it be Lent, from Prov. xxxi. 10, (*p.* 649.)

SECOND NOCTURN.

Fourth Lesson.

THE noble Roman matron Frances [was born in the year 1384, and] was a pattern of godliness from her earliest years. As a child she shrank from games, and set no store by the amusements of the world, but delighted to be continually alone and engaged in prayer. At the age of eleven years she desired to consecrate her virginity to God, and to enter a convent, but humbly yielded obedience to the wishes of her parents, and was married to Lawrence de' Pontiani, a young man whose rank was equal to his wealth. As a wife she persevered, as far as she lawfully could, in her determination to lead an austere life; she abstained as much as possible from going to shows, feasts, and such like amusements, dressed plainly in woollen stuffs, and spent in prayer or the service of her neighbour whatever time she did not occupy with her duties as mistress of her husband's house. She strove earnestly to wean the married women of Rome from the vanities of the world and the frivolities of dress. To this end she founded during her husband's lifetime the Sisterhood of the Oblates, under the rule of the Benedictine congregation called "of the Mount of Olives." When it pleased God, [in the year 1413,] that her husband should be banished, all her goods taken away, and her home ruined, she meekly bowed down before His holy will, often repeating the words of the blessed Job: "The LORD gave, and the LORD hath taken away; blessed be the name of the LORD." (i. 21.)

Fifth Lesson.

ON her husband's death she [in 1437] betook herself immediately to the house of the Oblates, and, with her feet bare and a rope round her neck, threw herself down on the threshold, entreating the sisters with tears to receive her into their number. When she obtained her wish, although she was the mother of them all, she would be among them only as one that served, glorying rather to be called the most degraded of women and a vessel of uncleanness. Her lowly esteem of herself was shown both by her word and example. She passed often through the city from a vineyard in the country carrying a bundle of sticks on her head, or driving an ass laden with faggots; she succoured the needy, for whom she collected large alms, and visited the sick in the hospitals, ministering to them both food for the body and exhortations healthful for their souls. She strove continually to bring her body into subjection by watchings, fastings, haircloth, the wearing of an iron girdle, and the often use of a scourge. She never ate but once a day, and then only vegetables, and she took no drink but water. These severities she however sometimes relaxed, in obedience to her confessor, on whose word and wishes she framed her customs.

Sixth Lesson.

SO great was her mental realisation of the things of God, and chiefly of the sufferings of the Lord Christ, and so abundant her tears in contemplating them, that she seemed sometimes about to sink under her grief. Often when she was engaged in prayer, and principally after she had received the Most Holy Sacrament of the Eucharist, her spirit became altogether lifted up to God, and she remained motionless, carried away by the thought of heavenly things. The enemy of man assailed her with divers reproaches and buffetings to break her off her intent, but she feared him not, and with the help of an Angel whom God gave her to be her familiar friend, she won a noble victory over the tempter. God glorified her with the gifts of healing and of prophecy, whereby she foretold things to come, and saw the secrets of the hearts of men. More than once while her thoughts were busy in God she remained unwet by streams or rain. When there was left only bread enough for three sisters, the Lord at her prayers was pleased so to multiply it, that fifteen had enough, and the basket was filled again with the fragments. In the month of January also, when the sisters were gathering sticks in the country, and were thirsty, she satisfied them abundantly with bunches of fresh grapes from a tree. She departed to be with the Lord, famous for good works and miracles, in the fifty-sixth year of her age, [upon the 9th day of March, in the year of our Lord 1440.] The Supreme Pontiff Paul V. caused her to be numbered among the saints.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of Pope St Gregory,* (*p.* 651.) *In Lent the Ninth Lesson is the Homily on the Gospel for the Week-day, in which case the Third Lesson of the Homily on* Matth. xii. 44 *is omitted, or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

In Lent a Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the forty holy martyrs who suffered at Sebaste, in Armenia.

Upon the same 10th day of March, were born into a better life—

At Apamea, in Phrygia, the holy martyrs Caius and Alexander, who were crowned with a glorious martyrdom in the persecution under the Emperors Marcus Antoninus and Lucius Verus, as is written by Apolinaris, Bishop of Hierapolis, in his book against the heretics called Cataphrygians.

In Persia, forty-two holy martyrs, [about the year 375.]

At Corinth, the holy martyrs Codratus, Denis, Cyprian, Anectus, Paul, and Crescens, who were slain with the sword under the President Jason, in the persecution under the Emperors Decius and Valerian.

In Africa, the holy martyr Victor, on whose feast day holy Augustine addressed a discourse to the people.

At Jerusalem, the holy Confessor Macarius, Patriarch of that see, at whose exhortation Constantine and Helen cleansed the holy places, and adorned them with hallowed churches, [about the year 334. There is a letter to him from Constantine preserved by Socrates.]

At Paris, [in the year 580,] holy Drostovæus, Abbat [of the monastery of St German de Prés,] the disciple of blessed German, Bishop [of Paris.]

In the monastery of Bobbio, holy Attala, Abbat [of that monastery], famous for miracles, [in the year 627].

At Second Vespers a Commemoration is made of the following; Antiphon and Verse and Answer from the Common Office for Many Martyrs, (*p.* 603,) *and the following.*

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious Martyrs to have been in their testimony leal and true towards Thee, may, now that they are with Thee, feel them to be in their petitions pitiful towards us.

Then the Week-day is commemorated.

MARCH 10.

The Forty Holy Martyrs at Sebaste.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 602,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons (*in Lent*) *from* Rom. viii. 12, (*p.* 603.) *If, out of Lent, according to the Season.*

SECOND NOCTURN.

Fourth Lesson.

WHILE Licinius was Emperor and Agricolaus President, [in the year of our Lord 320,] forty soldiers at Sebaste, a city of Armenia, gave a singular instance of faith in JESUS Christ, and bravery under suffering. After being often remanded to an horrid prison-house, bound in fetters, and their mouths bruised with stones, they were ordered out in the depth of winter, stripped naked, and put upon a frozen pool, to die of cold during the night. The prayer of them all was the same: "O Lord, forty of us have begun to run in the race, grant that all forty may receive the crown, let not one be wanting at the last. Behold, is it not an honourable number in Thy sight, Who didst bless the fast of forty days, and at the end Thy Divine Law came forth to the earth? When also Elias sought Thee, Thou, O God, didst reveal Thyself unto him when he had fasted for forty days." Even so was their petition.

Fifth Lesson.

WHEN the keepers were all asleep and the watchman only was awake, he heard them praying and saw a light shining round about them, and Angels coming down from heaven, as the messengers of the King, bearing nine-and-thirty crowns, and distributing them to the soldiers. Then he said within himself: "Are not forty here? Where is the crown of the fortieth?" And as he looked he saw one of them whose courage could not bear the cold, come and leap into a warm bath that stood by; and the Saints were grievously afflicted. Nevertheless God suffered not that their prayer should return unto them void; for the watchman wondered, and called the keepers, and stripped himself of his clothes; and, when with a loud voice he had confessed himself a Christian, he joined the Martyrs. When the servants of the President knew that the watchman also was a Christian, they brake the legs of them all with staves.

Sixth Lesson.

UNDER this torment died they all, saving Melithon, who was the youngest. Now, his mother stood by, and when she saw that his legs were broken, but that he was yet alive, she cried, and said: "My son, have patience but a little longer. Behold how Christ standeth at the door to help thee." When she saw the bodies of all the others put upon carts and taken away to be burned, and that her son was left behind, because the multitude wickedly hoped that being but a lad, if he lived, he might yet be drawn to commit idolatry, the holy mother took him on her own shoulders and bravely followed behind the carts laden with the bodies of the Martyrs. In her arms Melithon gave up his soul to God, and the mother who loved him so well laid his body with her own hands upon the pile, with those of the other Martyrs, that, as they had all been one in faith and strength, in death they might not be divided, and might enter heaven together. After the burning, what remained of them was thrown into a running stream, but the ashes were all washed together into one place, and being found and rescued, they were laid in an honourable sepulchre.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose,* (*p.* 609.) *The Ninth Lesson is the Homily on the Gospel for the Week-day, and the Third Lesson of the Homily on* Luke vi. 17 *is omitted or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

Prayer throughout the day as at the Commemoration last evening.

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor John of God, founder of the Order of Brethren Hospitallers of the Sick. Famous for his pity toward the poor, and for his lowly esteem of himself, whom the Supreme Pontiff Leo XIII. declared the Patron in heaven of all the sick and those who nurse them, and of whom mention hath been made upon the 8th day of this present month of March.

Upon the same 11th day of March, were born into the better life—

At Carthage, the holy martyrs Heraclius and Zosimus.

At Alexandria, the holy martyrs Candidus, Piperion, and twenty others.

At Laodicea, in Syria, in the persecution under the Emperor Diocletian, the holy martyrs Trophimus and Thalus, who after many cruel torments gained crowns of glory.

At Antioch, are commemorated many holy martyrs, of whom some were laid upon beds of red-hot iron by command of the Emperor Maximian, not until they died, but until their flesh was cooked, so as to ensure their prolonged suffering; and others were put to other most cruel torments, before they received the crown of martyrdom.

Likewise the holy martyrs Gorgonius and Firmus.

At Cordova, the holy Priest Eulogius, who deserved a place among the martyrs of the said city, in the persecution under the Saracens, by striving by his writings to rival their contendings for the faith, [in the year 859.]

At Sardis, holy Euthymius, Bishop of that see, who for his honouring of holy images was banished by the Iconoclast Emperor Michael, and martyred under Theophilus.

At Jerusalem, holy Sophronius, Bishop of that see, [about the year 638.]

At Milan, holy Benedict, Bishop of that see, [about the year 725.]

In the neighbourhood of Amiens, the holy Abbat Firmin.

At Carthage, the holy Confessor Constantine.

At Bauco, the holy Confessor Peter, eminent for the fame of his miracles. [A Spanish soldier who lived as a hermit in Italy.]

Vespers are of the following from the Chapter inclusive.

MARCH 11.

St John of God, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout.

O GOD, Who didst so enkindle in Thy servant John the fire of Thy Divine love, that when he walked in the midst of earthly fire the flame thereof had on his body no power, and Who didst choose him for a mean whereby Thou hast given unto Thy Church a new family of sons, mercifully grant unto us, for his sake, that the fire of Thy love may burn up in us all things that displease Thee, and make us meet for Thy heavenly kingdom. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers are of St John.

A Commemoration is made of the Forty Martyrs. Prayer as in their Office, and then of the Week-day.

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

Fourth Lesson.

JOHN of God was born of Catholic and godly parents in the town of Montemor in Portugal, [in the year 1495.] The lot to which God had elected him was foreshown at his birth by a light shining over the house, and by the ringing of a bell untouched by human hands. He fell at one time into a loose habit of life, but was recalled by the grace of God, and began to show tokens of true reformation. By hearing the Word of God, he so felt himself stirred up to strive after nobler things, that he considered not that to which he had already attained, and yearned to be perfect, as our Father in heaven is perfect. He gave away all his property to the poor and prisoners, and became a gazing-stock to all that knew him, by the strength of his repentance, and the depth of his self-contempt. On this account he was commonly supposed to be mad, and was once shut up in a lunatic asylum. He was only the more filled with schemes of charity, and collected, by begging, funds sufficient to build a large double Hospital in the town of Granada. Here he founded the new Order of Hospital Brethren with which he enriched the Church. These Brethren are now spread throughout all parts of the world, and engaged in ministering to the souls and bodies of the sick.

Fifth Lesson.

HE strove to get for the sick poor, whom he sometimes brought to the Hospital on his own shoulders, whatever was needful for their souls or bodies. His charity was extended to the poor outside of his institution, and he used to supply food privately to necessitous widows, and more so to young women whose virtue was tempted on account of their poverty. He was most careful in encouraging the virtue of purity in all whom he knew. On one occasion when there was a great fire in the hospital at Granada, John bravely entered the burning house, ran from one part of it to another, carried out the sick on his shoulders, and threw the beds out of the windows, and finally, after passing half-an-hour in the midst of the flames, which were now raging with great violence, by the mercy of God left the building uninjured, to the great wonder of all the citizens; thereby to teach all them that love God that the fire which burnt in his heart gave him strength to risk the fire which threatened him from without.

Sixth Lesson.

HE was a marked example of every kind of austerity, of the most lowly obedience, of the deepest voluntary poverty, of the most constant prayer, of ghostly contemplation, and of love towards the blessed Virgin. He was distinguished for the gift of tears. Being at last seized by deadly sickness, he duly received, with saintly affection, all the Sacraments of the Church. After all strength seemed to have left him, he got out of his bed, put on his own clothes, and knelt down before an image of the Lord Christ hanging on the Cross. Round it he threw his arms and pressed it against his heart, and in this position, as it were in the kiss of the Lord, he died, on the 8th day of March 1550. After his death his body did not leave its grip of the crucifix until it was forcibly taken away, six hours after. During these six hours all the inhabitants of the city came to see it, and noticed a savour of strange sweetness proceeding from it. His name was illustrious as a worker of miracles both before and after his death, and the Supreme Pontiff Alexander VIII. added it to those of the Saints, and Leo XIII., at the desire of the Bishops of the Catholic world, and in accordance with a vote of the Congregation of Rites, declared him the patron in heaven of all the sick and those who nurse them, wheresoever dwelling, and ordered that his name should be called upon in the Litany for the dying.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 35.)

At that time: The Pharisees came unto JESUS, and one of them, which was a lawyer, asked Him a question, tempting Him, saying: Master, which is the great commandment in the Law? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] *72nd on Matthew.*

When the Pharisees had heard that Christ had put the Sadducees to silence, they gathered themselves together for a fresh attack; just when it behoved them to be quiet, they willed to contend; and so they put forward one of themselves, who professed skill in the law, not wishing to learn, but to lay a snare. This person therefore proposed the question: "Which is the great commandment in the law?" The first and great commandment is: "Thou shalt love the LORD thy God," but they expected that He would make some exception or addition to this in His Own case, since He made Himself God. (John x. 33.) With this expectation they asked Him the question: But what said Christ? To show that they had adopted this course, because they were loveless, and sick with envy, He answered: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself."

Eighth Lesson.

WHY is this second commandment like unto the first? Because the first is the second's source and sanction. "For every one that doeth evil hateth the light, neither cometh to the light." (John. iii. 20.) And again: "The fool hath said in his heart: There is no God"—and there followeth: "They are corrupt, and become abominable in their works." (Ps. xiii. 1.) And yet again: "The love of money is the root of all evil; which while some coveted after, they have erred from the faith." (1 Tim. vi. 10.) And yet once more: "If ye love Me, keep My commandments." (John xiv. 15,)—of which commandments the head and root is: "Thou shalt love the Lord thy God; and thy neighbour as thyself."

Ninth Lesson.

IF, therefore, to love God is to love our neighbour also, (as it appeareth where it is written: "Simon, son of Jonas, lovest thou Me? And he said unto Him: Lord, Thou knowest all things; Thou knowest that I love Thee. JESUS saith unto him: Feed My sheep," John xxi. 17,)—and if "love is the fulfilling of the law," (Rom. xiii. 10,) justly doth the Lord say that "on these two commandments hang all the law and the Prophets." And even as when, before this, (23-32,) being interrogated about the Resurrection, He answered them more than they asked, so, now, being interrogated concerning the first and great commandment, He answereth them, of His own accord, touching that second one also, which is little lower than the first, for "the second is like unto it." Herein He would have them understand that it was hatred stirred them up to question Him. "For Charity," saith the Apostle, "envieth not." (1 Cor. xiii. 4.)

The Ninth Lesson is the Homily on the Gospel for the Week-day. The Third Lesson of the Homily on Matth. xxii. 35, *is omitted or read as one with the Second, and the First Lesson only of the Week-day is read, or else all three as one.*

In Lent a Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

Upon the 12th day of March, were born into the better life—

At Rome, holy Pope Gregory [I.,] an eminent Doctor of the Church, who, on account of his illustrious acts and his doings to bring the English to believe in Christ, is surnamed the Great, and called the Apostle of England, [in the year 604.]

Likewise at Rome, the holy martyr Mamilian, [in the year 295.]

At Nicomedia, the blessed martyr Peter. He was a chamberlain to the Emperor Diocletian, and because he bewailed the fearful slaughter of martyrs, the Emperor commanded him to be brought forth, hung up, and lashed for a long time. After which he was covered with vinegar and salt, and at length roasted upon a grating upon a slow fire, and thus is he worthy to be reckoned a true inheritor of Peter's faith, as well as Peter's name.

There likewise the holy martyrs Egdunus the Priest, and seven others, of whom one was strangled every day in order to terrify the others, [about the year 303.]

At Constantinople, holy Theophanes. He was originally a very rich man, but became a monk. The wicked Emperor Leo, the Armenian, kept him for two years in prison for honouring holy images, and then banished him to Samo-Thrace, where he sank under his sufferings and gave up the ghost, [about the year 818.] He is famous for many miracles.

At Capua, the holy Confessor Bernard, Bishop of Calenum, [in the year 1109.]

Vespers of the following.

The Second Vespers are of the following, from the Chapter, inclusive.

MARCH 12.

St Gregory [the Great,] Pope of Rome, Confessor, Doctor of the Church, and Apostle of England.

Double of the Second Class.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent Teacher, &c., (*p.* 612.)

Prayer throughout.

O GOD, who hast blessed the soul of Thy servant Gregory with an everlasting blessing, mercifully grant that we, who groan under the burden of our sins, may by his prayers be relieved. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St John of God, with Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, *as in the Common Office,* (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

GREGORY the Great was a Roman, the son of Gordian the Senator, [and was born about the year of our Lord 540.] As a young man he studied philosophy, and afterwards discharged the office of Prætor. After his father's death he built six monasteries in Sicily, and a seventh in honour of St Andrew, in his own house at Rome, hard by the Church of Saints John and Paul at the ascent of the hill Scaurus. In this monastery of St Andrew, he and his masters, Hilarion and Maximian, professed themselves monks, and Gregory was afterwards Abbat. Later on, he was created a Cardinal Deacon, and sent to Constantinople as legate from Pope Pelagius to the Emperor Tiberius Constantine. Before the Emperor he so successfully disputed against the Patriarch Eutychius, who had denied that our bodies shall verily and indeed rise again, that the Prince threw the book of the said Patriarch into the fire. Eutychius himself also soon after fell sick, and when he felt death coming on him, he took hold of the skin of his own hand and said in the hearing of many that stood by: "I acknowledge that we shall all rise again in this flesh."

Fifth Lesson.

GREGORY returned to Rome, and, Pelagius being dead of a plague, he was unanimously chosen Pope. This honour he refused as long as he could. He disguised himself and took refuge in a cave, but was betrayed by a fiery pillar. Being discovered and overruled, he was consecrated at the grave of St Peter, [upon the 3rd day of September, in the year 590.] He left behind him many ensamples of doctrine and holiness to them that have followed him in the Popedom. Every day he brought pilgrims to his table, and among them he entertained not an Angel only, but the very Lord of Angels in the guise of a pilgrim. He tenderly cared for the poor, of whom he kept a list, as well without as within the city. He restored the Catholic faith in many places where it had been overthrown. He fought successfully against the Donatists in Africa and the Arians in Spain. He cleansed Alexandria of the Agnoites. He refused to give the Pall to Syagrius, Bishop of Autun, unless he would expel the Neophyte heretics from Gaul. He caused the Goths to abandon the Arian heresy. He sent into Britain Augustine and divers other learned and holy monks, who brought the inhabitants of that island to believe in JESUS Christ. Hence Gregory is justly called by Bede, the Priest of Jarrow, "the Apostle of England." He rebuked the presumption of John, Patriarch of Constantinople, who had taken to himself the title of Bishop of the Universal Church, and he dissuaded the Emperor Maurice from forbidding soldiers to become monks.

Sixth Lesson.

GREGORY adorned the Church with holy customs and laws. He called together a Synod in the Church of St Peter, and therein ordained many things; among others, the ninefold repetition of the words "Kyrie eleison" in the Mass, the saying of the word "Alleluia" in the Church service except between Septuagesima inclusive and Easter exclusive, and the addition to the Canon of the Mass of the words "Do Thou order all our days in Thy peace." He increased the Litanies, the number of the Churches where is held the observance called a Station, and the length of the Church Service. He would that the four Councils of Nice, Constantinople, Ephesus, and Chalcedon should be honoured like four Gospels. He released the Sicilian Bishops from visiting Rome every three years, willing them to come instead once every five years. He was the author of many books, and Peter the Deacon declareth that he often saw the Holy Ghost on his head in the form of a dove when he was dictating them. It is a marvel how much he spoke, did, wrote, and legislated, suffering all the while from a weak and sickly body. He worked many miracles. At last God called him away to be blessed for ever in heaven, in the thirteenth year, sixth month, and tenth day of his Pontificate, being the 12th day of March, [in the year of salvation 604.] This day is observed by the Greeks, as well as by us, as a festival, on account of the eminent wisdom and holiness of this Pope. His body was buried in the Church of St Peter, hard by the Private Chapel.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 12.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by Pope St Gregory [the Great.] (*Hom.* 17 *on Luke* x.)

We have to consider that he who is not able by one exhortation to exhort all at once, must strive according to his ability to instruct each in private and edify each by personal conversation. We must always hold in mind that which was said to the holy Apostles, and, through the Apostles, to us: "Ye are the salt of the earth. If we are therefore salt, we ought to season the minds of the faithful. Ye then that are shepherds, remember that ye feed the flock of God, even that flock of which the Psalmist saith to God: "Thy creatures shall dwell therein" (Ps. lxvii. 11.) We often see pieces of rock-salt given to animals, which they lick, and the seasoning of the salt is good for them. As these pieces of rock-salt to cattle, so ought Priests to be to their people. A Priest should be prudent in what he saith, and what warning he giveth to each; and each one when he meeteth his Priest, should draw from him a savour unto life eternal.

Eighth Lesson.

WE are not the salt of the earth, if we season not the hearts of them that hear us. He that faileth not in preaching, imparteth this seasoning to his neighbour. And we do not truly preach to others unless by our own works and example we show them what we preach. Dearly beloved brethren, I think that God is not so much wronged by any as He is by Priests, whom He hath ordained to keep others straight, and then seeth setting an ill example; when we, who ought to be the enemies of sin, work sin, seek not the good of souls, take leisure to enjoy our own pursuits, seek worldly things, and set our minds to gain human respect. And, above all, when we who, as Prelates, are raised above the others, and are so far freer to do what we like, prostitute our ministry of blessing, wherewith we are blessed, to compass the ends of worldly vanity, abandon God's work, occupy ourselves with earthly affairs, take in sooth an holy place, and then involve ourselves in deeds and thoughts of the world.

Eighth Responsory.

In the midst, &c., (*p.* 625.)

The Ninth Lesson is the Homily for the Week-day, either the first part or all three as one.

At Lauds and Vespers a Commemoration is made of the Week-day.

MARTYROLOGY.

Upon the 13th day of March, were born into the better life—

At Nicomedia, the holy martyrs Macedonius, Patricia his wife, and Modesta their daughter, [in the year 303.]

At Nice, the holy martyrs Theusetas and Horres his son, Theodora, Nymphodora, Mark, and Arabia, who were all delivered over to the flames for Christ's sake.

At Eshman, in Egypt, the holy martyr Sabinus, who after suffering many things, was at length drowned in the Nile, [in the year 287. He is said to have been denounced by a beggar he maintained by his alms.]

In Persia, the holy Virgin and martyr Christina.

At Cordova, the holy martyrs Roderick the Priest and Salomon, [in the year 857.]

At Constantinople, holy Nicephorus, Bishop of that see. He was a zealous upholder of the traditions of the Fathers, and for the honouring of holy images constantly withstood the Iconoclast Emperor Leo the Armenian, by whom he was sent into exile, where he suffered a lingering martyrdom for fourteen years, and then passed away to be ever with the Lord, [in the year 828.]

At Camerino, the holy Confessor Ansovinus, Bishop of that see, [in the year 840.]

In the Thebaid, the holy Virgin Euphrasia, [in the year 412.]

Note. If any of the Feasts which follow fall in Holy Week or Easter Week, they are transferred till after Low Sunday, with the changes in that case necessary, if they are capable of being transferred according to the general rubrics; but if not, they are simply commemorated at both Vespers and Lauds without having the Ninth Lesson at Mattins.

MARCH 13.

MARTYROLOGY.

Upon the 14th day of March, were born into the better life—

At Rome, in the Veranian field, the holy martyr Leo, Bishop.

Likewise at Rome, forty-seven holy martyrs, who were all baptised by the blessed Apostle Peter during the nine months during which he and his fellow-Apostle Paul were imprisoned in the Mamertine prison, and who, all for the loyal confession of their faith, were slain by the sword, under the Emperor Nero.

In Africa, the holy martyrs Peter and Aphrodisius, who received their crown in the persecution under the Vandals.

At Haran, in Mesopotamia, the holy martyrs Eutychius the Patrician and his companions, who were slain by Evelid, King of the Arabs, for confessing their faith, [in the year 741.]

In the province of Valeria, two holy monks, whom the Lombards hung upon a tree, whereon after they were dead their very enemies heard them singing. In the same persecution, a Deacon of the church of Maruvium, [now called that of Pescina,] was beheaded for confessing the faith.

At Halberstadt, in Germany, the blessed Matilda, Queen of the Romans, Mother of the Emperor Otho I., who fell asleep in peace, illustrious for her lowliness and long suffering, [in the year 968.]

MARCH 14.

MARTYROLOGY.

Upon the 15th day of March, were born into the better life—

At Cæsarea, in Cappadocia, the holy martyr Longinus, who is said to have been the soldier who pierced the Lord's side with a spear.

Upon the same day, holy Aristobulus, the disciple of the Apostles, who when the work of his preaching was done suffered martyrdom.

At Thessalonica, holy Matrona. She was a slave, belonging to a certain Jewess. She was a Christian in secret, and went to the church every day for private prayer. Her mistress found this. She afflicted her in many ways, and at last caused her to be cudgelled, until, still confessing Christ, she gave up her pure spirit to God, [probably about the year 800.]

On the same day, the holy martyr Menignus, a fuller, who suffered under the Emperor Decius.

In Egypt, the holy martyr Nicander, who would make careful search for the relics of holy martyrs, and earned to become a martyr himself under the Emperor Diocletian.

At Cordova, the holy Virgin and martyr Leocritia, [in the year 880.]

At Rome, holy Pope Zachary, who governed the Church of God with all watchfulness, and fell asleep in peace, famous for good works, [in the year 752.]

At Riete, holy Probus, Bishop of that see, at whose death, [in the year 570,] the martyrs Juvenal and Eleutherius were present.

At Rome, [in the sixth century,] the holy [Benedictine] monk, [at Terracina,] Speciosus, whose soul his brother saw being borne heavenward.

MARCH 15.

MARTYROLOGY.

Upon the 16th day of March, were born into the better life—

At Rome, the holy deacon Cyriacus. After long suffering in prison, he was covered with pitch, stretched upon a block, racked, and cudgelled, and at last beheaded along with Largus Smaragdus and twenty others, by command of the Emperor Maximian. Their feast is kept upon the 8th day of August, upon the which day blessed Pope Marcellus exhumed their bodies and buried them again with honour.

At Aquileia, the blessed martyrs Hilary, Bishop of that see, and the Deacon Tatian, who after suffering the rack and other torments were martyred, along with Felix, Largus, and Denis, under the President Beronius, in the persecution under the Emperor Numerian.

In Lycaonia, the holy martyr Papas, who for Christ's faith's sake was hided, torn with iron hooks, and made to walk in shoes with nails through them, and then tied up to a barren tree, which became fruitful when he passed away to be with the Lord, [fourth century.]

At Anazarba, in Cilicia, the holy martyr Julian, who suffered a long course of torture under the President Martian, and was at length put into a sack along with serpents and drowned in the sea, [probably under Diocletian.]

At Ravenna, the holy Confessor Agapitus, Bishop of that see, [in the year 341.]

At Cologne, holy Heribert, Bishop of that see, famous for his holiness, [in the year 1021.]

In Auvergne, holy Bishop Patrick.[1]

In Syria, the holy hermit Abraham, [in the year 370,] whose acts have been written by the blessed Deacon Ephrem.

MARCH 16.

MARTYROLOGY.

Upon the 17th day of March, were born into the better life—

In Ireland, the holy Confessor Patrick, Bishop [of Armagh,] the first who there preached the Gospel of Christ, and who was famous for great miracles and works of power, [in the year 464.]

At Jerusalem, holy Joseph of Arimathea, the honourable councillor, the disciple of the Lord, who took down His Body from the cross and laid it in his own new tomb.

At Rome, the holy martyrs Alexander and Theodore.

At Alexandria are commemorated many holy martyrs, who were seized by the worshippers of Serapis, and because they would not worship that idol were cruelly murdered by them, in the time of the Emperor Theodosius, who presently afterward sent a rescript to destroy the temple of Serapis.

At Constantinople, the holy martyr Paul, who was burnt under the Emperor Constantine Copronymus for defending the honouring of holy images.

At Chalons [-sur-Saone,] in Gaul, holy Agricola, Bishop of that see, [in the year 580.]

At Nivelle, in Brabant, the holy Virgin Gertrude, the daughter of an illustrious race, who despised this world, and busied herself all her life in holy deeds, so that she won to be espoused to Christ in heaven, [in the year 659.]

Vespers of the following.

MARCH 17.

St Patrick, Archbishop [of Armagh,] Confessor.

Greater double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout.

O GOD, Who didst send forth Thy blessed Confessor and Bishop Patrick to preach Thy glory among the Gentiles, mercifully grant unto us, for his sake and at his petition, whatsoever Thou commandest us to do, to have grace and power faithfully to fulfil the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from I Tim. iii. 1, (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson.

PATRICK, called the Apostle of Ireland, was born in Great Britain. The name of his father was Calphurnius, and that of his mother Conchessa. She is said to have been a relation of St Martin, Bishop of Tours. When Patrick was a lad, he was several times taken prisoner by savages, and while being in their hands he was employed as a shepherd, he already showed marks of his saintliness to come. His spirit was filled with faith, and love, and fear of God, so that he would rise before the light, in snow, and frost, and rain, to make his prayers to God, being accustomed to address God in prayer an hundred times every day, and an hundred times every night. After being rescued from his third captivity, he was placed among the clergy, and for a long time exercised himself in sacred learning. To this end he travelled with much labour, through Gaul, Italy, and the islands of the Tyrrhenian Sea, but at last being called of God to work for the salvation of the Irish, and, having received from the Blessed Pope Celestine a commission to preach the gospel, and likewise being consecrated a Bishop, he betook himself to Ireland.

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[1] This personage is generally supposed to be Palladius Patricius, and it has been suggested that Arvernis is really a corruption for in Hibernia.

Fifth Lesson.

IN the discharge of his calling it is a marvel with how many evils, with how many sufferings and labours, and with how many adversaries the Apostolic Patrick had to bear. Nevertheless, by the goodness of God, that island, which had up to that time been given over to the serving of idols, was, through the preaching of Patrick, so wrought on that she soon brought forth the fruit which won her the name of the Island of Saints. Patrick caused many of her people to be born again by the washing of regeneration; he ordained many Bishops and clerks; he decreed rules for virgins and widows living in continency. By the authority of the Bishop of Rome he established the See of Armagh as the Primatial See of all Ireland, and enriched the Church with reliques of the Saints brought from Rome. Patrick, moreover, was so eminently adorned with heavenly visions, with the gift of prophecy, and with great signs and wonders from God, that the fame of him spread itself abroad more and more, day by day.

Sixth Lesson.

BESIDES that which came upon him daily, the care of all the Churches of Ireland, he never suffered his spirit to weary in constant prayer. They say that it was his custom to repeat every day the whole Book of Psalms, together with Songs and Hymns, and two hundred Prayers; that he bent his knees to God in worship three hundred times every day, and that he made on himself the sign of the Cross an hundred times at each of the Seven Hours of the Church Service. He divided the night into three portions; during the first he repeated the first hundred Psalms, and bent his knees two hundred times; during the second he remained plunged in cold water, with heart, eyes, and hands lifted up to heaven, and in that state repeated the remaining fifty Psalms; during the third he took his short rest, lying upon a bare stone. He was a great practiser of lowliness, and, after the pattern of the Apostle, he always continued to work with his own hands. At last he fell asleep in the Lord in extreme old age, refreshed with the Divine Mysteries, worn out with unceasing care for the Churches, and glorious both in word and work. His body is buried in Down in Ulster. He passed away in the fifth century after the giving of salvation by Christ.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.) *The Third is either omitted or read as one with the Second, and the Ninth Lesson is either the first part or the whole of the Homily for the Week-day.*

At Lauds a Commemoration is made of the Week-day.

MARTYROLOGY.

On the morrow we keep the feast of the holy Archangel Gabriel,[1] who announced to the Blessed Virgin Mary the mystery of the Incarnation of the Lord.

At Jerusalem, holy Confessor Cyril, Bishop of that see, and Doctor of the Church, who suffered many things from the Arians for the faith's sake. He was several times driven from his see, but at length fell asleep in peace, [in the year 386,] illustrious for the glory of holiness. The Œcumenical Council [of Constantinople,] in writing to Pope Damasus, gave a noble witness to the purity of his faith. We keep his feast upon the 22nd day of this present month of March.

Upon the same 18th day of March, were born into the better life—

At Cæsarea, in Palestine, the blessed martyr Alexander, Bishop [of Jerusalem.] He came to Jerusalem from his own city, in Cappadocia, whereof he was Bishop, in order to visit the holy places. Narcissus, who was already very old, was then ruling the Church of Jerusalem, and Alexander by the revelation of God received the government thereof, afterward, and when he himself was in the venerable glory of grey hairs he was brought to Cæsarea in the persecution under the Emperor Decius, and was put in prison, and finished his testimony confessing Christ.

At Augsburg, the holy martyrs Narcissus, Bishop of Augsburg, and the Deacon Felix. Narcissus was the first who preached the gospel in Rhætia; he afterwards went into Spain, and after he had brought many to believe in Christ at Girona he there received the palm of martyrdom, along with the Deacon Felix, in the persecution under the Emperor Diocletian.

At Nicomedia, the ten thousand holy martyrs who were slain with the sword for confessing Christ.

Also the holy martyrs Trophimus and Eucarpius, [fourth century.]

In England, holy Edward II., King of the English, who was murdered through a plot of his stepmother, and hath been famous for many miracles, [962-978.]

At Lucca, in Tuscany, holy Finnan, Bishop of that see, [in the sixth century,] famous for the power of working miracles, but whose principal feast is kept upon the 18th day of November, which is that of the translation of his body.

At Mantua, the holy Confessor Anselm, Bishop of the see, [in the year 1086.]

Vespers of the following.

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[1] The Archangel Gabriel has no place in the Roman Martyrology, and this entry is accordingly given as found in the martyrologies of several of the Religious Orders.

MARCH 18.

St Gabriel, Archangel.

Greater Double.

If this Feast be observed in Lent, the Week-day is commemorated at Vespers and Lauds, and has the Ninth Lesson at Mattins. If it be transferred into Paschal-time, the word "Alleluia" *is added wherever it is given in* [ ], *and all three Psalms of each Nocturn are said under the First Antiphon.*

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Hymn, and Verse and Answer as at Lauds on May 8.

Antiphon at the Song of the Blessed Virgin. The Angel Gabriel came in unto the Virgin Mary, and said: Hail, thou that art full of grace; the Lord is with thee; blessed art thou among women. [Alleluia.]

A Commemoration is made of the Second Vespers of St Patrick, and of the Week-day.

MATTINS.

Invitatory. The Lord, He is the King of the Archangels, * O come, let us worship Him. [Alleluia.]

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. [1] The Angel Gabriel said unto Daniel: Understand, O son of man; for at the time of the end shall the vision be fulfilled. [Alleluia.]

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Second Antiphon. Behold the man Gabriel, whom I had seen in the vision [at the beginning,] being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me.

Ps. x. In the LORD put I my trust, &c., (*p.* 5.)

Third Antiphon. [1] When Gabriel was about speaking unto me, I fell upon my face toward the ground; but he touched me, and set me upright.

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Verse. An Angel stood at the Altar of the Temple. [Alleluia.]

Answer. Having a golden censer in his hand. [Alleluia.]

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (ix. 20.)

WHILES I, Daniel, was speaking and praying, and confessing my sins, and the sins of my people Israël, and presenting my supplication before my God for the holy mountain of my God, whiles yet I was speaking in prayer, behold, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved; therefore consider the matter, and understand the vision.

First Responsory.

Whiles Daniel was praying, and confessing his sins, and the sins of his people, behold, the Archangel Gabriel, being caused to fly swiftly, touched him about the time of the evening oblation. [Alleluia.]

Verse. Whiles he was presenting his supplication before his God—

Answer. Behold, the Archangel Gabriel, being caused to fly swiftly, touched him about the time of the evening oblation. [Alleluia.]

Second Lesson.

SEVENTY weeks are determined upon thy people, and upon thine holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know, therefore, and understand, that from the going forth of the commandment to build up again Jerusalem, unto the Prince, the Anointed, shall be seven weeks, and three-score-and-two weeks. The street shall be built again, and the walls, even in troublous times.

Second Responsory.

And Gabriel talked with Daniel, and said: At the beginning of thy supplications the commandment came forth; and I am come to show thee, for thou art greatly beloved. [Alleluia.]

Verse. Therefore consider the matter and understand the vision.

Answer. And I am come to show thee, for thou art greatly beloved. [Alleluia.]

Third Lesson.

AND after three-score-and-two weeks shall Christ be cut off—and they shall not be His own people that shall deny Him. And a people, with a Prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be desolation, and after the end of the war desolation is appointed. But he shall confirm the covenant with many for one week; and in the midst of the week the sacrifice and the oblation shall cease; and in the temple shall be the abomination of desolation; and even until the consummation and the end shall endure the desolation.

Third Responsory.

Behold, the man Gabriel, whom I had seen [in the vision at the beginning,] being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, [and talked with me,] and said: O Daniel, I am now come forth to give thee skill and understanding. [Alleluia.]

Verse. O Gabriel, make me to understand the vision. So he came near where I stood. And he said unto me:—

Answer. O Daniel, I am now

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[1] Dan. viii. 17, 18.

come forth to give thee skill and understanding. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Daniel, I am now come forth to give thee skill and understanding. [Alleluia.]

SECOND NOCTURN.

First Antiphon. [1] The Angel Gabriel appeared unto Zacharias, and said unto him: Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Second Antiphon. And Zacharias said unto the Angel: Whereby shall I know this? for I am an old man, and my wife well stricken in years.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Third Antiphon. And the Angel, answering, said unto him: I am Gabriel, that stand in the presence of God, and am sent to speak unto thee, and to show thee these glad tidings.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)

Verse. The smoke of the incense ascended up before the Lord—[Alleluia.]

Answer. Out of the Angel's hand. [Alleluia.]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On Luke* i. 26.)

"THE Angel Gabriel was sent from God."

I opine that this Angel is not one of those lesser ones who are often sent to earth with messages upon one occasion and another. This may well be understood from his name, which signifieth "the strong-man-of-God," and because it is especially said that he was sent, not by some spirit haply more excellent than he, but from God Himself. It is said "from God"—lest it should be imagined that God had revealed His counsel to any of the blessed spirits before revealing it to the Virgin, except to the Archangel Gabriel, who is thus discovered to possess such an excellency in the heavenly host as becomes at once his name and his message.

Fourth Responsory.

It came to pass that while Zacharias executed the Priest's office before God, in the order of his course, there appeared unto him the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]

Verse. When he went into the temple of the Lord to burn incense, according to the custom of the Priest's office.

Answer. There appeared unto him the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]

Fifth Lesson.

NEITHER do his name and his message disagree, for whom did it more beseem to be the herald of "Christ, the Power of God," (1 Cor. i. 24,) than him who was honoured by bearing a like name? For power and strength are much the same. Neither doth it appear unmeet or unseemly that the Lord and His messenger should have a like title, when we consider that that title differeth in meaning in each. Christ is called the Power or Strength of God in a sense very different to that in which the like appellation is given to the Angel. In the Angel it is a bestowed title; in Christ, an essential description.

Fifth Responsory.

The Angel Gabriel came down unto Zacharias, and said unto him: Fear not; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

Verse. And when Zacharias saw him, he was troubled, and fear fell upon him; but the Angel said unto him:—

Answer. Fear not; for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. [Alleluia.]

Sixth Lesson.

CHRIST is called, and absolutely is, "the Power of God." When the strong man armed kept his palace, and all his goods were in peace, Christ came upon him as One stronger than he, and overcame him by the strength of His Own arm, and took from him all his armour wherein he trusted, and divided his spoils. (Luke xi. 21, 22.) But the Angel is called the "strong-man-of-God," either because this title was his right as the herald of the Power of God, or because it was his mission to comfort the Virgin, naturally fearful, simple, and shame-faced, lest she should be beside herself with terror at the newness of the miracle, which office indeed he discharged when he said: "Fear not, Mary; for thou hast found grace with God." Meetly therefore was Gabriel chosen for this work, or rather, meetly was his name given him since he had been so chosen.

Sixth Responsory.

I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

Verse. Because thou believest not my words, which shall be fulfilled in their season.

Answer. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. [Alleluia.]

THIRD NOCTURN.

First Antiphon. The Angel Gabriel was sent to a virgin espoused to [a man whose name was] Joseph, [and the virgin's name was] Mary. [Alleluia.]

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Second Antiphon. The Angel Gabriel said unto Mary: Behold, thy cousin Elizabeth, she hath also conceived a son in her old age.

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[1] Antiphons from Luke i. 11, 13, 18, 19.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. O Virgin Mary, receive the word of the Lord which is sent thee by His Angel Gabriel.

Ps. cii. Bless the LORD, O my soul, &c., (*p.* 91.)

Verse. Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]
Answer. I will worship toward Thy holy Temple, and praise Thy Name. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the Virgin's name was Mary. And so on.

Homily by St Julian, Archbishop of Toledo.[1] (*2nd against the Jews.*)

It was from an Angel that Daniel learnt the secret of the seventy weeks until the birth of the Christ; it was by the apparition of an Angel that Zacharias heard that he was about to beget a son; and it was when an Angel foretold that the Christ should be born of her, that Mary believed and consented. These three things we see announced by an Angel, and fulfilled. Let us now then look carefully whether the Angel who appeared to Zacharias and Mary was the same who had foretold these same things to Daniel.

Seventh Responsory.

The Angel Gabriel was sent to Mary, the virgin espoused to Joseph, and the Virgin was afraid of the light. Fear not, Mary, for thou hast found grace with the Lord. Behold, thou shalt conceive and bring forth a Son, and He shall be called the Son of the Highest. [Alleluia.]
Verse. And when she heard it, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her:
Answer. Fear not, Mary, for thou hast found grace with the Lord. Behold, thou shalt conceive, and bring forth a Son, and He shall be called the Son of the Highest. [Alleluia.]

Eighth Blessing.

He whose Feast-day, &c.

Eighth Lesson.

AS for Daniel, he, in the Book of his Prophecy, when he learnt from the Angel the mystery of the seventy weeks, which should mark the date of the Birth of Christ, plainly expresseth the name of the said Angel. For he saith: "Behold, the man Gabriel, whom I had seen [in the vision] at the beginning, being caused to fly swiftly, touched me [about the time of the evening oblation; and he informed me, and talked with me,] and said: O Daniel, [I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee, for thou art greatly beloved; therefore] consider the matter," and so on, as is there narrated. And so, when the time pointed at drew near, we find in the Gospel the wondrous name of this same Angel. For the Angel said unto Zacharias: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to show thee these glad tidings." (*Ninth Lesson.*) And this is also the name which we read in the Gospel where the child-bearing of the Blessed Virgin Mary is spoken of, as it is written: "The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary." We see then that it was the one and the same Angel Gabriel who revealed to Daniel the time prefixed for the Birth of Christ, and who announced the delivery of the Virgin when the time came. He cometh at the very time which he himself had foretold, and showeth by actual demonstration the fulfilment of his former word, faithful in the prophecy of the weeks, faithful in the revelation of the mystery.

Eighth Responsory.

Rejoice, O Mary, by whose mighty hand the Church hath victory o'er her foes achieved, since thou to Gabriel's word of quickening power in lowliness hast listened and believed—thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]
Verse. Blessed art thou among women, and blessed is the fruit of thy womb.
Answer. Since thou to Gabriel's word of quickening power in lowliness hast listened and believed—thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Since thou to Gabriel's word of quickening power in lowliness hast listened and believed—thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

The Ninth Lesson is the Homily of the Week-day.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. When Zacharias went into the temple of the Lord, * there appeared unto him the Angel Gabriel, standing on the right side of the Altar of incense. [Alleluia.]
Second Antiphon. But the Angel said unto him: Fear not, * Zacharias: for thy prayer is heard. [Alleluia.]
Third Antiphon. I am the Angel Gabriel, * that stand in the presence of God, and am sent to speak unto thee. [Alleluia.]
Fourth Antiphon. The Angel Gabriel spake unto Mary * and said: Behold thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. [Alleluia.]

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[1] March 8.

Fifth Antiphon. Then said Mary unto the Angel: How shall this be, seeing I know not a man? * And the Angel Gabriel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. [Alleluia.]

Chapter. (Dan. ix. 21.)

BEHOLD, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation; and he informed me, and talked with me, and said: O Daniel, I am now come forth to give thee skill and understanding.

Hymn.[1]

O CHRIST, Redeemer of mankind,
Thy servants here protect and spare,
Who hearest with a loving mind
The Blessed Virgin's holy prayer.

May those glad hosts which see Thy Face,
The spirits of the heavenly home,
Away from us all evils chase,
Both past, and present, and to come.

Then purge away all unbelief,
From every land where Christians dwell,
That unto Thee, our Victor Chief,
Our thanks and praises we may tell.

The Father Unbegot we laud,
We praise the sole-begotten Son,
And Holy Spirit, with them God,
Now, and while endless ages run. Amen.

Verse. An Angel stood at the Altar of the Temple. [Alleluia.]
Answer. Having a golden censer in his hand. [Alleluia.]

Antiphon at the Song of Zacharias. The Angel Gabriel came down unto Zacharias, and said unto him: Thy wife shall bear thee a son, and thou shalt call his name John, and many shall rejoice at his birth; for he shall go before the face of the Lord, to prepare His ways. [Alleluia.]

Prayer throughout the Office.

O GOD, Who didst choose the Archangel Gabriel from among all Thine other Angels, and send him to herald the mystery of Thine Incarnation, mercifully grant that we who keep his feast upon earth may feel his protection in heaven. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

PRIME.

Antiphon. When Zacharias, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 19th day of March, were born into the better life—

In Judea, holy Joseph, the husband of the most blessed Virgin Mary. The Supreme Pontiff Pius IX., in answer to the wish and request of the whole Catholic world, declared him Patron of the universal Church.

At Sorrento, the holy martyrs Quintus, Quintilla, Quartilla, Mark, and nine others.

At Nicomedia, holy Pancharius, the Roman, who was beheaded under the Emperor Diocletian, and so received the crown of martyrdom.

On the same day, the holy Bishops Apollonius and Leontius.

At Ghent, the holy Roman Priest Landoald, and Amantius the Deacon, who were sent by holy Pope Martin to preach the gospel, and were famed for many miracles after their deaths, [in the year 666.]

In the city of Pinna, blessed John, a man of great holiness, who came from Syria to Italy, and there built a monastery, wherein he remained, the Father of many servants of God, for forty-and-four years, and fell asleep in peace, famous for many graces, [sixth century.]

Vespers of the following.

Chapter at the end. (Dan. ix. 25.)

KNOW therefore, and understand, that from the going forth of the commandment to rebuild Jerusalem unto Christ the Prince shall be seven weeks, and three-score-and-two weeks.

TERCE.

Antiphon. But the Angel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple.
Answer. An Angel stood at the Altar of the Temple.
Verse. Having a golden censer in his hand.
Answer. At the Altar of the Temple.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. An Angel stood at the Altar of the Temple.
Verse. And the smoke of the incense ascended up before the Lord—
Answer. Out of the Angel's hand.

But if in Paschal-time, it is said as on May 8.

SEXT.

Antiphon. I am the Angel, &c., (*Third Antiphon at Lauds.*)

Chapter. (Dan. ix. 3.)

AND I am come to show thee, for thou art greatly beloved: Seventy weeks are determined, to finish the trangression, and to make an end of sin, and to seal up the vision and prophecy, and to anoint the Most Holy.

Short Responsory.

The smoke of the incense ascended up before the Lord.
Answer. The smoke of the incense ascended up before the Lord—
Verse. Out of the Angel's hand.
Answer. Before the Lord.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The smoke of the incense ascended up before the Lord.
Verse. Before the Angels will I sing praise unto Thee, O my God.
Answer. I will worship toward Thy holy Temple, and praise Thy Name.

But if in Paschal-time, it is said as on May 8.

NONE.

Antiphon. Then said Mary, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

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[1] The whole hymn, of which this is a part, is sung at the vespers of All Saints. Translation extracted from "The People's Hymnal."

Short Responsory.

Before the Angels will I sing praise unto Thee, O my God.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. I will worship toward Thy holy Temple, and praise Thy Name.

Answer. O my God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. Worship God,

Answer. All ye His Angels.

But if in Paschal-time, it is said as on May 8.

SECOND VESPERS.

(*These are usually the First Vespers of St Joseph.*)

Same as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 111.)

Verse. Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]

Answer. I will worship toward Thy holy temple, and praise Thy Name. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. The Archangel Gabriel said unto Mary: With God nothing shall be impossible. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word. And the Angel departed from her. [Alleluia.]

MARCH 19.

St Joseph, Husband of the Blessed Virgin Mary, Confessor.

Double of the First Class. (Patronal Feast of the Universal Church.)

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

FIRST VESPERS.[1]

First Antiphon. And Jacob begat Joseph, the husband of Mary, of whom was born JESUS, Who is called Christ.

Second Antiphon. The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary.

Third Antiphon. When as Mary, the mother of JESUS, was espoused to Joseph, before they came together, she was found with child, of the Holy Ghost.

Fourth Antiphon. [Then] Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily.

Fifth Antiphon. [But while he thought on these things, behold,] the angel of the Lord appeared unto him [in a dream,] saying: Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost: and she shall bring forth a son, and thou shalt call His name JESUS.

Chapter. (Prov. xxviii. 20 *and* xxvii. 18.)

A FAITHFUL man shall abound with blessings, and he that guardeth his Master shall be honoured.

Hymn.[2]

JOSEPH! to thee by hosts on high
And choirs of Christians, laud be paid!—
Saintly of life,—by purest tie
Joined unto her, the glorious Maid.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest;
Through toil they win the victor's place;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High!
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. [3] He made him lord of His house. Alleluia.

Answer. And ruler of all His substance. Alleluia.

Antiphon at the Song of the Blessed Virgin. Joseph, being raised from sleep, did as the Angel of the Lord had bidden him, and took unto him his wife.

Prayer.

HELP us, we beseech Thee, O Lord, for the sake of the Husband of Thy most holy Mother, that what we cannot for ourselves obtain, Thou mayest grant us at his petition: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday or Week-day.

MATTINS.

Invitatory. O come, let us worship * Christ the Son of God, Who vouchsafed to be supposed the son of Joseph.

Hymn.[4]

JOY of the Saints! who didst uphold
Our life's sure Hope, the world's one Stay,—
Joseph! as now thy praise is told,
Hearken to us in love to-day.

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[1] All the Antiphons are from Matth. i. 16, 18-21, 24, except the second, from Luke i. 26, 27.

[2] Translation by the Rev. Dr Littledale.

[3] Ps. civ. 21.

[4] Translation by the Rev. Dr Littledale.

The great Creator made it thine
To be the spouse of purest Maid,
And father of the Word Divine
In name—salvation's work to aid.

Thou seest with joy in manger lie
The Saviour sung by seers of yore,
And Him, the Son of God Most High,
In lowliness thou didst adore.

The King of kings, the Lord of all,
The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
To thee in meek submission bends.

To God Most High, the Three in One,
Be praise, Who gave such grace to thee,
He make us win what thou hast won,
The joys of life eternally. Amen.

FIRST NOCTURN.[1]

First Antiphon. Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be enrolled with Mary.

Second Antiphon. The shepherds came with haste, and found Mary and Joseph, and the Babe lying in a manger.

Third Antiphon. Behold, the Angel of the Lord appeared to Joseph in a dream, saying: Arise, and take the young Child and His mother, and flee into Egypt.

Verse. [2] He made him Lord of His house.

Answer. And ruler of all His substance.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxix. 1.)

So Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the Lord was with him, and he was a prosperous man; and he was in the house of his master; and [his master] knew well that the Lord was with him, and made all that he did to prosper in his hand. And Joseph found grace in his master's sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And the Lord blessed the Egyptian's house for Joseph's sake.

First Responsory.

[3] The Lord was with Joseph, and gave him favour in the sight of the keeper of the prison. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison.

Verse. And whatsoever they did there, he was the doer of it: because the Lord was with him, and that which he did, the Lord made it to prosper.

Answer. And the keeper of the prison committed to Joseph's hand all the prisoners that were in the prison.

Second Lesson. (xli. 37.)

The counsel of Joseph was good in the eyes of Pharaoh, and in the eyes of all his servants, and he said unto them: Can we find such an one as this is, a man in whom the Spirit of God is? Unto Joseph therefore he said: Forasmuch as God hath showed thee all this which thou hast spoken, how shall I find any man more discreet and wise than thou art? Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou.

Second Responsory.

[4] When all the land of Egypt was famished, the people cried to the king for bread. And the king said unto all the Egyptians: Go unto Joseph; and what he saith to you, do.

Verse. The famine was more grievous every day over all the face of the earth, and Joseph opened all the storehouses, and sold unto the Egyptians.

Answer. Go unto Joseph; and what he saith to you, do.

Third Lesson.

And Pharaoh said again unto Joseph: See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon his hand; and arrayed him in a vesture of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and an herald cried out that all men should bow the knee before him, and should know that he had been made ruler over all the land of Egypt. And Pharaoh said moreover unto Joseph: I am Pharaoh: without thee shall no man lift up his hand or foot in all the land of Egypt.

Third Responsory.

[5] The Lord hath made me as a father to Pharaoh, and lord of all his house: fear not—for God sent me before you into Egypt, to save your lives.

Verse. Come unto me, and I will give you all the good things of Egypt, and ye shall eat the fat of the land.

Answer. For God sent me before you into Egypt, to save your lives.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For God sent me before you into Egypt to save your lives.

SECOND NOCTURN.[6]

First Antiphon. Joseph arose, and took the young child and His mother by night, and departed into Egypt: and was there until the death of Herod.

Second Antiphon. When Herod was dead, an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His mother, and go into the land of Israël: for they are dead which sought the young Child's life.

Third Antiphon. Joseph took the young Child and His mother, and came into the land of Israël.

Verse. [7] His glory is great in Thy salvation.

Answer. Honour and great majesty shalt Thou lay upon him.

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[1] Antiphons from Luke ii. 4, 5, 16; Matth. ii. 13.

[2] Ps. civ. 21.

[3] Gen. xxxix. 21, 23.

[4] Gen. xli. 55, 56.

[5] Gen. xlv. 8, 7, 18.

[6] Antiphons from Matth. ii. 14, 19-21.

[7] Ps. xx. 6.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat of Clairvaux. (*2nd on Luke* i. 26.)

WHAT and what manner of man the blessed Joseph was, we may gather from that title wherewith, albeit only as a deputy, God deemed him fit to be honoured—he was both called, and supposed to be the Father of God. We may gather it from his very name, which, being interpreted, signifieth "Increase." Remember likewise that great Patriarch who was sold into Egypt, and know that the Husband of Mary not only received his name, but inherited his purity, and was likened to him in innocence and in grace.

Fourth Responsory.

[1] Joseph went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem: because he was of the house and lineage of David.

Verse. To be enrolled with Mary his espoused wife.

Answer. Because he was of the house and lineage of David.

Fifth Lesson.

IF then, that Joseph that was sold by his brethren through envy, and was brought down to Egypt, was a type of Christ sold by a disciple, and handed over to the Gentiles, the other Joseph flying from the envy of Herod carried Christ into Egypt. That first Joseph kept loyal to his master, and would not carnally know his master's wife; that second Joseph knew that the Lady, the Mother of his Lord, was a virgin, and he himself remained faithfully virgin toward her. To that first Joseph it was given to know dark things in interpreting of dreams; to the second Joseph it was given in sleep to know the mysteries of the kingdom of heaven.

Fifth Responsory.

[2] Arise, and take the young Child and His mother, and flee into Egypt; and be thou there until I bring thee word.

Verse. That it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Egypt have I called My Son.

Answer. And be thou there until I bring thee word.

Sixth Lesson.

THE first Joseph laid by bread, not for himself, but for all people; the second Joseph received into his keeping that Living Bread Which came down from heaven, not for him only, but for the whole world. We cannot doubt but that that Joseph was good and faithful to whom was espoused the Mother of the Saviour. Yea, I say, he was a faithful and wise servant, whom the Lord appointed to be the comfort of His own Mother, the keeper of His own Body, and the only and trusty helper in the Eternal Counsels.

Sixth Responsory.

[3] When His parents brought the Child JESUS into the temple, to do for Him after the custom of the law, Simeon took Him up in his arms, and blessed God.

Verse. And His father and mother marvelled at those things which were spoken of Him.

Answer. Simeon took Him up in his arms, and blessed God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Simeon took Him up in his arms, and blessed God.

THIRD NOCTURN.[4]

First Antiphon. When Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither.

Second Antiphon. Joseph, being warned of God in a dream, turned aside into the parts of Galilee; and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets: He shall be called a Nazarene.

Third Antiphon. The father and mother of JESUS marvelled at those things which were spoken of Him; and Simeon blessed them.

Verse. The righteous shall grow as the lily.

Answer. Yea, he shall flourish for ever in the presence of the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 18.)

WHEN as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. And so on.

Homily by St Jerome, Priest [at Bethlehem,] (*1st Bk. of Commentaries, on Matth.* 1.)

Why was the Lord conceived of an espoused virgin rather than of a free? First, for the sake of the genealogy of Mary, which we have obtained by that of Joseph. Secondly, because she was thus saved from being stoned by the Jews as an adulteress. Thirdly, that Himself and His mother might have a guardian on their journey into Egypt. To these, Ignatius, the martyr of Antioch, has added a fourth reason: namely, that the birth might take place unknown to the devil; who would naturally suppose that Mary had conceived by Joseph.

Seventh Responsory.

[5] The Mother of JESUS said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Verse. And He said unto them: How is it that ye sought Me? Wist ye not that I must be about My Father's business?

Answer. Behold, Thy father and I have sought Thee sorrowing.

Eighth Lesson.

"BEFORE they came together, she was found with child of the Holy Ghost." She was found, that is, by Joseph, but by no one else. He had already almost an husband's privilege to know all that concerned her. "Before they came together." This doth not imply that they ever did come together: the Scripture merely showeth the absolute fact that up to this time they had not done so. "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." If any man be joined to a fornicatress they become one body; and according to the law they that are privy to a crime are thereby guilty. How then can it be that Joseph is described as a just man, at the very time he was compounding the criminality of his espoused? It must have been that he knew her to be pure, and yet understood not the mystery of her pregnancy, but, on account of his entire trust in her, was willing to hold his peace.

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[1] Luke ii. 4, 5.

[2] Matth. ii. 13, 15.

[3] Luke ii. 27, 28, 33.

[4] Antiphons from Matth. ii. 22, 23; Luke ii. 33, 34.

[5] Luke ii. 48, 41-51.

Eighth Responsory.

[1] JESUS went down with them, and came to Nazareth, and was subject unto them.

Verse. He increased in wisdom and stature, and in favour with God and man.

Answer. And was subject unto them.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And was subject unto them.

The Ninth Lesson is either the first part or the whole of the Homily for the Sunday or Week-day.

LAUDS.[1]

First Antiphon. The parents of JESUS * went to Jerusalem every year, at the feast of the Passover.

Second Antiphon. When they returned * the Child JESUS tarried behind in Jerusalem, and His parents knew not of it.

Third Antiphon. When they found not JESUS, * they turned back again to Jerusalem, seeking Him; and after three days they found Him in the Temple, sitting in the midst of the Doctors, both hearing them and asking them questions.

Fourth Antiphon. His mother said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Fifth Antiphon. JESUS went down with them, * and came to Nazareth, and was subject unto them.

Chapter as at First Vespers.

Hymn.[2]

WORSHIPP'D throughout the Church to earth's far ends
With prayer and solemn rite,
Joseph this day triumphantly ascends
Into the realms of light.

Oh, blest beyond the lot of mortal men!
O'er whose last dying sigh,
Christ and the Virgin Mother watch'd serene,
Soothing his agony.

Loosed from his fleshly chain, gently he fleets
As in calm sleep away;
And diadem'd with light, enters the seats
Of everlasting day.

There throned in pow'r, let us his loving aid
With fervent prayers implore;
So may he gain us pardon in our need,
And peace for evermore.

Glory and praise to Thee, blest Trinity!
One only God and Lord,
Who to Thy faithful ones unfailingly
Their aureoles dost award. Amen.

Verse. The mouth of the righteous speaketh wisdom.

Answer. And his tongue talketh judgment.

Antiphon at the Song of Zacharias.
[3] JESUS Himself began to be about thirty years of age, being, (as was supposed,) the son of Joseph.

Prayer as at First Vespers, which Prayer is the same throughout the day.

A Commemoration is made of the Sunday or Week-day.

PRIME.

Antiphon. The parents, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 20th day of March, were born into the better life—

In England, holy Cuthbert, Bishop of Lindisfarne, who from his childhood until his death shone with holy works and miraculous signs, [in the year 687.]

In Judea, holy Joachim, father of the most blessed Virgin Mary, Mother of God. We keep his feast upon the Lord's day within the octave of the Assumption of the same blessed Virgin Mary.

In Asia, holy Archippus, the fellow-soldier of the blessed Apostle Paul, of whom the same Apostle doth make mention in his Epistles unto Philemon and unto the Colossians. [Archippus is called by St Ambrose, Bishop of the Colossians.]

In Syria, the holy martyrs Paul, Cyril, Eugene, and four others.

On the same day, the holy martyrs Photina of Samaria[4] and her sons Joseph and Victor, also Sebastian the general, Anatolius, Photius, Photis, Parasceve, and Cyriaca, sisters, who all confessed Christ and obtained martyrdom.

At Amisus, in Paphlagonia, the seven holy women, Alexandra, Claudia, Euphrasia, Matrona, Juliana, Euphemia, and Theodosia, who were slain for confessing the faith, and to whom were added afterward Derphuta and her sister, [about the year 300.]

At Apollonia, holy Nicetas, Bishop of that see, who was driven into banishment for the honouring of holy images, and there gave up the ghost, [eighth century.]

At the monastery of Fontenelle, holy Wolfran, Bishop of Sens, who resigned his see, and died famous for miracles, [in the year 720.]

At Sienna, in Tuscany, blessed Ambrose, of the Order of Friars Preachers, famous for his holiness, his preachments, and his miracles, [in the year 1286.]

Chapter at the end. (Wisdom x. 10.)

WHEN the righteous fled, Wisdom guided him in right paths, showed him the kingdom of God, and gave him knowledge of holy things, made him rich in his travails, and multiplied the fruit of his labours.

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[1] Luke ii. 41-51.

[2] Translation by the late Rev. E. Caswall.

[3] Luke iii. 23.

[4] She was probably the woman of the well, died most likely under Nero.

TERCE.

Antiphon. When they returned, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house.
Answer. He made him lord of His house.
Verse. And ruler of all His substance.
Answer. Lord of His house.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He made him lord of His house.
Verse. His glory is great in Thy salvation.
Answer. Honour and great majesty shalt Thou lay upon him.

SEXT.

Antiphon. When they found not, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xlv. 1, 4.)

A MAN beloved of God and men, whose memorial is blessed. He sanctified him in his faithfulness and meekness, and chose him out of all men.

Short Responsory.

His glory is great in Thy salvation.
Answer. His glory is great in Thy salvation.
Verse. Honour and great majesty shalt Thou lay upon him.
Answer. In Thy salvation.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. His glory is great in Thy salvation.
Verse. The righteous shall grow as the lily.
Answer. Yea, he shall flourish for ever in the presence of the Lord.

NONE.

Antiphon. JESUS went down, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous shall grow as the lily.
Answer. The righteous shall grow as the lily.
Verse. Yea, he shall flourish for ever in the presence of the Lord.
Answer. As the lily.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The righteous shall grow as the lily.
Verse. [1] Planted in the house of the LORD—
Answer. In the courts of the house of our God.

SECOND VESPERS.

All as at First Vespers, except the following:

Verse. [2] Glory and riches shall be in his house.
Answer. And his righteousness endureth for ever.
Antiphon at the Song of the Blessed Virgin. [3] Behold a faithful and wise servant, whom his Lord hath made ruler over His household.

A Commemoration is made of the following, and then of the Sunday or Week-day.

MARCH 20.

St Cuthbert, Bishop [of Lindisfarne,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who, through the priceless gift of Thy grace, dost make Thine holy ones glorious, mercifully grant that the prayers of Thy blessed Confessor and Bishop Cuthbert may help us worthily there to attain, where are the spirits of just men made perfect. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In the Second Vespers of St Joseph a Commemoration is made of St Cuthbert.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii., &c., (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson. (*From Bede*, iv. 27, 32, *and Life of St Cuthbert.*)

WHILE Cuthbert was Provost, first, of Melrose, and then of Lindisfarne, he not only afforded to the monks a beautiful example of the monastic life, and admirable exhortations to the same, but would also go out of the monastery and preach to the people round about. Such was his skill in teaching, such the persuasive power of his tenderness, such the light of his face, as it had been the face of an angel, that all came to him, and openly confessed their deeds, and then by fruits meet for repentance, repaired their former iniquities.

Fifth Lesson.

IT was afterward, that, while he was living as an hermit in the isle of Farne, he was chosen Bishop of Lindisfarne. In this office he helped by unceasing prayer the people to him committed, and taught them in instructions full of soul-saving doctrine. And he did that which is the main help of a teacher—whatsoever he bade others do, he did first himself. He loved warmly, he was long-suffering and lowly, he was constant and instant in prayer. He was very courteous to all men. He thought it better than prayer to go and help a sick brother. But when he had been Bishop two years, he went back to Farne Island, to make himself readier to meet death.

Sixth Lesson.

"WHEN," saith the Priest Herefrid, who was present, "he was come very near to death, he gave some words of exhortation concerning peace and lowly-mindedness, short but sharp; and then passed the rest of the day quietly waiting for the blessedness which was coming. When night came, he still continued in prayer, without sleeping. At the usual hour for the night prayer, he received from me the life-giving Sacraments, and provisioned himself for his departure by taking the Body and Blood of the Lord. Then he turned his eyes heavenward, and stretched up his hands, and so breathed forth, to rejoice for ever in the kingdom of heaven, a soul whose whole bent was already gone home to the praise-giving above." [He fell asleep upon the 20th day of March,] in the year of salvation 687.

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[1] Ps. xci. 14.
[2] Ps. cxi. 3.
[3] Matth. xxiv. 45.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary* (*p.* 619,) *the third part is read along with the eighth to make room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.*

MARTYROLOGY.

Upon the 21st day of March, were born to the better life—

At Monte Cassino, the holy Abbat Benedict, who restored Monasticism in the West, when it was almost fallen away, and wonderfully spread it, [in the year 543.] Blessed Pope Gregory hath written his life, which was rendered glorious by his graces and miracles.

At Alexandria, are commemorated those holy martyrs who were massacred when the Arians and Gentiles broke into the churches on Good Friday, under the Emperor Constantius and the Prefect Philagrius.

On the same day, [in the end of fourth century,] the holy martyrs Philemon and Domninus.

At Catana, holy Birillus, who was ordained Bishop of that see by the blessed Apostle Peter, and after he had converted many Gentiles to the faith fell asleep in peace in extreme old age.

At Alexandria, the blessed Hermit Serapion, Bishop of Thmuis, a man of great power, who was driven into exile by the rage of the Arians, and there passed away to be ever with the Lord.

In the country of Lyons, holy Lupicinus, Abbat [of Laucorme, in the Jura,] whose life was made illustrious by the fame of his holiness and miracles, [in the year 480.]

Vespers of the following, with a Commemoration of St Cuthbert.

MARCH 21.

St Benedict, Abbat and Confessor.

Greater Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout from the Common Office, ("O Lord, we beseech Thee, that the prayers, &c.," *p.* 629.)

First Vespers are of St Benedict.

A Commemoration is made of St Cuthbert. Prayer from his Office, and then of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xliv. 1, (*p.* 620.)

SECOND NOCTURN.

Fourth Lesson.

BENEDICT was born of a noble family at Norcia, [about the year of our Lord 480,] and studied letters at Rome. Desiring to give himself altogether to Christ JESUS, he betook himself to a very deep cave at the place now called Subiaco. In this place he lay hid for three years, unknown to all except the monk[1] Romanus, by means of whom he received the necessaries of life. While he was in the cave at Subiaco, the devil one day assailed him with an extraordinary storm of impure temptation, and to get it under, he rolled himself in brambles till his whole body was lacerated, and the sting of pain drove out the sallies of lust. At last the fame of his holiness spread itself abroad from the desert, and some monks came to him for guidance, but the looseness of their lives was such that they could not bear his exhortations, and they plotted together to poison him in his drink. When they gave him the cup, he made the sign of the Cross over it, whereupon it immediately broke, and Benedict left that monastery, and retired to a desert place alone.

Fifth Lesson.

NEVERTHELESS his disciples followed him daily, and for them he built twelve monasteries, and set holy laws to govern them. Afterwards he went to Cassino, and brake the image of Apollo which was still worshipped there, overturned the altar, and burnt the groves. There, [in the year 529,] he built the Church of St Martin and the little chapel of St John; and instilled Christianity into the townspeople and inhabitants. He grew in the grace of God day by day, so that being endowed with the spirit of prophecy he foretold things to come. When Totila, King of the Goths, heard of it, and would see whether it really were so, he sent his spatharius before him, with the kingly ensigns and attendance, and feigning himself to be Totila. But as soon as Benedict saw him he said: "My son, put off that which thou wearest, for it is not thine." To Totila himself he foretold that he would go to Rome, would cross the sea, and would die after nine years.

Sixth Lesson.

SOME months before he departed this life, Benedict forewarned his disciples on what day he was to die; and he ordered his grave to be opened six days before he was carried to it. On the sixth day,

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[1] As St Benedict invented Western monasticism, the monks spoken of in this Lesson were probably of some Eastern Order. There are still such in Italy.

[being the 21st of March, in the year 543,] he would be carried into the Church, where he received the Eucharist, and then, in the arms of his disciples, with his eyes lifted up to heaven, and wrapt in prayer, he gave up the ghost. Two monks saw his soul rising to heaven, clothed in a most precious garment, and surrounded with lights, and One of a most glorious and awful aspect standing above, Whom they heard saying: "This is the way whereby Benedict, the beloved of the Lord, goeth up to heaven."

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.) *In Lent the third part is omitted or read along with the second, and the Ninth Lesson is the Homily for the Week-day, of which either the first part only is read, or else all three as one.*

A Commemoration of the Week-day is made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Cyril, Bishop of Jerusalem, who suffered many things from the Arians for the faith's sake. He was several times driven from his see, but at length fell asleep in peace, illustrious for the glory of holiness. The Œcumenical Council of Constantinople, in writing to Pope Damasus, gave a noble witness to the purity of his faith. Mention hath been made of him on the 18th day of this present month of March.

Upon the same 22nd day of March, were born into the better life—

At Narbonne, in Gaul, holy Paul, Bishop of that see. A disciple of the Apostle, who is said to have been the same person as the Proconsul Sergius Paulus, baptized by the blessed Apostle Paul, and on his way into Spain left at Narbonne, where he received the dignity of Bishop, laboured much in the office of preaching, and passed away to heaven, famous for miracles.

At Terracina, holy Epaphroditus, the disciple of the Apostles, who was ordained Bishop of the said city, by the blessed Apostle Peter.

In Africa, the holy martyrs Saturninus and nine others.

On the same day, [in the year 252,] the holy martyrs Callinice and Basilissa.

At Ancyra, the holy martyr Basil, a Priest, who was put to most grievous torments under the Emperor Julian the Apostate, and gave up his soul to God.

At Carthage, the holy Archdeacon Octavian and many thousand martyrs, who were slaughtered by the Vandals for the Catholic faith's sake.

There also, holy Deogratias, Bishop of Carthage, who redeemed many captives whom the Vandals had brought from Rome, and fell asleep in the Lord, famous for holy works, [in the year 457.]

At Osimo, in Picenum, holy Benvenuto, Bishop of that see, [in the year 1276.]

In Sweden, the holy Virgin Katherine, daughter of holy Bridget, [in the year 1381.]

At Rome, the holy widow Lea, whose graces and her going hence to be with God have been recorded by Holy Jerome, [about the year 384.]

At Genoa, the holy widow Katherine, eminent for her contempt of the world and her love toward God, [in the year 1510.]

In Second Vespers a Commemoration is made of the following. Antiphon at the Song of the Blessed Virgin, "O right excellent, &c." *Then of the Week-day.*

MARCH 22.

St Cyril, Patriarch [of Jerusalem,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612), *except the following.*

Prayer throughout.

O ALMIGHTY God, grant unto us, we beseech Thee, at the prayers of Thy blessed Bishop Cyril, so to know Thee, the only true God, and JESUS Christ Whom Thou hast sent, that we may hear His Voice, and He may give unto us eternal life. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from 1 Tim. iii. &c., (*p.* 612.)

SECOND NOCTURN.

CYRIL of Jerusalem was given to the study of the Holy Scriptures from a child, and so learnt therein that he became an eminent champion of the orthodox faith. He embraced the monastic institute in perpetual continency, and all hardship of living. He was ordained Priest by holy Maximus, Patriarch of Jerusalem, and undertook with eminent success the task of preaching the word of God to the faithful and of instructing the catechumens. Thus did he compose those truly wonderful Catecheses, wherein he has embraced, clearly and fully, all the teaching of the Church, and stoutly defended every one of her doctrines against the enemies of the faith. His treatment of these subjects was such that he has overthrown therein, not only the heresies which had then come into being, but, by a kind of foreknowledge, even those which were to arise in later times. Of this an instance is his contention for the real Presence of the Body and Blood of Christ in the wondrous Sacrament of the Eucharist. After the death of holy Maximus, the bishops of the province chose Cyril in his place.

Fifth Lesson.

IN his office of Bishop he had for the faith's sake, like his blessed contemporary Athanasius, to endure many wrongs and sufferings at the hands of the Arian sect. The Arians could not bear that Cyril should steadfastly withstand their heresy. They assailed him with calumnies, deposed him in a pretended council, and drove him out of his see. To escape their rage he fled to Tarsus in Cilicia, and as long as Constantius lived he bore the hardships of exile. After his death and the accession to the imperial throne of the Apostate Julian, Cyril was able to return to Jerusalem, where he set himself with burning zeal to deliver his flock from false doctrine and from sin. He was driven into exile a second time under the Emperor Valens. But when peace was restored to the Church by Theodosius the Great, and the cruelty and insolence of the Arians were restrained, Cyril was received with honour by the Emperor as one of Christ's most eminent soldiers, and was restored to his see. With what earnestness and holiness he fulfilled the duties of his exalted office was made manifest by the flourishing state of the church of Jerusalem at that time, of which a picture hath been left for us by holy Basil, who dwelt there for a while when he went to worship at the holy places.

Sixth Lesson.

TRADITION hath handed down that God Himself crowned with signs from heaven the holiness of this venerable Patriarch. Among these signs is numbered an apparition of a cross, more resplendent than the beams of the sun, which appeared at the beginning of his Patriarchate. Not only Cyril himself, but heathens and Christians alike were eye-witnesses of this marvel, and Cyril first gave thanks to God therefore in the church, and then sent news thereof by letter to the Emperor Constantius. A thing no less wonderful came to pass when the Jews were commanded by the profane Emperor Julian to attempt the restoration of the temple which had been destroyed by Titus. A great earthquake arose, and great masses of fire broke forth from the earth and consumed all the works, so that the Jews and Julian were dismayed and stayed their hand, all the which it can be proved that Cyril had foretold. A little while before his death he was present at the second Council of Constantinople; herein was condemned the heresy of Macedonius, and once more the Arian heresy. After his return to Jerusalem he died a holy death in the 69th year of his age and the 35th of his episcopate. The Supreme Pontiff Leo XIII. commanded that his office and Mass should be celebrated throughout the universal Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 23.)

AT that time: JESUS said unto His disciples: When they persecute you in this city, flee ye into another. And so on.

Homily by St Athanasius, Pope [of Alexandria.] (*Defence of his own flight.*)

It is written in the Law, (Num. xxxv. 11,) "Ye shall appoint you cities to be cities of refuge for you,"—that in these cities they which were pursued to put them to death might enter and be safe. And in the latter days when He was come, even that very Word of the Father, Which had spoken aforetime unto Moses, He gave again the same commandment—"When they persecute you in this city, flee ye into another." And, a while afterward, He said: "When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place, (whoso readeth, let him understand,) then let them which be in Judæa flee unto the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." (Matth. xxiv. 15-18.)

Eighth Lesson.

THE Saints, therefore, knowing these words of the Lord, have obeyed them in their lives. What the Lord hath now commanded by His Own Mouth He commanded through His Saints before that He Himself was come in the flesh, and to obey this commandment worketh in a man perfection, since whatever God commandeth is a thing which it behoveth man to do. For this cause, that very Word of God Which was made flesh for our sake thought it meet when they sought Him, (even as at this present time they are seeking us,) to hide Himself, (John viii. 59,) and, when they persecuted Him, to fly and escape from their laying in wait for Him: although when that time came which He had Himself decreed, and wherein He willed, as touching the Body, to suffer for us all, He willingly gave Himself up to His enemies.

In Lent the following is read with the Eighth to make room for the Homily of the Week-day. At Lauds in Lent a Commemoration is made of the Week-day.

Ninth Lesson.

HOLY men of God, therefore, have learnt to take ensample from their Saviour, (and the Same is and hath been the Teacher of all such, whether of old time, or in these latter days,) and know how that it is lawful to baffle their persecutors by flying from them, and by lying hid when they seek them. For since they know not the day nor the hour wherein an all-seeing God hath ordained their end, they do not daringly give themselves into the power of such as hate them, but rather, knowing it to be written, "My times are in Thy hand," (Ps. xxx. 16,) and that "the LORD killeth and maketh alive," (1 Kings ii. 6,) they "endure unto the end," (Matth. xxiv. 13,) "they wander about," as saith the Apostle, "in sheepskins and goatskins, being destitute, afflicted, [tormented, (of whom the world is not worthy,)] they wander in deserts, [and in mountains,] and" hide "in dens and caves of the earth," (Heb. xi. 37,) until either their appointed time come, or until more plainly God, the real Appointer of times, speaketh unto them, and chaineth up the persecutors, or manifestly giveth them over into the hands of the same, as may be His Own good pleasure.

MARTYROLOGY.

Upon the 23rd day of March, were born into the better life—

In Africa, the holy martyrs Victorian, Pro-consul of Carthage, and two brethren from Aquae Regiae,[1] also two merchants, both named Frumentius, all in the persecution by the Vandals, were, (as writeth the African, Victor, Bishop [of Utica,]) on account of the steadfastness of their

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[1] Aquae Regiae, a town in Byracium, a province in North Africa.

Catholic confession, put to the most grievous torments under the Arian king Hunneric, and gloriously crowned, [in the year 484.]

Likewise in Africa, the holy martyr Faithful; there also holy Felix and twenty others.

At Cæsarea, in Palestine, the holy martyrs Nicon, [a Neapolitan,] and ninety-nine others. [All suffered at Taormina, in Sicily, under Decius.]

Also the holy martyrs Domitius, [a native of Phrygia,] Pelagia, Aquila, Eparchius, and Theodosia, [under Julian the Apostate.]

At Lima, [in the year 1606,] in the kingdom of Peru, holy Turibius, Archbishop of that see, by whose work the faith and discipline of the church were spread abroad in America.

At Antioch, the holy Priest Theodulus.

At Cæsarea, the holy Confessor Julian.

In Campania, the holy monk Benedict, who was shut up by the Goths in a glowing furnace, but upon the morrow was found unhurt, [in the year 550.]

At Second Vespers, Antiphon, "O right excellent," &c., *and in Lent a Commemoration of the Week-day.*

MARCH 23.

MARTYROLOGY.

Upon the 24th day of March, were born into the better life—

At Rome, the holy martyrs Mark and Timothy, who were crowned with martyrdom under the Emperor Antonine.

There also the holy martyr Epigmenius, a Priest, who was slain with the sword, by order of the judge Turpius, in the persecution under the Emperor Diocletian.

Likewise at Rome, the blessed martyr Pigmenius, a Priest, who was cast into the river Tiber for Christ's faith's sake, under the Emperor Julian the Apostate.

At Cæsarea, in Palestine, were born into the better life the holy martyrs Timolaus, Denis, Pausides Romulus, Alexander, another Alexander, Agapius, and another Denis, who won crowns of life by the axe, under the president Urban, in the persecution under the Emperor Diocletian.

In Morocco, were born into the better life the holy brethren Romulus and Secundus, both martyrs, who suffered for Christ's faith, [in the year 304.]

At Trent, the holy child Simeon, most cruelly murdered by the Jews, and who afterwards shone with many miracles, [in the year 1475.]

At Synnada, in Phrygia, holy Agapitus, Bishop of that see, [under Maximin 234-238.]

At Brescia, holy Latinus, Bishop of that see, [beginning of second century.]

In Syria, the holy Confessor Seleucus.

MARCH 24.

MARTYROLOGY.

The morrow is the feast of the Annunciation of the most Blessed Virgin Mary, Mother of God.

Upon the same 25th day of March, were born into the better life—

At Rome, the holy martyr Quirinus, under the Emperor Claudius. He suffered the spoiling of his goods, a foul imprisonment, and many stripes, and was at length slain with the sword, [in the year 269.] His body was cast into the Tiber, but the Christians found it on the island of Lycaonia and buried it in the cemetery of Pontianus.

Likewise at Rome, two hundred and sixty-two holy martyrs.

At Sirmium, [in Hungary,] the holy martyr Irenæus, Bishop of that see, who under the President Probus, in the time of the Emperor Maximian, was first put to grievous torments, then suffered for many days in prison, and at last was beheaded.

At Nicomedia, the holy Dula,[1] a female slave belonging to a certain soldier; she was killed in defending her chastity, and so gained the crown of martyrdom.

At Jerusalem, is commemorated the Good Thief, who confessed Christ upon the Cross, and won from Him the words "This day thou shalt be with Me in Paradise."

At Laodicea, holy Pelagius, Bishop of that see, who suffered exile and other hardships for the Catholic faith's sake, in the time of the Emperor Valens, and fell asleep in the Lord.

At Pistoja, the holy Confessors Barontius and Desiderius, [about the year 700.]

In the island of Aindre, in the river Loire, the Holy Abbat Hermeland, the glory of whose life is set forth by the fame of his miracles, [about the year 718.]

MARCH 25.

Lady Day.

The Annunciation of the Blessed Virgin Mary.

Double of the First Class.

All from the Common Office for Feasts of the Blessed Virgin, (p. 633,) except the following.

If this Feast fall on Good Friday, or Holy Saturday, it must be transferred to the Monday after Low Sunday, as to its assigned day, but without an Octave, yet to be kept with due solemnity and as a holiday, and with the Paschal rite. Should it fall on Passion Sunday it is to be kept on the day following; if in Holy, or in Easter Week, it must be transferred, as heretofore, to the Monday next after Low Sunday, unless this Monday be occupied by a primary feast of equal rite, in which case it will be kept on the next day not barred in like manner.

Note. If this Office be transferred into Paschal-time, the word "Alleluia" *is added wherever here given in brackets, and also at the end of the first paragraph (just before the* "Verse"*) and of every* "Answer" *in the Responsories.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. Hail, Mary, full of grace. [Alleluia.]

Answer. The Lord is with Thee. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. The Holy Ghost shall come upon thee, O Mary, and the power of the Highest shall overshadow thee. [Alleluia.]

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[1] This has the appearance of not being a proper name, but merely the Greek *doule*, a female slave.

In Lent a Commemoration is made of the Week-day.

MATTINS.

Invitatory. Hail, Mary, full of grace: * the Lord is with thee. [Alleluia.]

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (vii. 10.)

MOREOVER the Lord spake again unto Ahaz, saying: Ask thee a sign of the Lord thy God either in the depth beneath or in the height above. But Ahaz said: I will not ask, neither will I tempt the Lord. And he said: Hear ye now, ye house of David: Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord Himself shall give you a sign. Behold the Virgin shall conceive, and bear a son, and shall call his name Emmanuel. Butter and honey shall he eat, until he may know to refuse the evil, and choose the good.

First Responsory.

[1] The angel Gabriel was sent to Mary, a Virgin espoused to Joseph, to bring unto her the word of the Lord: and [2] when the Virgin saw the light she was afraid. Fear not, Mary, for thou hast found grace from the Lord. Behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

Verse. The Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever.

Answer. Behold, thou shalt conceive and bring forth a son, and He shall be called the Son of the Highest.

Second Lesson. (Isa. xi. i.)

[3] AND there shall come forth a rod out of the stem of Jesse, and a flower shall grow out of his roots. And the Spirit of the Lord shall rest upon him; the Spirit of wisdom, and understanding, the Spirit of counsel and might, the Spirit of knowledge [and of godliness:] [4] and he shall be filled with the Spirit of the fear of the Lord. He shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth. And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

Second Responsory.

[5] Hail, Mary, full of grace; the Lord is with thee: the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that Holy Thing Which shall be born of thee shall be called the Son of God.

Verse. How shall this be, seeing I know not a man? And the Angel answered and said unto her,—

Answer. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing Which shall be born of thee shall be called the Son of God.

Third Lesson.

THE wilderness and the solitary place shall be glad, and the desert shall rejoice and blossom as the lily. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon is given unto it, the excellency of Carmel and Sharon; they shall see the glory of the Lord and the excellency of our God. Strengthen ye the weak hands and confirm the feeble knees. Say to them that are of a fearful heart: Be strong, and fear not, behold your God will come with recompence of vengeance; God Himself will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb shall sing: for in the wilderness are waters broken out, and streams in the desert. And the parched ground shall become a pool, and the thirsty land springs of water.

Third Responsory.

Receive, O Virgin Mary, receive the word of the Lord, which is sent thee by His Angel: thou shalt conceive, and shalt bring forth God and Man together. And thou shalt be called blessed among all women.

Verse. Thou shalt bring forth a son, and remain a maiden undefiled: thou shalt conceive and be a Mother, still Virgin unspotted.

Answer. And thou shalt be called blessed among all women.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thou shalt be called blessed among all women. [Alleluia.]

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*2nd for Christmas.*)

THE Almighty and merciful God, Whose nature is goodness, Whose will is power, and Whose work is mercy, did, at the very beginning of the world, as soon as the devil's hatred had mortally poisoned us with the venom of his envy, foretell those remedies which His mercy had fore-ordained for our healing. He bade the serpent know that there was to be a Seed of the woman Who should yet bruise the swelling of his pestilential head; this Seed was none other than the Christ to come in the flesh, that God and Man in one Person, Who, being born of a Virgin, should, by His undefiled birth, damn the seducer of man.

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[1] Luke i. 26, 30-33.

[2] Compare the Apocryphal "Gospel of the Nativity of Mary," ch. ix.

[3] Ch. viii. commences with the birth of Maher-shalal-hash-baz the son of Isaiah and "the Prophetess," giving occasion to a prophecy stretching to the end of ch. xii., foretelling the deliverance of Israel not only from Rezin and Pekah, but from her other enemies, and an ultimate time of blessedness and prosperity. The passage in the text is to be understood of the Messiah. (Rom. xv. 12.)

[4] Not in the Hebrew.

[5] Luke i. 28, 34, 35.

Fourth Responsory.

[1] Behold, the Virgin shall conceive, and bear a son, saith the Lord, [2] and His name shall be called Wonderful, the Mighty God.

Verse. He shall sit upon the throne of David, and upon his kingdom for ever.

Answer. And His name shall be called Wonderful, the Mighty God.

Fifth Lesson.

THE devil rejoiced that by his fraud he had so deceived man as to make him lose the gifts of God, forfeit his privilege of eternal life, bring himself under the hard sentence of death, and find in his misery a certain comfort in the accomplice of his guilt; he rejoiced also that God, in His just anger, was changed towards man, whom He had made in such honour. But, dearly beloved brethren, that Unchangeable God, Whose Will cannot be divorced from His goodness, by His own secret counsel carried out in a mysterious way His original purpose of goodness, and man, who had been led into sin by the wicked craft of the devil, perished not to disappoint that gracious purpose of God.

Fifth Responsory.

There shall come forth a rod out of the stem of Jesse, and a Flower shall grow out of his roots. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. [Alleluia.]

Verse. And the Spirit of the LORD shall rest upon him, the Spirit of wisdom and understanding, the Spirit of counsel and might.

Answer. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. [Alleluia.]

Sixth Lesson.

WHEN therefore, dearly beloved brethren, the fulness of that time came, which God had appointed for our Redemption, our Lord JESUS Christ entered this lower world, came down from His heavenly throne, and, while He left not that glory which He hath with the Father before the world was, was incarnate by a new order and a new birth—new, in that He Who is Invisible among His own, was made visible among us; He Who is Incomprehensible, willed to be comprehended; He Who is before the ages, began to be in time; the Lord of all shadowed the glory of His Majesty, and took upon Him the form of a servant; the Impassible God vouchsafed to become a man subject to suffering; and the Immortal laid Himself under the laws of death.

Sixth Responsory.

O Mary, how holy and how spotless is thy virginity—I am too dull to praise thee! For thou hast borne in thy breast Him Whom the heavens cannot contain.[3]

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David: and the virgin's name was Mary. And so on.

Homily by [4] St Ambrose, Bishop [of Milan,] (*Bk.* ii. *on Luke.*)

The mysteries of God are unsearchable, and it is especially declared by a Prophet, that a man can hardly know His counsels. (Wisd. ix. 13.) Nevertheless, some things have been revealed to us, and we may gather from some of the words and works of the Lord, our Saviour, that there was a special purpose of God, in the fact that she who was chosen to be the mother of the Lord was espoused to a man. Why did not the power of the Highest overshadow her before she was so espoused? Perhaps it was lest any might blasphemously say that she had conceived in fornication the Holy One.

Seventh Responsory.

Rejoice with me, all ye that love the Lord, for while I was yet a little one, I pleased the Most High. And I have brought forth from my bowels God and man. [Alleluia.]

Verse. [5] All generations shall call me blessed, since the Lord hath regarded the lowliness of His handmaiden.

Answer. And I have brought forth from my bowels God and man. [Alleluia.]

Eighth Lesson.

"AND the angel came in unto her." Let us learn from this Virgin how to bear ourselves, let us learn her modesty, let us learn by her devout utterance, above all let us learn by the holy mystery enacted. It is the part of a maiden to be timid, to avoid the advances of men, and to shrink from men's addresses. Would that our women would learn from the example of modesty here set before us. She upon whom the stare of men had never been fixed was alone in her chamber, and was found only by an angel. There was neither companion nor witness there, that what passed might not be debased in gossip: and the angel saluted her. The message of God to the Virgin was a mystery, which it was not lawful for the mouth of men, but only of angels, to utter. For the first time on earth the words are spoken: "The Holy Ghost shall come upon thee." The holy maiden heareth, and believeth. At length she saith: "Behold the handmaid of the Lord: be it unto me according to thy word." Here is an example of lowliness, here is a pattern of true devotion. At the very moment that she is told she is chosen to be the mother of the Lord she at once declareth herself His handmaid. The knowledge that she was mother of God caused in the heart of Mary only an act of humility.

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[1] Isa. vii. 14.

[2] Isa. ix. 6, 7.

[3] 3 (1) Kings viii. 27.

[4] Dec. 7.

[5] Luke i. 48.

Eighth Responsory.

Rejoice, O Mary, by whose mighty hand the Church hath victory o'er her foes achieved, since thou to Gabriel's word of quickening power in lowliness hast listened, and believed—thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

Verse. Blessed art thou that hast believed, for there is a performance of those things which were told thee from the Lord.

Answer. Thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou, still a virgin, in thy blessed womb hast God Incarnate of thy flesh conceived, and, still of heaven, of that virginity remainest after childbirth unbereaved. [Alleluia.]

The Ninth Lesson is the Homily for the Week-day, either the first part or all three as one.

LAUDS.

First Antiphon. The Angel Gabriel was sent * to a virgin espoused to a man whose name was Joseph; and the virgin's name was Mary. [Alleluia.]

Second Antiphon. Hail, Mary, * full of grace, the Lord is with thee: blessed art thou among women. [Alleluia.]

Third Antiphon. Fear not, Mary, * thou hast found grace with the Lord: behold, thou shalt conceive, and bring forth a Son. [Alleluia.]

Fourth Antiphon. The Lord shall give unto Him the throne of His father David, and of His kingdom there shall be no end. [Alleluia.]

Fifth Antiphon. Behold the handmaid of the Lord: * be it unto me according to thy word. [Alleluia.]

Chapter. (Isa. vii. 14.)

BEHOLD, the virgin shall conceive and bear a Son, and His Name shall be called Emmanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

Verse. Hail, Mary, full of grace. [Alleluia.]

Answer. The Lord is with thee. [Alleluia.]

Antiphon at the Song of Zacharias. How shall this be, * thou Angel of God, seeing I know not a man? Hear, O Virgin Mary: the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee. [Alleluia.]

Prayer throughout.

O GOD, Who didst will that Thy word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

In Lent a Commemoration is made of the Week-day.

PRIME.

Antiphon. The Angel Gabriel, &c. (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 26th day of March, were born into the better life—

At Rome, upon the Lavican Way, [in the third century,] the holy martyr Castulus. He was a chamberlain of the Palace, and a receiver of the saints. He was three times hung up and interrogated, and as he remained steadfast in confessing the Lord, he was crowned with martyrdom by being thrown into a pit, and buried alive in sand.

Likewise at Rome, the holy martyrs Peter, Marcian, Jovinus, Thecla, Cassian, and others.

In the Pentapolis, in Libya, the holy martyrs Theodore, Bishop [of Zaragossa, who was preaching in Pentapolis-Cyrene in North Africa,] the Deacon Irenaeus, and the Readers Serapion and Ammonius.

At Sirmium, the holy martyrs the Priest Montanus, and Maxima, [his wife,] who were drowned in the river for Christ's faith's sake.

Likewise the holy martyrs Quadratus, Theodosius, Emmanuel, and forty others.

At Alexandria, [in the year 354,] the holy martyrs Eutychius and others, who were slain with the sword for the Catholic faith, under the Arian Bishop George, in the time of the Emperor Constantius.

On the same day, [in the year 309,] holy Ludger, Bishop of Munster, who preached the gospel to the Saxons.

At Zaragossa, in Spain, [in the year 651,] the holy Confessor Braulio, Bishop of that see.

At Treves, [in the year 400,] holy Felix, [who had been] Bishop [of that see for 12 years, and had then retired to a monastery which he had built in honour of the Blessed Virgin, the martyrs of the vanguard of the Theban Legion, and several magistrates of the town of Treves, who had been martyred at the same time.]

Chapter at the end. (Isa. xi. 1.)

THERE shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. And the Spirit of the LORD shall rest upon Him.

TERCE.

Antiphon. Hail, Mary, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Fear not, &c., (*Third Antiphon at Lauds.*)

Chapter. (Luke i. 32.)

THE Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.

NONE.

Antiphon. Behold the handmaid, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

All as at the First Vespers, except the

Antiphon at the Song of the Blessed Virgin. The Angel Gabriel said unto Mary: Hail, thou that art full of grace, * the Lord is with thee: blessed art thou among women. [Alleluia.]

In Lent a Commemoration is made of the Week-day.

MARCH 26.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor and Doctor of the Church, John of Damascus, famous for holiness and teaching. He strove manfully for the honouring of the holy images, both by word and writing, against the Emperor Leo the Isaurian: wherefore the Emperor commanded that his right hand should be smitten off; whereupon he commended himself to the image of the blessed Virgin Mary, which he had defended, and forthwith he received back his hand whole and sound. Of whom mention is made upon the 6th day of May.

At Druzipara, in Pannonia, under the Emperor Maximian, the holy soldier Alexander, who after triumphing for Christ in many contendings, and working many miracles, was beheaded, and so finished his testimony.

On the same day, the holy martyrs the Senator Philetus, his wife Lydia, and his children Macedon and Theoprepis, as also the General Amphilochius, and the notary Chronides, who were all slain for confessing Christ.

In Persia, the holy martyrs Zanitas, Lazarus, Marotes, Narses, and five others, who were most cruelly slain under Sapor, King of the Persians, and so won the palm of martyrdom, [in the year 326.]

At Saltzburg, [in the year 718,] the holy Confessor Rupert, Bishop of that see, who wondrously spread the gospel among the Bavarians and Styrians.

In Egypt, the holy Hermit John, a man of great holiness, who, among other graces, was gifted with the spirit of prophecy, whereby he foretold unto the Emperor Theodosius his victory over the tyrants Maximus and Eugenius.

MARCH 27.

St John of Damascus, Confessor and Doctor of the Church.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout.

O ALMIGHTY and everlasting God, Who didst fill Thy blessed servant John with heavenly teaching, and wondrous strength of spirit to maintain the honouring of holy images. Grant unto us at his prayers and after his ensample to take pattern by their holy lives whose images we honour, and ever to feel the power of their help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers, Antiphon at the Song of the Blessed Virgin, "O right excellent, &c.," *and in Lent the Commemoration of the Week-day.*

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1. (*p.* 869.)

SECOND NOCTURN.

THIS John is called John of Damascus, from his native place. He was of noble birth, and studied sacred and profane letters at Constantinople, under the monk Cosmas. At what time the Emperor Leo the Isaurian was making a wicked attack upon the honouring of holy images, John, at the desire of the Roman Pontiff, Gregory III., earnestly defended both by his words and his writings, the holiness of this honour. By this he roused against him so great a hatred on the part of Leo, that that Prince, by forged letters, accused John as a traitor to the Caliph of Damascus, whom he was serving as a councillor and minister. John denied the charge, but the Caliph was deceived by it, and caused his right hand to be cut off. He called earnestly for the help of the most holy Virgin, and she manifested the innocency of her servant by reuniting his hand to his arm, as though it had never been cut off. This miracle moved John to carry out a design which he had long had in mind. He obtained from the Caliph, albeit with difficulty, leave to go away, distributed all his goods to feed the poor, and freed all his slaves, then visited as a pilgrim the holy places in Palestine, and at length withdrew, along with his teacher Cosmas, to the monastery of St Saba, between Jerusalem and the Dead Sea. There he was ordained priest.

Fifth Lesson.

AS a monk John set a bright example to all the others, especially as regarded lowliness and obedience. He sought for the lowest offices in the community, as though they were in a peculiar sense his own, and fulfilled them with the greatest care. When he was sent to Damascus to sell baskets made by himself, he welcomed the mockery and jests of the lowest classes in that city where he had before time been charged with the most honourable offices. He was so devoted to obedience that he not only started up to obey every nod of his superiors, but also never thought it right to ask the reason of any duty laid upon him, however difficult or however strange it might be. While thus living he never ceased earnestly to defend the Catholic doctrine as to the honouring of holy images. For this reason he drew upon himself the hatred and persecution of the Emperor Constantine Copronymus, as he had first done that of the Emperor Leo the Isaurian, and this all the more because he freely rebuked the arrogance of these Emperors, who must needs take in hand matters concerning the faith, and pronounce sentence upon them according to their own judgment.

Sixth Lesson.

IT is a marvel how many things John devised both for the protection of the faith, and for the encouragement of godliness, and expressed in his writings both in prose and verse. He was worthy of the high praise which was given him by the Second Council of Nice. On account of the golden streams of his eloquence, he was surnamed Chrysorrhoas, or John of the golden streams. It was not against the enemies of holy images alone that he defended the orthodox faith. He fought stoutly against the Acephali, the Monothelites, and the Theopaschites. He maintained the laws and the power of the Church. He taught with great learning the Primacy of the Prince of the Apostles, and many times calleth him the Pillar of the Churches, the unbroken rock, and the Teacher and Ruler of the world. The whole of his writings are not only steeped in learning and teaching, but have a certain savour of simple piety, especially when he is praising the Mother of God, toward whom he was filled with a special reverence and love. But the greatest praise of John is that he was the first who arranged in order a complete course of theology, and prepared the way in which holy Thomas of Aquino has so clearly dealt with the whole body of sacred doctrine.

This truly holy man, full of days and good works, fell asleep in the peace of Christ about the year of salvation 754. The supreme Pontiff, Leo XIII., established his office and Mass throughout the universal church, whereof he also gave him the title of doctor.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vi. 6.)

AT that time: It came to pass also on another Sabbath, that Jesus entered into the synagogue, and taught; and there was there a man whose right hand was withered. And so on.

Homily by St Peter Chrysologus. (*Sermon* 32.)

This man is a figure of all men. His healing is a type of their healing, and his soundness is a pledge of that soundness for which all have looked so long. The hand of man hath withered through the deadness of faith rather than through the drying up of the sinews, and by the fault of the conscience rather than by the weakness of the flesh. The withering up of man's hand hath been of old time, and a sickness which smote him at the very beginning of the world, and no art or benefit of man could heal that which had been blasted by the wrath of God. That hand had touched the forbidden thing, it had sought that which was unlawful when it had been stretched out to the tree of the knowledge of good and evil. It had need of Him who had made it, not to lay a plaster upon it, but to cancel the sentence which He had uttered, and to loosen by pardon that which He had bound by judgment.

(*Eighth Lesson.*) This man's healing is a type of the healing of all men, our perfect health is to be found in Christ, then shall our miserable hand be withered no more when there droppeth thereon the Blood of the Suffering Lord, when it is stretched forth to the Tree of Life, which is the Cross. When it gathereth the mighty fruit of His suffering, when it layeth hold upon the Tree of Salvation, when the body is so nailed thereto with the nails of the Lord that it can never return again to the tree of lust and barren enjoyment.

And He said to the man which had the withered hand, "Rise up, and stand forth in the midst." Rise up and stand forth in the midst, O Thou that dost confess thine own weakness, thou that dost call for pity from on high, thou that canst witness to the power of God; rise up and stand forth in the midst, thou that tellest of the unbelief of the Jews; the power of so many signs hath not pierced them, so many works of healing hath not beset them; let the pity shown to such misery constrain them and soften them.

(*Ninth Lesson outside Lent.*) "He said unto the man, Stretch forth thine hand, and he did so; and his hand was restored whole as the other." "Stretch forth thine hand"—the hand which had been blasted by a commandment is by a commandment loosed. "Stretch forth thine hand"—the punishment which had been the work of God was a sufficient testimony of Who had been the Judge Who had inflicted it, and the pardon was a proof that the Pardoner was the same. Brethren, pray that upon the synagogue only may the shadow of such an affliction fall, and that there may be in the Church no hand which is withered by greed, shrunken by avarice, paralyzed by theft, stricken by selfishness; but if such there be, let him who is so afflicted give his ear unto the Lord, and stretch forth his hand in works of godliness, let him exercise it in mercy, and set it to almsgiving. He that knoweth not how to lend unto the Lord by giving unto the poor, knoweth not how to be healed by the Lord.

In Lent, Ninth Lesson is the Homily of the Week-day, of which a Commemoration is also made at Lauds.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor John of Capistrano, of the Order of Friars Minors, illustrious for the holiness of his life, and his zeal for the propagation of the Catholic faith, who by his prayers and miracles procured the defeat of a vast army of Turks, and delivered the fortress of Belgrade from beleaguerment. Of whom mention is made upon the 23rd day of October.

Upon the same 28th day of March, were born into the better life—

At Cæsarea, in Palestine, [about the year 260,] the holy martyrs Priscus, Malchus, and Alexander. During the persecution under the Emperor Valerian they were dwelling on a little plot of ground in the suburbs of the said city, and when heavenly crowns of martyrdom were then being offered, their love of God and faith in Him enkindled them to go openly to the judge, and to rebuke him for that he so raged after the blood of the godly, whereupon he forthwith commanded them to be devoured by wild beasts for Christ's name's sake.

At Tarsus, in Cilicia, the holy martyrs Castor and Dorotheus.

In Africa, the holy martyrs Rogatus, Successus, and sixteen others.

At Rome, [in the year 440,] the holy Confessor Pope Sixtus III.

At Nursia, [in the year 517,] the holy Abbat Speus, a man of wondrous patience, and when he passed away out of this life all his brethren saw his soul wing its flight heavenward in a bodily shape like a dove.

At Chalons, in Gaul, the burial, [in the year 593,] of the holy Confessor Guntram, King of the Franks, who gave himself up so utterly to the things of the Spirit that he fled from the glory of the world, and gave all his goods for the churches, and the poor.

At Second Vespers a Commemoration is made of the following. Prayer from his Office, and then of the Week-day.

MARCH 28.

St John of Capistrano, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout.

O GOD, Who by Thy blessed servant John didst cause Thy faithful people, through the power of the most Holy Name of Jesus, to prevail against the enemies of His Cross, grant unto us, we beseech Thee, the help of the prayers of the same Thy servant that we may prevail against our ghostly enemies, and may be made worthy to receive from Thee a crown of righteousness. Through the same JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

Fourth Lesson.

THIS John was born at Capistrano, in the Abruzzi. He was educated at Perugia, and became so expert in letters, both sacred and profane, that on account of his eminent knowledge of law, Ladislaus, King of Naples, set him over several cities. He was seeking in righteousness to bring the affairs of these places out of trouble into peace, when he himself was kidnapped and put in chains. From this captivity he marvellously escaped, and then professed himself a Friar Minor under the rule of Francis of Assisi. Here he went forward in the study of divinity, and had as a teacher the holy Bernardine of Sienna, of whom he was one of the most marked followers, especially in spreading abroad the honour paid to the Most Holy Name of Jesus, and to the Mother of God. The bishopric of Aquila was offered to him, but he refused it. He was chiefly known by the hardship of his self-denial, and by the writings which he published in large numbers for the reform of manners.

Fifth Lesson.

HE devoted himself without ceasing to the preaching of the Word of God, in the which work he travelled throughout nearly all Italy, and by the power of eloquence and of miracles not a few, he recalled souls almost countless into the path of salvation. Martin V. appointed him Inquisitor to stamp out the sect of the Fraticelli. Nicolas V. appointed him Inquisitor-General in Italy against Judaism and Mohammadanism, and he brought many such misbelievers to believe in Christ. He did much good work in the affairs of the Eastern Church, and at the Council of Florence, wherein he shone like a sun, he brought back the Armenians to the Catholic church. The same Pope Nicolas V., at the request of the Emperor Frederick III., sent him into Germany as Nuncio of the Apostolic See, in order that he might bring back the heretics to the Catholic faith and the minds of the princes to peace and agreement. He did a wonderful work for God's glory during the six years that he laboured in Germany and other countries, and by his teaching of the truth and the striking evidence of his miracles brought back to the bosom of the Church almost countless numbers of Hussites, Adamites, Taborites, and Jews.

Sixth Lesson.

IT was mainly at the entreaty of John that Calistus III. proclaimed a Crusade, and John hastened about through Pannonia and other provinces, where by his words and his letters he so roused the minds of princes to that holy war, that in a short while seventy thousand Christian soldiers were enrolled. It was mainly through his advice and by his power that victory was gained at Belgrade, when one hundred and twenty thousand Turks were either slain or put to flight. The news of this victory reached Rome upon the sixth day of August, and Pope Calistus thereupon consecrated that day for ever to the solemn commemoration of the transfiguration of the Lord Christ. As John lay sick unto death at Illak, many princes came to see him, and he exhorted them to protect religion. He gave up his soul in holiness to God, [upon the 23rd day of October,] in the year of salvation 1456. God confirmed his glory by many miracles after his death, and when these had been duly proved Alexander VIII. enrolled his name with those of the saints in the year 1690, and two hundred years after his canonization Leo XIII. extended his Office and Mass to the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ix. i.)

AT that time: JESUS called the twelve Apostles together and gave power and authority over all devils and to cure diseases. And so on.

Homily by St "Buona-Ventura," [Cardinal] Bishop [of Albans,] (*on Luke* ix.)

Apostles are so called as a mark of their authority, for this word Apostle signifieth "sent," and they were sent out to preach, as it is written, (1 Cor. i. 17,) "Christ sent me not to baptize but to preach the gospel." They were sent to preach not any small thing but a very great thing, even the Kingdom of God, whereby we may understand the teaching of the truth, as it is said, (Matth. xxi. 43,) "The Kingdom of God should be taken from you and given to a nation bringing forth the fruits thereof." The Kingdom of God may also be understood to signify the grace of the Holy Ghost, as it is written, (Rom. xiv. 17,) "The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost"; as also it was said, (Luke xvii. 21,) "The Kingdom of God is within you." The Kingdom of God may also be understood to signify eternal glory, as it is said, (John iii. 5,) "Amen, I say unto thee, except a man be born again of water and of the Holy Ghost he cannot enter into the Kingdom of God."

Eighth Lesson.

THE Apostles were sent to preach the Kingdom of God in all these three senses, that is to say, as the true teaching, as the grace of God, and as eternal glory. In order to invest their teaching with authority He gave them the power to cure diseases, whence where it is written (2) "And He sent them to preach the Kingdom of God" it is also said "And to heal the sick." This power He gave in order to confirm the truth of their preaching, as it is written, (Mark xvi. 20,) "And they went forth, and preached everywhere, the Lord working with them, and confirming the Word with signs following." The sign that a preacher is indeed sent forth by the Spirit of God is that they that hear him should be cured of the disease of sin. (*Ninth Lesson out of Lent.*) There are three manifest signs which show whether a preacher hath been sent by the Lord to preach the gospel. The first is that he should be sent by one having authority to do so, such as is a bishop, and above all the Pope, who is in the place of Peter, yea of Jesus Christ. So that he who is sent by him is sent by Christ. The second sign is a love for souls in the person who is sent, so that he seeketh mainly the honour of God and the salvation of souls. The third sign is that his hearers should bring forth fruit and should be converted. By the first sign a preacher is known as being sent by the Father, by the second he is known as being sent by the Son, by the third he is known as being sent by the Holy Ghost. Of the first sign it may be said, (Ps. xliv. 17,) "Instead of Thy Father shall be Thy children"; of the second sign it may be said, (2 Cor. iv. 5,) "We preach not ourselves, but Christ Jesus our Lord"; of the third sign it may be said, (John xv. 16,) "I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." And he who is thus sent forth can say, (Luke iv. 18,) "The Spirit of the Lord is upon me because He hath anointed me to preach the gospel."

The Ninth Lesson is the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARTYROLOGY.

Upon the 29th day of March, were born into the better life—

In Persia, under King Sapor, [in the year 326,] the holy martyrs Jonah and Barachisius. Jonah was pressed under a screw until his bones were broken, and cut through the middle. Barachisius was choked, by pouring boiling pitch into his mouth.

At Balbec, in the Lebanon, [in the year 362,] the holy martyr Cyril the Deacon. The savage Gentiles, under the Emperor Julian the Apostate, cut open his belly, tore out his liver, and ate it.

At Nicomedia, [in the year 303,] suffered the holy martyrs Pastor, Victorinus, and their Companions.

In Africa, [about the year 461,] the holy Confessors Count Armogastes, Masculus the chief player, and Saturus, steward of the king's house, who suffered many and grievous pains and insults for confessing the truth, at the time of the Vandal persecution under the Arian King Genseric, and so finished a course of glorious contention.

In the city of Asti, [in the second century,] the holy martyr Secundus.

In the monastery of Luxeuil, [diocese of Besançon, in the year 625,] the holy Abbat Eustacius, a disciple of holy Columbanus. He was the father of nearly six hundred monks, and was famous not only for the holiness of his life, but also for miracles.

At Second Vespers a Commemoration of the Week-day.

MARCH 29.

MARTYROLOGY.

Upon the 30th day of March, were born into the better life—

At Rome, upon the Appian Way, the Blessed Tribune Quirinus, [in the year 130.] Holy Pope Alexander was committed to ward with him, and by the same he and all his house were baptized. Under the Emperor Hadrian he was brought before the Judge Aurelian, and as he remained steadfast in the faith, his tongue was cut out, he was racked, and his hands and feet off, and at last his contending was finished by the sword.

At Thessalonica, the holy martyrs Domninus, Victor, and their Companions, [perhaps under Maximianus.]

At Constantinople is made the commemoration of very many holy martyrs, Catholic communicants whom in the time of the Emperor Constantius the arch-heretic Macedonius tortured and slew in divers unheard of ways, among other things, he pinched off the nipples of the breasts of the faithful women with the lids of boxes, and seared the wound with hot iron.

At Senlis, holy Regulus, Bishop of Arles, [and of Senlis, in the year 130.]

At Orleans, in Gaul, holy Pastor, Bishop of [that see, perhaps in the year 557.]

At Syracuse, [in Sicily,] the holy Confessor Zozimus, Bishop of that see, [in the year 660.]

On Mount Sinai, holy John, Abbat [of Mount Sinai in the years 525-605,] surnamed Climacus, [which is, being interpreted, "of the ladder."[1] He was probably a native of Palestine.]

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[1] As he is said to have written "The Ladder of Perfection."

At Aquino, the holy Confessor Clinius. [Native of Greece, and a monk of Monte Casino, fifth century.]

MARCH 30.

MARTYROLOGY.

Upon the 31st day of March, were born into the better life—

At Tekoah, in Palestine, the holy Prophet Amos, who was often-times scourged by the priest Amazia, and pierced in the temples with a bar by his son Ozia. He was afterward borne back half dead into his own country, and there gave up the ghost, and is buried with his fathers, [785 B.C.]

In Africa, the holy martyrs Theodulus, Anesius, Felix, Cornelia, and their Companions.

In Persia, under King Isdegerd, the holy martyr Benjamin the Deacon. Because he would not cease from preaching the word of God, sharp reeds were forced under his nails, and a thorny stake thrust into his bowels, and so he finished his testimony, [in the year 401.]

At Rome, the holy virgin Balbina, the daughter of the blessed martyr Quirinus, she was baptized by holy Pope Alexander, and after she had overcome the world, [in the year 169,] she was buried on the Appian Way, by her father's side.

MARCH 31.

MARTYROLOGY.

Upon the 1st day of April, were born into the better life—

At Rome, the holy martyr Theodora, sister of the great martyr Hermes. She suffered by order of the judge Aurelian, under the Emperor Hadrian, and is buried beside her brother upon the Salarian Way, not far from the city.

On the same day, the holy martyr Venantius, Bishop of Toledo.

In Egypt, the holy martyrs Victor and Stephen.

In Armenia, the holy martyrs Quintian and Irenæus.

At Constantinople, [about the year 830,] the holy Confessor Macarius, who died in exile, under the Emperor Leo, because of his defence of holy images.

At Grenoble, holy Hew, [born 1053, died 1132,] Bishop of that see, who passed the latter part of his life, even for many years, in the wilderness, and passed away, famous for miracles, to be ever with the Lord.

At Amiens, the holy Abbat Valery, at whose grave miracles are often-times wrought. [Monk of Luxeuil, and first Abbat of Leuconais, in the year 619.]

FEAST DAYS IN APRIL.

APRIL 1.

MARTYROLOGY.

Upon the 2nd day of April, were born into the better life—

The holy Confessor Francis of Paola, founder of the Order of Friars Minim, [in the year 1507.] He was famous for his graces and miracles, and Leo X. enrolled his name among those of the Saints.

At Cæsarea, in Palestine, the holy martyr Amphian. During the persecution under the Emperor Galerius Maximian he rebuked the President Urban as he was sacrificing unto idols, and for this cause he was savagely mangled, and most cruelly tormented. His feet being wrapped in flax steeped in oil, and set on fire, and at length he was drowned in the sea, and thus did he go through fire and through water, and was brought out into a place of refreshment.

There also suffered the holy martyr Theodosia, a Virgin of Tyre, during the same persecution. When she saw the holy Confessors standing before the judgment seat, she publicly saluted them, and besought them that when they should be come unto the Lord they would remember her. For this cause the soldiers took her, and led her before Urban the President, and by his command her sides and her breasts were deeply mangled, and she was cast into the sea, [in the year 307.]

At Lyons, holy Nicetius, Bishop of that city, famous for his life and miracles, [in the year 573.]

At Como, the holy Confessor Abundius, Bishop of that see, [in the year 468.]

At Langres, holy Urban, [6th] Bishop of that see, [in the year 395.]

In Palestine, holy Mary of Egypt, commonly called the sinner, [fifth century.]

APRIL 2.

St Francis of Paola, Confessor.

Double.

All from the Common Office for Feasts of one Confessor not a Bishop, (p. 621,) except the following.

FIRST VESPERS.

Prayer.

O GOD, Who exaltest the meek, and hast raised up Thy Blessed Confessor Francis even unto the glory of Thy Saints, grant unto us, we beseech Thee, for his sake, so to walk after him in lowliness of heart, that in the end we may attain, as he hath, to that great reward which Thou hast promised unto all such as be so minded. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the Office.

In Lent a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season; or, in Lent, from Ecclus. xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

Fourth Lesson.

THIS Francis was born of humble parents at Paola, a town in Calabria, [about the year of our Lord 1416.] His parents, who had long been childless, obtained him, after making a vow, by the prayers of blessed Francis. While he was yet a lad, the love of God moved him to withdraw into a desert place, where he lived for six years, hardly as to the body, but sumptuously in meditation on things heavenly. Nevertheless, when the fame of his holy life was noised abroad, and many betook themselves to him, that they might learn godliness, he was drawn out of the desert by love to his neighbour, and built a church near Paola, wherein he laid the first foundations of his Order.

Fifth Lesson.

IN his words there was a wonderful charm: he kept his virginity always inviolate: he was so great a lover of lowliness that he used to call himself the last of all, and would that his disciples should be called the Minimi, which is, being interpreted, the Least of the brethren. His raiment was coarse; he went always bare-footed; and he slept on the ground. The extreme smallness of the amount of food which he took was extraordinary. He ate only once a day, and that after sunset. Then he took only bread and water, with scarcely any of such condiment as is allowed in Lent. He bound his disciples by a fourth vow, added to those of Poverty, Chastity, and Obedience, to observe the same rule of eating as himself.

Sixth Lesson.

IT was the will of God to make the holiness of His servant manifest by many miracles. The most notorious of these is that on one occasion when some seamen refused to take him over the Straits of Messina, he spread his cloak upon the sea, and crossed over on it with his companion. In the spirit of prophecy he foretold many things to come. Louis XI., King of France, held him in great worship, and bade him to his court.[1] At last, at Tours, in the ninety-first year of his age, and the 1507th of our salvation,[2] he departed hence to be ever with the Lord. His body was not buried for eleven days after his death, but it not only showed no signs of corruption but even gave forth a sweet savour. Pope Leo X. caused him to be numbered among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 628.) *In Lent the third part is omitted or read as one with the second, and the Ninth Lesson is either the first part or the whole of the Homily for the Week-day, of which a Commemoration is also made at Lauds.*

In Lent the Week-day is commemorated at Lauds and Second Vespers.

MARTYROLOGY.

Upon the 3rd day of April, were born into the better life—

In England, [in the year 1253,] holy Richard, Bishop of Chichester, famous for his holiness and the glory of his miracles.

At Taormina, in Sicily, holy Pancras, Bishop of that see, who sealed with his blood the testimony of the gospel of Christ which the holy Apostle Peter had sent him thither to preach.

At Isnia, in Scythia, the holy martyrs Evagrius and Benignus.

At Thessalonica, under the Emperor Diocletian, the holy Virgins Agape and Chionia, because they refused to deny Christ, they were first starved in prison, and then cast into the fire, the flame took no hold upon them, but when they had prayed to the Lord, they then gave up their souls to him, [in the year 304.]

At Tyre, the holy martyr Vulpian. During the persecution under the Emperor Maximian Galerius, he was sewn up inside a sack along with an adder and a dog, and drowned in the sea, [in the year 305.]

At the Monastery of Mecidion, on Mount Olympus, the holy Abbat Nicetas, who suffered many things under the Emperor Leo the Armenian, on account of the honouring of holy images.

In England, the holy Virgin Burgundofora, Abbess [of Farmoutier, about the year 655.][3]

At Palermo, the holy Confessor Benedict of San Fradello, of the Order of Friars Minors, who was by race a black, whence he was commonly called "the Nigger." He was famous for his signs and mighty works. He fell asleep in the Lord upon the 4th day of April, [in the year 1585.] The Supreme Pontiff Pius VII. enrolled his name among those of the Saints.

Vespers of St Richard from the Chapter.

APRIL 3.

St Richard, Bishop [of Chichester,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who, for the sake of Thy blessed Confessor and Bishop Richard, hast made Thy Church bright with famous signs and wonders, grant unto us Thy servants to be holpen by his prayers in the way toward the glory of everlasting blessedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Richard begins with the Chapter.

A Commemoration is made of St Francis of Paola. Prayer from his Office, and, in Lent, of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, from Tim. iii. 1, (*p.* 612,) *or from the Common.*

SECOND NOCTURN.

Fourth Lesson. (*From his Confessor, R. Bocking, and Harpsfield's Church History of the Thirteenth Century.*)

THIS Richard was Chancellor of Canterbury, and followed the holy archbishop Edmund to France. After the death of that Saint, Richard set himself to study theology among the Friars Preachers at Orleans, and there took Priest's Orders. He thence returned into England, and undertook the care of a parish, (which he held without other preferment,) but was, not long afterwards, first re-appointed Chancellor of Canterbury, and then elected Bishop of Chichester, but, in consequence of the King's objection to him, it was not until after two years' time that he obtained possession of his See at the bidding of the Pope.

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[1] In the hope that Francis could by miracle prolong his life. The Saint could only be induced to go by the absolute commands of Sixtus IV. He arrived at Plessis-les-Tours, April 24, 1482. Alban Butler says that he effected "a perfect change" in the King's heart, before his death, which occurred, Aug. 30, 1483.

[2] Alban Butler gives a year later.

[3] Her alleged connection with England seems inexplicable except upon the ground of some accidental error.

Fifth Lesson.

ESTABLISHED over the Church of Chichester, he discharged most earnestly the duties of an holy shepherd of souls. The hardness and sternness of his own living enabled him not only to feed his people's souls with the life-giving Word, but also their bodies with needful food. He was very diligent in visiting the sick, and would bury the dead with his own hands. He often excused their debts to those who owed unto him, and when he was behoven to go to law with any man, his chief desire was to cherish charity toward his adversary, being used to say that we ought not so to seek our own rights, as to weaken that love whereunto our neighbour hath right by the command of God Himself.

Sixth Lesson.

THE Pope charged him with the duty of preaching the Crusade, and he persevered in that work until, in the midst of a journey undertaken in the cause, he died at Dover, as he had himself foretold. At the point of death he caused an image of Christ suffering to be brought to him, and commended his soul to his Redeemer, while he kissed the figured wounds. This man of God died upon the third day of April, in the year of our salvation 1253.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.)

In Lent the last is read along with the eighth in order to make room for the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARTYROLOGY.

Upon the 4th day of April, were born into the better life—

At Seville, in Spain, the holy Confessor Isidore, Bishop of that see, famous for his holiness and teaching, who lighted up all Spain by his zeal for the Catholic faith, and by his observance of the discipline of the Church, [in the year 639.]

At Thessalonica, under the Emperor Maximian and the President Faustinus, the holy martyrs, the Deacon Agathopodes, and the Reader Theodulos, who were drowned in the sea with stones tied round their necks, because of their confession of the Christian faith.

At Milan, the burial of the holy Confessor Ambrose, Bishop of that see, by whose labours, teaching, and miracles at the time of the Arian misbelief nearly the whole of Italy was converted to the Catholic faith, [in the year 397.] [We keep his feast upon the 7th day of December, which is that of his ordination as bishop.]

At Constantinople, the holy Monk Plato, who struggled resolutely for many years against the heretics, breakers of the holy images, [in the year 813.]

In Palestine, [in the fifth century,] the holy Hermit Zosimus, who saw to the burying of holy Mary of Egypt.

Vespers are of the following, from the Chapter, inclusive.

APRIL 4.

St Isidore, Archbishop [of Seville,] Confessor and Doctor of the Church.

Double.

All from the Common Office for Feasts of Doctors, (*p.* 630,) *except the following. Prayer throughout*, "O God, Who didst give, &c."

A Commemoration is made of the preceding. Prayer from his Office.

At First Vespers, "O right excellent, &c.," *and in Lent, a Commemoration of the Week-day.*

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

ISIDORE, the admirable teacher, was a Spaniard by birth, being the son of Severian, governor of the Province of Carthagena. He was trained up in all godliness and learning by his holy brethren Leander, Archbishop of Seville, and Fulgentius, Bishop of Carthagena. He was well instructed in the Latin, Greek, and Hebrew letters, and he came from his masters a most eminent scholar in all human knowledge, and a pattern of all Christian graces. While yet he was very young, he attacked with such firmness the Arian heresy, which had of former times polluted the Gothic nation, who then were the chief rulers of Spain, that he was near being murdered by the heretics. After that Leander was departed this life,[1] Isidore was chosen to the See of Seville, against his own will, but at the vehement instance of King Reccared, and with the strong assent of the clergy and people. Holy Gregory the Great not only confirmed his election by his own Apostolic authority, and caused him to be adorned, as is the custom, with a Pallium sent from the body of Blessed Peter, but is also stated to have appointed him Vicar of the Apostolic See for all Spain.

Fifth Lesson.

WHEN he was Archbishop no tongue can tell how leal he was, how lowly, and meek, and merciful, how careful to restore the laws of Christianity and the Church, and how unwearied in establishing the same by his word and writings, yea, how brightly he shone in all graces. He was a leading promoter and spreader of monastic institutions throughout Spain. He built many monasteries He founded colleges in which, when his duty allowed him spare time for sacred study and reading, he taught the many disciples who betook themselves to him from all quarters. Among these, two of the most distinguished were the holy Bishops Ildephonsus of Toledo, and Braulio of Saragossa. He called the Council of Seville, wherein, in a most incisive and eloquent discourse, he shattered and crushed the heresy of the Acephali, by which Spain was then threatened. So great was his fame among all men for the holiness of his life and doctrine, that scarcely sixteen years after his death the whole Council of Toledo, by the acclamation of more than fifty Bishops, among whom was the holy Ildephonsus himself, declared him to be worthy to be called the excellent Teacher, the newest ornament of the Catholic Church, one whose learning would endure to the end of the world, and of worshipful memory. It was the opinion of the holy Braulio that he was not only fit to be compared to Gregory the Great, but also that he was a gift from God to Spain instead of the Apostle James.

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[1] A.D. 600 or 601.

Sixth Lesson.

ISIDORE wrote Books "of Etymologies" and "on Church Offices," and likewise many others, so useful in the administration of Christian and Church Law, that the holy Pope Leo IV. felt no scruple in writing to the Bishops of Britain, that the sayings of Isidore were worthy to be kept like those of Jerome and Austin, whenever there is to be done some strange work, wherein the rules of the Canon Law are not enough defined. Many sentences from his writings may also be discovered embedded in the Canon Law of the Church itself. He presided over the Fourth Council of Toledo, the most celebrated that ever met in Spain. Before his death he had purged Spain of the Arian heresy, and publicly foretold his own dissolution and the wasting of the kingdom by the Saracens which was to come. He passed away to heaven, at Seville, where he had ruled his Church for forty years, [upon the 4th day of April,] in the year of our Lord 636. In accordance with his own commands, his body was first buried between his brother Leander and his sister Florentina, but Ferdinand I., King of Castille and Leon, bought it for a great price from Enet,[1] the Saracen, who then ruled at Seville, carried it to Leon, and there built a Church in honour of him, wherein his said body lieth, illustrious through miracles, and reverenced with great worship by the people.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. And so on.

Homily by St Isidore, Archbishop [of Seville.] (*Bk.* ii. *to St Fulgentius on Offices*, c. 5.)

Whosoever is set over the people to teach them and to catechise them in good works, him it behoveth in all things to be holy, and in nothing to be held blameworthy. For he which rebuketh another for sin, should have no dealings with sin himself. Since with what face can he rebuke them which are under him, if he which is rebuked of him be able to answer him straightway, saying: Begin by teaching thyself to do well? Verily, whosoever setteth himself to teach others to live well, him it behoveth first of all to correct his own life, so that in all things he may be able to give the same his own life for an ensample, and may provoke all to good living by his works as well as by his words. Likewise also he must needs be learned in the Scriptures, since if the life of a Bishop be holy only, then is he profitable to himself only. But if he be learned also in his teaching and discourse, he is able to edify his neighbours, both teaching such as are his own, and confounding the gainsayers, who, unless they be confounded and unmasked, are easily able to lead astray the hearts of the simple.

Eighth Lesson.

SUCH an one it behoveth, that his discourse should be pure, plain, open, very weighty, and seemly, full of sweetness and comeliness, touching often the mystery of Law, the teaching of faith, the manliness of self-control, and the training of righteousness. Such an one it behoveth to exhort all men with varying exhortation, according to the profession and way of life of each, that is to say, such an one must know what, to whom, when, and how to speak. His duty is, before all others, to read the Scriptures, to know the Canons, to copy the ensamples of the Saints, to be instant in watching, fasting, and prayer, to keep peace with his brethren, to separate himself from none of the members of Christ, to condemn no man untried, and to excommunicate no man unheard. Such an one it behoveth, as he is the first in authority, so also to be the first in lowliness, yet ever so, that, by misplaced lowliness, he suffer not nor encourage the sins of those that are under him, nor use his authority hardly and with violence, but as one that is the more careful of the flock committed unto him, as being mindful of that stricter account which he will have to give at the fearful judgment seat of Christ.

Ninth Lesson.

(*In Lent this Lesson is either the first part or the whole of the Homily for the Week-day, in which case what follows is either omitted or read as one with the Eighth Lesson.*)

SUCH an one must have firm hold on charity, that gift which surpasseth all others, and without which all others are nothing worth. Charity is the keeper of chastity, and that keeper's home is lowly-mindedness. With all other gifts he must needs be eminent for purity, yea, his must be a mind belonging utterly to Christ, and clean and free from any fleshly defilement. But these are not all his needful gifts. Besides these, it behoveth him to undertake the care of the poor, and to do the same with zeal and likewise with prudence, to feed the hungry, to clothe the naked, to entertain strangers, to ransom prisoners, to be the guardian of the widow and the orphan, to watch over all without ceasing, and to be heedful that his alms be neither foolish nor wasteful. In him hospitality must shine, entertaining all men with courtesy and brotherly love; for if it be the duty of all the faithful to listen to that Gospel which saith: "I was a stranger, and ye took Me in," (Matth. xxv. 35,) how much more is it the duty of Bishops, whose house it behoveth to be an home for all men?

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[1] Motadhid Abbâd, Cadi of Seville. Dozy, Hist. des Musulmans d'Espagne, vol. iv. pp. 119-123.

In Lent the Week-day is commemorated at Lauds.

MARTYROLOGY.

Upon the 5th day of April, were born into the better life—

At Vannes, in Brittany, the holy Confessor Vincent, surnamed Ferrer, of the Order of Friars Preachers, who was mighty in work and in word, and brought to Christ many thousands of unbelievers, [in the year 1419.]

At Thessalonica, the holy Virgin Irene. She hid the holy books contrary to the edict of the Emperor Diocletian, and therefore suffered imprisonment, was smitten with an arrow, and burnt with fire by order of the President Dulcetius, the same judge under whom her sisters Agape and Chionia had suffered already.

In the island of Lesbos, suffered five holy martyrs.

On the same day the holy martyr Zeno, who was flayed, daubed over with pitch, and cast into the fire.

In Africa, [in the year 559 or 570,] suffered the holy martyrs who were massacred in church upon Easter day, in the persecution under the Arian king Genseric. Among them was the Reader, who was shot with an arrow through the neck, as he was in the pulpit singing the Alleluia.

Vespers are of the following, from the Chapter inclusive.

APRIL 5.

St Vincent Ferrer,[1] Confessor.

Double.

All from the Common Office for Feasts of one Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout.

O GOD, Who wast pleased to enlighten Thy Church through the worthy deeds and Gospel preaching of Thy blessed Confessor Vincent, grant unto us Thy servants grace so to order our lives after his ensample, that we, being holpen by his protection, may by Thee be ever delivered from all evil. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Isidore, Antiphon, "O right excellent, &c.," *and, in Lent, of the Week-day.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season; or, in Lent, from Ecclus. xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

Fourth Lesson.

THIS Vincent was born of respectable parents, at Valencia in Spain, [upon the 23rd day of January, in the year of our Lord 1357.] Even as a child he had an heart like the heart of an old man. Considering, to the utmost of his young understanding, how fleeting is the course of this dark world, he, in the eighteenth year of his age, took the habit of a Friar in the Order of Preachers. After he had made his solemn profession, he devoted himself to sacred learning, and took the degree of Master in Divinity with much distinction. He soon after received permission from his superiors to preach the word of God, on which duty he entered with such power and success, striving against the unbelief of the Jews, and overthrowing the errors of the Saracens, that he brought an exceeding great multitude of unbelievers to believe in Christ, and turned many thousands of Christians from sin to sorrow, and from vice to virtue. He was a chosen vessel unto God to proclaim the tidings of salvation among all nations, and tribes, and tongues, crying out that the last day, that awful day of judgment, is at hand, smiting consternation into the minds of all, as many as heard him, weaning their love from a perishing world, and turning it to God.

Fifth Lesson.

WHILE Vincent wrought the Apostolic work of preaching committed to him, he lived ever as follows: Every morning he sang a solemn Mass, and every day he preached in public. He fasted every day, unless prevented by some absolute necessity. He refused to no one his holy and just advice. He never ate meat, nor wore linen. He quieted public disturbances, and negotiated the peace of kingdoms. When the seamless garment of the Church was rent by an horrid schism, he worked his every nerve to unite it again, and keep it one. He was a burning and a shining light of all virtues, walking always in lowliness and simpleness, so that he meekly welcomed and embraced them which spake evil against him and persecuted him.

Sixth Lesson.

THE Power of God confirmed his life and doctrine with many great signs and wonders. He often laid his hands upon the sick and they recovered. He cast out unclean spirits, and made the deaf to hear, the dumb to speak, and the blind to see. He cleansed the lepers, and raised the dead. After passing through many countries of Europe with exceeding profit to souls, worn out with age and disease, but still ever the same unwearied herald of the Gospel, he brought his life and his preaching together to an happy end, at Vannes in Brittany, [upon the 5th day of April,] in the year of salvation 1419. Pope Callistus III. numbered him with the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of Pope St Gregory, (p. 625.) In Lent the third part is omitted or read as one with the second, and the Ninth Lesson is either the first part, or the whole of the Homily for the Week-day.*

In Lent the Week-day is commemorated at Lauds and Second Vespers.

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[1] Ferrerius or Ferrarius—*i.e.*, Smith. The name might be Englished, if not translated, Ferrers, being the same as that of the noble English family of the Comites Ferrarii or Earls Ferrars, who still have, and exercise, the right, in allusion to their name, of levying a tax of an horse-shoe on every peer of the Realm who comes for the first time within a certain distance of the Castle of Oakham, in Rutlandshire.

MARTYROLOGY.

Upon the 6th day of April, were born into the better life—

At Rome, the blessed martyr, Pope Sixtus I., who ruled the Church, [in the years 117-127,] in the time of the Emperor Hadrian, and, under the Emperor Antoninus Pius, cheerfully welcomed the death of the body that so he might gain Christ.

In Macedonia, the holy martyrs Timothy and Diogenes, [in the year 345.]

In Persia, [at Adiabene,] an hundred and twenty holy martyrs, [about the year 344.]

At Ascalon, the holy martyrs Platonides and two others.

At Carthage, the holy martyr Marcellinus, who was slain by heretics, [in the year 413,] because he defended the Catholic faith.

At Rome, the holy Confessor, Pope Celestine [I., in the years 422-432,] who condemned Nestorius, Archbishop of Constantinople, and drave out Pelagius. It was by his authority that the holy General Council of Ephesus was held against the said Nestorius.

In Ireland, the holy Confessor Kelly, Archbishop of Armagh, [in the year 1128,] in the which see he came immediately before blessed Maleachlan.

In Denmark, holy William, Abbat [of Eskill,] famous for his life and miracles, [born 1105, died 1202.] [Of the order of Canons Regular of St Victor, Nephew of Hew, 42nd Abbat of St Germain des Près.]

In Lent, at Second Vespers, a Commemoration is made of the Week-day.

APRIL 6.

MARTYROLOGY.

Upon the 7th day of April, were born into the better life—

At Rouen, [in the year 1719,] the holy Confessor John Baptist de la Salle. He was foremost in the teaching of the young, the poor especially, and deserved well of both religion and civil society. He founded the Congregation of the Brothers of the Christian Schools.

In Africa, the holy martyrs Epiphanius, the Bishop, also Donatus, Rufinus, and thirteen others.

At Synope, in Pontus, two hundred holy martyrs, [in the year 310.]

[At Soti,] in Cilicia, the holy martyr Calliopius, who after divers torments under the prefect Maximian was crucified head downwards, and so gained a noble crown of martyrdom, [in the year 304.]

At Nicomedia, the holy martyrs Cyriacus and ten others.

At Alexandria, the holy martyr Peleusius the Priest.

At Rome, holy Hegesippus, who came to Pope Anicetus, at Rome, [in the year 157,] very soon after the time of the Apostles, and abode there until the time of Pope Eleutherius, [and died in the year 180.] He wrote in plain words a Church history from the Passion of the Lord until his own time, to set forth the lives of those in whose footsteps he followed.

At Verona, the holy Confessor Saturninus, Bishop of that see, [in the fourth century.]

In Syria, the holy Hermit Aphraates, who defended the Catholic faith by the power of his miracles against the Arians, in the time of the Emperor Valens.

APRIL 7.

MARTYROLOGY.

Upon the 8th day of April, were born into the better life—

At Alexandria, the holy martyr Ædesius, brother of the blessed Apphian. Under the Emperor Maximian Galerius he openly rebuked the wicked judge for condemning to the lions the virgins vowed to God, wherefore he was apprehended by the soldiers, put to most cruel torments, and drowned in the sea, for the Lord Christ's sake.

In Africa, the holy martyrs Januarius, Maxima, and Macaria.

At Carthage, the holy martyr Concessa.

On the same day are commemorated holy Herodion, Asyncritus, and Phlegon, concerning whom the blessed Apostle Paul writeth in his Epistle unto the Romans.

At Corinth, blessed Denis, Bishop of that city, who by the learning and grace which he had in the Word of God, taught by his epistles not only the people of his own city and province but also the bishops of other provinces and cities, and who had such a veneration for the Popes of Rome that he was used to have their Epistles publicly read in the Church upon the Lord's Day. He flourished in the times of the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus.

At Tours, [in the year 494,] holy Perpetuus, Bishop of that see, a man of wonderful holiness.

At Fiorentino, in Campania, holy Redemptus, [in the year 586,] Bishop of that see, of whom mention is made by blessed Pope Gregory.

At Como, the holy Confessor Amantius, Bishop of that see, [about the year 446.]

APRIL 8.

MARTYROLOGY.

On the 9th day of April, were born into the better life—

At Antioch, holy Prochorus, one of the seven first deacons. He was illustrious for his faith and miracles, and was crowned with martyrdom. [He was the 3rd of the seven deacons, and 66th of the 72 disciples. He was a nephew of St Stephen. After being with St John in Asia, he was made Bishop of Nicomedia, in Bithynia, by St Peter, and later on sent to Antioch.]

At Rome, the holy martyrs Demetrius, Concessus, Hilary, and their Companions.

At Sirmium, suffered seven holy Virgins, all martyrs, who purchased eternal life at the price of their blood.

At Cæsarea, in Cappadocia, [in the year 362,] the holy martyr Eupsychius, who was crowned with martyrdom under the Emperor Julian the Apostate for casting down the shrine of Fortune.

In Africa, the holy martyrs of Massylita, [probably Fez,] upon whose birthday holy Austin made a discourse.

At Diarbekr, in Mesopotamia, [in the fifth century,] holy Acatius, Bishop of that see, who even melted down and sold the vessels of the Church to redeem captives withal.

At Rouen, the holy Confessor Hew, Bishop of that see, [in the year 730.]

In the city of Die, [in the sixth century,] holy Marcellus, Bishop thereof, who was famous for miracles.

In Judea, holy Mary of Cleophas, sister of Mary the most Holy Mother of God.

At Rome is commemorated the

translation of the body of holy Monica, mother of the blessed Austin, Bishop [of Hippo,] which the supreme Pontiff Martin V. caused to be brought into the city from Ostia, and honourably buried in the church of the said blessed Austin, [in the year 1430.]

At Mons, in Hainault, [in the year 686,] the blessed Waldetrude, [First Abbess of Mons and Foundress of that City,] famous for the holiness of her life and for her miracles.

APRIL 9.

MARTYROLOGY.

Upon the 10th day of April, were born into the better life—

The prophet Ezechiel, who was put to death [570 B.C.] at Babylon by a judge of the people of Israel because he had rebuked him for worshipping idols. He was buried in the sepulchre of Shem and Arphaxad, the forefathers of Abraham, and many have been used to resort thither to pray.

At Rome, very many holy martyrs, who were baptized by holy Pope Alexander, [in the years 101-109,] while he was kept in prison. The Prefect Aurelian caused them all to be put on board an old ship and carried to the deep sea, where they were drowned, with stones tied round their necks, [in the year 116.]

At Alexandria, the holy martyrs the Priest Apollonius and five others, who were drowned in the sea in the persecution under the Emperor Maximian.

In Africa, under the Emperor Decius and the Prefect Fortunian, the holy martyrs Terence, Africanus, Pompey, and their Companions, who were beaten with rods, racked, and tormented in divers other ways, and at length beheaded, and so finished their testimony.

Upon the same day, [in the year 1012,] holy Macarius, Patriarch of Antioch, famous for his graces and miracles.

At Valladolid, in Spain, [in the year 1625,] the holy Confessor Michael de Sanctis, a Barefooted Friar of the Order of the Most Holy Trinity for the Redemption of Captives, eminent for the innocency of his life, the wonderful depth of his penance, and his excelling love of God, his name The Supreme Pontiff Pius IX. enrolled among those of the Saints.

APRIL 10.

MARTYROLOGY.

Upon the 11th day of April, were born into the better life—

At Rome, [in the year 461,] the holy Confessor, Pope Leo I., who on account of his eminent worthiness is called the Great. In his times was held the holy Council of Chalcedon, wherein, through his legates, he condemned Eutyches, and whereof by his authority he confirmed the decrees. He ordained many things, wrote excellently, deserved well of the holy Church of God, as a good shepherd over all the Lord's flock, and fell asleep in peace.

At Pergamos, in Asia, holy Antipas, "the faithful witness," of whom holy John doth make mention in his Revelation. Under the Emperor Domitian he was thrust into the inside of a brazen bull heated red hot, and so finished his testimony.

At Salona, in Dalmatia, the holy martyrs Domnion, Bishop [of that city, who was converted by St Peter and sent thither,] and eight soldiers.

At Gortyna, in Crete, [about the year 180,] holy Philip, Bishop of that see, very famous for his life and teaching. He governed the church committed unto him in the times of the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus, and shielded it from the rage of the Gentiles and the wiles of the heretics.

At Nicomedia, [under Diocletian,] the holy Priest Eustorgius.

At Spoleto, [in the year 554,] the holy Confessor Isaac the monk, whose graces have been recorded by holy Pope Gregory.

At Gaza, in Palestine, under the Emperor Justinian, the holy Hermit Barsanuph.

APRIL 11.

St Leo I. (called "the Great,") Pope, Confessor, and Doctor of the Church.

Double.

All from the Common Office for Feasts of Doctors, (p. 630,) except the following.

Prayer at First Vespers and throughout the Office: "Hear, O Lord, we beseech Thee, the prayers, &c.," (*p.* 617.)

At First Vespers in Lent, a Commemoration is made of the Week-day.

FIRST NOCTURN.

Lessons from 1 Peter i. 1, *as on the Fifth Sunday after Easter*, (*p.* 383.)

SECOND NOCTURN.

Fourth Lesson.

LEO I. was an Etruscan who ruled the Church[1] at the time when Attila, king of the Huns, whose surname is the Scourge of God, invaded Italy, and after a siege of three years, took, sacked, and burnt Aquileia. Thence he was hurrying to Rome, on fire with anger, and his troops were already preparing to cross the Po, at the place where that river is joined by the Mincio, when he was met by Leo, moved with compassion at the thought of the ruin which hung over Italy. By his God-given eloquence, Attila was persuaded to turn back, and when he was afterwards asked by his servants why, contrary to his custom, he had so meekly yielded to the entreaties of the Bishop of Rome, he answered that he had been alarmed by a figure dressed like a Priest, which had appeared at the side of Leo while he was speaking, holding a drawn sword, and had made as though to kill the king unless he consented. And so he returned into Pannonia.

Fifth Lesson.

MEANWHILE Leo went back to Rome, where he was received with rejoicing by all men. A while later, Genseric entered the city, but Leo, by the power of his eloquence and the authority of his holy life, persuaded him to abstain from fire, insult, and slaughter. When Leo beheld how the Church was assailed by many heresies, and in dire trouble through the Nestorians and Eutychians, to purify the same and establish her in the Catholic Faith, he called the Council of Chalcedon, where, in an assembly of six hundred and thirty Bishops Nestorius was again condemned, along with Eutyches and Dioscorus; the decrees of which Council were confirmed by the authority of Leo.

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[1] He was consecrated, Sept. 29, 440, a short time after his election.

Sixth Lesson.

AFTER these matters, this holy Pope set himself to the restoration and building of Churches. By his advice that godly woman Demetria built the Church of St Stephen upon her farm on the Latin Road, at the third milestone from the city. He himself built another Church upon the Appian Way, which Church is called that of St Cornelius. He restored likewise many other Churches, and the holy vessels used therein. He built Clergy-houses at the three Basilicas of Peter, Paul, and Constantine.[1] He built a monastery hard by the Basilica of St Peter. He appointed for the graves of the Apostles certain keepers, whom he called the Chamberlains[2] of the said Apostles. He ordained that in the action of the Mystery[3] should be uttered the words—"An holy sacrifice, an offering without spot." He ordered that no nun should have the covering of her head blessed[4] until she had made trial of her virginity for forty years. After doing all these and other illustrious works, and after he had written much that is both godly and easy to be understood, he fell asleep in the Lord on the eleventh day of April,[5] [in the year 461.] He held the Papal See for twenty years, ten months, and twenty-eight days.

THIRD NOCTURN.

Seventh Lesson.

The lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man, am? And so on.

Homily by Pope St Leo [the Great.] (*2nd on the anniversary of his own election.*)

When the Lord, as we read in the Evangelist, asked His disciples: "Who did men, amid their divers speculations, believe that He, the Son of Man, was; blessed Peter answered and said: Thou art the Christ, the Son of the living God. And JESUS answered and said unto him: Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father, Which is in heaven: and I say also unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Thus therefore standeth the ordinance of the Truth, and blessed Peter, abiding still that firm rock which God hath made him, hath never lost that right to rule in the Church which God hath given unto him.

Eighth Lesson.

IN the universal Church it is Peter that doth still say every day, "Thou art the Christ, the Son of the living God," and every tongue which confesseth that JESUS is Lord is taught that confession by the teaching of Peter. This is the faith that overcometh the devil and looseth the bands of his prisoners. This is the faith which maketh men free of the world and bringeth them to heaven, and the gates of hell are impotent to prevail against it. With such ramparts of salvation hath God fortified this rock, that the contagion of heresy will never be able to infect it, nor idolatry and unbelief to overcome it. This teaching it is, my dearly beloved brethren, which maketh the keeping of this Feast to-day to be our reasonable service, even the teaching which maketh you to know and honour in myself, lowly though I be, that Peter who is still entrusted with the care of all other shepherds and of all the flocks to them committed, and whose authority I have, albeit unworthy to be his heir.

Ninth Lesson.

(*In Lent this Lesson is either the first part or the whole of the Homily for the Week-day, in which case what follows is either omitted or read as one with the Eighth Lesson.*)

WHEN, therefore, we address our exhortations to your godly ears,[6] believe ye that ye are hearing him speak whose office we are discharging. Yea, it is with his love for you that we warn you, and we preach unto you no other thing than that which he taught, entreating you that ye would gird up the loins of your mind and lead pure and sober lives in the fear of God. [7] My disciples dearly beloved, ye are to me, as the disciples of the Apostle Paul were to him, (Phil. iv. 1,) a crown and a joy, if your faith, which, in the first times of the Gospel, was spoken of throughout the whole world, (Rom. i. 8,) abide still lovely and holy. For, albeit it behoveth the whole Church which is spread throughout all the world, to be strong in righteousness, you it chiefly becometh above all other peoples to excel in worth and godliness, whose house is built upon the very crown of the Rock of the Apostle, and whom not only hath our Lord JESUS Christ, as He hath redeemed all men, but whom also His blessed Apostle Peter hath made the foremost object of his teaching.

In Lent the Week-day is commemorated at Lauds and Vespers.

MARTYROLOGY.

On the 12th day of April, were born into the better life—

At Verona, the holy martyr Zeno, Bishop [of that see,] which he governed with admirable faithfulness amid the storms of persecution. He was crowned with martyrdom in the time of the Emperor Gallienus.

In Cappadocia, the holy martyr Saba the Goth, who was put to grievous torments and then drowned in the river, when Athanaric, king of the Goths, was persecuting the Christians under the Emperor Valens. At the which time, according to holy Austin, very many orthodox Goths won the crown of martyrdom.

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[1] This is St Saviour's, commonly called St John Lateran.

[2] Cubicularii. More correctly "Gentlemen of the Bed-chamber."

[3] That is, in the Canon of the Mass, called the "action" in the Roman Missal.

[4] Take the solemn vows, on which occasion the veil is blessed.

[5] Alban Butler says Nov. 10.

[6] Lit. the ears of your holiness. So St Austin addresses his congregation as "your love."

[7] It must of course be remembered, as in the Eighth Lesson, so more especially in this, that St Leo addresses the Romans.

At Braga, in Portugal, [about the year 300, under Diocletian,] the holy martyr Victor. He was only as yet preparing for baptism, when he refused to worship an idol, and with great faithfulness confessed Christ JESUS, for the which cause he was put to many torments and beheaded, and so obtained baptism in his own blood.

At Fermo, in Picenum, the holy Virgin and martyr Vissia.

At Rome, upon the Aurelian Way, holy Pope Julius [I.], who contended stoutly for the Catholic Faith against the Arians, and after many eminent acts fell asleep in peace, [in the year 352,] famous for holiness.

At the town of Gap, the holy Confessor Constantine, Bishop [of that see, about the year 455.]

At Pavia, holy Damian, Bishop of that see, [about the years 671-710.]

At Second Vespers, in Lent, Commemoration is made of the Week-day.

APRIL 12.

MARTYROLOGY.

Upon the 13th day of April, were born into the better life—

At Seville, in Spain, the holy martyr Hermenegild, son of Leovigild, the Arian king of the Visigoths. His misbelieving father had cast him into prison on account of his confession of the Catholic Faith, and when upon the solemn night of Easter he refused to receive Easter Communion from the Arian Bishop he caused him to be smitten with the axe, and so did this king as a martyr exchange a kingdom on earth for the kingdom of heaven, [in the year 586.]

At Pergamos, in Asia, the holy martyrs Carpus, Bishop of Thyatira, the Deacon Papylus, the excellent lady Agathonica his sister, their servant Agathodorus, and many others, who were diversely tormented, and crowned with martyrdom after blessed confessions, in the persecution under the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus. [More likely under Decius in the year 251.]

In the same persecution there suffered at Rome the holy martyr Justin, the admirable philosopher. He had presented to the emperors aforenamed his second book in defence of our religion, and was then earnestly spreading the same by his disputations when he was accused of Christianity through the devices of Crescens the Cynic, whose infamous life and manners he had rebuked, and for a reward of his faithful speaking he received the crown of martyrdom, [in the year 167.] We keep his feast upon the 14th day of this present month.

Upon the same day, in the persecution under the Emperor Diocletian, the holy martyrs Maximus, Quintilian, and Dadas, [at Dorostis, in Bulgaria.]

At Ravenna, the holy Confessor Ursus, Bishop of that see, [in the year 396.]

APRIL 13.

St Hermenegild, Martyr.

Semi-double.

All from the Common Office for Feasts of One Martyr, (p. 594, or 576,) except the following.

FIRST VESPERS.

Hymn.

If it happens for any reason that these Vespers are omitted, this Hymn is said at Mattins, and the Hymn for Mattins at Lauds.

O THOU who on the throne of Spain
Didst shed Nicæa's glorious light—
Whose faith waxed strong a place to gain
With them who die to win the fight;

We know thy faith unsullied stood
Alike before earth's smile and frown,
Knowing that death an higher good
That bore thee to a martyr's crown.

Lent's forty days that were thy last
Thy soul with such meek courage stored,
That thou didst leave the earthly Fast
To keep thine Easter with the Lord.

As to thy heart in worship bound
To our's Nicæa's Symbol lies;
With thee may we one day be found
Where that bright faith in knowledge dies! Amen.

Prayer throughout.

O GOD, Who didst teach Thy blessed Martyr Hermenegild to choose an heavenly rather than an earthly crown, grant, we beseech Thee, that we, like him, may so pass through things temporal that we finally miss not those which are eternal. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

In Lent Commemoration is made of the Week-day.

MATTINS.

Hymn.

A FATHER'S love, that called to sin,
Thine higher love to Christ passed by;
The glories of a crown were dim
Before thy spirit's piercing eye.

As in earth's peace so in her strife
The love of JESUS bore thee through,
Till, quickened to the higher life,
Thou hadst borne all that men can do—

All men can do!—and thou, above,
The victor's palm-branch bearest now;
O in the presence of God's love
The Church's champion still be thou!

As to thy heart in worship bound
To ours Nicæa's Symbol lies;
With thee may we one day be found
Where that bright faith in knowledge dies! Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent, from Rom. viii. 12, (*p.* 603.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book intituled the Dialogues, written by Pope St Gregory [the Great.] (*Bk.* iii. *ch.* 31.)

KING[1] Hermenegild, the son of Leovigild, King of the Visigoths, was turned from the Arian heresy to the Catholic Faith by the preaching of that most worshipful man Leander,

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[1] "He was invested by his father with the Royal diadem and the fair principality of Bætica." Gibbon, xxxvii.

Bishop of Seville, the same who was for a long season mine own familiar friend. Then his father, being himself an Arian, strove to bring him back to that heresy, first by offering him gifts, and then seeking to awe him by threatening. And when he answered alway that, having once had knowledge of the true faith, he never could forsake it, his father was wroth, and took away his kingdom from him, and plundered him of all his goods. And when not even so could he sap the manliness of his soul, he cast him into a most strait prison, having his neck and his hands in fetters of iron. And so that young King Hermenegild began to hold in little esteem an earthly kingdom, and to long exceedingly for an heavenly. Yea, he clothed himself in sackcloths in the prison, and as he lay bound therein, he poured forth supplications to Almighty God to give him strength. There he lay bound, having suffered the loss of all things, but his suffering made him but to esteem more worthless the glory of this world, which passeth away so easily.

Fifth Lesson.

BUT when the day of the glad Passover came, at dead of night,[1] the unbelieving father sent to his son the Arian Bishop, to offer him, as the price of his favour, to receive at the hands of the said Bishop the Communion which was the result of a sacrilegious consecration. But when the Arian Bishop came into the prison, the servant of God, remembering that he was not his own but God's man, rebuked the unbeliever as he deserved, and drave him from his presence with just reproaches; for though he was weak and bound as touching this outer body, yet was he strong in the mighty castle of his soul. The Bishop, therefore, went away again to that Arian father. And when he came to Leovigild, he waxed exceeding wroth, and sent his servants to kill God's faithful witness where he lay. Which thing was done; for as soon as they came to him into the prison, they clave his head with an axe, and freed him from the dying life of this house of our tabernacle. And so they did to him all that which they that kill the body are able to do, and it was a thing which now of a long season he feared not, seeing that when they have done that, they have no more that they can do, but fearing rather Him Who, when He hath killed, hath power to cast both body and soul into hell. But God, to make manifest the glory of His servant, was pleased to work signs from heaven, for of a sudden the solemn swell of singing of Psalms was heard at that dead hour of night from round about the place where lay the body of the kingly martyr, kingly now in an higher and truer sense than the sense of earthly kingship, since he had witnessed a good confession for the truth, sealing it with his blood.

Sixth Lesson.

SOME say, too, that lights were seen there that night. Wherefore it came to pass that the body of the martyr became the rightful object of reverence to all God's faithful people. The unbelieving father, murderer of his own child, was seized with remorse, and repented him of what he had done, but he sorrowed not unto salvation. For though he knew that the Catholic faith was true, he stood in fear of his people, and deserved not to attain unto it. He fell sick, and, when he was at the point of death, he made it his duty to recommend King Reccared his surviving son to the care of the Bishop Leander, whom aforetime he had grievously persecuted, that though Reccared was now left in heresy, the Bishop might work in him by his exhortations the same change that he had worked in his brother,—which when Leovigild had said, he died. After his death, King Reccared took for his ensample not his unbelieving father but his martyred brother. He forsook the Arian heresy, and brought the whole nation of the Visigoths to believe in the true faith, so that he allowed no man in his kingdom to be an officer, who dared any longer range himself through heresy as an enemy of the Kingdom of God. Neither need we marvel that Reccared was a preacher of the faith, since he had had to his brother a martyr, for whose sake Almighty God hath holpen him to bring back so many to the bosom of their Father Who is in heaven.

THIRD NOCTURN.

Whether in or out of Paschal-time the Lessons are from Luke xiv. 26, *with the Homily of Pope St Gregory,* (*p.* 597.) *In Lent the Third of these Lessons is omitted, or read as one with the Second, and the Ninth Lesson is either the first part or the whole of the Homily for the Week-day, which is also commemorated at Lauds and Second Vespers.*

MARTYROLOGY.

On the morrow we keep the feast of the holy martyr Justin, the admirable philosopher. He had presented to the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus his second book in defence of our religion, and was then earnestly spreading the same at Rome by his disputations when he was accused of Christianity through the devices of Crescens the Cynic, whose life and infamous manners he had rebuked, and for a reward of his faithful speaking he received upon this day the crown of martyrdom.

Upon the same 14th day of April, were born into the better life—

Likewise at Rome, upon the Appian Way, under the Emperor Alexander and the Prefect Almachius, the holy martyrs Tiburtius, Valerian, and Maximus. Tiburtius and Valerian had been converted to Christ by the exhortations of blessed Cicely and baptized by the holy Pope Urban, and for the confession of their faith were cudgelled and beheaded. Maximus was a chamberlain of the Prefect, and was moved to believe in Christ by beholding the steadfastness of Tiburtius and Valerian, and being confirmed in the same faith by an apparition of angels, he was lashed to death with scourges loaded with lead.

At Terni, the holy martyr Proculus, Bishop of that see, [about the year 306.]

Likewise the holy Virgins and martyrs Domnina and her Companions, [about the year 272.]

At Alexandria, [in the fifth century,] the holy martyr Thomais.

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[1] Between Holy Saturday, the 13th, and Easter Day, the 14th of April, A.D. 586.

On the same day, the holy martyr Ardalion. He was a player, and was making a mock upon the stage of the sacred rites of the Christians, when he was converted all of a sudden, and attested his conversion not only by his words but also by his blood, [about the year 300.]

At Lyons, the holy Confessor Lambert, Bishop of that see, [in the year 688.]

At Alexandria, the holy Abbat Fronto, [in the desert of Nitria he had 70 monks,] famous for the holiness of his life, and for his miracles, [in the reign of Antonine, about the year 151.]

At Rome, [in the sixth century,] holy Abundius, watchman of the Church of St Peter.

Vespers of the following.

APRIL 14.

St Justin, Martyr.

Double.

All from the Common Office for One Martyr, (p. 594, or 576,) except the following.

Prayer throughout.

O GOD, Who through the preaching of the Cross, which is to them that perish foolishness, didst wonderfully teach unto Thy blessed martyr Justin the excellency of the knowledge of Christ JESUS Our Lord, grant unto us at his prayers the grace to cast off all false teaching and ever to hold fast to the faith. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Hermenegild. Prayer from his Office. Then in Lent of the Week-day, and lastly in any case of the holy martyrs Tiburtius, Valerian, and Maximus. In Paschal-time the latter is taken from Lauds.

Prayer.

O ALMIGHTY God, for Whom holy Tiburtius, Valerian, and Maximus uplifted their testimony, grant, we beseech Thee, unto all whosoever call the same to solemn memory, grace to imitate the example of their godly courage. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lesson from Scripture according to the Season. In Lent from Rom. viii. 12, (*p.* 603).

SECOND NOCTURN.

Fourth Lesson.

JUSTIN, the son of Priscus, was a Greek by race, but was born at Nablus in Palestine. He passed his youth in the study of letters. When he became a man he was so taken with the love of philosophy and the desire of truth that he became a student in the schools of all the philosophers and examined the teaching of them all. In them he found only deceitful wisdom and error. The light of heaven was given him, through an old man of worshipful aspect whom he knew not, and he embraced the philosophy of the true Christian faith. Henceforth he had the books of the Holy Scriptures in his hands by day and by night, and by meditating thereon the fire of God was so kindled in his soul that, himself possessing the excellency of the knowledge of Christ JESUS our Lord, he wrote many books, with all the learning which he possessed, to set forth the Christian faith and to spread it abroad.

Fifth Lesson.

AMONG the most famous of the works of Justin are his two Apologies or Defences of the Christian faith. These he brought before the Senate when the Emperors Antoninus Pius, and his sons, as also Marcus Antoninus Verus and Lucius Aurelius Commodus, were savagely persecuting the followers of Christ, and by their means, and his vigorous disputations in favour of the same faith, he obtained a public edict from the government to stay the slaughter of the Christians. But Justin himself did not escape; he had rebuked the life and infamous manners of the Cynic Crescens, and was accused and arrested through that person's plottings. He was brought before Rusticus, the President of Rome, who asked him what were the doctrines of the Christians, whereto he answered, in the presence of many witnesses, with this good confession: "The right doctrine which we Christian men do keep with godliness is this, that we should believe that there is one God, Who is the Maker and Creator of all things, both those things which are seen and those things which bodily eyes do not see, and that we should confess the Lord JESUS Christ, the Son of God, Who was foretold of old time by the prophets, and Who will come to be the Judge of all mankind."

Sixth Lesson.

IN order to rebut the slanders of the heathen, Justin had in his first Apology given an open account of the gathering of the Christians for divine worship, and what were the holy Mysteries celebrated in these assemblies. The President therefore asked him what was the place where he and Christ's other faithful ones in the city were accustomed to meet. Justin, lest he should betray that which was holy unto God and his brethren, told only where was his own lodging, where he was used to abide and to teach his disciples, hard by the famous Church of the Shepherd, in the house of Pudens. The President then gave him the choice whether to sacrifice to the gods or to be hided with scourges over his whole body. The unconquered champion of the faith answered that he had always desired to suffer in the Name of the Lord JESUS Christ, from Whom he looked to receive a mighty reward in heaven. The President thereupon sentenced him to death, and then this excellent philosopher, giving praise to God, was first beaten and afterwards shed his blood for Christ's sake, and so received the crown of a glorious martyrdom. Some of the faithful secretly stole away his body, and buried it in a fitting place. The Supreme Pontiff Leo XIII. commanded that his Office and Mass should be used throughout the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 1.)

IN the meantime, [when there were gathered together an innumerable multitude of people, in so much that they trod one upon another,] Jesus began to say unto His disciples [first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy, for] there is nothing covered, that shall not be revealed; neither hid, that shall not be known. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople,] (on *Matthew* x. 26.)

["The disciple is not above his master, nor the servant above his lord. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Fear them not, therefore: for] there is nothing covered, that shall not be revealed; and hid, that shall not be known." It is as though He would say: It is comfort enough for you, if I, your Master and Lord, am a partaker in your reproach. But if it grieve you unto this present to hear these things, bethink you likewise that it is but a little while, and ye shall be free from that reproach. For what is it that grieveth you? is it that they call you tricksters and deceivers? Wait but a little while and all men shall call you the preservers and benefactors of the world. In a little while all the things which are dark now shall be made clear, and the falsehood of them that reproach you and your goodness shall be shown in the light. For when that which cometh to pass shall itself show that ye are preservers and benefactors, and filled with all goodness, men will regard not the words of your gainsayers but the truth. They that now speak evil of you will be found out in the slanderers, liars, and calumniators, and ye shall be seen to be brighter than the sun; time shall make you known and shall preach you with a voice louder than the voice of a trumpet, and shall bring forward all men as the witnesses of your goodness. Let not, therefore, those things which are now spoken cast you down, but rather let the hope of the good things which are to come lift you up. For the things which regard you cannot be hidden.

Eighth Lesson.

AND when He had freed them from pain, fear, and care, and set them above the reproaches of men, He spake unto them in due season concerning the freedom of preaching, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." It was not darkness when He uttered these words, neither was He speaking into their ear. These words were a figure; He was speaking to them alone and in a little corner of Palestine, and therefore He saith "in darkness and in the ear," as comparing this manner of speech with that boldness of speaking wherewith He was afterwards to inspire them. Preach, He saith, not in one nor two nor three cities, but throughout the whole world: go over the earth and the sea, the land that is dwelt in and the land that is not dwelt in; speak all things with great boldness to kings and to peoples, to philosophers and to rhetoricians; therefore without any subtlety, but with all freedom, He saith, "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops."

In Lent the Ninth Lesson is the Homily of the Week-day, but in Paschal-time the following (for the Holy Martyrs.)

Ninth Lesson.

VALERIAN was a Roman, of a family as noble as that of the blessed maiden Cecily, to whom he was contracted in marriage, in the reign of the Emperor Alexander Severus. At her persuasion he and his brother Tiburtius were baptized by the holy Pope Urban.[1] When it came to the knowledge of Almachius, the Prefect of the city, that they were become Christians, had given their substance to the poor, and were burying the bodies of the faithful, he sent for them and strongly rebuked them; but as they constantly confessed that Christ is God, and that the gods of the heathen are but vain images of devils, he commanded them to be beaten with rods. But, forasmuch as no blows could force them to worship the image of Jupiter, but they seemed rather to wax strong in witnessing to the truth of the faith that was in them, they were beheaded at the fourth mile-stone from the city. One of the clerks of the Prefect, named Maximus, who had led them out to die, was so moved at the sight of their courage that he himself, with many other servants of the Prefect, owned to being a Christian: they were sentenced to be scourged to death with whips loaded with lead, under the which torment, in a little while, all these, who had once been the devil's ministers, passed away as martyrs of Christ the Lord.

At Lauds, in Lent, a Commemoration is made of the Week-day, and then, in any case, of the Holy Martyrs, which in Paschal-time is taken from First Vespers.

MARTYROLOGY.

Upon the 15th of April, were born into the better life—

At Rome, the noble ladies Basilissa and Anastasia, disciples of the Apostles. Forasmuch as they stood firm in the faith under the Emperor Nero, their tongues and feet were cut off, and they gained the crown of martyrdom by being slain with the sword.

Upon the same day, the holy martyrs Maro, Eutyches, and Victorinus. They were first exiled to the island of Ponza, along with the blessed Flavia Domitilla, for confessing Christ, but were afterwards liberated in the reign of the Emperor Nerva. They converted many to the faith, and were at length put to death with divers torments by order of the Judge Valerian, in the persecution under the Emperor Trajan.

In Persia, under the Emperor Decius, the holy martyrs Maximus and Olympias. They were first hided with cudgels and scourges loaded with lead, and at length their heads were beaten with the cudgels until they gave up the ghost.

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[1] Apparently an anachronism. See De Rossi in the Bolletino Archæologico, and Dom. Guéranger's "Ste Cécile."

At Fiorentino, in Campania, the holy martyr Eutychius, [at the end of the first century, possibly with some companions.]

At Myra, in Lycia, holy Crescens, who achieved martyrdom by fire.

Likewise the holy martyrs Theodore, [a Priest,] and Pausilippus, who suffered under the Emperor Hadrian, [at Heracleia, on the Sea of Marmora.]

At Second Vespers in Lent, a Commemoration is made of the Week-day.

APRIL 15.

MARTYROLOGY.

Upon the 16th day of April, were born into the better life—

At Rome, [in the year 1783,] the holy Confessor Benedict Joseph Labre, illustrious for his contempt of himself, and his absolute voluntary poverty.

At Corinth, the holy martyrs Callistus and Charisius, and seven others, who were all drowned in the sea, [third century.]

At Saragossa, in Spain, the eighteen holy martyrs, Optatus, Lupercus, Successus, Martial, Urban, Julia, Quintilian, Publius, Fronto, Felix, Caecilian, Eventius, Primitivus, Apodemius, and four others who were all named Saturninus: all these were tormented and slain at one time under Dacian, President of Spain, [about the year 304.] Prudentius has celebrated their illustrious martyrdom in poetry.

Likewise at Saragossa, the holy Virgin and martyr Encratis, who, after her body had been mangled, her breasts cut off, and her liver torn out, still survived, and was kept shut up in prison until her body mortified, [in the year 303 or 304.]

In the same city, the holy martyrs Caius and Crementius, who having confessed Christ for the second time, remained firm in His faith, and drank the cup of His testimony, [after the year 303.]

There likewise, [in the sixth century,] the holy martyr Lambert.

At Palencia, holy Turibius, Bishop of Astorga, who with the help of holy Pope Leo rooted the Priscillianist heresy completely out of Spain, and fell asleep in peace, famous for miracles, [in the year 460.]

At Braga, in Portugal, [in the year 665,] holy Fructuosus, Bishop of that see.

On the same day, holy Paternus, Bishop of Avranche, [in the year 565.]

At Valenciennes, in Belgium, the holy Confessor Drogo, [in the year 1189.]

At Sienna, in Tuscany, blessed Joachim, of the Order of Servants of the Blessed Virgin Mary, [in the year 1305.]

APRIL 16.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Stephen [Harding, third Abbat of Cîteaux, in Gaul,] who was the first to dwell in the Cistercian desert, and joyfully welcomed holy Bernard and his companions when they came to him. [He died in the year 1134.]

Upon the same 17th day of April, were born into the better life—

At Rome, the holy martyr Pope Anicete [in the year 175], who received the palm of martyrdom in the persecution under Marcus Aurelius Antoninus and Lucius Verus.

In Africa, the blessed martyr Mappalicus, who, [in the year 250,] was crowned, along with divers other martyrs, as it is written by holy Cyprian in his epistle to the Martyrs and Confessors.

Likewise in Africa, the holy martyrs Fortunatus and Marcian.

At Antioch, the holy martyrs Peter the Deacon and Hermogenes his servant.

At Cordova, the holy martyrs Elias the Priest, and the monks Paul and Isidore, [in the year 856.]

At Vienne, [in the year 540,] holy Pantagathus, Bishop [of that see. He sat for five years and is reckoned the twentieth Bishop of the see. He was present at the Third Council of Orleans. He had been consul.]

At Tortona, the holy Confessor Innocent, Bishop [of that see, in the year 351.]

In the monastery of Chaise-Dieu, in the Diocese of Clermont, the holy Confessor Robert, the founder and first Abbat of that monastery, [in the year 1067.]

APRIL 17.

St Stephen Harding, Abbat and Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 621), except the following.

Prayer throughout.

O GOD, by the gift of Whose Grace the blessed Abbat Stephen left all things, in order that he might be perfect, grant unto all them who enter upon the path of perfection according to the Gospel, that they may neither look behind them nor linger by the way, but may run without stumbling to Thee-ward, and may lay hold upon that eternal life whereunto they have been called. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made, in Lent, of the Week-day, and then in any case of St Anicete, Pope and Martyr, from the Common Office, (p. 576, or 594), with the Prayer, "O God, Who year by year, &c." *(p. 580, or 599.)*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Ecclus. xxxi. &c., *(p. 627).*

SECOND NOCTURN.

Fourth Lesson.

STEPHEN HARDING was of noble English birth, and took the monastic habit as a young man in the monastery of Sherbourne. For the purpose of study he went first to Scotland and afterwards to Paris. After giving some attention to profane learning and deeply studying sacred letters he made a pilgrimage to Rome, and on his return thence into France he was drawn to join the blessed Fathers Robert and Alberic in the new hermitage (?) of Molesne. There he was called to share their charge, and in his grief at the decay of discipline in Molesne he bethought him to return to Werwic (?).

Fifth Lesson.

FROM Werwic (?) he was recalled by obedience to Molesne, and there wrought so effectually that when the question of reformation was started he was among the first who toiled with the utmost fervour to establish a new monastery at Citeaux. With the approbation of Hew, Bishop of Lyons and Legate of the Apostolic See, Stephen and his companions began the new monastery, and where he first became Prior under Alberic, and after his death Abbat. He was so devoted to the regular monastic observance that he kept the courts of princes at a distance from his monastery. And he was such a lover of poverty that he left to those who came after him the rule of plainness even in the church furniture.

Sixth Lesson.

WHEN he was afflicted at the death of his sons without any seeming heirs, he had the joy of welcoming holy Bernard and his companions. He foretold the wondrous fruitfulness of the new Order and marvelled at its progress. Seeing his people multiplied around him, he shaped with the same laws and rules many monasteries sprung from Citeaux, the which monasteries the Supreme Pontiffs afterward confirmed and highly praised. He was most devout to the Virgin Mother of God, and placed the new colony under her patronage. He resigned his office of ruler when he was broken down with old age and hard work, and passed away to be ever with the Lord, full of good works and lowliness of spirit, upon the 28th day of March in the year 1134. The Abbats of the neighbourhood buried his body beside that of his predecessor Alberic. In the Roman Martyrology he is mentioned upon the 17th day of April, which is that of his canonization.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Venerable Bede*, (*p.* 629), *the Ninth is read along with the Eighth, and the Ninth Lesson is in Lent the Homily of the Week-day, and out of Lent.*

Ninth Lesson (*of St Anicete*).

THIS Anicete was a Syrian who ruled the Church in the time of the Emperor Marcus Aurelius Antoninus. It was his ordinance which forbade the clergy to grow long hair. He held five December ordinations wherein he ordained seventeen Priests, four Deacons, and nine Bishops for divers sees. He lived as Pope eight years, eight months, and twenty-four days. He bore witness to his faith in Christ even unto blood, and, being crowned on the seventeenth day of April, [in the year of salvation 173,] was buried upon the Appian Way in the Cemetery which has since been called that of St Calixtus.

At Lauds, in Lent, a Commemoration is made of the Week-day, and in any case of St Anicete from the Common Office, (*p.* 580, *or* 599.)

Prayer, "O God, Who year by year, &c.," (*p.* 580, *or* 599).

MARTYROLOGY.

Upon the 18th day of April, were born into the better life—

At Rome, under the Emperor Commodus and the Prefect Perennius, the blessed Senator Apollonius. A slave informed upon him as being a Christian, and he was commanded to give an account of his faith. In order to do this he wrote an admirable treatise, which he read in the Senate; but the Senate, nevertheless, ordered him to be beheaded for Christ's sake.

At Messina, the holy martyrs Eleutherius, Bishop of Illyrium, and Anthia his mother. He was famous for the holiness of his life, and for his power of working miracles. Under the Emperor Hadrian he was tortured upon a heated iron-bed, a grating, and a vessel filled with boiling oil, pitch, and rosin. These he overcame, and was thrown to the lions; but by them he was left unhurt, and in the end his throat was cut along with that of his mother.

Likewise at Messina, the holy Prefect Corebus, who was converted to the faith by holy Eleutherius, and was slain with the sword.

At Brescia, the holy martyr Calocerus, who was converted to Christ by holy Faustinus and Jovita, and under the aforesaid Emperor Hadrian by his testimony finished a glorious contention.

At Cordova, the holy martyr Perfectus the Priest, who was killed by the Moors for holding forth against the Mahomedan religion. [The place of his death, which was in the year 850, is still called the Field of Truth.]

At Milan, holy Cardinal Galdin, Bishop of that see, who gave up his soul to God on finishing a discourse against heretics, [in the year 1176. He was a Cardinal Archbishop and a Legate of the Holy See.]

At Monte Senario, in Tuscany, [in the thirteenth century,] the blessed Confessor Amadeo, one of the seven founders of the Order of Servants of the Blessed Virgin Mary, whose feast we keep upon the 13th day of February. He was eminent for his burning love toward God.

At Second Vespers in Lent a Commemoration is made of the Week-day.

APRIL 18.

MARTYROLOGY.

Upon the 19th day of April, were born into the better life—

At Canterbury, in England, the holy martyr Ælphege, Bishop of that see. [He had been Bishop of Winchester. He died in the year 1012.]

At Corinth, the holy martyr Timon, one of the seven first Deacons. He first dwelt as a teacher at Berea, and thence came, spreading the word of God as far as Corinth; there he is said to have been cast into the fire by the Jews and Greeks, but remained unharmed, and was crucified. [He was successively Bishop of Tyre and of Bostra. He preached in Berea, Corinth, the island of Cyprus—where he prepared the way for St Barnabas, Phœnicia, and Arabia.]

At Malathia, in Armenia, the holy martyrs Hermogenes, Caius, Expeditus, Aristonicus, Rufus, and Galata, who were all crowned upon one and the same day.

At Cancavella, in Catalonia, the holy martyr Vincent, [in the year 291.]

On the same day, [in the second century,] the holy martyrs Socrates and Denis, who were run through with lances.

At Jerusalem, the holy martyr Paphnutius.

At Antioch, in Pisidia, [in the ninth century,] holy George, Bishop of that see, who died in exile for the honouring of holy images.

At Rome, the holy Pope, Leo IX., [from the year 1049 till 1054,] illustrious for his grace and the fame of his miracles. [He is the same as St Bruno, 40th Bishop of Toul.]

In the monastery of Lobbes, holy Bishop Ursmar, [Abbat of Lobbes, in the years 644-713.]

At Florence, [in the year 396,] the holy Confessor Crescentius, disciple of the blessed Zenobius, Bishop [of that see. Among the early Bishops of the church of Florence, St Zenobius, the 5th of that see, is celebrated. He was elected about the year 376 and ministered till the year 407. He buried his sub-deacon St Crescent with his own hands. St Crescent is mentioned by St Ambrose.]

APRIL 19.

St Aelphege, Archbishop of Canterbury, Martyr.

Double.

All from the Common Office, (p. 576, or 594,) except the following.

Prayer throughout.

O GOD, Who upon blessed Ælphege, the earnest Confessor of Thy Name, hast conferred the honour of the high Priesthood, and the palm of martyrdom, mercifully grant that his prayers for us may so avail with Thee, that we may be able to rejoice with him in everlasting joy in Thy presence.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ÆLPHEGE was born in a noble position, but as a young man he left all things for the love of Christ, and gave himself up to the service of God in the monastery of Deershurst, in the diocese of Worcester; thence in search of greater perfection he betook himself to Bath, where he shut himself up in a narrow cell, and led the life of a hermit in great hardness. The fame of his graces spread abroad from his hiding-place, and many gathered around him desiring to be ruled by him. For them he founded the monastery of Bath, and himself administered it for some years, with wondrous godliness and wisdom. After the death of blessed Ethelwald, Bishop of Winchester, there was a dissension among the clergy and monks as to whom they should choose in his place. Then holy Dunstan, Archbishop of Canterbury, being warned of God, drew Ælphege out of his monastery and set him over the church of Winchester. In this bishopric he was a bright example of all graces, but most especially of daily mortification, love of penance, and singular kindness toward the poor.

Fifth Lesson.

AFTER the death of Alfric, Archbishop of Canterbury, Ælphege, at the desire of all men, was set in his place. When he was seated on the archiepiscopal throne he held synods, wherein he strove with all his might to preserve in their full force both Christian godliness and church discipline, which were in danger through the woeful state of the times; he never ceased to toil to convert sinners from the error of their ways, and offered up for them every day prayers and tears and the Victim of atonement. At that time the English people were in sore straits because of the often-invading and plundering by the Danes, and the holy Archbishop, in the wideness of his love, assuaged all the sorrows of all. Moreover, also, he preached Christ to the enemy themselves, and brought many of them to the Christian faith.

Sixth Lesson.

PRESENTLY the Danish army beleaguered Canterbury, and threatened the citizens with the last extremities. Ælphege was advised by his friends to escape from the city, but he would not desert his flock in the hour of danger. The city was taken and set on fire, and the Danes gave themselves up to a frenzy of bloodshed. The Archbishop threw himself amidst the swords of these raging savages and adjured them to stay from the slaughter of the innocent. They seized him, and when they had inflicted upon him many outrages and blows, had burnt his Cathedral church before his face, and had killed nine out of ten of the monks and citizens, they took him away with them, and kept him shut up for seven months in a foul prison. A plague broke out in the Danish army, and two thousand in a short while died thereof; the rest, in the fear of death, felt that they had drawn down upon them the anger of God, and betook themselves to Ælphege, who repaid them good for evil by healing the sick through blessed bread. They then promised him his freedom at the price of a vast sum of money which he should collect out of the endowments of the Church and of the poor. This condition the man of God refused, and with noble and unshaken soul offered them, instead of earthly gold, the gold of wisdom in the knowledge of the only true God and of JESUS Christ, Whom He had sent. The savages ran upon him, cast him to the ground, and dealt him many wounds. He was praying for their salvation with his last words, and commending his own flock to the Chief Shepherd, when his head was split open with an axe. He was thus murdered in the year 1012, upon the 19th day of April, upon the which day mention is made of him in the Roman Martyrology. God was pleased to mark his death by many and great wonders, whereby the Danes were moved to allow the people of London to bury his body in solemn state in the church of St Paul. Eleven years afterwards, in the time of King Canute, his body was found to be still incorrupt, and was taken to the church of the Saviour at Canterbury.

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin, (p. 578.)*

MARTYROLOGY.

Upon the 20th day of April, were born into the better life—

At Rome, the holy martyrs Sulpitius

and Servilian. They were converted to the faith of Christ by the preaching and miracles of the blessed Virgin Domitilla, and were put to death by Anian, Prefect of the city, in the persecution under the Emperor Trajan, for refusing to offer sacrifice to idols.

Upon the same day, the holy martyrs Victor, Zoticus, Zeno, Acindinus, Cæsareus, Severian, Chrysophor, Theonas, and Antonine, who were variously tried under the Emperor Diocletian, and attained to martyrdom, [most likely in Nicomedia.]

At Tomi, in Scythia, holy Theotimus, [Bishop of that see, about the year 409,] whose holiness and miracles were so striking that he was honoured even by the unbelieving savages.

At Embrun, in Gaul, holy Marcellinus, the first Bishop of that city, who came from Africa in consequence of a warning from God, along with his holy companions Vincent and Domninus, and by his word and the wondrous signs, for which he is famous even unto this day, brought to believe in Christ a great number of the dwellers on the Seaward Alps, [in the year 374.]

At Auxerre, [in the fifth century,] the holy Priest Marcian.

On the same day, the holy Confessor Theodore, nicknamed "Hairy" on account of the rough sackcloth garment which he wore. He is famous for many mighty works, more especially against evil spirits; and from his body there floweth an ointment whereby the sick are healed. [He was of a noble family of Constantinople. His date is not known exactly, but it was certainly after the persecution of Diocletian. He lived in a desert in Thrace, which is called after him, the Hairy Desert.]

At Monte Pulciano, [in the year 1317,] the holy Virgin Agnes, of the Order of St Dominic, famous for miracles.

APRIL 20.

MARTYROLOGY.

Upon the 21st day of April, were born into the better life—

At Canterbury, in England, holy Anselm, Archbishop of that see, illustrious for his holiness and teaching, [in the year 1109].

In Persia, [in the year 345,] the holy martyr Simeon, Bishop of Seleucia and Ctesiphon. He was arrested by order of Sapor, King of the Persians, loaded with chains, and brought before the iniquitous judgment-seat. He refused to worship the sun, and with a free and unfaltering voice bore witness for Christ JESUS. He suffered a long while in prison along with a hundred others, whereof some were bishops, some priests, and others clergy of divers orders. He recalled to repentance Usthazanes, the king's tutor, who had fallen away from the faith, but who now bravely underwent martyrdom. On the day after, which was the anniversary of the Lord's Sufferings, all the others were slain with the sword before the eyes of Simeon, who earnestly exhorted every one of them, and at the last was himself also beheaded. There suffered, moreover, along with him his eminent Priests Abdechalas and Ananias; also Pusicius, the foreman of the king's workmen, who encouraged Ananias when he was wavering, and who was put to a very cruel death by having his tongue cut out through a hole in his neck; and after him was put to death his daughter, who was an hallowed virgin.

At Alexandria, the holy martyrs, the Priest Arator, Fortunatus, Felix, Silvius, and Vitalis, who fell asleep in prison.

Also, the holy martyrs Apollo, Isacius, and Crotates, who suffered under the Emperor Diocletian.

At Antioch, [after the year 686,] the holy Bishop of that city, Anastasius of Sinai.

APRIL 21.

St Anselm, Archbishop [of Canterbury,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for Feasts of Doctors, (*p.* 630,) *except the following. Prayer throughout,* "O God, Who didst give, &c," (*p.* 617.) *At First Vespers,* "O right excellent, &c.," (*p.* 612.)

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

ANSELM was born of noble and Catholic parents, named Gundulph and Hermenberga, at Aosta, in Piedmont, [about the year of our Lord 1033.] From his tenderest years his diligence in study, and his aspirations to a more perfect state of life, gave no indistinct foreshadowing of the holiness and learning to which he afterwards attained. The heat of youth drew him for a while into the snares of the world, but he soon returned to his first courses, and, forsaking his country and his goods, betook himself [in 1060] to the monastery of Bec, under the rule of St Benedict. There he made his profession as a monk, and under the rigid discipline of Herluin, the Abbat, and the learned instruction of the profound Lanfranc, with great zeal of spirit and eager obedience to the Rule, he made such progress in learning and godliness, that he shone before all others as an ensample of holiness of life, and power of doctrine.

Fifth Lesson.

MORTIFICATION and purity were his marked characteristics, and by constant fasting all taste for food seemed to have died in him. He spent the day in the monastic work, in teaching, and in answering hard questions upon religion, and he took away from sleep during what remained to him of the night, that he might refresh his soul by thoughts of God, wherein he was alway comforted by an unceasing flow of tears. When he was chosen Prior of the monastery, he so won over, by his charity, lowliness, and wisdom, some brethren who looked ill upon him, that from enviers, as he had found them, he turned them into lovers of God and of himself likewise, with exceeding gain to the strictness of observance in that Abbey. After the death of the Abbat, [in 1078,] Anselm, though against his own will, was chosen to succeed him. In this high place the light of his learning and holiness so shone all round about, that he was reverenced not only by Kings and Bishops, but was taken up by the holy Pope Gregory VII., who, amid the great persecutions which were then trying him, wrote with words of great love to Anselm to recommend himself and the Catholic Church to his prayers.

Sixth Lesson.

AFTER the death of Lanfranc, Archbishop of Canterbury, [in 1089,] Anselm, whose teacher Lanfranc had formerly been, was driven, by William II., King of England, supported by the entreaties of the clergy and people, though sorely against his own wishes to take upon him the government of that Church. Raised to that See [upon the 4th day of December, in the year 1093,] he straightway set himself to reform the corrupt manners of the people, and, first by his word and example, and then by his writings and the Councils which he held, succeeded in restoring the ancient godliness and discipline of the Church. But when the aforesaid King William tried by force and threats to seize on the rights of the Church, Anselm withstood him as beseemed a Priest, and after that he had suffered the plundering of all his goods and been sent into banishment, he betook himself to Rome to Urban II. There he was received with great worship, and won high praise for that in the Council of Bari, [in 1098,] he maintained by countless proofs from Scripture and the holy Fathers, against the error of the Greeks, that the Holy Ghost proceedeth from the Son also. When William lived no more, his brother Henry I., King of England, [in the year 1100,] called back Anselm thither, and there he fell asleep in the Lord, [upon the 21st day of April, 1109.] His is a name illustrious not for miracles only, nor for holiness, (and indeed he had a wondrous love for his Lord Who had suffered for him, and for the blessed Maiden Mother of the Same our Lord,) but also for the deep learning which he used for the defence of the Christian Religion and the good of souls. That wonderful knowledge of theology which he had, and which is shown in all the books which he wrote, seemeth to have been given him from heaven for the teaching of all writers on the same subject, who have used what is called the Scholastic method.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Hilary*, (*p.* 631.)

MARTYROLOGY.

Upon the 22nd day of April, were born into the better life—

At Rome, upon the Appian Way the holy martyr Soter, Pope [in the years 162-170.]

At Rome likewise, the holy martyr Caius, Pope [in the years 283-295,] who was crowned with martyrdom under the Emperor Diocletian.

At Smyrna, holy Apelles and Lucius, who were among the earliest disciples of Christ. [Apelles is said by the Greeks to have ruled the Church of Smyrna, and Lucius that of Laodicea. They are mentioned by St Paul in the Epistle to the Romans, ch. xvi.]

Upon the same day very many holy martyrs, who were slain with the sword for Christ's Name's Sake by order of King Sapor in divers places throughout the whole kingdom of Persia, in the year following the death of Simeon, and like him upon the day upon which is made the memorial of the Passion of the Lord. In this contending for the faith [from the year 341 till 386,] there suffered the eunuch Azades, who was a favourite of the king; Milles, Bishop [of a town in Persia,] who was illustrious for his holiness and for the glory of his miracles; Acepsimas, Bishop [of Honite, in Syria,] along with James his Priest; the Priests Aithalas, [Deacon of Bathnukadra,] and Joseph, [Priest of Bethcatuba,] the Deacons Azadanes and Abd-Jesus, and very many others of the clergy; likewise also the Bishops Mareas and Bicor, along with twenty other bishops, and nearly two hundred and fifty of the clergy; likewise also very many monks, and hallowed virgins, among whom was Tarbula, the sister of holy Simeon, along with her waiting-woman, who were most cruelly slain by being bound to beams and cut through with a saw.

Also in Persia, [in the year 251,] the holy martyrs, the Priests Parmenius, Helimenas, and Chrysotelus, and the Deacons Luke and Mucius, whose triumph is recorded in the history of the sufferings of the holy martyrs Abdon and Sennen.

At Alexandria, the holy martyr Leonides, who suffered under the Emperor Severus.

At Lyons, [in the year 177,] holy martyr Epipodius, who was arrested along with his colleague Alexander, in the persecution under the Emperor Antoninus Verus, and after suffering most grievous torments was beheaded.

At Sens, [in the year 541,] the holy Confessor Leo, Bishop of that see.

At Anastasiopolis, [in Galatia, in the year 613,] holy Theodore, Bishop [of that see,] famous for miracles.

At Second Vespers "O right excellent, &c.," *and a Commemoration is made of the following.* (*All from the Common.*)

APRIL 22.

The Holy Martyrs, Popes Soter and Caius.

Semi-double.

All from the Common Office for Many Martyrs in Paschal-time, (*p.* 576,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

SOTER, a countryman of Fondi in Campania, succeeded the holy martyr Anicete, [in the year 173.] It was he who ordained that nuns should not touch the sacred vessels and linen of the Altar, nor serve with the incense in the Church. He ordained likewise, that on the anniversary of the Lord's Supper, every one should receive the Body of Christ, except those who were forbidden to do so on account of grievous sin. He sat as Pope three years, eleven months, and twenty-eight days. He ordained in the month of December eighteen Priests, nine Deacons, and eleven Bishops for divers places. He was crowned with martyrdom under the Emperor Marcus Aurelius, [in 177,] and was buried after the manner of them that had gone before him, in the Cemetery, which was afterwards called that of St Calixtus.

Fifth Lesson.

CAIUS was a Dalmatian and a kinsman of the Emperor Diocletian, [and succeeded holy Eutychian in the year 283.] It was he who ordained that the following should be the order of degrees in the Church through which all should pass before they be made Bishop: First, Doorkeeper; second, Reader; third, Exorcist; fourth, Acolyte; fifth, Subdeacon; sixth, Deacon; seventh, Priest. Caius fled from the cruelties practised by Diocletian against the Christians, and lay hid for a while in a cave, but after eight years he and his brother Gabinus won the crown of martyrdom, [upon the 21st day of April, in the year 296.] At that time he had sat in the chair of Peter twelve years, four months, and five days, and had ordained in the month of December twenty-five Priests, eight Deacons, and five Bishops. He was buried in the Cemetery of Calixtus upon the twenty-second day of April. It was Urban VIII. who renewed the memorial of him in the city, rebuilt his Church, which had been in ruins, and distinguished it by making it one of those whence the Cardinals take their titles, and of those which are called "Stations," and enriching it with the reliques of the Saint.

Sixth Lesson from the Sermons of St Ambrose, (p. 577.)

THIRD NOCTURN.

Lessons from John xv. 5, *with the Homily of St Austin, (p.* 582.)

Prayer at Lauds and throughout the Office, "O Lord, we beseech Thee, &c.," (*p.* 580.)

MARTYROLOGY.

Upon the 23rd day of April, were born into the better life—

The holy martyr George, whose illustrious martyrdom, [in the year 303,] the church of God honours among the crowns of her martyrs.

At Valence, in Gaul, the holy martyrs the Priest Felix and the Deacons Fortunatus and Achilleus. They had been sent forth to preach the Word of God by blessed Irenæus, Bishop of Lyons, and had brought a great part of the city of Valence to believe in Christ, when they were cast into prison by Cornelius the general. They were long beaten, their legs were broken, they were tied to the outside of turning wheels, hung in smoke upon the rack, and at length slain with the sword, [in the year 212.]

In Prussia, [in the year 997,] the holy martyr Adalbert, Bishop of Prague, who preached the Gospel to the Poles and Hungarians.

At Milan, [in the year 423,] the holy Confessor Marolus, Bishop [of that see.]

At Toul, in Gaul, holy Gerard, Bishop of that city, [in the year 994.]

Vespers of the following, without any commemoration of SS. Soter and Caius.

APRIL 23.

St George, Martyr, Patron of England.

Double of the First Class, with an Octave.

All from the Common Office, (p. 576,) *except the following.*

Prayer throughout.

O GOD, Who dost gladden us through the worthy deeds and prayers of Thy blessed martyr George, mercifully grant that all they which seek Thy mercy through him may effectually obtain the gift of Thy grace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

(*Also at Lauds and Second Vespers, and throughout the Octave.*)

Verse. Lord, Thou hast compassed him—Alleluia.

Answer. With Thy favour as with a shield. Alleluia.

Antiphon at the Song of the Blessed Virgin. The Saints through faith subdued kingdoms, wrought righteousness, obtained promises. Alleluia.

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (*p.* 603.)

SECOND NOCTURN.

Fourth Lesson.

THE martyr George beareth among the Easterns the title of [the holy and glorious] Archmartyr,[1] [George the Triumphant.] He suffered a glorious death, for Christ's sake, in the persecution under Diocletian. When peace was given to the Church soon after, under Constantine, the memory of the martyr began to be celebrated, and churches were built under his invocation at Lydda in Palestine and at Constantinople. For thenceforth an extraordinary enthusiasm with regard to him grew up among the faithful, first in all parts of the East, and afterwards in the West. Of old time, when Christian armies had been about to fight, they have been used to call as patrons upon holy George, Maurice, and Sebastian. There had been already special honour paid in England to the holy martyr George, and the supreme Pontiff Benedict XIV. declared him the protector of the whole kingdom.

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[1] "Magni nomine commendatus." This is inaccurate, because imperfect. The title of Megalomartyr—*i.e.*, Great-martyr or Archmartyr—is given by the Orientals to some others as well as to George. The complete liturgical title used in the Greek service books is as given above, and the distinctive personal epithet is "tropæophoros," here rendered triumphant. This saint is one of the most popular in Christendom, but who he was, and indeed everything about him, except the fact of martyrdom, is enveloped in the greatest obscurity. The labours of the Bollandists tend to show that he was a soldier by profession, and that he is a martyr (otherwise anonymous) who was tortured to death for pulling down the edict of Diocletian against Christianity, at Nicomedia, in A.D. 303. He seems, says Alban Butler, to have been arrested on Good Friday, (April 16,) and after having been tortured for eight days, to have received his crown on the Friday following, April 23. He was the first victim of Diocletian's persecution,

Fifth Lesson.

From St Cyprian as the Fourth Lesson, (*p.* 581.)

Sixth Lesson.

As the Fifth Lesson, (*p.* 581.)

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin,* (*p.* 578.)

At Lauds, Verse and Answer and Antiphon at the Song of Zacharias as at First Vespers.

MARTYROLOGY.

Upon the 24th day of April, were born into the better life—

At Sevis, in Switzerland, the holy martyr Faithful of Sigmaringen, of the Order of Friars Minor Capuchins. He had been sent thither to preach the Catholic faith, but was murdered by the heretics, and so attained martyrdom, [in the year 1622,] and was numbered among the holy martyrs by the Supreme Pontiff Benedict XIV.

At Rome, the holy martyr Saba, a commander of troops. He was accused of visiting the Christians in prison, and freely confessed Christ in the presence of the judge. He was scorched with torches, and thrust into a vessel of boiling pitch, whence he came forth unhurt, by the which marvel seventy men were turned to Christ, who all stood fast to their confession, and were slain with the sword, when after Saba himself was drowned in the river, and so gained the crown of his testimony, [in the year 272.]

At Lyons, in Gaul, the holy martyr Alexander. In the persecution under the Emperor Antoninus Verus he was imprisoned, and afterwards lashed to such an extent that his inner parts could be seen through holes between his ribs; then he was nailed to a cross, and gave up his blessed spirit. There suffered along with him thirty-and-four others, of whom mention is made upon other days.

Upon the same day, the holy martyrs Eusebius, [said to have been converted by St George,] Neon, Leontius, Longinus, and four others, who were slain with the sword after grievous torments in the persecution under the Emperor Diocletian.

In England, [in the year 624,] the holy Bishop Mellitus, who was sent into this country by holy Gregory, and converted to the faith the East Saxons and their King. [He was the first Bishop of London, and afterwards of Canterbury.]

At Elvira, in Spain, the holy Confessor Gregory, Bishop [of that see, about the end of the fourth century.]

At Brescia, holy Honorius, Bishop of that see, [in the year 586.]

In Scotland,[1] the holy Priest and monk Egbert. A man of marvellous lowliness and self-denial, [in the year 729,] whose feast we keep upon the 27th day of this present month of April.

At Rheims, the holy Virgins Bona and Doda, [the first Abbesses of St Peter's at Rheims, in the year 673.]

At Second Vespers, Verse and Answer and Antiphon at the Song oj the Blessed Virgin as at First Vespers.

A Commemoration is made of the following from the Common Office, (*p.* 576,) *with Prayer from his own Office.*

APRIL 24.

St Faithful of Sigmaringen, Martyr.

Double.

All from the Common Office for Feasts of One Martyr in Paschal-time, (*p.* 576,) *except the following.*

Prayer throughout.

O GOD, Who didst vouchsafe to enkindle in blessed Faithful the fire of Thy Seraphim,[2] and to glorify his toil to give men a true knowledge of Thee by the palm-branch of martyrdom and by great signs and wonders, be entreated, we beseech Thee, for his sake and by his prayers, and so establish us in the knowledge and love of Thee, that we also, like him, may be found "faithful" even unto death in serving of Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

FAITHFUL was born of the respectable family of Rey in the town of Sigmaringen in Swabia, [in the year of our Lord 1577.] From his childhood he was adorned with many bright gifts of nature and grace. Intellectually distinguished, and assisted by all the advantages of education, he took at Fribourg the degrees of Philosophy and of Civil and Canon Law, and it was while engaged in these studies, that he began to strive after the height of perfection in the school of Christ, to which end he earnestly trained himself in all the exercises of godliness. He ceased not to exhort to Christian godliness, both by his words and works, the noblemen who made him their companion, and who were drawn from the chief families of divers parts of Europe.[3] While on his travels, he was careful to mortify the lusts of the flesh by frequent austerities, and so to get the command of himself, that he was never seen under any circumstances to be moved to anger. He was a zealous champion of law and justice, and when he returned into Germany, he won a most distinguished name in his profession as an advocate. After a while, however, in view of the dangers which beset him at the Bar, he determined to enter on a path safer as regarded his eternal salvation, and, in obedience to an inward call from above, he sought admission into the Seraphic Order, among the Capuchin Friars Minors, [in the year 1612.]

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[1] The Martyrology says in *Hibernia.*

[2] Probably a sort of play upon the name of the "Seraphic Order," often given to the Franciscans.

[3] He was a travelling tutor.

Fifth Lesson.

AFTER he had obtained his holy wish, he showed himself even in his noviceship a singular despiser of the world and of himself, and still more so when with great spiritual joy he had made his solemn profession to the Lord. By his observance of the Rule, he became the wonder and the example of all. He gave himself chiefly to prayer and sacred learning, but he excelled, by a remarkable grace, in the ministry of the Word, and thereby not only stirred up the Catholics to bring forth more fruit, but also drew misbelievers to the knowledge of the truth. He was set at the head of communities of Friars in divers places, and discharged the duty so laid upon him with great praise for prudence, justice, meekness, wisdom, and lowliness. He was animated by a vehement love of the strictest poverty, and cleansed the convent of whatever was not altogether needful. While he pursued himself with an healthy hatred, and most stern fastings, watchings, and scourgings, he showed to all others a love like the love of a mother for her sons. When a contagious fever made horrid ravages among the Austrian soldiers, he gave himself up with his whole soul to unwearied offices of tenderness toward the helpless sick. In allaying quarrels and relieving the temporal distress of his neighbour, he bore himself with such wisdom and zeal as to earn the name of "Father of his country."

Sixth Lesson.

HE tenderly and warmly loved the maiden Mother of God and her Rosary, and he besought God under the patronage of many of His holy servants, but especially under that of the same blessed Mother, to vouchsafe to let him offer his life and his blood together for the sake of the Catholic faith. This burning desire came upon him more and more, day by day, as he celebrated with great ardour of spirit the Holy Liturgy; and by the unexpected Providence of God it came to pass that this brave soldier of Christ was chosen President of the Missions which the Congregation for the Propagation of the Faith had at that time just founded for the Grisons. He accepted this hard task with a willing and joyful heart, and discharged it with such zeal, that many heretics were turned to the orthodox faith, and great hope was engendered that the whole of that people would return to the peace of Christ and His Church. Faithful, who was gifted with the spirit of Prophecy, often foretold the great woes which afterwards came upon the Grisons, and that he himself would be murdered by the heretics. At last, on a certain 23rd of April, some of the heretics, who pretended to be converted, entreated him to come and preach the following day at the Church of a place which is called Sevis. He complied with the treacherous invitation, but, as he knew that plots were being laid against him, he had made himself ready beforehand for the last conflict. On the 24th day of April, in the year 1622, he went to Sevis, and began to preach, but his discourse was interrupted by a riot, and [on his way back,] he was [met by a party of Calvinists, and] brutally murdered. By this glorious death, which he suffered with a willing and cheerful heart, he offered to God in his own blood the first-fruits of martyrdom from the above-mentioned Congregation. God hath since glorified him by many signs and wonders, especially at Coire and Feldkirchen, where his reliques are kept with much popular veneration.

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin*, (*p.* 578.)

At Lauds a Commemoration is made of the Octave of St George from his Office, and then of St. Mellitus, Archbishop of Canterbury, from the Common Office, (*p.* 617.)

Prayer, "Grant, we beseech Thee," &c., (*p.* 617.)

MARTYROLOGY.

Upon the 25th day of April, were born into the better life—

At Alexandria, the blessed Evangelist Mark. He was the disciple and interpreter of the Apostle Peter. He wrote his Gospel at the prayer of the brethren at Rome. He took it with him and went to Egypt, where he was the first man who proclaimed Christ at Alexandria, and where he founded that Church. He was afterward arrested as a believer in Christ, bound with cords, and dragged over stones to his grievous suffering. Then he was remanded to prison, where he was comforted first by a visitation of angels and then by the Lord Himself appearing unto him, and was called unto the kingdom of heaven in the 8th year of Nero, [in the year 68.]

At Rome, the Greater Litanies, [instituted in sixth century by Pope St Gregory I., The Great,] take place at St Peter's Church.

Upon the same day, were likewise born into the better life—

At Syracuse, the holy martyrs Evodius, Hermogenes, and Kallistas. [They were brothers and sister.]

At Antioch, [in the year 479,] the holy martyr Stephen, Patriarch of that see, who suffered many things at the hands of the heretics who assailed the Council of Chalcedon, and was cast into the river Orontes, in the time of the Emperor Zeno.

There likewise, [in the second century,] the holy Deacons Philo and Agathopodes.

At Alexandria, holy Anian, Pope of that see. He was the disciple of blessed Mark, and held that Papacy next after him, and fell asleep in the Lord, famous for his graces, [about the year 86.]

At Lobes, [in the year 737,] the holy Confessor Ermin, Bishop of that see.

Vespers are of the following.

APRIL 25.

St Mark, Evangelist.

Double of the Second Class.

All from the Common Office for Evangelists in Paschal-time, (*p.* 576,) *except the following.*

Prayer throughout.

O GOD, Who didst exalt Thy blessed Evangelist Mark, by giving him grace to preach Thine

Evangel, grant unto us, we beseech Thee, ever to follow more and more what he teacheth, and ever to be shielded from all evil by his prayers. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Faithful. From the Common, with Prayer from his Office.

FIRST NOCTURN.

Lessons from Ezekiel i. 1, (*p.* 592.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Church Writers, composed by St Jerome, Priest [at Bethlehem.]

MARK was the disciple and interpreter of Peter, and it was from what he had heard Peter tell, that, at the request of the brethren at Rome, he wrote the shortest of the Gospels. When Peter had heard it, he approved it, and gave it to the Church to be read, by his authority. Mark betook himself to Egypt, with the Gospel which he had compiled, and was the first man who preached Christ at Alexandria. There he founded a Church with such teaching and austerity of life, that all who followed Christ were constrained to imitate him.

Fifth Lesson.

LAST of all, Philo, that most learned Jew, observing that the first Church of Alexandria still kept the law of Moses, wrote a book concerning their manners, as if in praise of his own nation, wherein he saith that under the teaching of Mark, the Christians of Alexandria had all things in common, just as Luke telleth us was the case with all them that believed at Jerusalem. Mark died in the eighth year of Nero, and was buried at Alexandria. Anianus succeeded him.

Sixth Lesson, from St Gregory on Ezekiel, (*p.* 593.)

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory* (*p.* 593.)

MARTYROLOGY.

Upon the 26th day of April, were born into the better life—

At Rome, the blessed Pope Cletus. He was the second who ruled the Church after the Apostle Peter, and was crowned with martyrdom in the persecution under the Emperor Domitian.

There also the holy martyr Pope Marcellinus, who was beheaded for Christ's faith's sake, in the persecution under the Emperor Maximian, along with Claudius, Cyrinus, and Antonine, at the time when the persecution was so great that seventeen thousand Christians were crowned with martyrdom within the space of one month.

At Amasea, in Pontus, [about the year 322,] the holy martyr Basil, Bishop of that see, who gained an illustrious martyrdom under the Emperor Licinius. His body was cast into the sea, but was found by Elpidiphorus on the warning of an angel, and was honourably buried.

At Braga, in Portugal, [in the first century,] the holy martyr Peter, first Bishop of that city.

At Vienne, the holy Confessor Clarence, Bishop of that see, [about the year 620.]

At Verona, holy Lucidius, Bishop of that see.

In the monastery of Centule, [in the seventh century,] the holy Confessor, the Priest Requier.

At Troyes, the holy virgin Exuperantia, [in the year 380.]

On this day there is a Procession followed by a special Mass, in memory of the like ceremony, whereby in the time of St Gregory, the anger of God was appeased, and a plague stayed in Rome. All persons bound to recite the Office and who are not present at the Procession, are bound to recite the Litany, after Lauds. This Procession and Litany is not transferred with the Feast of St Mark, unless April 25th were Easter Sunday, and then only to Tuesday.

In Second Vespers a Commemoration is made of the following. Prayer from their Lauds.

Note. If any of the following Feasts fall on Rogation Monday, or on the Eve of the Ascension, the Lessons of the First Nocturn are those from Scripture which are given in the Common Offices, unless proper Lessons are assigned, or the First Epistle of St Peter is to be begun. In such case, also, the third part of the Homily for the Feast is omitted or read as one with the second, and the Ninth Lesson is either the first part or the whole of the Homily for the Week-day, and the said Week-day is Commemorated at Vespers and Lauds. Note also that a Feast falling on those three days does not abolish the Litanies.

APRIL 26.

The Holy Martyrs, Popes Cletus and Marcellinus.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 576, *or* 602,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. On Rogation Monday from Rom. viii. 12, (*p.* 603,) *unless from* 1 Peter i. 1, (*see above.*)

SECOND NOCTURN.

Fourth Lesson.

CLETUS was a Roman, the son of Æmilian, of the Fifth Region of the city, and the street called Noble. He ruled the Church in the time of the Emperors Vespasian and Titus. In accordance with the precept of the Prince of the Apostles he ordained twenty-five Priests for the city. He was the first Pope who made use in his letters of the phrase "Health and Apostolic Benediction." When he had ruled the Church for twelve years, seven months, and two days, and brought it into an excellent state of order, in the reign of the Emperor Domitian, and the second persecution since the time of Nero, he was crowned with martyrdom, and buried on the Vatican mount, hard by the body of blessed Peter.

Fifth Lesson.

MARCELLINUS was a Roman; he ruled the Church from the year 296 to the year 304, during the savage persecution which was ordered by the Emperor Diocletian. He suffered through the false severity of those who blamed him as being too indulgent toward them who had fallen into idolatry, and for this reason also hath been slandered to the effect that he himself burnt incense to idols; but this blessed Pope, on account of his confession of the faith, was put to death along with three other Christians, whose names are Claudius, Cyrinus, and Antoninus. At the command of the Emperor their bodies were cast out unburied, and lay so for thirty-six days. At the end of that time St Peter appeared in a dream to Blessed Marcellus, and in obedience to his command the said Marcellus went with certain Priests and Deacons, singing hymns, and carrying lights, and buried these four bodies honourably in the Cemetery of Priscilla upon the Salarian Way. Marcellinus ruled the Church for seven years, eleven months, and twenty-three days. During this time he held two Advent ordinations, and ordained at them four Priests, and five Bishops for divers Sees.

Sixth Lesson.

From St Ambrose, &c., (*p.* 577, *Fourth Lesson*).

THIRD NOCTURN.

Lessons from John xv. 5, *with the Homily of St Austin*, (*p.* 582.)

LAUDS.

Prayer throughout.

O LORD, we beseech Thee that the precious testifying of Thy blessed Martyrs and Bishops Cletus and Marcellinus may profit us, and their godly prayers protect us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

At Lauds a Commemoration is made of the Octave of St George from his Office.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Priest and monk Egbert, a man of marvellous lowliness and self-denial, of whom mention has been made upon the 24th day of this present month of April.

Upon the same 27th day of April, were born into the better life—

At Nicomedia, the holy martyr Anthimus, Bishop of that see, who was beheaded for confessing Christ, in the persecution under the Emperor Diocletian, and so gained the glory of martyrdom. He was followed by almost all his flock, whereof by command of the judge some were slain with the sword, some burnt in fire, and some embarked upon ships and drowned in the sea.

At Tarsus, in Cilicia, the holy martyrs Castor and Stephen. [St Stephen was perhaps a Bishop.]

At Rome, blessed Pope Anastasius [I., in the year 401,] a man very rich in poverty and apostolic care, of whom St Jerome writeth that Rome deserved not long to have him, lest the head of the world should be cut off under such a Bishop, since no long while after his death Rome was taken and sacked by the Goths.

At Bologna, [in the sixth century,] the holy Confessor Tertullian, Bishop of that see.

At Brescia, [in the fifth century,] holy Theophilus, Bishop of that see.

At Constantinople, the holy Abbat John, [of the monastery of Cathares Hegumenos,] who contended much for the honouring of holy images under the Emperor Leo the Isaurian, [in the year 813, under Leo the Armenian. Leo the Isaurian reigned from 717-741.]

At Taragona, the blessed Peter Armengal, of the Order of the Blessed Virgin Mary of Ransom for the Redemption of Captives. He suffered many things for the redemption of the faithful in Africa, and at length died a blessed death in the convent of St Mary-of-the-Meadows, [in the year 1304.]

At Lucca, in Italy, [in the year 1278,] the blessed Virgin Zita, very famous for her graces and miracles.

Vespers of the following from the Chapter inclusive.

APRIL 27.

St Egbert, Confessor.

Semi-Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout.

O GOD, Whose Spirit didst make Thy blessed servant Egbert to thirst for the salvation of his neighbour, and to send forth preachers for the work of the Gospel, turn unto Thyself, we beseech Thee, for his sake, the heart of Thy people, and enkindle in them the fire of the same Thy Spirit, that they may be steadfast in faith and faithful in work. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

As regards St Egbert, begin with the Chapter. A Commemoration is made of SS. Cletus and Marcellinus from the Common Office with their own Prayer, and then of the Octave of St George from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

EGBERT was born in England of a noble family. He was a very intelligent lad, who inspired bright hopes, and for this reason, like many others of his countrymen, he went to Ireland, where he learned sacred letters and the monastic discipline in the monastery of Rath-maoilsidhe. It came to pass that a pestilence carried off many of his companions, and he himself fell sick thereof. He turned then to God with all his heart and besought Him for a longer life, that he might correct his slothfulness thitherto and might exercise himself more abundantly in good works, and he added thereto that he would live always as a stranger and a pilgrim outside his own country, and would give himself more to prayer and fasting. God heard his prayer, and he received the holy order of the priesthood, and adorned it by a fit manner of living, by lowliness and gentleness, by self-restraint and other virtues, by constant readiness to teach, and by goodness in distributing those things which were given to himself by rich men, so that he became a burning and shining light before the eyes of all.

Fifth Lesson.

AFTER passing many years adorned with all graces, he conceived in his heart to be profitable to many, and to proclaim the Word of God to the Germans that believed not, and who are a race from whom the English spring; or, if he could not succeed in this, to go to Rome to visit the shrines of the Apostles and martyrs. But after he had been warned by God the second time, and after he had tried to take the journey and had been forced to return home, he was bidden to go to the monasteries of Columba, and to strengthen them in the teaching and tradition of the Apostles. He returned, therefore, to the place of his accustomed pilgrimage, and in silence awaited the will of the Lord. However, when he saw that God hindered him that he should not preach the Gospel unto the Gentiles, he strove to send forth holy men who should do the work of Apostles in his stead; wherefore in the year of salvation 690 there went to Maestricht upon the Rhine, under his direction, twelve Apostolic men famous for their labours and learning, of the whom holy Wildebrod was the leader and standard-bearer.

Sixth Lesson.

THESE twelve men, burning with zeal for the glory of God and the salvation of souls, toiled in Friesland and the part thereabout, and by the grace of God working with them brought them to believe in Christ. Now when the monks in the island of Iona and the monasteries subject thereto, did not yet observe the time of Easter and the shape of the tonsure according to the Canons, there came unto them the Priest Egbert, beloved of God, and reshaped all their manner of doing and living according to the Catholic tradition. He dwelt in that island for thirteen whole years. In the year of the Incarnation of the Lord 729, Easter Day was kept upon the 24th day of April, and upon that day Egbert said Mass and thereafter fell asleep in the Lord. Wonderful, writeth the Venerable Bede, was the provision of God's goodness, that upon that same day whereon the feast was first kept according to the Catholic rule, he passed out of this world unto Heaven, whence the brethren rejoiced not only because of a sure and Catholic knowledge regarding the time of Easter, but also because of the help of their father when he was gone hence to be ever with the Lord. In the Roman Martyrology Egbert is named among the Saints upon the 24th day of April.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 593.) *At Lauds a Commemoration is made of the Octave of St George.*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Paul of the Cross, founder of the congregation called that of the Cross and Passion of our Lord JESUS Christ, and of whom mention is made upon the 18th day of October, upon the which day, [in the year 1775,] he fell asleep in the Lord.

Upon the same 28th day of April, were born into the better life—

At Ravenna, the holy martyr Vitalis, father of holy Gervase and Protase. He had removed the body of blessed Ursicinus and buried it with due respect; for the which cause he was arrested by Paulinus the consular, and when they had racked him, they cast him into a deep pit and buried him alive under earth and stones, and with that testimony he passed away to be with Christ, [in the year 171.]

At Milan, the holy martyr Valeria, wife of holy Vitalis.

At Atino, holy Mark, who was ordained Bishop of that see by the blessed Apostle Peter, and was the first that preached the Gospel to the Equicoli, [inhabitants of the Campania round Rome.] He received the crown of martyrdom under the President Maximus, in the persecution under the Emperor Domitian.

At Alexandria, the holy Virgin Theodora. She would not sacrifice to idols and was sent to a brothel; but one of the brethren, named Didymus, by the favour of God changed clothes with her, and so delivered her thence. Later on, in the persecution under the Emperor Diocletian, they were beheaded together under Eustratius the President, and so were crowned together.

Upon the same day, the holy martyrs Aphrodisius, [first Bishop of Beziers,] Caralippus, Agapius, and Eusebius, [in the year 65.]

In Hungary, under the Emperor Diocletian, the holy martyr Pollio. [He was a Reader in the church of Cibales, in the country of Valentinian. Cibales was between the rivers Save and Drave, and is now in ruins. St Pollio suffered on the same day, though at a distance of some years, as his Bishop Eusebius.]

At Brusa, in Bithynia, the holy martyr Patrick, Bishop of [that see,] Acatius, Menander, and Polyænus, [third century.]

At Tarazona, in Spain, the holy Confessor Prudentius, Bishop [of that see, before the year 846.]

At Pentina, in the Abruzzi, [in the seventh century,] holy Pamphilus, Bishop of Valva, famous for his charity to the poor and gift of miracles. He is buried at Sulmona.

Vespers of the following.

APRIL 28.

St Paul of the Cross, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout.

O LORD JESUS Christ, Who didst gift Thine holy servant Paul with great love that he might preach the mystery of Thy cross, and hast been pleased that through him a new family should grow up in Thy Church, grant unto us at his prayers that upon earth we may so call Thy sufferings to mind as worthily to gain the fruit thereof in heaven, Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

A Commemoration is made of St Egbert. Prayer from his Office, then of the Octave of St George, and then of the holy martyr Vitalis, from the Common Office, (p. 576,) *with the Prayer,* "Grant, we beseech Thee, &c.," (*p.* 580.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PAUL of the Cross was sprung of a noble family of the Danëi, at Castellazzo, hard by Alessandria, in the Province of Acqui, [in the territory of the then Republic of Genoa,] but was born at Ovada, in the same province. The holiness with which he was afterwards to shine was foreshown by a strange light which filled his mother's chamber while she was in labour, and by the remarkable help which was bestowed upon him by the great Queen of Heaven, who delivered him unhurt from certain destruction when he was fallen into a river as a lad. From the first use of reason he burnt with love for JESUS crucified, and began to spend long times in contemplating Him. He chastised his innocent flesh with watching, scourging, fasting, and all severe hardships, and on Friday he drank vinegar mingled with gall. He was seized with a desire for martyrdom, and enlisted in the army which was being raised at Venice to fight against the Turks; but in consequence of the Will of God, made known to him while he was in prayer, he left the army in order to serve in a more exalted regiment whose duty it should be to defend the Church and to toil for the eternal salvation of men. When he returned home he refused a very honourable marriage, and also the inheritance which was bequeathed to him by his father's brother, and would fain enter upon a straiter way of the cross and be clad by his own Bishop with a rough tunic. By command of the Bishop, on account of his eminent holiness of life and knowledge of the things of God, he began, even before he became a clerk, to toil in the Lord's field with great profit of souls by preaching the Word.

Fifth Lesson.

HE betook himself to Rome, and when he had there studied a regular course of theology he was ordained Priest in obedience to the command of the Supreme Pontiff Benedict XIII., who also gave him permission to gather comrades around him. He withdrew to the solitude of Mount Argentaro, whither he had been already called by the Blessed Virgin, at which same time she also showed him in vision a black habit marked with the emblems of the sufferings of her Son. At Mount Argentaro, he laid the foundations of his new Congregation, which under the blessing of God grew quickly, through the labours of Paul, and attracted to it eminent men. It received the confirmation of the Apostolic See more than once, with the rules which Paul himself had received from God in prayer and the addition of a fourth vow, that, namely, to promote the blessed remembrance of the sufferings of the Lord. He founded a congregation of holy virgins also, who should dwell constantly upon the overflowing love of the Divine Bridegroom. Amid all these works his untiring love for souls caused him never to weary in the preaching of the Gospel, and he led into the path of salvation men almost countless, among whom were some of the most lost, or those who had fallen into heresy. The greatest and most wonderful power of his preaching was how he told of the sufferings of Christ, so that he himself and his hearers would alike burst into tears, and hardened hearts were cloven by repentance.

Sixth Lesson.

THE fire of the love of God burnt so in his heart that the part of his under-garment which was next thereto often presented the appearance of having been scorched, and two of his ribs seemed to be raised. He could not withhold his tears, more especially when he was saying Mass, and when he was in a state of trance, as oftentimes befell, his body was sometimes seen to be raised into the air, and his face to shine as with light from heaven. Sometimes when he was preaching a heavenly voice was heard prompting him, or his words became audible at the distance of several miles. He was eminent for the gifts of prophecy, of speaking with tongues, of reading the heart, and of power over evil spirits, over diseases, and over the inanimate elements of nature. The Supreme Pontiffs themselves regarded him as dear and venerable, but he held himself to be but an unprofitable servant, and a sinful wretch upon whom devils might well trample. He held to the bitter hardships of his life, even unto a great age, and passed to heaven from Rome, [upon the 18th day of October,] being the day which he had himself foretold, in the year 1775, after he had addressed to his disciples noble exhortations which are as the heritage of his spirit, and had been comforted by the sacraments of the Church, and by an heavenly vision. The Supreme Pontiff Pius IX. numbered his name among those of the blessed, and then, after renewed signs and wonders, among those of the Saints.

THIRD NOCTURN.

Lesson from Luke x. 1, *with the Homily of St Gregory, (p.* 593.)

The last is omitted to make room for the

Ninth Lesson (of St Vitalis).

VITALIS was a soldier, and the father of the holy Martyrs Gervase and Protase. He went to Ravenna with Paulinus the judge, and there saw the physician Ursicinus led out to die, because he owned to being a believer in Christ. As the torments went on, Ursicinus seemed to waver a little, and Vitalis cried out to him, "Ursicinus! as a physician thou hast been used to heal other men's bodies, take heed lest thou let thine own soul die eternally." These words encouraged Ursicinus, and he endured bravely in his testimony even unto the end; but Paulinus was filled with fury, and caused Vitalis to be seized, tormented on the rack, and finally thrown into a pit and buried under an heap of stones.[1] When it was over, a certain priest of Apollo, who had urged on Paulinus against Vitalis, was seized by the devil, and began to cry out, "Vitalis! Vitalis! thou art Christ's Martyr, but thou makest me to burn! thou makest me to burn!" until in that phrenzy he threw himself into the river.

At Lauds a Commemoration is made of the Octave of St George, and then of St Vitalis, from the Common Office, (p. 580,) with the Prayer, "Grant, we beseech Thee, &c.," *as yesterday at Vespers,* (*p.* 580.)

MARTYROLOGY.

Upon the 29th day of April, were born into the better life—

At Milan, the holy martyr Peter, of the Order of Friars Preachers, who was murdered by heretics for the Catholic faith's sake, [in the year 1252.]

At Paphos, in Cyprus, holy Tychicus, the disciple of the blessed Apostle Paul, whom that Apostle doth in his Epistles call "a beloved brother and a faithful minister and fellow-servant in the Lord." [He was a native of the province of Asia.]

At Cirtha, in Numidia, [in the year 260,] the holy martyrs Agapius, Bishop [of Carthagena,] and Secundinus, Bishop [of Braga,] who had long been banished to that city in the persecution under the Emperor Valerian, wherein the fury of the Gentiles did most seek to try the faith of the just. From having been eminent Priests they became glorious martyrs; and there suffered along with them the soldier Emilian, the holy Virgins Tartulla and Antonia, and a certain woman with her twin children.

On the same day, the seven Saints who had been robbers but were converted to Christ by holy Jason, and by martyrdom gained life everlasting, [in the year 100. They are called the robbers of Corfu. Their names are Saturninus, Jusischolus, Faustian, Januarius, Marsalius, Euphrasius, and Mammius.]

At Brescia, the holy Confessor Paulinus, Bishop of that see, [about the year 428. The Bollandists call him Paul I., and say there never was a Bishop Paulinus of Brescia.]

In the monastery of Cluny, [in the year 1109,] holy Hew, Abbat of Cluny.

In the monastery of Molesme, holy Robert, first Abbat of Cîteaux. [He was a Monk of Moûtier-la-Celle, Abbat of Saint-Michel de Tonnerre, Prior of Saint-Ayoul, and founder of Molesme and Cîteaux, [in the year 1110.]

Vespers of the following from the Chapter inclusive.

APRIL 29.

St Peter, Martyr.

Double.

All from the Common Office for Feasts of Martyrs, (*p.* 576, *or* 594,) *except the following.*

Prayer throughout.

GRANT us grace, we beseech Thee, O Almighty God, to follow with zeal conformable thereto after the pattern of that great ensample of faith, Thy blessed Martyr Peter, who, for the spreading of the same faith, did so run as to obtain the palm of martyrdom. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Peter begin with the Chapter.

A Commemoration is made of St Paul of the Cross from the Common Office, (*p.* 621,) *with the Prayer from his Office, then of the Octave of St George.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Peter was born at Verona, [in the year of our Lord 1205,] of parents polluted with the Manichæan heresy, but he himself began his lifelong strife against error when he was but a little child. When he was seven years old he went to school, and was asked by his heretic uncle what he learnt there: he answered that he had learnt the Christian Creed: and neither his father nor his uncle were ever able to shake his constancy in the faith, either by cajolements or threats. When he was a young lad he went to Bologna to study, and there he was called by the Holy Ghost to an higher state of life, and entered the Order of Friars Preachers, [at fifteen years of age.]

Fifth Lesson.

HE was marked by great perfection as a Friar: so watchful was he over the purity of his body and soul, that he never felt himself defiled by a mortal sin. He chastened his body by fasting and watching, and ennobled his soul by the contemplation of the things of God. He was constantly busied in works for furthering the salvation of souls: and had a peculiar gift of grace for clearly convincing heretics. Such was his power as a preacher, that countless crowds were drawn together to hear him, and many were moved to repentance.

Sixth Lesson.

THE faith which was in him burnt so hotly, that he longed to seal his confession with his blood, and oftentimes he earnestly besought from God the grace to do so. It was but a little while before the heretics murdered him, that he foretold, in preaching, his own approaching death. While he was intrusted with the duties of the Holy Inquisition, he was returning from Como to Milan, when an ungodly ruffian assailed him and wounded him once and again in the head with a sword. Peter, to whom these blows were nearly fatal, began with his last breath to recite that Profession of the Faith, to which as a little child he had clung with such manly courage, but the murderer thrust the weapon into his side, and he passed away to receive a Martyr's palm in heaven. It was [the 6th day of April, in] the year of salvation 1252. In the following year, Innocent IV., seeing by how many miracles God had been pleased to glorify him, added his name to the sacred roll of Martyrs.

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[1] About A.D. 62.

THIRD NOCTURN.

Lessons in Paschal-time from John xv. 1, *with the Homily of St Austin,* (*p.* 578,) *out of Paschal-time, from* Luke xiv. 26, *with the Homily of St Gregory*, (*p.* 597.)

At Lauds a Commemoration is made of the Octave of St George.

MARTYROLOGY.

The morrow is the Octave of the holy martyr George.

Upon the same 30th day of April, were born into the better life—

At Rome, [in the year 1380,] the holy Virgin Katharine of Sienna, of the order of St Dominic, famous for her life and miracles, whose name Pius II. enrolled among those of the holy virgins, and whose feast we keep upon the 5th day of May.

At Lambesa, in Numidia, the holy martyrs the Reader Marian, and the Deacon James. Marian had already triumphed over persecution by confessing Christ, under the Emperor Decius, but was arrested again along with his illustrious companion. After dire torments both were wondrously strengthened by revelations from God, and were at last beheaded, along with many others, [in the year 260.]

At Saintes, [in the first century,] the blessed martyr Eutropius, Bishop of that see, who was consecrated a Bishop by holy Clement and sent into Gaul, where he long preached, and then died a conqueror, having his head broken in for confessing Christ.

At Cordova, the holy martyrs the Priest Amator, the Monk Peter, and Lewis, [in the year 855.]

At Novara, [in the fourth century,] the holy martyrs the Priest Lawrence, and the boys whom he had taken as pupils.

At Alexandria, the holy martyrs the Priest Aphrodisius, and thirty others.

At Ephesus, the holy martyr Maximus, who was crowned in the persecution under the Emperor Decius.

At Fermo, in Picenum, the holy Virgin and martyr Sophia.

At Naples, in Campania, [in the fifth century,] holy Severus, Bishop of that see, who, amid other wondrous works, did on an occasion raise a dead man from the grave to convict of untruthfulness the false creditor of a widow and orphans.

At Evorea, in Epirus, holy Donatus, Bishop of that see, who was distinguished for his eminent holiness in the time of the Emperor Theodosius.

At London, in England, holy Erconwald, [in the year 698,] Bishop of that see, [from the year 665 for eleven years. He was Abbat of Chertsey, and founded both that monastery and one for women at Barking, which was governed by his sister St Edilburga,] who was famous for many miracles, and whose feast we keep upon the 14th day of November.

Vespers are of the following, from the Chapter, inclusive.

APRIL 30.

Octave of St George.

Double.

All from the Common Office for One Martyr (*p.* 576,) *except the following. Prayer throughout as on the Feast.*

First Vespers (*same as First Vespers of the Feast*) *as regards St George, begin with the Chapter.*

Verse and Answer and Antiphon at the Song of the Blessed Virgin as on the Feast.

A Commemoration is made of St Peter Martyr. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*44th on the Saints.*)

THE sick patiently suffer physicians to cut, burn, and divers ways torture them, in the hope of regaining temporal health; how much more patiently did the blessed Martyr suffer all the agony of temporal pain, in the assurance of being crowned with mercy and loving-kindness, and satisfying his desire with good things? He was willing to be crushed in the winepress, that, like a ripe grape, he might pass away into wine, and afford his beloved [JESUS] a draught of that wine of pomegranates (Cant. viii. 2,) wherewith godly minds do get so drunken that they learn how usefully to tread under foot [things temporal], and to look unwaveringly upon things eternal.

Fifth Lesson.

HE therefore who hath begun his career by disregarding the riches of the world, and keeping down the allurements of the flesh, and who in the fulness of his course hath suffered much, holding back from his sacrifice nothing for himself, hath made of himself an whole burnt-offering, and hath drunk of that precious cup, which already, as he sat at the great Feast of the Holy Scriptures, he had seen offered to him by the Master of that Feast. His death may seem as wretched a thing as they will in the eyes of the reprobate; but it is precious in His sight, Who is marvellous in His Saints.

Sixth Lesson.

HE in Whose sight his death was precious, Himself first called him to be His soldier, Himself justified him, and Himself hath glorified him; Himself sent him to the battle, and Himself gave him the victory. This kind of warfare is a very different thing to earthly warfare, wherein they are esteemed victors who obtain what it was a wickedness to desire, who rejoice in iniquity, and riot in those things which are worst. In the Christian conflict, the suffering is manifest, and the triumph unseen. It is as the Psalmist saith, in the character of a martyr: "Grant us help in trouble, for vain is the help of man: through God will we do valiantly," (Ps. lix. 13, 14,)—as though he had said: "Our victory, our glory are inward, not outward; without we are wretched, within we are lovely."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 1.)

AT that time: JESUS said unto His disciples: I am the true vine, and My Father is the husbandman. And so on.

Homily by St Cyril, Pope [of Alexandria.] (*Bk.* x. *Cap.* 11 *on John.*)

It is plain that the reason why the Lord setteth Himself before us under the similitude of a vine is that we may see, with our eyes, that they which abide in Him draw from Him a power to bring forth spiritual fruit, just as the branches of the natural vine bring forth fruit by drawing sap from the vine; and that, on the other hand, such branches as separate themselves from Him, or fail in obedience to His commandments, are condemned, not only to bring forth no fruit, but also to suffer everlasting fire. For whosoever falleth away from Christ, either in faith or in love, giveth himself over to punishment, and is good for nothing but to be cast into the fire.

Eighth Lesson.

THE Lord saith that the root and foundation of that blessedness which is from above, are to keep to the dogmas and commandments of the Gospel teaching, as something given to us from heaven. To such as cheerfully keep the same, the Lord promiseth whatsoever right things they may ask. He saith: "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you." It is possible that thou abide in Christ, and yet that His words abide not in thee. Double therefore is the way of keeping His commandments, namely, by faith and by love.

Ninth Lesson.

SINCE this is so, they who own Christ merely by their words, but seek not perfection by the observance of His commandments, that is to say, by love, do indeed in one way abide in Christ, but His words do not abide in them. They have not forgotten what the Gospel saith, but pleasures beguile them to cast away the grace of the Holy Ghost. Wherefore it is necessary to add unto faith works of love. He that doeth thus abideth in Christ by faith, and Christ's words abide in him,—even as it is said in the Psalms: "Thy word have I hid in mine heart, that I might not sin against Thee." (Ps. cxviii. 11.)

In the First Vespers of SS. Philip and James, a Commemoration is made of St George.

At Lauds, Verse and Answer and Antiphon at the Song of Zacharias as on the Feast.

MARTYROLOGY.

Upon the 1st day of May, were born into the better life—

The blessed Apostles Philip and James. Philip brought nearly all Scythia to believe in Christ, but in the end, at the city of Hierapolis, in Asia, was fastened to a cross and stoned, and so fell asleep gloriously, [in the year 61.] James, who is written of as the brother of the Lord, and was the first Bishop of Jerusalem, was cast down from a pinnacle of the temple, whereby his legs were broken, and he was slain by a blow upon the head from a fuller's pole, and buried there not far from the temple.

In Egypt, the holy prophet Jeremiah, who was stoned by the people at Taphnis, and so there died, [590 B.C.,] and was buried. Holy Epiphanius saith that the faithful have been in use to pray at his grave and to take dust therefrom, whereby the bites of serpents are healed.

In the territory of Viviers, in Gaul, the blessed sub-Deacon Andeolus, whom holy Polycarp sent from the East along with others into Gaul to preach the Word of God. Under the Emperor Severus he was beaten with thorny clubs, and at length his head was broken into four parts with a wooden sword, and so he attained to martyrdom, [in the year 208.]

At Huesca, in Spain, the holy martyrs Orentius and Patience.

At Sedune, in Gaul, holy Sigismund, King of the Burgundians, who was drowned in a well, and so died, [in the year 524,] and was afterwards famous for miracles.

At Auxerre, [in the year 524,] the holy Confessor Amator, Bishop of that see.

At Auch, [in the fifth century,] holy Orientius, Bishop of that see.

In England, [in the year 778,] holy Asaph, Bishop of the see which is called by his name, and the holy Virgin Walburga, whose feast we keep upon the 14th day of May.

At Bergamo, the holy widow Grata.

At Forli, holy Peregrinus, of the Order of Servants of the Blessed Virgin Mary.

Vespers of the following.

FEAST-DAYS IN MAY.

MAY 1.

The Holy Apostles Philip and James.

Double of the Second Class.

All from the Common Office for Apostles, during Paschal-time, (p. 576,) except the following.

FIRST VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. Let not your heart be troubled: * ye believe in God, believe also in Me. In My Father's house are many mansions. Alleluia, Alleluia.

A Commemoration is made of the Octave of St George, all from his Office.

MATTINS.

FIRST NOCTURN.

If the Lessons would naturally be from the Epistle of St James, then they remain undisturbed; if not, they are from the beginning of that Epistle, as on the Fourth Sunday after Easter, (p. 378.)

SECOND NOCTURN.

Fourth Lesson.

PHILIP was born in the town of Bethsaida, and was one of the first of the twelve Apostles who were called by the Lord Christ. Then "Philip findeth Nathanael, and saith unto him: We have found Him of Whom Moses in the Law, and the Prophets, did write." (John i. 45.) And so he brought him to the Lord. How familiarly he was in the company of Christ, is manifest from that which is written: "There were certain Greeks among them that came up to worship at the Feast: the same came therefore to Philip, . . . and desired him, saying: Sir, we would see JESUS." (John xii. 20, 21.) When the Lord was in the wilderness, and was about to feed a great multitude, "He said unto Philip: Whence shall we buy bread, that these may eat?" (John vi. 5.) Philip, after that he had received the Holy Ghost, took Scythia, by lot, as the land wherein he was to preach the Gospel, and brought nearly all that people to believe in Christ. At the last he came to Hierapolis in Phrygia, and there, for Christ's Name's sake, he was fastened to a cross and stoned to death. The day was the first of May. The Christians of Hierapolis buried his body at that place, but it was afterwards brought to Rome and laid in the Basilica of the Twelve Apostles, beside that of the blessed Apostle James.

Fifth Lesson.

JAMES, surnamed the Just, the brother of our Lord JESUS Christ, was a Nazarite from the womb. During his whole life he never drank wine or strong drink, never ate meat, never shaved, and never took a bath. He was the only man who was allowed to go into the Holy of Holies.[1] His raiment was always linen. So continually did he kneel in prayer, that the skin of his knees became horny, like a camel's knees. After Christ was ascended, the Apostles made James Bishop of Jerusalem: and even the Prince of the Apostles gave special intelligence to him after that he was delivered from prison by an angel. (Acts xii. 17.) When in the Council of Jerusalem certain questions were mooted touching the law and circumcision, James, following the opinion of Peter, addressed a discourse to the brethren, wherein he proved the call of the Gentiles, and commanded letters to be sent to such brethren as were absent, that they might take heed not to lay upon the Gentiles the yoke of the Law of Moses. (Acts xv. 13-29.) It is of him that the Apostle Paul saith, writing to the Galatians: "Other of the Apostles saw I none, save James the Lord's brother." (i. 19.)

Sixth Lesson.

SO great was James' holiness of life that men strove one with another to touch the hem of his garment. When he was ninety-six years old, and had most holily governed the Church of Jerusalem for thirty years, ever most constantly preaching Christ the Son of God, he laid down his life for the faith. He was first stoned, and afterward taken up on to a pinnacle of the Temple and cast down from thence. His legs were broken by the fall, and he was wellnigh dead, but he lifted up his hands towards heaven, and prayed to God for the salvation of his murderers, saying: "Lord, forgive them, for they know not what they do!" As he said this, one that stood by smote him grievously upon the head with a fuller's club, and he resigned his spirit to God. He testified in the seventh year of Nero, and was buried hard by the Temple, in the place where he had fallen. He wrote one of the Seven Epistles which are called Catholic.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xiv. 1.)

AT that time: JESUS said unto His disciples: Let not your heart be troubled. Ye believe in God, believe also in Me. In My Father's house there are many mansions. And so on.

Homily by St Austin, Bishop [of Hippo.] (67*th Tract on John.*)

It behoveth us, my brethren, to have our minds more given to God-ward, if we would that those words of the Holy Gospel which have just sounded in our ears, should become a living reality for our understandings. The Lord JESUS saith: "Let not your heart be troubled. Ye believe in God, believe also in Me." Lest, being but men, their heart should be troubled by the fear of death, He strengtheneth them, even by the reminder that He is God. He saith: "Ye believe in God, believe also in Me"—for if ye believe in God, ye must needs believe in Me. And this were not so, if Christ were not God.

Eighth Lesson.

"YE believe in God, believe also in Him Who is by nature and not by robbery equal with God, (Phil. ii. 6:) for in that He emptied Himself, He did it not by laying aside the form of God, but by taking upon Him the form of a servant. Ye fear death for this form of a servant, but let not your heart be troubled, the form of God will raise it up again." But what signifieth that which followeth? "In My Father's house there are many mansions." Was it not that they had fear on their own account, and needed for themselves to hear Him say, "Let not your heart be troubled"? Which of them trembled not when they had heard Him say to Peter, the lealest and boldest of them all, "The cock shall not crow this day, before that thou shalt thrice deny that thou knowest Me"? Meetly were they troubled, for that they were about to be scattered from Him, but when they heard Him say, "In My Father's house are many mansions," they had been comforted even if He had not also said, "I go to prepare a place for you," for then they believed and knew, that, when all dangers and all trials were for ever over, they should be for ever with the Lord, with Christ and with God. Yea, though one man be stronger than another, though one be wiser than another, though one be holier than another, yet "in My Father's house are many mansions." That house is an house wherein none are strangers, but every man shall receive a mansion therein according as his work shall be.

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[1] This is evidently a mistake. See Lev. xvi. 2, &c. &c. &c., and thence Heb. ix. 7. "Into the (Holy of Holies) went the High Priest alone once a year."

Ninth Lesson (*for St Asaph*).

WHEN blessed Kentigern, the first Bishop and founder of the Church of Glasgow, was driven forth by the children of iniquity out of his own country he settled upon the Elwy in Wales, and there many came unto him, and gave themselves up to his holy teaching, and he founded a famous monastery, wherein he is said to have had 995 monks, whom he divided into successive choirs so that the praise of God in his church never ceased at any hour of the day or of the night. Among these monks Asaph was eminent both because of his noble birth and the brightness of his graces, and the glory of his miracles, whereby he had been marked even from his very childhood. When blessed Kentigern was called back into his own country by King Rhuderch, he set Asaph in his own place to succeed him, not only in the administration of his monastery, but also in the bishopric. From the holiness and perfection of life with which he administered the church of Elwy it came to pass that thenceforth the name thereof was changed, and it is called the church of St Asaph even unto this day. He fell asleep in the Lord about the middle of the sixth century, and mention is made of him in the Roman Martyrology upon this 1st day of May.

At Lauds a Commemoration is made of St Asaph from the Common Office, with the Prayer, "Hear, O Lord, &c.," (*p.* 617).

LAUDS.

First Antiphon. Lord, show us the Father, * and it sufficeth us. Alleluia.

Second Antiphon. Philip, * He that hath seen Me hath seen the Father. Alleluia.

Third Antiphon. Have I been so long time with you, and yet hast thou not known Me? * Philip, he that hath seen Me hath seen the Father. Alleluia.

Fourth Antiphon. If ye had known Me [ye should have known My Father also,] * and from henceforth ye know Him and have seen Him. Alleluia, Alleluia, Alleluia.

Fifth Antiphon. If ye love Me, * keep My commandments. Alleluia, Alleluia, Alleluia.

Antiphon at the Song of Zacharias. I am the Way, the Truth, and the Life: no man cometh unto the Father, but by Me. Alleluia.

Prayer throughout.

O GOD, Who dost every year gladden us by the solemn memorial of Thine Apostles Philip and James, grant us grace, we beseech Thee, not only to rejoice because of their worthy deeds, but also to tread in their footsteps. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.

MARTYROLOGY.

Upon the 2nd day of May, were born into the better life—

At Alexandria, in the year 373, holy Athanasius, Pope of that city, most illustrious for his holiness and teaching. Nearly the whole world leagued itself together to persecute him for the Catholic Faith. He fought right stoutly against Emperors, Presidents, and Arian Bishops without number, from the time of the Emperor Constantine until that of the Emperor Valens. To escape their plots he became an outcast upon the face of the wide world, and there was nowhere left where he could hide himself in safety. He returned at last to his own church, and after many contendings and many crowns of long-suffering he passed away to be ever with the Lord, in the 46th year of his priesthood, in the time of the Emperors Valentinian and Valens.

At Rome, the holy martyrs Saturninus, Neopolus, German, and Celestine, who suffered many things, and were at last cast into prison, where they slept in the Lord.

Likewise the holy martyrs Exuperius and Zoe his wife, their children Cyriacus and Theodulus, who suffered under the Emperor Hadrian.

At Seville, the holy martyr the Deacon Felix.

Upon the same day, [in the year 489,] the holy martyr Vindemial, Bishop [of Capse, in Africa,] who strove against the Arians by his teaching and miracles, along with holy Eugenius, Bishop [of Carthage, in the year 495,] and holy Bishop Longinus, and was beheaded by order of Huneric, King [of the Vandals and Germans.]

At Avila, in Spain, in the first century, holy Secundus, Bishop of that see, concerning whom mention is made, along with six others, upon the 15th day of this present month of May.

At Florence, [in the year 1459,] holy Antonine, Bishop of that place, of the Order of Friars Preachers, famous for his holiness and teaching, whose feast we keep upon the 10th day of this present month of May.

SECOND VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you. Alleluia, Alleluia, Alleluia.

A Commemoration is made of St Athanasius. Antiphon, "O right excellent, &c." *Prayer*, "Hear, O Lord, &c.," *as in the following Office.*

MAY 2.

St Athanasius, [called the Great,] Pope[1] [of Alexandria,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Doctor, (*p.* 630,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. On Rogation Monday and Wednesday from Ecclus. xxxix. 1, (*p.* 630.)

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[1] Although the Russians call all priests Popes, (Gr. pappas, Engl. papa,) the world in general has reserved the title to the successors of St Peter and St Mark, though the latter are also more commonly called Patriarch than the former.

SECOND NOCTURN.

Fourth Lesson.

THE great Athanasius, the lealest soldier that the Catholic Religion hath perhaps ever had, was an Alexandrian. He was ordained Deacon by Alexander, [in the year 326,] Bishop of that city, whom he afterwards succeeded. [In 325] he had followed Alexander to the Council of Nice, where he wrestled triumphantly against the blasphemy of Arius. For this reason he was honoured with so much of their hatred by the Arians, that their vindictiveness never forsook him from that time forward. [In the year 335,] they called together a Council at Tyre, composed for the most part of Arian Bishops, where they suborned a wretched woman to charge Athanasius with having raped her when she had received him as a guest into her house.[1] Athanasius therefore came into the assembly, and with him a certain priest whose name was Timothy. This Timothy arose as though he were Athanasius, and asked her, saying: "Woman, was it I that was thy guest? was it I that raped thee?" She cried out indignantly: "Yea, thou it was that didst rape me," the which she attested with an oath, and called on the honour of the judges to punish such iniquity. Upon this discovery of her perjury, they drave the shameless woman from their presence.

Fifth Lesson.

THE Arians also accused Athanasius of having murdered the [schismatic] Bishop Arsenius. This Arsenius they kept shut up, and brought into the court a dead man's hand, which they declared had been his, and had been cut off by Athanasius to use in sorcery. But Arsenius escaped in the night, and when he appeared before all the Council whole and sound, the brazen-faced crime of the enemies of Athanasius was exposed. This appearance nevertheless they attributed to Athanasius being a warlock, and persisted still in their attack on him.[2] He was driven into exile, and banished to Treves in Gaul. Thenceforth, under authority of the Emperor Constantius, that abettor of Arians, he was hunted to and fro with unceasing persecutions. He suffered hardships which it is difficult to believe. He was sent wandering all about the Roman world. He was twice more thrust out of his See, and again restored through the authority of Pope Julius of Rome, and with the protection of the Emperor Constans, the brother of Constantius, by decrees of the Councils of Sardica and of Jerusalem. The vindictiveness of the Arians never let him alone. In his third exile so great was the danger of his life from the pursuit of their undying hatred, that he had to lie hid for five years in a dry cistern, unknown to all men, save one of his friends who brought him food.

Sixth Lesson.

AFTER the death of Constantius, Julian the Apostate, who succeeded him, allowed every sort of Bishop who had been banished to return to their own Churches. Athanasius therefore returned to Alexandria, and was received with profound reverence. But it was not long before the same Arians got Julian to hunt him down again, and again it behoved him to fly. A band of soldiers were sent in pursuit of him to kill him, and as he fled up the Nile, their boat pressed hard on his. Athanasius, before they were yet in sight, had his own boat turned round, and went down the stream to meet them. As the vessels passed one another the murderers called out to ask if they knew where Athanasius was, and the servant of God himself cried to them in answer, "Ye are close to him!" whereupon they redoubled their exertions to ascend the stream, and Athanasius went peacefully down to Alexandria, and found means of concealment till the death of Julian. Yet once again he had to fly from another persecution at Alexandria, and in this his fifth and last exile he hid himself for four months in his own father's sepulchre. From all these so many and so great dangers did God deliver him, and at last he died in his own bed at Alexandria, [upon the 2nd day of May, in the year of salvation 373,] in the reign of Valens. He wrote much that is both godly and luminous in explaining the Catholic Faith, and governed the Church of Alexandria in great holiness, amid all changes of weather, for six and forty years.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 23.)

AT that time: JESUS said unto His disciples: When they persecute you in this city, flee ye into another. And so on.

Homily by St Athanasius, Pope [of Alexandria.] (*Defence of his own flight.*)

It is written in the Law, (Num. xxxv. 11,) "Ye shall appoint you cities to be cities of refuge for you,"—that in these cities they which were pursued to put them to death might enter and be safe. And in the latter days when He was come, even that very Word of the Father, Which had spoken aforetime unto Moses, He gave again the same commandment—"When they persecute you in this city, flee ye into another." And, a while afterward, He said: "When ye shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the Holy Place, (whoso readeth, let him understand,) then let them which be in Judæa flee unto the mountains; let him which is on the house-top not come down to take anything out of his house; neither let him which is in the field return back to take his clothes." (Matth. xxiv. 15-18.)

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[1] "Whether this (accusation of incontinence) was ever brought is more than doubtful." Dr Newman's Arians, iv. 2.

[2] There was another charge of having broken the Altar and Chalice, and thrown the sacred books into the fire at a schismatic Church in the Mareotis. This Athanasius met by proving that there was not and never had been any Church at the place, but the Arians insisted on sending a Commission to Egypt to make investigations on the spot. This precious Commission was composed of some of the rankest heretics that even Arianism could produce, and took the chief accuser of Athanasius as their guide and host. On their report the servant of God was formally condemned of rebellion, sedition, and a tyrannical use of his episcopal power, of murder, sacrilege, and magic. Newman, iv. 2.

Eighth Lesson.

THE Saints, therefore, knowing these words of the Lord, have obeyed them in their lives. What the Lord hath now commanded by His Own Mouth He commanded through His Saints before that He Himself was come in the flesh, and to obey this commandment worketh in a man perfection, since whatever God commandeth is a thing which it behoveth man to do. For this cause, that very Word of God Which was made flesh for our sake thought it meet when they sought Him, (even as at this present time they are seeking us,) to hide Himself, (John viii. 59,) and, when they persecuted Him, to fly and escape from their laying in wait for Him: although when that time came which He had Himself decreed, and wherein He willed, as touching the Body, to suffer for us all, He willingly gave Himself up to His enemies.

Ninth Lesson.

HOLY men of God, therefore, have learnt to take ensample from their Saviour, (and the Same is and hath been the Teacher of all such, whether of old time, or in these latter days,) and know how that it is lawful to baffle their persecutors by flying from them, and by lying hid when they seek them. For since they know not the day nor the hour wherein an all-seeing God hath ordained their end, they do not daringly give themselves into the power of such as hate them, but rather, knowing it to be written, "My times are in Thy hand," (Ps. xxx. 16,) and that "the LORD killeth and maketh alive," (1 Kings ii. 6,) they "endure unto the end," (Matth. xxiv. 13,) "they wander about," as saith the Apostle, "in sheepskins and goatskins, being destitute, afflicted, [tormented, (of whom the world is not worthy,)] they wander in deserts, [and in mountains,] and" hide "in dens and caves of the earth," (Heb. xi. 37,) until either their appointed time come, or until more plainly God, the real Appointer of times, speaketh unto them, and chaineth up the persecutors, or manifestly giveth them over into the hands of the same, as may be His Own good pleasure.

At Lauds and throughout the Office, Prayer, "Hear, O Lord, we beseech Thee, the prayers, &c.," (*p.* 617.)

MARTYROLOGY.

Upon the 3rd day of May is commemorated the finding at Jerusalem in the time of the Emperor Constantine of the Most Holy Cross of the Lord.

Upon the same day, were born into the better life—

At Rome, upon the Nomentan Way, the holy martyrs Pope Alexander I., [in the year 117,] and the priests Eventius and Theodulos. Under the Emperor Hadrian and the judge Aurelian, Alexander suffered chains and imprisonment, racking, tearing with hooks, and fire, and was at length put to death by small stabs over his whole body. Eventius and Theodulos were long imprisoned, then examined under torture by fire, and at last beheaded.

At Narni, [in the year 376,] the holy Confessor Juvenal, Bishop of that see.

At Constantinople, [in the year 313,] the holy martyrs Alexander the Soldier, and Antonina the Virgin. In the persecution under the Emperor Maximian the President Festus condemned her to a brothel; Alexander awaited her there, changed clothes with her, and so enabled her to escape. For this reason they were put to the torture together, and when both had had their hands cut off, they were together cast into the fire for Christ's sake, and having so finished together their noble contending, were crowned together.

In the Thebaïd, [about the year 286,] the holy martyrs Timothy and Myra his wife. The Prefect Arian, after putting them to divers torments, ordered them to be crucified together. They hung upon the cross alive for nine days, the one strengthening the other in the faith, and so together at last finished their testimony.

At Aphrodisia, in Karia, [in the fourth century,] the holy martyrs Diodorus and Rodopian, who were stoned to death by their fellow-citizens during the persecution under the Emperor Diocletian.

Upon Mount Senario, near Florence, [in the thirteenth century,] the blessed Confessors Sosthenes and Uguccio, two of the seven founders of the Order of Servants of the Blessed Virgin Mary, who departed this life upon the same day and at the same hour, as they were repeating the angelic salutation, even as had been foretold to them from heaven.

Vespers are of the following.

MAY 3.

Finding of the Holy Cross.

Double of the Second Class.

All as on ordinary Sundays, except the following.

FIRST VESPERS.

Antiphon, Chapter, and Prayer from Lauds.

Last Psalm.

O praise the LORD, &c., (*p.* 105.)

Hymn.[1]

THE Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

Where deep for us the spear was dy'd,
Life's torrent rushing from His Side,
To wash us in that precious flood
Where, mingled, Water flowed, and Blood.

Fulfilled is all that David told
In true Prophetic song of old;
"Amidst the nations, God," saith he
"Hath reigned and triumphed from the Tree."[2]

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy Limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

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[1] Translation by the late Rev. Dr Neale. It was composed by Venantius Fortunatus, Bishop of Poictiers, (whose life extended from A.D. 530 to 609,) on occasion of the reception of certain Reliques by St Gregory of Tours and St Radegund, previously to the consecration of a Church at Poictiers. It is therefore strictly and primarily a processional hymn. (Neale's Mediæval Hymns, 1, 6.)

[2] So-called Italic for Ps. xcv. 10.

[1] Hail, Altar! Hail, O Victim, Thee
Decks now Thy Passion's Victory;
Where Life for sinners death endured,
And life by death for man procured.

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the Cross Thou dost restore,
Preserve and govern evermore. Amen.

Verse.[2] This sign of the Cross shall be in heaven. Alleluia.

Answer. When the Lord cometh to judgment. Alleluia.

Antiphon at the Song of the Blessed Virgin. Hail, O Cross! Brighter than all the stars! Thy name is honourable upon earth! To the eyes of men thou art exceeding lovely! Holy art thou among all things that are earthly! Thy transom made the one worthy balance whereon the price of the world was weighed! Sweetest wood and sweetest iron, Sweetest weight is hung on thee! O that every one that is here gathered this day to praise thee may find that thou art indeed salvation for him! Alleluia, Alleluia.

A Commemoration is made of St Athanasius. Antiphon, "O right excellent, &c." *Prayer as in his Office.*

MATTINS.

Invitatory. Christ crucified is our King. * O come, let us worship Him. Alleluia.

Hymn.[3]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.[4]

For the work of our salvation
Needs would have his order so
And the multiform deceiver's
Art by art would overthrow,
And from thence[5] would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.[6]

To the Trinity be glory
Everlasting, as is meet;
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

FIRST NOCTURN.

Antiphon. All the earth this day is making glad memorial of the finding of the Cross, whose light is streaming over every land and people. Alleluia.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. This sign of the Cross shall be in heaven. Alleluia.

Answer. When the Lord cometh to judgment. Alleluia.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (iii. 10.)

FOR as many as are of the works of the law, are under the curse. For it is written: "Cursed is every one that continueth not in all things which are written in the book of the law, to do them."[7] But that no man is justified by the law in the sight of God is evident, for "the just liveth by faith."[8] And the law is not of faith; but "the man that doeth them shall live in them."[9] Christ hath redeemed us from the curse of the law, being made a curse for us; (for it is written: "Cursed is every one that hangeth on a tree:")[10] that the blessing of Abraham might come upon the Gentiles through JESUS Christ, that we might receive the promise of the Spirit through faith.

First Responsory.

Lo! the Church, with solemn gladness, hails the day for ever glorious, when the opening earth revealeth that dread tree of mystic triumph. On whose boughs her dying Saviour shattered death and crushed the serpent. Alleluia, Alleluia, Alleluia.

Verse. He the Word of God eternal, on those stately branches hanging, hath for us a new way opened.

Answer. On whose boughs her dying Saviour shattered death and crushed the serpent. Alleluia, Alleluia, Alleluia.

Second Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Philippians (ii. 5.)

LET this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God: but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man. He humbled Himself and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and given Him a Name which is above every name; that at the Name of JESUS every knee should bow, of things in heaven, and things in earth, and things under the earth, and that every tongue should confess that our Lord JESUS Christ is in the glory of God the Father.

Second Responsory.

Faithful Cross, above all other, one and only noble tree! None in foliage, none in blossom, none in fruit thy peers may be! Sweetest wood and sweetest iron, Sweetest weight is hung on thee! Alleluia.

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[1] "These two verses were added when the Hymn was appropriated to Passiontide."

[2] Matt. xxiv. 30.

[3] Also by Venantius Fortunatus, and translated by the late Dr Neale.

[4] The Cross, as the mystic "tree of life," (Gen. ii. 9,) is here set by the poet in antithesis to the tree of the knowledge of good and evil, "whose mortal taste Brought death into the world and all our woe." The present translator has taken the liberty to substitute "tree" for "wood," as a translation of "lignum,"—as more conformable to our common phraseology, and used by Dr Neale himself in the "Royal Banners."

[5] *I.e.*, from trees.

[6] The poem is here abruptly broken off, the rest being sung at Lauds.

[7] Deut. xxvii. 26.

[8] Hab. ii. 4.

[9] Lev. xviii. 5.

[10] Deut. xxi. 23.

Verse. Thou art higher than all cedars.

Answer. Sweetest wood, and sweetest iron, Sweetest weight is hung on thee! Alleluia.

Third Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (ii. 9.)

IN Christ dwelleth all the fulness of the Godhead bodily: and ye are complete in Him, Which is the Head of all principality and power: in Whom also ye are circumcised with the circumcision made without hands, which standeth not in the cutting off of the flesh of this body, but in the circumcision of Christ: buried with Him in baptism, wherein also ye are risen with Him through the faith of the operation of God, Who hath raised Him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath He quickened together with Him, having forgiven you all trespasses: blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to His Cross: and having spoiled principalities and powers, He made a show of them, openly triumphing over them in Himself.

Third Responsory.

[1] This is that noble tree, planted in the midst of the garden; whereon the Author of our salvation did by His Own death openly triumph over the death of all men. Alleluia, Alleluia.

Verse. Even the Cross, whereof the glory is so excellent, and whereafter Helen, the mother of Constantine, did so diligently search until she found it.

Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men. Alleluia, Alleluia.

SECOND NOCTURN.

Antiphon. Lo, the Cross's happy triumph, fraught with healing of diseases, Tree whereon the True Life dying trampled down the death of all men. Alleluia.

Ps. iv. When I called upon Him, &c., (*p.* 116.)

Ps. v. Give ear to my words, &c., (*p.* 49.)

Ps. viii. O LORD, our Ruler, how excellent, &c., (*p.* 4.)

Verse. We adore Thee, O Christ, and we bless Thee. Alleluia.

Answer. Because that through Thy Cross Thou hast redeemed the world. Alleluia.

Fourth Lesson.

AFTER that famous victory which the Emperor Constantine gained over Maxentius, [in the year 312,] on the eve of which the banner of the Cross of the Lord had been given to him from heaven, Helen, the mother of Constantine, being warned in a dream, came to Jerusalem, [in 326,] to seek for the Cross. There it was her care to cause to be overthrown the marble statue of Venus, which had stood on Calvary for about one hundred and eighty years, and which had orignally been put there to desecrate and destroy the memorial of the sufferings of the Lord Christ. The like work Helen did [at Bethlehem] by cleansing from an image of Adonis the stable where the Saviour was born, and from an idol of Jupiter, the place where He had arisen from the dead.

Fourth Responsory.

But us it behoveth to glory in the Cross of our Lord JESUS Christ, in Whom is our salvation, life, and resurrection, Who hath saved us and redeemed us. Alleluia.

Verse. O Lord, we worship Thy Cross, and make memorial of Thy glorious passion.

Answer. Who hath saved us and redeemed us. Alleluia.

Fifth Lesson.

WHEN she had thus cleansed the place where the Cross had stood, Helen caused deep excavations to be made, which resulted in the discovery of three crosses, and, apart from them, the writing which had been nailed on that of the Lord. But which of the crosses had been His was unknown, and was only manifested by a miracle. Macarius, Bishop of Jerusalem, after offering solemn prayers to God, touched with each of the three a woman who was afflicted with a grievous disease. The two first had no effect, but at the touch of the third she was immediately healed.

Fifth Responsory.

The Relique true from heaven revealed, hath now the Gospel's figure sealed; as by the serpent Moses reared, so by the Cross the sick are healed. Alleluia, Alleluia.

Verse. When the dead touch the Cross they arise, and the wonderful works of God are made manifest.

Answer. As by the serpent Moses reared, so by the Cross the sick are healed. Alleluia, Alleluia.

Sixth Lesson.

HELEN, after she had found the life-giving Cross, built over the site of the Passion a Church of extraordinary splendour, wherein she deposited part of the Cross, shut up in a silver case. Another part which she gave to her son, Constantine, was laid up in the Church of the Holy Cross of Jerusalem, which he built at Rome on the site of the Sessorian Palace.[2] She also gave to her son the nails with which the Most Holy Body of JESUS Christ had been pierced. Constantine established a law abolishing the punishment of crucifixion for all time coming: and thenceforth what had hitherto been a hissing and a curse among men, began to be esteemed worshipful and glorious.

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[1] Cf. Gen. ii. 8, 9; Heb. v. 9; Col. ii. 15; Luke xv. 8.

[2] The Cross and its reliques are the subject of an elaborate disquisition, pp. 45 to 163, by M. Rohault de Fleury in his learned antiquarian work, intituled *Mémoire sur les Instruments de la Passion de N.-S. J. C.* The total cubic volume of all the reliques of which he could hear as at present actually or even possibly existing anywhere is about 5,000,000 of French cubic millimetres; whereas a cross large enough for the execution of a man must have contained at least 180,000,000 or thereby.

Sixth Responsory.

[1] This Sign of the Cross shall be in heaven, when the Lord cometh to judgment. Then shall the secrets of our hearts be made manifest. Alleluia, Alleluia.

Verse. When the Son of man shall sit in the throne of His glory, and shall begin to judge the world by fire.

Answer. Then shall the secrets of our hearts be made manifest. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Then shall the secrets of our hearts be made manifest. Alleluia, Alleluia.

THIRD NOCTURN.

Antiphon. We adore Thee, O Christ, and we bless Thee, because that through Thy Cross Thou hast redeemed the world. Alleluia.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Ps. xcvii. O sing unto the LORD, &c., (*p.* 89.)

Verse. Let all the earth worship Thee, and sing unto Thee. Alleluia.

Answer. Let them sing praises to Thy Name, O Lord. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iii. 1.)

AT that time: There was a man of the Pharisees named Nicodemus, a ruler of the Jews. The same came to JESUS by night, and said unto Him: Rabbi, we know that Thou art a Teacher come from God. And so on.

Homily by St Austin, Bishop [of Hippo,] (11*th Tract on John.*)

Nicodemus was one of them which believed in the Name of JESUS, when they saw the signs and wonders which He did. So hath John given us to understand a few words before our text: "Now when He was in Jerusalem at the Passover, in the feast-day, many believed in His Name" (ii. 23.) And wherefore did they believe in His Name? John telleth us immediately: "When they saw the miracles which He did." And now, what saith he touching Nicodemus? "There was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to JESUS by night, and said unto Him: Rabbi, we know that Thou art a Teacher come from God." Nicodemus therefore believed in His Name. And why did he believe? He saith: "For no man can do these miracles that Thou doest, except God be with him.

Seventh Responsory.

Sweetest wood and sweetest iron, Sweetest weight is hung on thee! Thou alone wast counted worthy this world's ransom to uphold! Alleluia.

Verse. The sign of the Cross shall be in heaven when the Lord cometh to judgment.

Answer. Thou alone wast counted worthy this world's ransom to uphold! Alleluia.

Eighth Lesson.

IF, then, Nicodemus was one of the many which had believed in His Name, let us seek to find in Nicodemus why "JESUS did not commit Himself unto them" (ii. 24.) "JESUS answered and said unto him: Amen, Amen, I say unto thee; except a man be born again, he cannot see the kingdom of God." JESUS therefore committeth Himself unto such as be born again. Behold, Nicodemus and they that were with him believed in JESUS, but JESUS did not commit Himself unto them. // Just so are all catechumens; they believe in the Name of Christ, but JESUS hath not yet committed Himself unto them.[2] Now I trust ye will be good enough to pay attention, and understand what I am going to say. If ye ask of a Catechumen: "Dost thou believe in Christ?" he saith: "I believe," and he signeth himself with the sign of the Cross. The Cross of his Lord is marked upon his forehead, and he is not ashamed of it. Behold, he believeth in the Name of Christ. But let us ask him: "Dost thou eat the flesh of the Son of man?" and he knoweth not what we mean, for JESUS hath not yet committed Himself unto him.

Eighth Responsory.

As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life. Alleluia.

Verse. God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Answer. That whosoever believeth in Him should not perish, but have everlasting life. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That whosoever believeth in Him should not perish, but have everlasting life. Alleluia.

Ninth Lesson. (*Of certain saints.*)

ALEXANDER was a Roman, who ruled the Church during the reign of the Emperor Hadrian. He turned to Christ a great number of the Roman nobility. He ordained that nothing but bread and wine should be offered at the mystery, but that some water should be mingled with the wine, in memory of the Blood and Water Which flowed from the Side of JESUS Christ. He added to the Canon of the Mass the words: "Who, the night before He suffered." He also ordained that blessed water mingled with salt, should be kept always in Churches, and should be used in private rooms to scare away devils. He sat in the throne of Peter ten years, five months, and twenty days. He hath great renown on account of the holiness of his life, and the usefulness of his institutions. He was crowned with martyrdom, [in the year 119,] together with the Priests Eventius and Theodulus, and was buried beside the Nomentan Way, at the third mile-stone from the city, in the same place where he had been beheaded. During his Popedom he held divers Advent ordinations, and at them ordained six Priests, two Deacons, and five Bishops for divers places. The bodies of these three Martyrs, Alexander, Eventius, and Theodulus, were afterwards brought into the city, and buried in the Church of St Sabina. On this day likewise, [about the year 367,] occurred the blessed death of Juvenal, the holy Bishop of Narni, who by the holiness of his life and teaching, became the father in Christ of so many of the dwellers in that city. He fell asleep very peacefully, with great fame for miracles, and was there honourably buried.

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[1] Cf. Matth. xxiv. 30; 1 Cor. xiv. 25; Matth. xix. 28.

[2] If a Ninth Lesson of the Cross is by any chance wanted, the Eighth is divided here.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. O what a work of love was that! * when Life and death died together upon the Tree. Alleluia.

Second Antiphon. Save us, * O Christ the Saviour, save us through the might of Thy Cross! Thou Who didst save Peter when he was ready to sink in the sea, have mercy upon us! Alleluia.

Third Antiphon. Behold the Cross of the Lord! * fly, ye ranks of the adversary! [1] The Lion of the tribe of Judah, the Root of David, hath prevailed. Alleluia.

Fourth Antiphon. [2] But us it behoveth to glory in the Cross of our Lord JESUS Christ. Alleluia!

Fifth Antiphon. By Thy Cross' holy sign, JESUS, guard this soul of mine from my ghostly enemy. Alleluia.

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man.

Hymn as on Passion Sunday, (p. 317.)

Verse. We adore Thee, O Christ, and we bless Thee. Alleluia.

Answer. Because that through Thy Cross Thou hast redeemed the world. Alleluia.

Antiphon at the song of Zacharias. Thou art higher than all cedars, whereon the Life of the world hung, whereon Christ openly triumphed, and His death trampled down death for ever. Alleluia.

Prayer throughout the Office.

O GOD, Who didst cause that the Cross of our salvation should in most honourable wise be found again, and Who didst manifest thereby the marvellous efficacy of Thy sufferings, mercifully grant that by the Ransom which Thou didst pay upon that tree of life we may finally attain unto life eternal: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the day.

Then the following Commemoration is made of the Saints.

Antiphon. Come forth, O ye daughters of Jerusalem, and behold the martyrs with the crowns wherewith the Lord crowned them in the day of His feasting and of His gladness. Alleluia, Alleluia.

Verse. Precious in the sight of the LORD. Alleluia.

Answer. Is the death of His Saints. Alleluia.

Let us pray.

GRANT, we beseech Thee, O Almighty God, that we who do keep the birthday of Thy holy servants Alexander, Eventius, Theodulus, and Juvenal, may by their prayers be delivered from all evils that presently hang over us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. O what a work, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we keep the feast of the blessed John Fisher, Cardinal Bishop of Rochester, the blessed Thomas More, sometime Lord Chancellor of England, and many other martyrs, who won the palm of martyrdom strenuously fighting for the Catholic faith and the Primacy of Peter. Their veneration, allowed by Gregory XIII., was confirmed by a solemn decree of Leo XIII.

Upon the same the 4th day of May, were born into the better life—

At Ostia, that is the mouth of the Tiber, [in the year 387,] the holy Monica, the mother of blessed Augustine, as to whose illustrious life he hath left unto us his witness in the ninth book of his Confessions, and of whom we keep feast on the 14th day of this present month of May.

At the mines of Phæno, in Palestine, the blessed Silvanus, Bishop of Gaza, who was crowned with martyrdom, [in the year 311,] along with many of his clergy, by order of the Cæsar Gallerius Maximian, in the persecution under Diocletian.

Also thirty-nine holy martyrs condemned to the mines at the same place, who, after they had been scorched with red-hot iron and had endured other torments, were beheaded at the same time.

At Jerusalem, Cyriacus, the holy Bishop [of Ancona,] who was on pilgrimage to the holy places when he was slain, under the Emperor Julian the Apostate.

In Umbria, the holy martyr Porphyry, [under the Emperor Decius.]

At Nicomedia, the holy martyr Antonia. She was put grievously to the torture, and afflicted with divers sufferings. After she had been kept in prison for two years, and when she had been hung up by one arm for three days, at last the President Priscilian caused her to be burnt for confessing the Lord.

At Lorck, in Austria, the holy martyr Florian. A stone was tied to his neck and he was cast into the river Enns by order of the President Aquilinus, under the Emperor Diocletian.

At Tarsus, the holy Virgin Pelagia, who was shut up inside a bull of heated bronze, under Diocletian, and so finished her testimony.

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[1] Apoc. v. 5.

[2] Gal. vi. 14.

At Cologne, the holy martyr Paulinus.

At Milan, [in the year 408,] the holy Venerius, Bishop of that place, as to whose excellency holy John Chrysostom hath left unto us his witness in the epistle which he wrote unto him.

In the district of Perigueax, [in the year 720,] the holy Sacerdos, Bishop of Limoges.

At Hildesheim, in Saxony, the holy Confessor Gothard, [Bishop of that see,] and who was numbered among the Saints by Pope Innocent II.

At Auxerre, the holy deacon Curcodomus [in the third century.]

Chapter at the end.

He humbled Himself, and became obedient unto death, even the death of the Cross. Wherefore God also hath highly exalted Him, and hath given Him a Name which is above every name.

TERCE.

Antiphon. Save us, &c., (*Second Antiphon at Lauds.*)
Chapter from Lauds.

Short Responsory.

This sign of the Cross shall be in heaven. Alleluia, Alleluia.
Answer. This sign of the Cross shall be in heaven. Alleluia, Alleluia.
Verse. When the Lord cometh to judgment.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. This sign of the Cross shall be in heaven. Alleluia, Alleluia.
Verse. We adore Thee, O Christ, and we bless Thee. Alleluia.
Answer. Because that through Thy Cross Thou hast redeemed the world. Alleluia.

SEXT.

Antiphon. Behold the Cross, &c., (*Third Antiphon at Lauds.*)

The Chapter. (Gal. vi. 14.)

But God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by Whom the world is crucified unto me, and I unto the world.

Short Responsory.

We adore Thee, O Christ, and we bless Thee. Alleluia, Alleluia.
Answer. We adore Thee, O Christ, and we bless Thee. Alleluia, Alleluia.
Verse. Because that through Thy Cross Thou hast redeemed the world.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. We adore Thee, O Christ, and we bless Thee. Alleluia, Alleluia.
Verse. Let all the earth worship Thee, and sing unto Thee. Alleluia.
Answer. Let them sing praises to Thy Name, O Lord. Alleluia.

NONE.

Antiphon. By Thy Cross, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Let all the earth worship Thee, and sing unto Thee. Alleluia, Alleluia.
Answer. Let all the earth worship Thee, and sing unto Thee. Alleluia, Alleluia.
Verse. Let them sing praises to Thy Name, O Lord.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Let all the earth worship Thee, and sing unto Thee. Alleluia, Alleluia.
Verse. This sign of the Cross shall be in heaven. Alleluia.
Answer. When the Lord cometh to judgment. Alleluia.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. Jesus, our Triumphant Head, on the Cross' Transom dread the Hands of power and mercy spread That broke the prison of the dead. Alleluia.

A Commemoration is made of the following. Prayer from Lauds.

May 4.

The Blessed Martyrs John, Cardinal Bishop of Rochester, Thomas More, and their Companions.

Greater Double.

All from the Common Office for Many Martyrs, (*p.* 576,) *except the following.*

Prayer throughout.

O GOD, Who didst raise up the blessed martyrs Bishop John and his companions of all degrees to bear witness amid the English people on behalf of the true faith and of the supreme Pontificate, grant unto us, for their sake and at their prayers, that by profession of the same faith for the which they died we all may become and be one, according to the prayer of Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Romans viii. 12, (*p.* 603.)

SECOND NOCTURN.

Fourth Lesson.

ENGLAND had once been a mother of Saints, and among them, in the earlier times, some who had witnessed a good confession for Christ, sealing it with their blood. Then the Church of that land was for a long time at peace, until in the sixteenth century she was violently troubled by the apostacy of King Henry VIII., and she became bright with martyrs, whose number and actions were no less than those of them of old time. By the tyrannous power of her princes the kingdom of England was wrenched away from the Apostolic See, from which she had originally received the faith. But very many, both men and women of all degrees, but chiefly of the clergy, were found who were willing to expose their lives to torments and death rather than break the faith which they owed to Christ and His Church. Among the most eminent of these, who were indeed, as it were, the standard-bearers of the whole army, were John Fisher, Cardinal Bishop of Rochester; Thomas More, sometime Lord High Chancellor of the kingdom; the Priest Thomas Woodhouse; Cuthbert Mayne, likewise a Priest, who was the first of the students of the seminaries who gained the crown of martyrdom; John Houghton, Prior of the London Charterhouse; John Forest, Minister Provincial of the Order of Franciscan Friars Minors; John Stone, of the Order of Hermits of St Augustine; and Edmund Campion, of the Society of Jesus.

Fifth Lesson.

THE cunning of the persecutors, in union with their cruelty, left no device untried to deprive the martyrs of their due praise and glory, under false accusations of treason. It was made treason and a capital offence not to recognise the sacred headship over the Church of England which King Henry had assumed for himself. But it was manifest to all men that it was for their faith's sake that they suffered death, because they believed and fearlessly confessed that authority of such sort had been conferred upon no others, but upon blessed Peter, and upon his successors the Bishops of Rome. For this reason the Apostolic See held them to be true martyrs in the proper sense of the word, and appointed Bishops carefully to gather their memorials, lest their memories should pass away by lapse of time. Thus did God provide that, with the help of their very persecutors, in the public records of England, not only the fame of the martyrs but the precise days and causes of their deaths should be handed down to this present age.

Sixth Lesson.

GREGORY XIII., who knew concerning the suffering of many and the cause thereof, permitted the use toward the English martyrs of certain things which are of the nature of public veneration; and indeed granted that their relics might be used for the consecration of altars, as being those of martyrs. Moreover, he permitted that at Rome, in the church of the Most Holy Trinity, belonging unto the English College, there should be set forth certain pictures not only of the earlier English martyrs, but also of those who had died for the Catholic faith and for the primacy of the Roman Pontiff, from the 85th until the 93rd year of that century. A book was published at Rome, with the approval of the same Pontiff, wherein prints of these pictures were inserted along with the figures of the older martyrs. The Supreme Pontiff, Leo XIII., when he had duly considered these authorisations of the Apostolic See and other matters conjoined therewith, held as established, and by his solemn decree confirmed, in accordance with a vote of the Sacred Congregation of Rites, the honours paid to fifty-four of these martyrs; whose names have been ascertained beyond doubt. Thereafter the same Pontiff, at the prayer of Henry Edward Manning, Cardinal Archbishop of Westminster, and of the other Bishops of England, granted that the sacred festival of these martyrs should be kept every year upon the 4th day of May.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 23.)

AT that time: JESUS walked in the Temple in Solomon's Porch. Then came the Jews round about Him and said unto Him, How long dost Thou make us to doubt, and so on.

Homily by the Venerable Bede, Priest [at Jarrow,] (*on the Dedication of the Church.*)

["My sheep hear My voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of My hand."]

The wicked persecutors strove to pluck Christ's godly Confessors out of His hand. When they put them to the torture to cause them deny His faith that they might set their souls at enmity with Him, or even when their victims had conquered them by dying, they still committed their lifeless bodies to the waters to be turned into corruption, or cast them into the fire to be burned, as if they could thereby take away from Christ His power to raise them up again; but none were able to pluck them out of His hand.

Eighth Lesson.

NONE were able to pluck them out of His hand, for it is He Who strengtheneth them that fight that they may conquer; and Who crowneth them that conquer that they may reign with Him for ever and ever. And in His own good time He will give back to them that very flesh wherein they have striven, changed so that it can die no more. And by these words He rebuked the folly of them who were laying deadly snares for Himself; showing that they were fools that should think of destroying Him Who is able to give eternal life, and out of Whose hand no man shall pluck those whom He had foreknown to be His own before the world was.

Ninth Lesson.

BUT lest by thus speaking He should seem to seek His own glory, He referreth all His own power to the glory of the Father, and saith, "My Father Which gave them Me is greater than all"; that is to say, that the Only-Begotten Son is in nothing different in nature or weaker in power or later in time than Him Who begetteth Him. Above He had said of His sheep, "No man shall pluck them out of My hand," and now He saith again, "And no man is able to pluck them out of My Father's hand," giving us plainly to wit that the hand, that is to say, the power, of Himself and of the Father is one and the same.

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Katharine of Sienna, of the Order of St Dominic, famous for her life and miracles, whose name Pius II. enrolled among those of the holy Virgins, and of whom mention is made upon the 30th day of April.

Upon the same 5th day of May, were born into the better life—

At Rome, [in the year 1572,] the holy Pope Pius V., of the Order of Friars Preachers, who toiled mightily and happily to restore the discipline of the Church, to root out heresies, and to crush the enemies of Christianity, and who governed the Catholic Church in holiness of life and lawgiving; whose feast we keep upon the 11th day of this present month of May.

Likewise at Rome, the holy martyr Crescentiana.

Likewise at Rome, the holy martyr Silvanus.

At Alexandria, the holy Deacon Euthymius, who died a prisoner for Christ's sake.

At Thessalonica, the holy martyrs Irenæus, Peregrinus, and Irene, who were burnt with fire.

At Auxerre, [in the year 304,] the holy martyr, the Reader Jovinian.

At Licata, in Sicily, [about the year 1225,] the holy Priest Angelus, of the Order of Carmelite Friars, who was murdered by heretics for defending the Catholic faith.

At Jerusalem, the holy Confessor Maximus, Bishop of that city. The Cæsar Maximian Galerius plucked out one of his eyes, maimed one of his feet with hot iron, and condemned him to penal servitude in the mines.

At Edessa, in Syria, the holy Confessor Eulogius, Bishop of Edessa.

At Arles, in Gaul, [in the year 449,] holy Hilary, Bishop [of Arles,] famous for his teaching and holiness.

At Vienne, in Gaul, [about the fourth century,] holy Nicetus,[1] Bishop of that see, worshipful for his holiness.

At Bologna [about the year 540,] holy Theodore, Bishop [of that see,] famous for his worthy works.

Likewise, [about the year 550,] holy Sacerdos, Bishop of Murviedro, in Spain.

At Milan, [in the year 470,] holy Gerontius, Bishop [of that see.]

On this day is also commemorated, at Milan, the conversion of holy Austin, Bishop [of Hippo,] and Doctor of the Church, to whom the truth of the Catholic faith was taught by the blessed Ambrose, Bishop [of Milan,] and whom he upon this day baptized.

At Vespers a Commemoration is made of the following.

MAY 5.

St Katharine of Sienna, Virgin.

Double.

All from the Common Office for Feasts of a Virgin not a Martyr, (p. 641,) except the following.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that we which do keep the birthday of Thy blessed Virgin Katharine, and do year by year renew her memorial with solemn gladness in Thy presence, may likewise be conformed to the pattern of her saintly walk with Thee. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Peter, Martyr. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Katharine was a maiden of Sienna, and was born of godly parents, [in the year 1347.] She took the habit of the Third Order of St Dominick. Her fasts were most severe, and the austerity of her life wonderful. It was discovered that on some occasions she took no food at all from Ash Wednesday till Ascension Day, receiving all needful strength by taking the Holy Communion. She was engaged oftentimes in a wrestling with devils, and was sorely tried by them with divers assaults: she was consumed by fevers, and suffered likewise from other diseases. Great and holy was the name of Katharine, and sick folk, and such as were vexed with evil spirits, were brought to her from all quarters. Through the Name of Christ, she had command over sickness and fever, and forced the foul spirits to leave the bodies of the tormented.

Fifth Lesson.

WHILE she dwelt at Pisa, on a certain Lord's Day, after she had received the Living Bread Which came down from heaven, she was in the spirit; and saw the Lord nailed to the Cross advancing towards her. There was a great light round about Him, and five rays of light streaming from the five marks of the Wounds in His Feet, and Hands, and Side, which smote her upon the five corresponding places in her body. When Katharine perceived this vision, she besought the Lord that no marks might become manifest upon her flesh, and straightway the five beams of light changed from the colour of blood into that of gold, and touched in the form of pure light her feet, and hands, and side. At this moment the agony which she felt was so piercing, that she believed that if God had not lessened it, she would have died. Thus the Lord in His great love for her, gave her this great grace, in a new and twofold manner, namely, that she felt all the pain of the wounds, but without there being any bloody marks to meet the gaze of men. This was the account given by the handmaiden of God to her Confessor, Raymund, and it is for this reason that when the godly wishes of the faithful lead them to make pictures of the blessed Katharine, they paint her with golden rays of light proceeding from those five places in her body which correspond to the five places wherein our Lord was wounded by the nails and spear.

Sixth Lesson.

THE learning which Katharine had was not acquired but inspired. She answered Professors of Divinity upon the very hardest questions concerning God. No one was ever in her company without going away better. She healed many hatreds, and quieted the most deadly feuds. To make peace for the Florentines, who had quarrelled with the Church, and were under an Ecclesiastical Interdict, she travelled to Avignon, [in 1376,] to see the Chief Pontiff Gregory XI. To him she showed that she had had revealed to her from heaven his secret purpose of going back to Rome, which had been known only to God and himself. It was at her persuasion, as well as by his own judgment, that the Pope did in the end return to his own See. She was much respected by this Gregory, as well as by his successor Urban VI., who even employed her in their embassies. The Bridegroom took her home, [upon the 29th day of April, in the year of salvation 1380,] when she was about thirty-three years old, after she had given almost countless proofs of extraordinary Christian graces, and manifestly displayed the gifts of Prophecy and miracles. Pope Pius II. enrolled her among the Virgin Saints.

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[1] Otherwise Nicetius.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 644.)

MARTYROLOGY.

On the morrow we keep the feast of the holy [Apostle and Evangelist] John before the Latin gate at Rome. He had been brought bound from Ephesus to Rome by command of Domitian, and by the judgment of the Senate he was put into a vessel of boiling oil before the said gate, but he came out thereof cleaner and healthier than he was when he was put therein, [about the year 95.]

Upon the same the 6th day of May, were born into the better life—

At Antioch, the holy Evodius, who, as the blessed Ignatius writeth unto the Antiochenes, was ordained the first Bishop there, by the holy Apostle Peter, and who finished his life by a glorious testimony, [in the year 62.]

At Cyrene, [in the first century,] the holy Bishop Lucius, of whom the holy [Evangelist] Luke maketh mention in the Acts of the Apostles, [and the holy Apostle Paul in his Epistle to the Romans.]

In Africa, the holy martyrs Heliodorus and Venustus, and seventy-five others.

In Cyprus, [in the fourth century,] the holy Theodotus, Bishop of Cyrinia, who suffered most grievous persecution under the Emperor Licinius, but saw the peace of the Church before he gave up his spirit to God.

At Damascus, [in the year 780,] blessed John of Damascus, famous for holiness and teaching. He strove manfully for the honouring of the holy images, both by word and writing, against the Emperor Leo the Isaurian, wherefore the Emperor commanded that his right hand should be smitten off, whereupon he commended himself to the image of the Blessed Virgin Mary which he had defended, and forthwith he received back his hand whole and sound, of whom we keep feast upon the 27th day of March.

At Charran, in Mesopotamia, the Bishop Protogenes.

In England, [in the year 718,] the holy Eadberth, Bishop of Lindisfarne, famous for teaching and godliness, [who held the see of Lindisfarne for eleven years next after holy Cuthbert.]

At Rome, the holy Virgin Benedicta, [sister of the holy widow Galla.]

At Salerno, feast is kept for the translation of the holy Apostle Matthew, whose sacred body was brought of old time out of Ethiopia into divers countries, and at last to that city, where it was buried with all honour under the church dedicated in his name.

Vespers are of the following, with Commemoration of the preceding.

MAY 6.

The Testifying of the Holy Apostle John before the Latin Gate.[1]

Greater Double.

All from the Common Office for Apostles in Paschal time, (*p.* 576,) *except the following.*

Prayer throughout.

O GOD, Which seest that sins and sufferings do on every side rise up to trouble us, grant, we beseech Thee, that we may find a shield in time of need through the glorious prayers of Thy blessed Apostle and Evangelist, John. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

Antiphon at the Song of the Blessed Virgin. The blessed Apostle John was cast into a vessel of boiling oil, but by the favour and protection of God, he came out unharmed. Alleluia.

Commemoration of St Katharine, "Come, Bride of Christ," &c. (*p.* 641.) *Prayer from her Office.*

MATTINS.

FIRST NOCTURN.

The Lessons are from Scripture according to the Season, if they happen to be taken from the Apocalypse, or from one of St John's Epistles. If not, they are:

First Lesson.

Here beginneth the First Epistle of the Blessed Apostle John (i. 1.)

THAT Which was from the beginning, Which we have heard, Which we have seen with our eyes, Which we have looked upon, and our hands have handled, of the Word of life, (and the Life was manifested, and we have seen It, and bear witness, and show unto you that Eternal Life, Which was with the Father, and was manifested unto us) That Which we have seen and heard declare we unto you, that ye also may have fellowship with us, and our fellowship be with the Father, and with His Son JESUS Christ. And these things we write unto you that ye may rejoice, and that your joy may be full. This then is the message which we have heard of Him, and declare unto you: That God is light, and in Him is no darkness at all.

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[1] The gate of Rome opening towards Latium.

First Responsory.

Very worshipful is blessed John, which leaned on the Lord's Breast at supper. To him did Christ upon the Cross commit His mother, maiden to maiden.

Verse. The Lord chose him for his clean maidenhood, and loved him more than all the rest.

Answer. To him did Christ upon the Cross commit His mother, maiden to maiden.

Second Lesson.

IF we say that we have fellowship with Him, and walk in darkness, we lie, and do not the truth. But if we walk in the light, as He is in the light, we have fellowship one with another, and the blood of JESUS Christ His Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make Him a liar, and His word is not in us.

Second Responsory.

[1] This is the disciple which testifyeth of these things, and wrote these things. And we know that his testimony is true.

Verse. He drank in the rivers of the Gospel from the Lord's Breast as from an holy fountain.

Answer. And we know that his testimony is true.

Third Lesson. (ii. 1.)

MY little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, JESUS Christ the righteous: and He is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. And hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected. Hereby know we that we are in Him. He that saith he abideth in Him, ought himself also so to walk, even as He walked.

Third Responsory.

This is that most blessed Evangelist and Apostle John. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

Verse. [2] This is the disciple whom JESUS loved, which also leaned on the Lord's Breast at supper.

Answer. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who was found worthy that the Lord should honour him more than all the rest, by a special privilege of love.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book against Jovinian written by St Jerome, Priest [at Bethlehem.] (*Bk.* i.)

THE Apostle John was one of the disciples of the Lord. There is a tradition that he was the youngest of the Apostles. He was a virgin when the Faith of Christ found him, and he hath remained a virgin for ever. This is why he was "the disciple whom JESUS loved" more than any of the others, and why he "leaned on JESUS' Breast." When Peter, who had been married, wished to ask the Lord who it was that was about to betray Him, he dared not ask for himself, but beckoned to John, that he should ask it. (John xiii. 23, 24.) After the Resurrection, when "Mary Magdalene came and told the disciples that the Lord was risen, Peter and John ran both together to the sepulchre, but John did outrun Peter." (xx. 2-4.) Later on, when the Apostles were on the Sea of Galilee, in a ship, fishing, "JESUS stood on the shore, but the disciples knew not that it was JESUS," till virgin knew Virgin, and "that disciple whom JESUS loved saith unto Peter: It is the Lord." (xxi. 2-7.)

Fifth Lesson.

JOHN was both an Apostle, and an Evangelist, and a Prophet. He was an Apostle, in that he wrote to the Churches, as their Teacher. He was an Evangelist, in that he wrote one of the Gospels, the like whereto was not done by any other of the twelve Apostles, save Matthew. He was a Prophet, in that when he was in the isle of Patmos, whither he had been banished by Domitian on account of his uplifting of his testimony for the Lord, he saw there that Apocalypse which containeth such unfathomable mysteries concerning "things which shall be hereafter." (Apoc. i. 19.) Tertullian also saith that when he was at Rome, he was put into a vessel of boiling oil, but that he came out cleaner and healthier than he went in.

Sixth Lesson.

THERE is a great difference between his Gospel and the three others. Matthew beginneth to write as of a man: "The Book of the Generation of JESUS Christ, the Son of David, the son of Abraham." Luke's first words of history relate to the priesthood of Zacharias: Mark commenceth with the prophecies of Malachi and Isaiah. The first hath the face of a man, with an human genealogy; the second hath the face of a calf, being a victim offered by priests; the third hath the face of a lion, even "the voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight;" but the John of whom I write is like a flying eagle, (Apoc. iv. 7,) whose kingly flight beareth him up above earth-gathered clouds, an eagle that wingeth his way toward the Father Himself, and which crieth: "In the beginning was the Word, and the Word was with God, and the Word was God." (John i. 1.)

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[1] John xxi. 24.

[2] John xxi. 20.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 20.)

AT that time: Came to JESUS the mother of Zebedee's children, with her sons, worshipping Him, and desiring a certain thing of Him. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Comment. on Matt.* xx. *Bk.* 3.)

Whence had the mother of Zebedee's children gotten her idea of the Lord's kingdom? He had but just said (18-20:) "The Son of man shall be betrayed unto the chief priests and unto the scribes, and they shall condemn Him to death, and shall deliver Him to the Gentiles to mock, [and to scourge,] and to crucify Him." He had told His trembling disciples of the outrages that awaited Him in His Passion; and yet that mother came to Him to ask for her sons a share in the glory of His Triumph. I think it was because the Lord, after He had said all the rest, had said also: "And the third day He shall rise again." The woman supposed that after His resurrection His kingdom would immediately be established, and that that would be fulfilled at His first coming which is promised at His second. And so, with womanly haste, she forgetteth the future, and catcheth at the present.

Eighth Lesson.

IT was the mother who asked, but the Lord addressed His answer to the disciples, understanding that she had made her prayer in obedience to their wishes. "Are ye able to drink of the cup that I shall drink of?" From God's written Word we gather that by this cup, He meant the Passion, touching the which we read that He said: "O My Father, if it be possible, let this cup pass from Me!" (Matth. xxvi. 39.) Likewise is it written in the hundred-and-fifteenth Psalm (13): "I will take the cup of salvation, and call upon the Name of the LORD," and what that life-giving cup was, the words which soon follow tell us: "Precious in the sight of the LORD is the death of His Saints."

Ninth Lesson.

THE question ariseth, how the two sons of Zebedee, James namely and John, drank of the cup of contention even unto blood against sin, seeing that though we know by the Scriptures that "Herod the king killed James the brother of John with the sword," (Acts xii. 1, 2,) yet John ended his earthly life by a natural death. But if we read the Records of the Church, we shall find there told how that John, on account of his testifying to the truth, was cast into a vessel of boiling oil, and although the holy champion came out unhurt and continued his pilgrimage here for a while longer, before he received his crown from Christ's hand, being straightway banished into the isle of Patmos, yet we see that he had the soul of a martyr, and drank the same cup of martyrdom that was drunk by the three children in the burning fiery furnace, albeit the persecutor did not actually shed his blood.

MARTYROLOGY.

Upon the 7th day of May, were born into the better life—

At Kracow, in Poland, the holy Bishop and martyr Stanislaw, slain by the wicked king Boleslaw II., [in the year 1079.]

At Tarracina, in Campania, [in the year 99,] the blessed Virgin and martyr Flavia Domitilla. She was sister's daughter to the Consul Flavius Clemens, and had been consecrated with the sacred veil by holy Clement. In the persecution under Domitian she and very many others were banished into the island of Ponza for bearing witness to Christ, and there she endured a long martyrdom. Last of all she was brought to Tarracina, where by her teaching and miracles she turned many to believe in Christ, and then finished the glorious course of her testimony by being burnt in her bed-chamber, wherein she dwelt along with her maidens Euphrosyne and Theodora. Her memory is kept upon the 12th day of May, along with that of the holy martyrs Nereus and Achilles.

[At Benevento,] the holy martyr Juvenal, [Bishop of that see.]

At Nicomedia, [under the Emperor Diocletian,] the holy brethren Flavius Augustus and Augustine, martyrs.

There also, in the persecution under the Emperor Decius, the holy martyr Quadratus, who was oftentimes put to the torture, and at last beheaded.

At Rome, [in the year 686,] the holy Pope and Confessor Benedict.

At York, in England, [in the year 721,] the holy John [of Beverley,] Bishop [of that see,] famous for his life and miracles, whose feast we keep upon the 25th day of October.

At Pavia, the holy Peter, Bishop [of that see.]

At Rome is commemorated the translation of the body of the holy proto-martyr Stephen, which the Supreme Pontiff Pelagius brought to Rome from Constantinople, and laid in the sepulchre of the holy martyr Laurence, outside the walls, where it is held in great reverence by the godly.

At Second Vespers, Antiphon at the Song of the Blessed Virgin as at the First, and a Commemoration of the following. Prayer from Lauds.

MAY 7.

St Stanislaw, Bishop [of Crakow,] Martyr.

Double.

All from the Common Office for One Martyr, (p. 576,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Stanislaw was a Pole. He was born of a noble family, [on the 26th day of July, in the year of our Lord 1030,] at [Szczepanow, in the diocese of] Crakow. His godly parents, who had been childless for thirty years, obtained him from God by prayer, and from his earliest years he gave token of the holiness of life which afterwards marked him. When he was a young man he applied himself heartily to all useful learning, and was deeply read in the sacred teaching of the Canons and of Theological science. After the death of his parents he inherited great possessions, but he sold them, and distributed the price to the poor, purposing himself to become a monk. However, by the Providence of God, Lampert, Bishop of Crakow, named him Canon of the Cathedral Church of that diocese, and Preacher in the same: and afterwards, [in 1072,] he was elected, against his own will, to succeed to Lampert's place. In this office he was a bright and shining light of all virtues that become a shepherd of souls, especially of tenderness toward the poor.

Fifth Lesson.

AT that time Boleslaw II. was King of Poland, and him Stanislaw grievously offended, because he openly rebuked him for his shameless lust. Wherefore, in a solemn Parliament of his kingdom, he made Stanislaw to be brought before him on a false accusation of having taken wrongfully a certain village, which he had bought in the name of his Church. The Bishop could not rebut this charge by documents, and the witnesses were in too great fear to speak the truth. Stanislaw therefore said that in three days he would produce before the judgment-seat one Peter, from whom he had bought the village, and who had been dead three years. His enemies laughed thereat, and closed with his proposal, and the man of God gave himself up to fasting and prayer for three days. On the day which he had promised, after he had offered up the Holy Sacrifice of the Mass, he commanded Peter to rise from the grave. Peter then immediately came to life, arose, and followed Stanislaw to the King's judgment-seat, where before the King and all others, who were struck dumb with amazement, he bore witness of the sale of the village, and the honest payment of the price by the Bishop, and then again fell asleep in the Lord.

Sixth Lesson.

STANISLAW often rebuked Boleslaw, but when he found it was in vain, he at last cut him off from the communion of Christ's faithful people. Thereupon Boleslaw became frenzied with rage, and [on the 8th of May, in the year 1079,] sent soldiers to the Church to murder the holy Bishop. This they thrice essayed to do, but God was pleased that they should be held back by some unseen power. In the end, the ungodly King with his own hand cut off the head of the Priest of God as he was standing at the Altar offering up the Sacrifice without spot. His body was hewn into pieces and strewn about the fields, but the eagles strangely kept the beasts of prey off it. The Canons of the Cathedral of Crakow soon gathered together the mutilated and scattered limbs, which they were enabled to see by a lightness which overspread the sky at night; and they fitted them together, each into his place. The reliques immediately so joined themselves one to the other, that no marks of wounds remained. Moreover, God was pleased to manifest the holiness of His servant by many wonders after his death, by the which being moved, Pope Innocent IV. added his name to those of the Saints, and the Supreme Pontiff Clement VIII. gave his Feast a place in the Service Book of the Church of Rome, commanding that the memory of so glorious a Martyr should be everywhere celebrated under the Double rite.

THIRD NOCTURN.

Lessons in Paschal-time from John xv. 1, *with the Homily of St Austin, p.* 578, *out of Paschal-time, from* Luke xxi. 9, *with the Homily of St Gregory,* (*p.* 606.)

Prayer throughout the day.

O GOD, for Whose glory the noble Bishop Stanislaw fell by the swords of sinful men, grant, we beseech Thee, that all whosoever ask his help, may find such answer to their petition as may profit them to the everlasting salvation of their souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow is kept the feast in honour of the Manifestation of the holy Archangel Michael on Mount Gargano.

Upon the same 8th day of May, were born into the better life—

At Milan, the holy martyr Victor. He was a Moor by nation, and had been bred up a Christian from a child. He was a soldier in the Imperial Camp when he was commanded by Maximian to sacrifice to idols, but continued manfully to own the Lord. He was first heavily cudgelled, but God shielded him from pain: and then molten lead was poured upon him, but by this also he was not hurt; and so at last, being beheaded, finished the glorious course of his testimony.

At Constantinople, the holy Centurion Acathius, who in the persecution under Diocletian and Maximian was denounced as a Christian by the Tribune Firmus. He was most cruelly tortured at Perinthos, on the Black Sea, by Bibianus the judge, and was lastly condemned to death at Byzantium by the Pro-Consul Flaccinus. By the Will of God his body was afterwards carried to the shore at Squillacio in Calabria, where it is honourably buried.

At Vienna, the holy Confessor Denis, Bishop [of that see.]

At Auxerre, [toward the close of the fourth century,] the holy Helladius, Bishop [of that see.]

In the country of Besançon, [in the year 1174,] the holy Peter, Bishop [of Tarantaise.]

In Ireland, [about the year 700,] the holy Bishop Wiro.

Vespers are of the following.

MAY 8.

Manifestation of the holy Archangel Michael.

Greater Double.

All as on Sundays except the following.

If this Feast should happen to be observed out of Paschal-time, then the word "Alleluia" *is omitted, wherever it is here given in brackets* [ ], *the Antiphons at Mattins are as on September* 29, *and the Short Responsories are also said as on that day.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm, Ps. cxvi. O Praise the LORD, &c., (*p.* 105.)

Hymn.[1]

THEE, O Christ, the Father's Splendour
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. [2] An Angel stood at the Altar of the Temple. [Alleluia.]

Answer. Having a golden censer in his hand. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. While as John was gazing upon the holy mystery, the Archangel Michael sounded his trumpet: Forgive us, O Lord our God, Which openest the book, and loosest the seals thereof. Alleluia.

A Commemoration is made of the preceding. Prayer from that Office.

MATTINS.

Invitatory. The Lord, He is the King of the Archangels. * O come let us worship Him. [Alleluia.]

Hymn as at First Vespers.

FIRST NOCTURN.

Antiphon. The sea was moved and the earth quaked, when the Archangel Michael descended from heaven. [Alleluia.]

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Ps. x. In the LORD put I my trust, &c., (*p.* 5.)

Ps. xiv. LORD, who shall dwell, &c., (*p.* 6.)

Verse. An Angel stood at the Altar of the Temple. [Alleluia.]

Answer. Having a golden censer in his hand. [Alleluia.]

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (vii. 9.)

I BEHELD till the thrones were set, and the Ancient of days did sit; Whose garment was white as snow, and the Hair of His Head like the pure wool: His throne, the fiery flame; His wheels, burning fire. A fiery stream issued and came forth from before Him. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn[3] spake: and I saw that the beast was slain, and his body destroyed, and given to be burnt with fire.

First Responsory.[4]

THERE was silence in heaven while the dragon fought against Michael the Archangel. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God the Almighty. [Alleluia.]

Verse. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.

Answer. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God, the Almighty. [Alleluia.]

Second Lesson. (x. 4.)

AND in the four-and-twentieth day of the first month, I was by the side of the great river, which is the Tigris. Then I lifted up mine eyes, and looked; and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz:[5] his body also was like the chrysolite, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his lower parts at his feet like in appearance to shining brass; and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision; for the men that were with me saw it not; but a great fear fell upon them, so that they fled to hide themselves. Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness[6] was changed in me into corruption, and I retained no strength.

Second Responsory.

An Angel stood at the Altar of the temple, having a golden censer in his hand; and there was given unto him much incense; and the smoke of the incense ascended up before the Lord, out of the Angel's hand. [Alleluia.]

Verse. [7] Before the Angels will I sing praise unto Thee; I will worship toward Thy holy temple, and praise Thy Name, O Lord.

Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand. [Alleluia.]

Third Lesson.

YET heard I the voice of his words; and when I heard, I fell down astounded upon my face, and my face clave unto the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me: O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me: Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days, but, lo! Michael, one of the chief princes, came to help me, and I then obtained the victory with the Kings of Persia.[1] Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is [not to be fulfilled] till [after many] days.

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[1] Hymn by St Rabanus Maurus altered almost beyond recognition; translated by Dr Neale.

[2] Cf. Luke x. 11; Apoc. viii. 3.

[3] One of the horns of one of the mystic beasts, see verses 7 and 8.

[4] Cf. Apoc. viii. 1, xii. 7, xix. 1, &c.

[5] Gesenius believes this name to be "a corruption of Ophir," the celebrated gold-country often mentioned in the Bible, but as to whose situation the learned are anything but agreed.

[6] Viz., says Gesenius, "the lively colour of my face."

[7] Ps. cxxxvii. 12.

Third Responsory.

Before the Angels will I sing praise unto Thee, and will worship toward Thy holy temple. And I will praise Thy Name, O Lord. [Alleluia.]

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name on us.

Answer. And I will praise Thy Name, O Lord. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord. [Alleluia.]

SECOND NOCTURN.

Antiphon. Archangel Michael, come to help God's people. [Alleluia.]

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)

Verse. The smoke of the incense ascended up before the Lord. [Alleluia.]

Answer. Out of the Angel's hand. [Alleluia.]

Fourth Lesson.

THAT the blessed Archangel Michael hath oftentimes been seen of men is attested on the authority of the Holy Bible, and also by the ancient traditions of the Saints. For this reason such visions are held in remembrance in many places. As of old time did the Synagogue of the Jews, so now doth the Church of God venerate Michael as her watcher and defender. But during the Popedom of Gelasius I. the summit of Mount Gargano in Apulia, at whose foot lieth the town of Siponto, was the scene of an extraordinary appearance of this same Archangel Michael.

Fourth Responsory.

This is Michael, who to battle leads the armies of the skies; whosoever on him calleth blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise. [Alleluia.]

Verse. The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein, do hold him in worship.

Answer. Whosoever on him calleth blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise. [Alleluia.]

Fifth Lesson.

AND it came to pass on this wise. A certain man had a bull grazing with the flock upon Mount Gargano, and it strayed. And when they had sought it for a long while they found it jammed in the mouth of a cavern. Then one that stood there shot an arrow at it to slay it, but the arrow turned round and came back against him that had shot it. They therefore that saw it, and all those that heard it, were sore afraid because of that which had come to pass, so that no man dared any more to draw near to the cavern. But when they had sought counsel of the Bishop of Siponto, he answered, that it behoved to seek the interpretation from God, and proclaimed three days of fasting and prayer.

Fifth Responsory.

Where Angels lead the spirits of the blessed dead the glad procession moves with Michael at its head, to lead them into the garden of Eden. [Alleluia.]

Verse. [2] O Lord, send Thy Holy Spirit from heaven: the Spirit of wisdom and understanding.

Answer. To lead them into the garden of Eden. [Alleluia.]

Sixth Lesson.

AFTER three days the Archangel Michael gave warning to the Bishop that that place was under his protection, and that he had thus pointed out by a sign that he wished that worship should be offered to God there, with remembrance of himself and of the Angels. Then the Bishop and the citizens made haste and came to the cavern; and when they found that the form thereof was somewhat after the fashion of a Church, they began to perform the public worship of God therein: which sanctuary hath been glorified with many miracles. It was not long after these things that Pope Boniface IV. hallowed the Church of St Michael on Hadrian's Mole at Rome, on the 29th day of September, on the which day the Church also holdeth in remembrance All Angels. But this present day is hallowed in remembrance of the manifestation of the Archangel Michael.

Sixth Responsory.

[3] At that time shall Michael stand up, which standeth for your children. And there shall be a time, such as never was since there was a nation even to that same time. [Alleluia.]

Verse. At that time thy people shall be delivered, every one that shall be found written in the Book of Life.

Answer. And there shall be a time, such as never was since there was a nation even to that same time. [Alleluia.]

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

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[1] This is Gesenius' rendering of this passage in his Lexicon. The Latin, like the Hebrew, is literally "I remained with," but Gesenius takes the sense of being fully up with, &c., "Joined in battle with them, I held my own." Comp. "to stand one's ground."

[2] Cf. Wisd. ix. 17; Is. xi. 2.

[3] Dan. xii. 1.

Answer. And there shall be a time, such as never was since there was a nation even to that same time. [Alleluia.]

THIRD NOCTURN.

Antiphon. The Angel Michael the Archangel, he is the messenger whom God sendeth to all the souls of the righteous. Alleluia, Alleluia.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)
Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)
Ps. cii. Bless the LORD, O my soul, &c., (*p.* 91.)

Verse. Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]
Answer. I will worship toward Thy holy Temple, and praise Thy Name. [Alleluia.]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Com. on* Matth. xviii.)

"Unless ye become as little children," saith the Lord, "ye shall not enter into the kingdom of heaven," that is, unless by the uprooting of bodily and mental depravity, we bring our souls to the innocency of childhood. But He giveth the name of children to all such as believe by the hearing of faith. Children follow their father, love their mother, know not how to wish evil to their neighbours, are not careful for earthly riches; they insult not, they hate not, they lie not, they believe what they are told, and take for truth what they hear. Us then it behoveth to return to the simpleness of little children, for when we are well rooted therein, we shall so far bear about in ourselves an image of the sublime simpleness of the Lord JESUS.

Seventh Responsory.

[1] Be not ye afraid before the Gentiles: but in your hearts, worship ye the Lord, and fear Him; for His Angel is with you. [Alleluia.]
Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.
Verse. For His Angel is with you. [Alleluia.]

Eighth Lesson.

"WOE unto the world because of offences!" The lowliness of the Passion is an offence unto the world. Such is the state of stupidity to which man's ignorance hath reduced itself, that it turneth away from the Lord of Eternal Glory, because of the unsightliness of the Cross! And what is so certain to bring woe unto the world as to turn away from Christ? And therefore He saith: "It must needs be that offences come," because His fulfilling the lowliness of the Passion was the predestined mean whereby He was to give us eternal life.

Eighth Responsory.

The Archangel Michael came to help God's people. He arose to succour the spirits of the righteous. [Alleluia.]
Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.
Answer. He arose to succour the spirits of the righteous. [Alleluia.]
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He arose to succour the spirits of the righteous. [Alleluia.]

Ninth Lesson.

"TAKE heed that ye despise not one of these little ones that believe in Me." He hath laid on us a most meet tie to constrain us to love one another, especially such as indeed believe in the Lord. "For I say unto you that in heaven their Angels do always behold the face of My Father Which is in heaven. For the Son of man is come to save that which was lost." From these words we see, first, that the Son of man saveth; secondly, that the Angels do see God; and thirdly, that the Angels of these little ones have the wardship over the prayers of the faithful. That the Angels have this wardship is taught us absolutely. The Angels therefore do every day offer to God the prayers which they which are saved do make to Him in the Name of Christ. Therefore it is dangerous for a man to despise them, seeing that these are they by whose watchful service and ministry, his wishes and requests are presented before the throne of the eternal and unseen God.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. An Angel stood at the Altar * of the Temple, having a golden censer in his hand. [Alleluia.]
Second Antiphon. While as the Archangel Michael fought against the dragon, * I heard voices saying: Salvation unto our God. Alleluia.
Third Antiphon. Michael Mine Archangel, * I have appointed thee for a prince over the ingathering of souls. [Alleluia.]
Fourth Antiphon. O ye Angels of the Lord, bless ye the Lord alway. [Alleluia.]
Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye mighty Ones of heaven, praise ye the Lord from the heavens! Alleluia.

Chapter. (Apoc. i. 1.)

GOD gave unto JESUS Christ to show unto His servants the things which must shortly come to pass: and He sent and signified it by His Angel unto His servant John; who bare witness of the Word of God and of the testimony of JESUS Christ, of all the things which he saw.

Hymn.[2]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

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[1] Baruch vi. 5, 6.

[2] Translation by the Rev. W. J. Copeland.

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defending,
In temples dear to Heaven return and dwell.

Angel of health, may Raphael lighten o'er us,
To every sick-bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All Saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. An Angel stood at the altar of the Temple. [Alleluia.]

Answer. Having a golden censer in his hand. [Alleluia.]

Antiphon at the Song of Zacharias. There was silence in heaven while as the dragon made war, and Michael fought against him, and prevailed over him. [Alleluia.]

Prayer throughout.

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy angels alway do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. An Angel stood, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 9th day of May, were born into the better life—

At Nazianzus, in Cappadocia, the blessed Gregory, Archbishop of Constantinople, who on account of his wonderful teaching of the things of God is surnamed the Theologian, who set up again the Catholic faith at Constantinople when it had fallen, and stilled the swelling waves of heresy.

At Rome, the holy Hermes, of whom the Apostle Paul maketh mention in his Epistle to the Romans. He made a worthy offering of himself, and being made acceptable as a sacrifice to God, he departed hence to the kingdom of heaven, famous for good works.

In Persia, 310 holy martyrs.

At Cagli, on the Flaminian Way, suffered the holy Gerontius, Bishop of Cervia.

At Vendome, [in the third century,] deceased, the holy Confessor Beatus.

At Constantinople is commemorated the translation of the bodies of the holy Apostle Andrew, and of the holy Evangelist Luke, out of the Peloponnesos, and of that of Timothy, the disciple of the blessed Apostle Paul, out of Ephesos. The body of the holy Andrew was carried to Amalfi a long while after, and godly multitudes of the faithful there gather to do it reverence. At the grave thereof is secreted a liquid for the healing of diseases.

There is also commemorated at Rome the translation of the body of the holy Priest Jerome, Doctor of the Church, from Bethlehem of Juda into the cathedral church of St Mary-by-the-Manger, [commonly called St Mary the Greater.]

Also there is commemorated at Bari, in Apulia, the translation thither of the body of the holy Bishop Nicholas, from [his see at] Myra, a city of Lycia.

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels: and prevailed not; neither was their place found any more in heaven.

TERCE.

Antiphon. While as the Archangel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple. Alleluia, Alleluia.

Answer. An Angel stood at the Altar of the Temple. Alleluia, Alleluia.

Verse. Having a golden censer in his hand.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. An Angel stood at the Altar of the Temple. Alleluia, Alleluia.

Verse. And the smoke of the incense ascended up before the Lord. Alleluia.

Answer. Out of the Angel's hand. Alleluia.

SEXT.

Antiphon. Michael Mine Archangel, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels round about the throne, and the living creatures and the elders; and the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

Short Responsory.

The smoke of the incense ascended up before the Lord. Alleluia, Alleluia.

Answer. The smoke of the incense ascended up before the Lord. Alleluia, Alleluia.

Verse. Out of the Angel's hand.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord. Alleluia, Alleluia.

Verse. Before the Angels will I sing praise unto Thee, O my God. Alleluia.

Answer. I will worship toward Thy holy Temple, and praise Thy Name. Alleluia.

NONE.

Antiphon. O ye Angels, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the Angels will I sing praise unto Thee, O my God.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. I will worship toward Thy holy Temple, and praise Thy Name.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the Angels will I sing praise unto Thee, O my God,

Verse. Worship God. Alleluia.

Answer. All ye His Angels. Alleluia.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 111.)

Verse. Before the Angels will I sing praise unto Thee, O my God. [Alleluia.]

Answer. I will worship toward Thy holy Temple, and praise Thy Name. [Alleluia.]

Antiphon at the Song of the Blessed Virgin. O thou Prince most glorious, Michael the Archangel, remember us —and here, and everywhere, alway entreat for us the countenance of the Son of God. Alleluia.

A Commemoration is made of the following. Antiphon, "O right excellent, &c."

MAY 9.

St Gregory of Nazianzus, Patriarch [of Constantinople,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Doctor, (*p.* 630,) *except the following.*

MATTINS.

The third verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season. On Rogation Monday or Wednesday, from Ecclus. xxxix. 1, (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

THIS Gregory, to whom is commonly given, on account of his extraordinary depth of sacred learning, the title of "the Divine," was a noble Cappadocian, born at Nazianzus[1] in that country, and educated at Athens along with St Basil, with whom likewise, when they had acquired knowledge in divers branches of earthly learning, he gave himself up to learn the things of God. This they did for some years in a Monastery, framing their opinions, not out of their own heads, but according to the interpretation arrived at by the wisdom and decision of the antients. They were both distinguished by power of doctrine and holiness of life; they were both called to the duty of preaching the Gospel of truth; and through the Gospel they both begat many sons unto Christ.

Fifth Lesson.

GREGORY after a while returned home. He was first made Bishop of Sasima, and afterwards administered the Church at Nazianzus. Then he was called to rule the Church of Constantinople. That city, which he found reeking with heresy, he purged, and brought again to the Catholic faith.[2] But this, which deserved for him the warmest love of all men, raised up many enemies. Among the Bishops themselves there was a great party against him, and to still their contentions, he, of his own free will, gave up his see, saying with the Prophet Jonah: "Take me up, and cast me forth into the sea: so shall the sea be calm unto you; for I know that for my sake this great tempest is upon you," (i. 12.) So he went his way back again to Nazianzus, and when he had seen that Eulalius was set over that Church, he gave himself up altogether to think and write concerning the things of God.

Sixth Lesson.

HE wrote much, both in prose and verse, with wonderful godliness and eloquence. According to the judgment of learned and holy men, there is nothing in his writings which anywhere strays from the line of true godliness and Catholic truth, and not a single word which any one can justly call in doubt. He was one of the latest champions of the doctrine that the Son is of one substance with the Father. No one has ever won greater praise for goodness of life, neither was any man more earnest in prayer. During the reign of the Emperor Theodosius he dwelt in the country after the manner of a monk, and unceasingly taken up with writing and reading, until, in a good old age, he laid down his earthly, to enter on an heavenly life.[3]

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin,* (*p.* 631.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Antonine, Archbishop of Florence, whose birth into the better life is told upon the 2nd day of May.

Upon the same the 10th day of May, is kept at Rome, on the Latin Way, the birthday of the holy martyrs Gordian and Epimachus. Gordian was long beaten with whips loaded with lead, and at last beheaded, in the time of the Emperor Julian the Apostate, because of his confession of Christ's Name. The Christians buried his body at night upon the aforesaid Latin Way, in the same underground place whither had a little while before been brought from Alexandria the remains of the blessed martyr Epimachus, who had there suffered martyrdom for believing in Christ.

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[1] Sometimes called Nazianzum. I follow Gibbon.

[2] When he first arrived, Arianism was triumphant, and he ministered to the Catholics in a private house. It was not till after two years that, on the accession of Theodosius, that great Emperor himself led Gregory to the Patriarchal throne in St Sophia.

[3] A.D. 389 or 391.

In the land of Uz is commemorated the holy prophet Job, a man of wondrous patience.

At Rome, the blessed priest and martyr Calepodius, whom the Emperor Alexander [Severus] caused to be slain with the sword, and his body to be dragged through the city and cast into the Tiber; when it had been found it was buried by Pope Callistus. Moreover, at Rome also, there were beheaded the Consul Palmatius, along with his wife and children and forty-two others of both sexes of his house; also the Senator Simplicius, with his wife and sixty-eight of his household, also Felix, with his wife Blanda. Their heads were hung up at the different gates of the city to be a terror to Christians.

Also at Rome, at the Hundred Halls, upon the Latin Way, are commemorated the holy martyrs Quartus and Quintus, whose bodies were taken to Capua.

At Lentini, in Sicily, [in the third century,] the holy martyrs Alphius, Philadelphus, and Cyrinus.

At Smyrna, the holy martyr Dioscoredes.

At Bologna, [in the year 1443,] the blessed Nicholas Albergati, Bishop of that city; a Charterhouse monk, and Cardinal of the holy Roman Church, famous for his holiness and for his work as Legate of the Apostolic See. His body is buried in the Charterhouse at Florence.

At Taranto, [at the end of the seventh century,] the holy Catald, Bishop [of that city, an Irish monk,] famous for wonders.

At Milan is commemorated the finding of the bodies of the holy martyrs Nazarius and Celsus. The blessed Bishop Ambrose found the body of holy Nazarius still marked with fresh blood, and took it to the Cathedral Church of the Apostles along with the body of the blessed child Celsus, to whom Nazarius had been foster-father. In the persecution under Nero, Anolinus commanded them both together to be slain with the sword upon the 29th day of July, upon the which day is kept [at Milan] the feast of their martyrdom.

At Madrid, [in the year 1175,] the holy Isidore the husbandman, famous for wonders, whom Pope Gregory XV. enrolled in the list of the Saints along with holy Ignatius of Loyola, Francis Xavier, Teresa, and Philip Neri.

Vespers are of the following from the Chapter inclusive.

MAY 10.

St Antonine, Archbishop [of Florence,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout.

HELP us, O Lord, we beseech Thee, for the sake of Thine holy Bishop and Confessor Antonine, and so show Thyself merciful in us, Who didst show Thyself wondrous in him. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

The first verse of the Hymn is altered.

A Commemoration is made of St Gregory Nazianzen. Antiphon, "O right excellent, &c."

Then of the Holy Martyrs Gordian and Epimachus. Antiphon and Verse and Answer from the First Vespers of the Common Office for Many Martyrs, (p. 576,) and Prayer:

GRANT, we beseech Thee, O Almighty God, that we who make solemn memorial of Thy blessed Martyrs Gordian and Epimachus, who are now with Thee, may continually be holpen by the prayers of the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANTONINE was born of respectable parents at Florence, [in the year of grace 1389,] and the holiness of his after life was foreshadowed in him even as a little child. When he was sixteen years of age he entered the Order of Friars Preachers, and from that time forth he was a burning and a shining light to all the godly. He proclaimed a truceless war against idleness: after a short night's rest, he was the first to come to the service of Mattins; when they were over he spent the rest of the night in prayer, or at least in reading, or writing out books, or if sleep altogether overcame his weary body, he would rest against the wall with his head bowed down, and then shake off slumber again, and set himself anew with fresh eagerness to his sacred watch.

Fifth Lesson.

HE required of himself the most unflinching observance of the Rule of his Order, and never ate meat unless he were grievously ill. He slept upon the ground or upon bare boards. He always wore haircloth, and sometimes an iron girdle which bit into his naked skin. His virginity he kept ever undimmed by the least breath or shadow. He was so skilful in giving advice that he gained the common nickname of "Counsel Antonine." At the same time so beautifully brilliant was his lowliness, that even when he was at the head of houses and provinces of his Order, he most cheerfully undertook all the meanest services of the houses where he was. Eugenius IV. appointed him Archbishop of Florence, and he took it so ill, that it was only when awed by the threats of the Apostolic See that he obeyed, and accepted the dignity, [in the year 1446.]

Sixth Lesson.

AS Archbishop it can hardly be told how noble he was, in wisdom, in godliness, in love, in meekness, in Priestly zeal. It was wonderful to see how thoroughly he taught himself nearly all the sciences, without the help of a master. At last, after much work, and publishing many valuable books on Doctrine, he received the Holy Eucharist and was anointed, and then, clasping the image of his crucified Saviour to his heart, joyfully welcomed death, on the 2nd day of May, in the year 1459. He was remarkable for the working of miracles, both during his life and after his death, and Adrian VI. enrolled his name among those of the Saints, in the year 1523.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory* (*p.* 616.) *The last part of this Homily is omitted, or read along with the second, and the following is the*

Ninth Lesson. (*For SS. Gordian and Epimachus.*)

GORDIAN was a judge before whom, in the reign of Julian the Apostate, Januarius the Priest was brought to be condemned. Januarius instructed Gordian in the Christian faith, and himself, with his wife, and fifty-three other persons of the same household, were all baptized at Rome. On this account the Prætor sent back Januarius, and ordered Clementian the Deputy to cast Gordian into prison. Afterward he caused the same Gordian to be brought before him in chains, and when he found he could not shake him in his will to cleave to the faith, he commanded that he should first be hided with whips loaded with lead, and thereafter beheaded. His body was thrown out before the temple of Apollo for dogs to eat, but the Christians buried it at night in the catacombs upon the Latin Way, in the same vault where were already lying the remains of the blessed Martyr Epimachus. These had been brought from Alexandria, in which city Epimachus had long been imprisoned for owning Christ, and had in the end grasped the crown of his testimony by being burnt alive.

At Lauds a Commemoration is made of these Holy Martyrs. Prayer as at First Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy Pope of Rome, Pius, fifth of that name, a Friar Preacher, of whom mention is made upon the 5th day of this present month of May. He toiled manfully and hopefully for the restoration of the discipline of the Church, for the extirpation of heresies, and for the defeat of the enemies of the Christian name, and ruled the Catholic Church in holiness of life and government.

Upon the same 11th day of May, were born into the better life—

At Rome, upon the Salarian Way, the blessed Priest Anthimus. After he had done excellently well in power and preaching, he was thrown into the Tiber during the persecution under Diocletian, and thence delivered by an angel, who brought him back to his own oratory; but he was lastly beheaded, and so passed into heaven as a conqueror.

Upon the same day, the holy martyr Evellius. He was one of Nero's household, who believed on Christ on seeing the passion of the holy martyr Torpes, and was therefore beheaded.

Also at Rome, the holy martyrs Maximus, Bassus, and Fabius, who were killed upon the Salarian Way, in the persecution under Diocletian.

At Camarino, the holy martyrs Anastasius and his Companions, who were put to death under Antiochus the President, in the persecution under Decius.

At Osimo, in Picenum, the holy martyrs Sisinnius the Deacon, Diocletius, and Florence, disciples of the holy Priest Anthimus, who finished their testimony by being stoned to death, in the persecution under Diocletian.

At Varennes, [in the eighth century,] the holy martyr Gangulph.

At Vienne, [toward the end of the fifth century,] the holy Mamertus, Bishop [of that see,] who, on account of a threatening volcanic eruption, instituted in that city the solemn Rogation processions upon the three days before the Ascension of the Lord, the which custom the Universal Church hath since approved by adopting it.

At Sauvigny, [in the year 994,] deceased holy Majolus, Abbat of Cluny, whose life was illustrious for holy and worthy deeds.

At the town now called San Severino, in Picenum, the holy Confessor Illuminatus.

In the town of Grotaglia, in the Diocese of Taranto, [in the year 1716,] the holy Confessor Francis di Girolamo, of the Society of Jesus, an example of singular love and patience in seeking the salvation of souls. Pope Gregory XVI. enrolled his name with those of the Saints. His burial is commemorated with great solemnity in the church of the Professed House of his Order at Naples, where his body lieth.

Vespers are of the following, from the Chapter inclusive.

MAY 11.

St Pius V., Pope and Confessor.

Double.

All from the Common Office for Feasts of a Confessor and Bishop, (*p.* 612,) *except the following.*

Prayer throughout.

O GOD, Who when Thou wast pleased to break the teeth of them that hate Thy Church, and to restore again the solemn worship of Thyself, didst choose the blessed Pope Pius to work for Thee in that matter, grant that he may still be a tower of strength for us; grant that we also may be more than conquerors over all that make war upon our souls, and in the end may enter into perfect peace in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

A Commemoration is made of St Antonine. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

[MICHAEL] Ghislieri [afterwards proclaimed Pope under the name of] Pius V., was born [on the 27th of January, in the year 1504,] at the town of Bosco in the Milanese, but his family was a noble one of Bologna. At the age of fourteen years he entered the order of Friars Preachers. He was a man marked by a wonderful long-suffering, a deep lowliness, a great hardness of living, an unwavering earnestness in prayer, and a most strong zeal for the perfect observance of the Rule of his Order, and for the greater glory of God. He gave himself to the study of Philosophy and Theology, and was so learned in both, that he discharged for many years with great reputation the duties of a Professor of those sciences. He preached publicly in many places, to the great profit of his hearers. He long did the work of Inquisitor with unflinching spirit, and preserved many cities, not without risk to his own life, from the heresy which was then creeping in everywhere.

Fifth Lesson.

PAUL IV., to whom his virtues had greatly endeared him, raised him [in 1556,] to the united Bishoprics of Nepi and Sutri, and after two years he was enrolled among the Cardinal Priests of the Roman Church. Pius IV. translated him to the Church of Mondovi in Piedmont, wherein, on his coming, he found that many corruptions had crept in. He reformed the whole of his diocese, and, after settling his affairs, returned to Rome, where his attention was called to matters of the gravest business, in determining which he used Apostolic boldness and firmness. After the death of Pius IV., the fifth Pius, to the astonishment of all men, was elected to succeed him, [on the 7th of January, 1566.] On becoming Pope he changed his way of life in no respect except as regarded his raiment. The Propagation of Religion was to him the object of unceasing care; the restoration of the Discipline of the Church, of unwearied toil; the uprooting of error, of sleepless watchfulness; the relieving the needs of the poor, of unfailing charity; the maintenance of the rights of the Apostolic See, of adamantine firmness.

Sixth Lesson.

THE Turkish Sultan Selim was bloated with many victories, and had got together an huge fleet in the Gulf of Lepanto, but Pius V. crushed him, [on the 7th of October, 1571,] not so much by force of arms as by dint of the prayers wherein he pleaded with God. At the hour that the victory was won, Pius knew it by the inward revelation of God, and stated the fact to his servants. He was busied with the preparations for a new expedition against the Turks, when he was laid down by grievous sickness. He bore most sharp sufferings with the gentlest patience, and when the end came, he received the Sacraments as is usual, and with great peace yielded his spirit to God, [on the 1st of May,] in the year of salvation 1572, and of his own age the 68th, having sat as Pope six years, three months, and twenty-four days. His body is buried in the Church of St Mary, where the Manger from Bethlehem is, and is there held in great respect by the faithful, who have obtained from God by his prayers, many evident miracles. The said miracles having been proved by a judicial investigation Pope Clement XI. enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.)

MARTYROLOGY.

Upon the 12th day of May, are commemorated at Rome, upon the way to Ardea, the holy brethren Nereus and Achilles, both martyrs. They were eunuchs belonging to Flavia Domitilla, and first suffered a long exile with her in the island of Ponza for Christ's Name's sake. Afterwards they were laid under most grievous stripes. Lastly, when Minutius Rufus, the Consular, was striving by racking and fire to force them to offer pagan sacrifices, and they said that they had been baptized by the blessed Apostle Peter and could in no wise make offerings to idols, they were beheaded. By command of Pope Clement VIII. their sacred remains, along with those of Flavia Domitilla, were, upon the eve of this day, solemnly transferred from the Deaconry of St Hadrian to the old church which bears their names, where they had formerly lain buried, and which had now been restored.

Also at Rome, upon the Aurelian Way, the holy martyr Pancras, who at fourteen years of age finished his testimony by being beheaded, in the persecution under Diocletian.

At Rome also, [in the year 304,] the holy Denis, uncle of the said blessed Pancras.

In Sicily, the holy Philip Argyrion, who was sent by the Roman Pontiff to that island, and turned a great part of it to Christ. His holiness is chiefly shown forth in the deliverance of them that are vexed with evil spirits.

At Salamis, in Cyprus, [in the year 403,] the holy Epiphanius, Bishop [of that see,] who excelled in vast learning and knowledge of the Scriptures; but was also a wonder for the holiness of his life, his zeal for the Catholic faith, his generosity to the poor, and the power of his mighty deeds.

At Constantinople, [in the eighth century,] the holy Bishop Germanus, famous for his graces and teaching. He withstood the Emperor Leo the Isaurian with great faithfulness, when that Prince published his edict against the holy images.

At Treves, [in the year 640,] the holy Modwald, Bishop [of that see.]

In the city of St Domingo de la Calzada, [in the beginning of the twelfth century,] the holy Confessor Dominic.

At Second Vespers Commemoration of the following. Prayer from their Office.

MAY 12.

The Holy Martyrs Nereus, Achilles, Virgin Domitilla, and Pancras.

Semi-double.

All from the Common Office for Many Martyrs, (p. 576,) except the following.

Prayer throughout.

O LORD, we beseech Thee, that the blessed and solemn remembrance of Thy Martyrs Nereus, Achilles, Domitilla, and Pancras, making our hearts to burn within us, may cause us to be more meet for Thy service. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NEREUS and Achilles were brethren, eunuchs belonging to Flavia Domitilla, who were baptized by blessed Peter, along with her and her mother Plautilla. They had advised Domitilla to consecrate her virginity to God, and on this account Aurelian, to whom she was betrothed, accused them of being Christians. They nobly confessed the faith, and were banished to the island of Ponza. Then they were again put to the torture, and after being scourged, were taken to Terracina. At Terracina, Minutius Rufus tormented them with the rack and with fire, but as they constantly affirmed that having once been baptized by the blessed Apostle Peter, no torture could ever make them sacrifice to idols, they were beheaded. Auspicius, their own disciple and the tutor of Domitilla, took their bodies to Rome, where they were buried on the road to Ardea.

Fifth Lesson.

THE Virgin Flavia Domitilla was a Roman, the niece of the Emperors Titus and Domitian,[1] and was veiled by the blessed Pope Clement. Aurelian, son of the Consul Titus Aurelius, to whom she was betrothed, accused her of being a Christian, and the Emperor Domitian banished her into the island of Ponza, where she long suffered and testified in prison. At length she was taken to Terracina, where she again confessed Christ, and as she seemed ever to grow firmer, the judge, under the Emperor Trajan, caused her chamber to be set on fire, and there Domitilla, with her foster-sisters the maidens Theodora and Euphrosyne, finished the race of faith by grasping the crown of glory, on the 7th day of May. Their bodies were found whole, and were buried by the Deacon Cæsarius. This, the twelfth day of May, is that whereon the bodies of Nereus and Achilles, and that of Domitilla, were carried from the Deaconry of St Hadrian, and laid in the Church which is properly called by the name of these holy martyrs, but formerly by that of "St Peter's Bandage."[2]

Sixth Lesson.

PANCRAS was the son of a noble family of Phrygia. He came to Rome in the reign of the Emperors Diocletian and Maximian, being then a boy of fourteen years of age. There he was baptized by the Bishop of Rome, and brought up in the Christian faith. On this account he was soon after taken, and having constantly refused to sacrifice to the gods, he offered his neck to the executioner with manly courage, and won a glorious crown of martyrdom. The Lady Octavilla took his body by night, embalmed it with precious ointments, and buried it on the Aurelian Way.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iv. 46.)

AT that time: There was a certain nobleman, whose son was sick at Capernaum. And so on.

Homily by Pope St Gregory [the Great.] (*28th Sermon, viz. that preached on the Birth-day and in the Church of these Holy Martyrs.*)

Wherefore was it that when this nobleman besought the Lord to come down ere his child died, the Lord (albeit He healed him) would not come, and yet, when the Centurion prayed Him to heal his servant, albeit not asked to come down,[3] He went with them? He deemed not that the nobleman's son was worthy of His bodily presence, but He refused not to go to help the Centurion's servant. What is this but a rebuke to earthly pride, which maketh us to respect in men their honours and riches rather than that Divine image wherein they are created? It was not so with our Redeemer, who would not go to the son of the nobleman, but was ready to come down for the Centurion's servant, to show that to Him the things which are great among men are but of little moment, and the things which are little esteemed among men are not beneath His notice.

Eighth Lesson.

OUR pride then standeth rebuked, that pride which maketh us forget for the sake of one man that another man is a man at all. This pride, as we have said, looketh only at the surroundings of men, not at their nature, and seeth not that God is to be honoured in a man because he is a man. Lo! how the Son of God will not go unto the nobleman's son, but is ready to go and heal the servant. Of myself I know that if any one's servant were to ask me to go to him, I have a sort of pride which would say to me silently inside my heart: Go not; thou wilt lower thyself; the Papal dignity will be lightly esteemed; thy exalted station will be degraded. Behold how He Which came down from heaven, doth not deem it below Him to go to help a servant, and yet I who am of the earth earthly, shrink from being trodden on.

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[1] The identity of this Flavia Domitilla has got confused. See Alban Butler and the Bollandists; also Gibbon.

[2] When St Peter was walking here a bandage fell off his leg.

[3] Luke vii. 3, but it is there written "beseeching Him that He would come and heal his servant." The "Lord, I am not worthy" (v. 5) seems to have been an afterthought.

Ninth Lesson.

THINK not therefore within yourselves what ye have, but what ye are. Behold, the world which I love, is a world which passeth away. Those holy servants of God, by whose grave I am standing, ennobled themselves mentally above the world at its fairest. To them was offered length of days, robust health, plenty in possessions, fruitfulness in offspring, comfort under perpetual peace: and yet while the spring-tide of life was unfolding before them, their hearts had already condemned it to an arid winter. Behold, winter in their hearts, spring in mine! Death, and pain, and barrenness occur all around me, I am attacked on all sides, and I feel very bitter, and yet the sting of fleshly lust so blindeth me, that I love the bitter feelings, I hunt after that which flees from me, and cling to that which would leave me.

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Walburg, of whom mention is made upon the 1st day of May.

Upon the same 13th day of May is kept at Rome the dedication of the church of St Mary-of-the-Martyrs; this building was called the Pantheon or temple of All the gods, but the blessed Pope Boniface IV. cleansed that old temple, and consecrated it in honour of the blessed Mary, always a Virgin, and of All Martyrs, in the time of the Emperor Phocas.

On the same day, were born unto the better life—

At Constantinople, the blessed martyr Mucius, the Priest. Under the Emperor Diocletian and the Pro-Consul Laodicius, he was first tormented at Amphipolis with many pains and sufferings, on account of his confession of Christ, and afterwards brought to Byzantium, where he was beheaded.

At Heraclea, the holy martyr Glyceria of Rome, who suffered under the Emperor Antoninus and the President Sabinus.

At Alexandria are commemorated a great number of holy martyrs who were massacred by the Arians in the church of Theona, on account of the Catholic faith, [in the year 372.]

At Utrecht, holy Servatius, Bishop of the Church of Tongres. His worthiness was strikingly set forth to all by this, that when everything round about was covered with snow in the winter time, his grave was never covered therewith until a Cathedral Church was built over it by the industry of the citizens.

In Palestine, [in the year 558,] holy John, surnamed the Silent.

At Valladolid, [in the year 1456,] the holy Confessor Peter Regalati, a Friar Minor, the restorer of the regular observance in the Convents of Spain. The Supreme Pontiff Benedict XIV. enrolled his name with those of the Saints.

Vespers of the following, with Commemoration of the preceding.

MAY 13.

St Walburg, Virgin.

Double.

All from the Common Office, (p. 641,) except the following.

Prayer throughout.

O GOD, Who amid the other numberless gifts of Thy grace, dost work marvels by weak women, mercifully grant that we may feel how availing at Thy mercy-seat are the prayers of Thy blessed handmaiden Walburg, the bright ensample of whose chastity doth still shed its light upon us, and the glory of whose mighty works doth even now make us glad. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

If of the First Class, from I Cor. vii. 25, *as in the Common. If not, from Scripture according to the Season.*

SECOND NOCTURN.

Fourth Lesson.

WALBURG was the daughter of holy Richard, King of the English, and sister to the holy Willibald, and Wunibald. She hallowed her virginity to Christ the Bridegroom, almost from her cradle, and bravely passed by all the attractions of this world. She manifested her holiness wondrously in her own land, and with the consent of her brothers, obeyed the call of the holy martyr Boniface to come from England into Germany along with many other women vowed to God, partly that she might establish, partly that she might keep up, and partly that she might spread, the discipline of the cloister among the nuns. This she eminently did, setting an example in herself of religious conversation, of love, and of purity.

Fifth Lesson.

HER brother Willibald sent for her from Thuringia to Heidenheim to rule a monastery of nuns which had just been founded. This she did so happily that when holy Wunibald died, the monastery of men likewise was committed to her care. She discharged this office with the greatest uprightness, wisdom, and holiness, not without the grace of miracles, until she passed away to that blessedness in heaven, which had been the object of her most eager desire, upon the 25th day of February, in the year of salvation 776. Her brother, Bishop Willibald, buried her in her own monastery in Heidenheim.

Sixth Lesson.

THE holy Virgin rested in her home and her grave at Heidenheim until the time of Ockar, sixth Bishop of Eystadt, by whose authority, supported by the approval of the clergy, the reliques of this chaste maiden were carried to Eystadt in solemn procession amid crowds of all orders of men, and there laid in that place which is since called St Walburg's. However, a part of the hallowed reliques were given to the monastery of Monheim, at the entreaty of the Abbess Lioba. Many miracles forthwith began to be worked at both places. At Eystadt, especially, a clear oil, useful for divers sicknesses, oozeth from the blessed bones of Walburg, in the place of their interment.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with Homily of St Gregory*, (*p.* 644.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Monica, the mother of blessed Augustine, to whose illustrious life he hath left unto us his witness in the 9th Book of his Confessions, and of whom mention is made upon the 4th day of this present month of May.

Upon the same 14th day of May, were born into the better life—

The holy martyr Boniface, who suffered in the persecution under Diocletian and Maximian at Tarsus, in Cilicia, and whose body was thence brought to Rome and buried on the Latin Way.

[At Cimiez, hard by Nice,] in Gaul, the holy martyr Pontius. By his preaching and carefulness he turned the two Cæsars of the name of Philip to Christ, and himself gained the palm of martyrdom under the Emperors Valerian and Gallienus.

In Syria, the holy Victor and Corona, martyrs under the Emperor Antoninus. Victor was put to divers and horrid tortures under the judge Sebastian. Corona, who was the wife of a certain soldier, was fain to cry out that he was blessed, because of the constancy in his testimony, whereupon she saw two crowns descending from heaven, the one for Victor and the other for herself, and when she had borne witness to this in the hearing of all, she was torn asunder between trees, and Victor was beheaded.

In Sardinia, [in the second century,] the holy martyrs Justa, Justina, and Henedina.

At Rome, [in the year 824,] the holy Pope Paschal I., who brought up a great number of bodies of the holy martyrs out of the Catacombs and put them in honourable places in divers churches.

At Ferentino, in Tuscany, [in the sixth century,] the holy Boniface, Bishop [of that see,] who was marked by holiness and miracles from his very boyhood, as is told by blessed Pope Gregory.

At Naples, in Campania, [in the sixth century,] holy Pomponius, Bishop [of that see.]

In Egypt, [in the year 348,] the holy Abbat Pachom, who built many monasteries in that land, and wrote down a rule for monks, at the dictation of an Angel.

At Vespers Commemoration of the following, from the Chapter inclusive.

MAY 14.

St Monica, Widow.

Double.

All from the Common Office for an Holy Woman, neither Martyr nor Virgin, (*p.* 649,) *except the following.*

FIRST VESPERS.

These, as regards St Monica, begin with the Chapter. Prayer from Lauds.

Commemoration of the preceding. Prayer from her Office.

Then of the holy Martyr Boniface, from the Common Office for one Martyr, (*p.* 580,) *and the following Prayer.*

GRANT, we beseech Thee, O Almighty God, that we who do make solemn remembrance of Thine holy Martyr, Boniface, may be holpen in Thy presence by his prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MONICA was twice over the mother of St Austin, for, under God, he owed to her both earth and heaven. When her husband was very old she made him a friend of JESUS Christ, and after his death she lived a widow in all purity and constantly occupied in works of mercy. Her son Austin had fallen into the heresy of the Manichæans, and for his conversion she earnestly pleaded with God for years, with strong crying and tears. She followed Austin to Milan, and tenderly and constantly besought him to confer with Ambrose the Bishop. This he consented to do, and at last, through the public sermons and private conversations of Ambrose, his eyes were opened to see the truth of the Catholic Religion, and he received baptism at the Bishop's hands, [at the Passover of the year 387.]

Fifth Lesson.

THE mother and son set out to return to their home in Africa, but after they had reached Ostia at the mouth of the Tiber, she was stricken down by a fever. One day as she lay sick, she came to herself after her mind had been long wandering, and said: "Where am I?" Then she saw who were standing by, and said: "Let your mother lie here: only, remember me at the altar of the Lord." On the ninth day this blessed lady surrendered her spirit to God. Her body was buried there at Ostia in the Church of St Aurea, but, long after, in the Popedom of Martin V., it was carried to Rome and honourably buried again in the Church of St Augustine.

Sixth Lesson. (*Confessions of St Austin. Bk.* ix. *ch.* 12.)

AUSTIN added these words after describing his mother's death: "We did not think that hers was a death which it was seemly to mark with repining, or tears, or lamentations, seeing that she died not sorrowfully, nor at all as touching her best and noblest part. This we knew, because we knew what her life had been, her faith unfeigned, her sure and certain hope. And then, nevertheless, I remembered again what Thine handmaid was used to be, her walk with Thee, how godly and holy it was, and with us so gentle and long-suffering; and that it was all gone away from me now. And I wept, over her and for her. And if any man will make it blame to me that I wept for a little while, when I saw lying dead before my eyes my mother, who had wept over me so many years, that she might see me live, I say, if any man will make it blame to me, I pray him not to sneer at me, but rather (if his charity be so great) himself to weep over my sins before Thee, Who art a Father to all them to whom Thy Christ is a Brother."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 11.)

AT that time: JESUS went into a city called Nain; and His disciples went with Him, and much people. And so on.

Homily by St Austin, Bishop [of Hippo.] (*44th Discourse on the Words of the Lord.*)

That her son was called again to life was the joy of that widowed mother; that souls of men are every day called to life is the joy of our Mother the Church. He was dead in body; they have been dead in mind. His death was outward, and was outwardly bewailed; their inward death hath been neither mourned for nor seen. But He hath sought for them, Who hath seen that they are dead, and He only hath seen that they are dead, Who hath been able to make them alive. If He had not come to raise the dead, the Apostle had not said:—"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.)

Eighth Lesson.

WE find written how the Lord raised from the dead three persons visibly, but thousands invisibly. But how many they may have been whom He raised visibly, who knoweth? For all the things which He did are not written. John saith thus:—"There are also many other things which JESUS did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written." (xxi. 25.) There were then, doubtless, many more raised to life, but it is not meaningless that three are recorded. For our Lord JESUS Christ hath willed that those things which He did carnally, we should understand also spiritually. He worked not miracles only for the sake of working wonders, but that His works might be at once wonderful to them that beheld, and true to them that understand them. Even as one that looketh upon a scroll right fairly written, and knoweth not how to read therein, praiseth the hand of the old scribe when he seeth the beauty of the points, but what it saith, what those points mean, he knoweth not, and praiseth by the eye, without understanding by the mind,—and as, on the other hand, he that can not only gaze on it, as can all men, but also can read it, praiseth the penmanship, and catcheth the sense likewise, which the unlearned cannot do: even so, there were some that saw the miracles which Christ did, and understood not what they meant, nor what they, as it were, hinted to such as did understand them, and these only marvelled to see them wrought. And other some there were which saw the works, and marvelled, and understood them, and profited by them. And it is as these last that we ought to be in the school of Christ.

Ninth Lesson. (*For St Boniface.*)

BONIFACE was a Roman citizen who had lived in sin with the noble lady Aglaé. The memory of this transgression overwhelmed him with exceeding sorrow, so that for penance he gave himself up to look for and bury the bodies of the martyrs. While he was at Tarsus, and apart from his fellow-travellers, he saw a great many persons being divers ways tormented, because they confessed to believing in Christ. He kissed their chains, and vehemently exhorted them bravely to bear their sufferings, seeing that the same their affliction which was but for a moment, was working for them an exceeding, even an eternal weight of glory. For this cause Boniface also was taken, and his flesh torn off him with iron claws. Sharp reeds also were driven between his finger-nails and the quick, and molten lead poured into his mouth. In his agony he was only heard to say: "I thank Thee, O Lord JESUS Christ, Son of God." Afterward he was dipped head foremost into a vessel of boiling pitch, and as he was drawn out unharmed, the judge in fury commanded him to be beheaded.[1] At the time it was done there was a great earthquake, whereby many unbelievers were turned to believe in the Lord Christ. The fellow-travellers of Boniface sought him the next day, and when they knew that he had undergone martyrdom, they bought his body for fifty shillings,[2] and after that they had embalmed it with spices, and wrapped it in linen, they carried it to Rome. The Lady Aglaé, who had herself with great contrition given up her life to godly works, was told by an angel what had come to pass. She therefore went forth to meet the holy body, and built a Church in the name of Boniface, wherein his said body was buried upon the fifth day of June next after that fourteenth of May whereon in the city of Tarsus in Cilicia, under the Emperors Diocletian and Maximian, he had passed away to heaven.

LAUDS.

Prayer throughout the day.

O GOD, the Consolation of all such as be sorrowful and the salvation of all them that put their trust in Thee, Who didst mercifully regard the tears which Thy blessed handmaid and his mother Monica shed before Thee for the conversion of Austin, be again entreated for the sake both of her and of him, and make us so to weep over our own sins that Thy gracious majesty may be moved to have mercy upon us.

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[1] About A.D. 307.

[2] Quingentis solidis. About £30.

Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds a Commemoration is made of St Boniface. Prayer from First Vespers.

MARTYROLOGY.

Upon the 15th day of May—

In Spain are commemorated the holy Bishops Torquatus, Ctesiphon, Secundus, Indaletius, Cæcilius, Hesychius, and Euphratius. They were ordained at Rome by the holy Apostles, and sent to preach the Word of God in Spain. They evangelised divers cities, and brought countless multitudes into the obedience of the faith of Christ, and fell asleep each in a different place in that land. Torquatus at Cadiz, Ctesiphon at Vierço, Secundus at Avila, Indaletius at Portilla, Cæcilius at Elvira, Hesychius at Gibraltar, and Euphratius at Andujar.

At Evora, in Portugal, [in the sixth century,] the holy martyr Mancius.

In the island of Chios, [in the year 251,] was born into the better life the blessed martyr Isidore, in whose church there is a well into the which he is said to have been cast, of the water whereof the sick oftentimes drink and are healed.

At Lampsacus, on the Hellespont, [in the persecution under the Emperor Decius,] suffered the holy martyrs Peter, Andrew, Paul, and Dionysia.

At Faustina, in Sardinia, the holy martyr Simplicius, Bishop [of that see,] who was thrust through with a lance, under the President Barbaros, in the time of the Emperor Diocletian, and so finished his testimony.

At Clermont, in Auvergne, [in the first century,] the holy martyrs Cassius, Victorinus, Maximus, and their Companions.

In Brabant, the holy Virgin and martyr Dympna, daughter of a King of Ireland, who was beheaded by order of her own father on account of her belief in Christ, and her holding to her virginity.

Vespers are of the following, from the Chapter inclusive.

MAY 15.

MARTYROLOGY.

Upon the 16th day of May, was born into the better life—

At Bordeaux, in Aquitaine, the holy Confessor Simon, surnamed Stock, [for that he lived at one time in the stock of an hollow oak,] of the Order of Carmelites, who by his singular devotion toward the Virgin Mother of God won to obtain of her the sacred scapular of his Order, and, after many labours borne in the governing of the same her Order, passed away famous for miracles, to receive his everlasting reward.[1]

Upon the same 16th day of May, were likewise born into the better life—

At Gubbio, holy Ubald, Bishop [of the same city,] who was famous for miracles, and whose feast we keep upon the 22nd day of this present month of May.

In Isauria, the holy martyrs Aquilinus and Victorian.

At Auxerre, suffered the holy martyr Peregrin, first Bishop of that city, who was sent into Gaul with other clerks by blessed Pope Sixtus [II.], and, when he had finished the work of preaching the Gospel, was condemned to be beheaded, and so earned a crown of life that fadeth not away.

At Usal, in Africa, [in the third century,] the holy martyrs Felix and Gennadius.

In Palestine, the passion of the holy monks who were massacred by the Saracens in the Monastery of St Saba.

In Persia, the holy martyrs Bishop Audas, seven Priests, nine Deacons, and seven Virgins, who suffered divers tortures under King Isdegerd, and so finished a glorious testimony.

At Prague, in Bohemia, [in the year 1390,] holy John of Nepomuc, Canon of the Metropolitical Cathedral Church in that city, who, when he had been vainly tried to make him violate the seal of sacramental confession, was cast into the river Moldau, and so earned the palm of martyrdom. We keep feast in his honour upon the 30th day of this present month of May.

At Amiens, in Gaul, [about the year 600,] the holy Confessor Honoré, Bishop [of that see.]

At Mans, [toward the end of the sixth century,] the holy Confessor Domnolus, Bishop [of that see.]

At Mirandola, in Emilia, the holy Possidius, Bishop of Calama, in Numidia, a disciple of holy Augustine, and writer of his famous life.

At Troyes, [toward the middle of the sixth century,] the holy Confessor Fidolus, [Abbat of the Isles-Aumont.]

In Ireland, [in the year 577,] the holy Brendan, Abbat [of Clonfert.]

At Frejus, the holy Virgin Maxima, who fell asleep in peace, famous for many excellences.

MAY 16.

St Simon Stock, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout.

LET Thy people, O Lord, who belong to Thee and to the Virgin Mother, make glad for the solemn feast day of Thy blessed servant Simon, and, as they obtain through his hands the sign of such a mighty protection, may they attain the grace of eternal predestination.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

SIMON STOCK was born of a noble family, in the county of Kent, in England. While he was still studying as a boy he was chosen for the Lord's lot. While he was still in his twelfth year he left his parents, turned away from all the things of his home and all the pomps of the world, and went into the desert, where he made his dwelling in the hollow trunk of an oak.

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[1] The Roman Martyrology and other service books contain no mention of this Simon, and the above is accordingly extracted from the Martyrology of the Carmelites.

Thus separated from all dealings with men, the more he starved his body as regarded earthly food, the more did he banquet his soul with the contemplation of the things of heaven; and the less he conversed with men, the more communion had he with the Saints. He was so given to fasting that he drank nothing but cold water, and ate nothing but the herbs, roots, and wild fruit of the forest. God sometimes softened the hardness of his life by the service of dogs, which came to him on certain days, and brought him bread merely to refresh his hungry body. He ate alone in his tree, instant in prayer, sighing deeply, slept very seldom, and brought his flesh into subjection to his spirit by binding it with brambles and beating it with thorns.

Fifth Lesson.

AFTER Simon had passed twenty years in these hardships he had a word from God that he should enter the Order of Carmelites, which was then flourishing in England, in holiness and teaching. The Superiors of his Order admired his remarkable genius, adorned with singular graces, and after he had uttered the solemn vows of the religious life, they sent him to Oxford to study Theology. There, although the humility which marked him before others made him unwilling, he was drawn by the entreaties of his own brethren and of the teachers of Oxford to take the degree of Bachelor of Divinity. He thenceforth applied his mind to the salvation of souls, and it would be hard to say what kind and abundance of fruits he yielded to the Church in that office. He wrote much concerning Christian patience, and distinguished compositions in praise of the Mother of Christ, of whom he made himself the special servant. After the death of Alanus, General of the whole Order, he was unanimously chosen at Ailesford to succeed him. To the burden of this great dignity he added watchings more frequent, tears more abundant, and haircloth more vexing. He became harder to himself, gentle towards all others, and afflicted his body by new stripes. His virginity he always preserved from the beginning.

Sixth Lesson.

GOD was pleased that the holiness of Simon's life should be publicly attested by many miracles. In the spirit of prophecy he foretold very many things to come; he cured incurable diseases; by the Sign of the Cross he turned water into wine, and so baffled the trick of the devils, who had taken away the wine prepared in the vessels when he was saying Mass. He obtained from the Supreme Pontiffs the confirmation of the rule of his Order. He besought the holy Virgin to mark, apart from all other Orders, by some special privileges this Order so confirmed, which hath the joy to call itself hers. And the Blessed Virgin herself appeared unto him, surrounded by a host of angels, holding in her hand a scapular of his Order, and said unto him, "This shall be a sign unto thee, and a privilege unto all Carmelites, that whosoever shall die a godly death in this, shall not burn for ever." He ruled the Order committed unto him with wondrous prudence and all praise, as though he were a man sent from heaven, to spread through Europe the zeal of Elias. After he had lived an hundred years he passed away from his convent at Bordeaux to be ever with the Lord, [upon the 16th May,] in the year of Christ 1265. On the third day after his burial his body, famous for miracles, in obedience to a warning from God, was exhumed and raised, and laid in a place of greater honour.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.)

MARTYROLOGY.

Upon the 17th day of May, were born into the better life—

At Villa Real, in the kingdom of Valencia, the holy Paschal, of the Order of Friars Minors, a man of wonderful innocency, and wonderful contrition.

At Pisa, in Tuscany, is commemorated the holy martyr Torpes. He was a great official in the house of Nero, and was one of those of whom the Apostle Paul writeth from the city of Rome unto the Philippians (iv. 22,) "All the Saints salute you, chiefly they that are of Cæsar's household." But later on, at the command of Satellicus, because of his belief in Christ, he was buffeted, grievously scourged, and thrown to beasts to be devoured; but he was not hurt thereby, and finished his testimony by being beheaded, upon the 29th day of April; but his feast day is kept upon the 17th day of May on account of the translation of his body.

On the same day, the holy Virgin and martyr Restituta. In the reign of the Emperor Valerian, Proculus, the judge in Africa, caused her to be tortured in divers ways, and put into a ship with pitch and tow that she might burn on the sea, but when fire was put to it the flame turned upon them that kindled it. Restituta gave up her spirit to God in prayer, and, by the will of God, the ship containing her body came to shore in the island of Ischia, near Naples, where her remains were received with great worship by the Christians. In after-days the Emperor Constantine the Great caused a church to be built in her honour at Naples.

At Noyon, [in the reign of the Emperor Diocletian,] the holy martyrs Heradius, Paul, and Aquilinus, along with two others.

At Chalcedon, under the Emperor Maximian, the holy martyrs Solochan, and the soldiers, his Companions.

At Alexandria, the holy martyrs Adrion, Victor, and Basilla.

At Würzburg, [in the year 1045,] the holy Confessor Bruno, Bishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

MAY 17.

St Paschal Baylon, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout.

O GOD, who didst glorify Thy blessed Confessor Paschal through a wonderful love for the sacred mysteries of Thy Body and Blood, grant even unto us also, like him, to taste the inward fatness of Thy Supper, O Jesus, our Lord and God: Who liveth and reigneth with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Ubald. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PASCHAL Baylon was the son of poor and godly parents, in the town of Torre Hermosa, and Diocese of Sagunta in Aragon, [in the year of our Lord 1540.] From his childhood he gave indications of a holy life. He was naturally of a good disposition, and very wishful to learn about heavenly things. His boyhood and youth he passed in the occupation of a shepherd. This way of life pleased him well, because he thought it one useful and fitted to nourish lowliness and keep innocency. He ate little, and was instant in prayer. He had great weight and favour with his fellows and neighbours, whose quarrels he healed, corrected their mistakes, enlightened their ignorance, and roused them from idleness. They all greatly honoured and loved him, as though he were their father and teacher, and even then many called him "Beato," that is "the Blessed."

Fifth Lesson.

In a world which was to him "a dry land, where no water is" (Ps. lxii. 3,) Paschal grew up a lily of the vallies, "planted in the House of the Lord" (Ps. xci. 14,) whose strange sweetness spread all around. When he took upon him an harder life, by entering the Institute of barefooted Grey Friars, of the strict Observance, "he rejoiced as a strong man to run a race" (Ps. xviii. 6,) and gave himself up altogether to serve the Lord, thinking by day and by night only how he might attain more and more to have that mind in him which was also in Christ Jesus (Phil. ii. 5.) And so it came to pass in a little while, that his very elders set him before them for their model, as a pattern of a man seeking to be perfect in the path of the Seraphic Order. Paschal himself held the lowly place of a lay brother, and deemed himself "the off-scouring of all things" (1 Cor. iv. 13.) He took most cheerfully, and discharged with the greatest humility and patience, the hardest and meanest work of the house, as though such were his peculiar right. His flesh would sometimes rebel against his spirit, but he broke it under the yoke of mortification, and brought it into subjection. Day by day the spirit of self-denial waxed stronger in him, and "forgetting those things which were behind, he reached forth unto those things which were before" (Phil. iii. 13.)

Sixth Lesson.

To the Virgin Mother of God he had vowed himself when he was but a little lad, and he paid her every day the services of a son, and trusted her as a mother. It is hard to tell how intense was the love which bound him to the Most Holy Sacrament of the Eucharist, a love which seemed literally stronger than death, for when his dead body was found lying on the bier, its eyes opened and shut twice when the Sacred Host was lifted up, to the amazement of all that were there. When he was among heretics, he suffered much and grievously at their hands for plainly and openly telling the truth touching this Sacrament: they often sought after him to murder him, but by the singular Providence of God he was delivered from those wicked men. When he was at prayer he often became utterly insensible, and his soul fainted away with the love of God. During these trances it was believed that he received directly from heaven that knowledge which he had, and which enabled him, although a man altogether rough and unlettered, to answer the hardest questions upon the mysteries of the faith, and even to write some books. At last, full of good works, he joyfully passed away to be ever with the Lord, at the hour foretold by himself, on the Feast of Pentecost, the 17th day of May, in the year of salvation 1592, on which day also he had been born fifty-two years before. Illustrious for the graces above mentioned, and for the miracles which he worked both during his life and after his death, he was named Blessed by Pope Paul V., and Alexander VIII. enrolled him among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p* 625.)

MARTYROLOGY.

Upon the 18th day of May, were born into the better life—

At Camarino, in the neighbourhood of Ancona, the holy martyr Venantius, who, at fifteen years of age, under Decius the Emperor and Antiochus the President, along with ten others, finished the course of a glorious contention by being beheaded.

In Egypt, the holy Reader Dioscorus, upon whom the President practised many and divers tortures, so that he had his nails dug out, and his sides scarified with lamps, but a sudden light from heaven terrified the tormentors so that they fell down; lastly, he was roasted with hot plates of metal, and so finished his testimony.

At Spoleto, the holy Felix, Bishop [of Spello,] who gained the palm of martyrdom, under the Emperor Maximian.

In Egypt, the holy Potamion, Bishop [of Heraclea,] who was first a Confessor of the faith under the Emperor Maximian Gallerius, and afterwards crowned with martyrdom, under the Emperor Constantius and the Arian President Philagrius.

At Ancyra, in Galatia, the holy martyrs Theodotus, and the Virgins Thecusa his aunt, Alexandra, Claudia, Faina, Euphrasia, Matrona, and Julitta, who were sentenced by the President to the stews, but were preserved by the power of God; whereupon stones were tied to their necks and they were sunk in a swamp.

Theodotus gathered their remains and buried them honourably, whereupon he was arrested by the President and savagely mangled, and at length received the crown of his testimony by being stricken with the sword.

At Upsala, in Sweden, [in the year 1161,] the holy martyr Eric, King of that land.

At Rome, [in the year 1587,] the holy Confessor Felix of Cantalicio, of the Order of Friars Minors Capuchins, who was remarkable for his Gospel simplicity and charity, and whom the Supreme Pontiff Clement XI. numbered among the Saints.

Vespers are of the following, from the Chapter inclusive.

MAY 18.

St Venantius, Martyr.

Double.

All from the Common Office for One Martyr, (p. 576 or 594,) except the following.

Prayer throughout.

O GOD, in Whose sight this day is holy, because Thy blessed Martyr Venantius did become more than conqueror thereon, graciously hear the prayers of Thy people, and grant that all who reverence his right worthy loyalty to Thee, may be like him in godly endurance. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

If the following Hymn be not said, the first four verses are prefixed to the Hymn at Mattins.

Hymn.[1]

VENANTIUS, Martyr of the Lord,
And glory of his native home,
Sings triumph, in his glad reward,
O'er judge and headsmen overcome.

A boy, yet tried in dungeon fast
By cruel stripes and fetters rude,
And lengthened hunger, he is cast
To raging lions as their food.

Yet the fierce lions injure not
The guiltless victim whom they meet;
Their hunger and their rage forgot,
They crouch to lick the martyr's feet.

Men hang him downwards from a height,
And make him breathe smoke's stifling fumes,
While that a kindred cresset's light
His scorching sides and breast consumes.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee;
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

A Commemoration is made of St Paschál Baylon. Prayer from his Office.

MATTINS.

Hymn.[1]

CHRIST'S noble soldier scouts as fraud
Those idols by the heathen sought,
And, wounded with the love of God,
Of life imperilled recketh not.

They bind him with harsh thongs in hate,
And headlong from a cliff they send,
Till thorns his visage lacerate,
And stones his mangled body rend.

While the Saint's limbs they rack and toss,
The torturers grow faint with thirst,
Venantius signs the Holy Cross,
And from the rock forth waters burst.

And as that warrior most brave
Drink to his foes gave from the stone,
So pour, O Lord, Thy grace's wave
In dews refreshing on Thine own.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee,
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

VENANTIUS was a lad of Camerino [in the neighbourhood of Ancona,] who at fifteen years of age was accused of Christianity before Antiochus, Præfect of Camerino under the Emperor Decius. Venantius therefore appeared before Antiochus at the gate of the city, and when the Præfect had striven with him for a long while, by promises and threats, he commanded him to be scourged and thrown into irons, but an Angel loosed his bonds. He was afterwards scarified with lamps, and hung head downwards in smoke. Anastasius the trumpeter was amazed at his hardiness under suffering, and when it appeared to him that the Martyr was a second time loosed by an Angel, and was walking in white raiment on the smoke, he believed in Christ, and was baptized, with all his house, by the blessed Priest Porphyry, and a little while after they both together earned the palm of martyrdom.

Fifth Lesson.

NOW Venantius stood before the Præfect, and when he had again vainly tempted him to give up his faith in Christ, he cast him into prison, and sent unto him Attalus the crier. Attalus told him how that he also had been a Christian, but had denied that name, seeing it was a foolish faith which made Christians to throw away things present for a groundless hope of things to come. But Christ's brave champion, well knowing the wiles of our subtle enemy, drave the devil's servant from his presence. When he appeared again before the Præfect, his teeth and jaws were broken, and so mangled he was cast out upon a dunghill. But thence also an Angel delivered him, and he stood again before the judge. And there while Venantius was yet speaking, the judge fell from off the judgment-seat, and when he had cried with a loud voice, "Venantius his God is true, take away our gods," he died.

Sixth Lesson.

WHEN they told the President of it, he commanded Venantius to be straightway thrown to the lions. But the beasts were not wild to him, and lay down at his feet. And meanwhile he taught the Christian faith to the people. So they took him away from thence and cast him once more into prison. The next day Porphyry came to the President, and told him how that he had seen in a vision of the night Venantius sprinkling certain ones with water, and they that were sprinkled shone with a marvellous light, and the President himself hidden in deep darkness. Then the President was moved to great anger and commanded forthwith to behead Porphyry. As for Venantius, he bade them drag him about in rough places, full of briars and thistles, until the evening. When it was over, he was left half dead, but in the morning he stood for the last time before the President, who commanded to cast him down from a steep rock. It pleased God that this should not kill him, and he was haled again through rough places for about a mile. There the soldiers were athirst, and Venantius, by the sign of the Cross, made waters to flow from a stone in a gulley hard by. This is that stone whereon also he left the imprint of his knees, and which can be seen to this day in his Church. By this wonder many were moved to believe in Christ; and the President commanded them all, and Venantius with them, to be beheaded in the same place where they were.[1] When it was done there were great lightnings and earthquakes, so that the President fled, but he could not fly from the judgment of God, and but a few days thereafter he died a most shameful death. Meanwhile the Christians took the bodies of Venantius and the others, and buried them in an honourable place, wherein they lie to this day, under the Church at Camerino which is dedicated to Venantius.

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[1] Translation by the Rev. Dr Littledale.

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin*, (*p.* 578,) *or else from* Luke xiv. 26, *with that of St Gregory*, (*p.* 597,) *according as this day is kept within or without Paschal-tide.*

LAUDS.

Hymn.[2]

WHILST, banishing the gloom of night,
The morning star tells day is near,
Venantius bids us think aright
Of blessed joys in glory clear.

For he dispelled the mists of sin,
And all the Stygian dark abhorred,
And taught his countrymen to win
That light of truth which is the Lord.

He with the laver's hallowed wave
His native land hath purified,
And those the font as soldiers gave,
Rose to the stars as martyrs tried.

Now, where the Angels' bliss he shares,
That we may from all sin be freed,
Let him unite with us in prayers,
As we for grace enlightening plead.

Praise to the Father and the Son,
And, Holy Spirit, unto Thee;
And by Thy martyr's prayers be won
For us those joys that aye shall be.
Amen.

MARTYROLOGY.

On the morrow we keep the feast of holy Dunstan, Archbishop of Canterbury.

On the same 19th day of May, were born into the better life—

Holy Peter Morone, who was a hermit when he was created Supreme Pontiff, and was called Celestine V. He resigned the Papacy and led a religious life in solitude, and so, famous for graces and wonders, passed away, [in the year 1296,] to be for ever with the Lord. His feast we keep upon the 21st day of this same month of May.

At Rome, the holy Virgin Pudentiana, who, after countless contendings, after worshipfully burying many martyrs, and after distributing all her goods to feed the poor for Christ's sake, at length passed from earth to heaven.

There also the holy Senator Pudens, the father of the said virgin. He put on Christ in baptism by the ministry of the Apostles, and kept his robe in innocency undefiled till he received the crown of life.

At Rome also, upon the Appian Way, the holy eunuchs Calocerus and Parthenius. Calocerus was master of the bed-chamber to the wife of the Emperor Decius, and Parthenius was one of the chief officers of the court, and Decius slew them both because they would not sacrifice to idols.

At Nicomedia, the holy martyr Philoter, son of the Pro-Consul Pacian, who suffered much under the Emperor Diocletian, and received the crown of martyrdom.

There also six holy Virgin martyrs, of whom the chiefest was Cyriaca, who boldly rebuked Maximian for his wickedness, and therefore was most direfully rent and torn, and at last burnt with fire.

In Brittany, [in the year 1303,] the holy Priest and Confessor Ives, who for the love of Christ pled the cause of orphans, widows, and the poor.

Vespers are of the following from the Chapter inclusive.

MAY 19.

St Dunstan, Archbishop [of Canterbury,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who hast made Thy blessed Bishop Dunstan to inherit a kingdom in heaven, grant unto us, for his glorious sake, to inherit everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Dunstan, begin with the Chapter, and a Commemoration is made of St Venantius and of St Pudentiana.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From his Life by Osbern. Anglia Sacra*, xi. 99.)

THIS Dunstan was born of a noble family. He was expelled from the King's court through the efforts of his enemies, whereupon he bade farewell to the world. He betook himself to Glastonbury, as there were then no monks there, and got together some, of whom he was made Abbat. He was a great favourite of the Kings Edmund and Edred, but peculiarly obnoxious to Edwy, because he used to rebuke him for his perverse doings, and oppose his wishes. In consequence of this line of conduct, the king took proceedings against him, from which he was obliged to abscond, and he went and lived abroad at Ghent, in Flanders.

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[1] A.D. 250.

[2] Translation by the Rev. Dr Littledale.

Fifth Lesson.

IN the reign of Edgar he was called home again, with great popular applause, and soon afterwards promoted to the Archbishoprick of Canterbury. He was excessively severe in using Church discipline, and never spared one who had erred. He ejected all the married clergy from their Churches, and put in regular monks in their places, and he forced the King himself to do penance for seven years for sins which he had committed.

Sixth Lesson.

DUNSTAN'S strictness caused him to be regarded with fear by many, but all admired him as a Saint, so that he got among the lower classes the name of being a good Archbishop. After the death of the Kings Edgar and Edward, he put the crown on Etheldred, the next heir, to whom he is said to have foretold an unhappy reign, and no cessation from trouble. He died full of days, and was buried in his own Church, towards the end of the tenth century.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary* (*p.* 619.)

Ninth Lesson. (*For the Holy Maiden Pudentiana.*)

THE maiden Pudentiana was the orphan daughter of Pudens the Roman Senator. She was a Christian of eminent godliness. She with her sister Praxedes distributed to the poor the money which they obtained by the sale of their inheritance. She gave herself continually to fasting and prayer. By her care the whole of the household, being ninety-six persons, were baptized by Pope Pius I. Whereas the Emperor Antonine had forbidden the Christians to offer sacrifice in public, Pope Pius used to meet with them in Pudentiana's house, to celebrate the holy rites. She was a gracious hostess to them, and ministered to them in such things as are needful for the body. She thus busied herself in works of Christian godliness until she passed from this present life to a better. She was buried in her father's sepulchre in the cemetery of Priscilla on the Salarian Way upon the 19th day of May.[1]

At Lauds a Commemoration is made of St Pudentiana, and at Vespers of St Bernardine of Sienna.

MARTYROLOGY.

On the 20th day of May, were born into the better life—

At Aquila, in the Abruzzi, holy Bernardine of Sienna, of the Order of Friars Minors, who enlightened Italy both by word and ensample.

At Rome, on the Salarian Way, the holy Virgin Basilla. She was of the blood of kings and illustriously betrothed, but rejected her spouse, whereupon he accused her of being a Christian, and the Emperor Gallienus ordered that she should either take him back or perish by the sword. She answered that the King of kings was her Bridegroom, and the sword was accordingly passed through her.

At Nimes, in Gaul, the holy martyr Baudelius. He was apprehended and would not sacrifice, and so remaining inmovable amidst stripes and torments, grasped the palm of martyrdom by a death precious in the sight of the Lord.

At Edessa, in Syria, the holy martyrs Thalalæus, Asterius, Alexander, and their Companions, who suffered under the Emperor Numerian.

In the Thebaïd, the holy martyr Aquila, who was lacerated with combs, for Christ's sake.

At Bourges, in Gaul, [in the seventh century,] the holy Confessor Austregisilus, [Bishop of that see.]

At Brescia, [early in the seventh century,] the holy Anastasius, Bishop [of that see.]

At Pavia, [in the eight century,] the holy Theodore, Bishop [of that see.]

At Rome, the holy Plautilla, a woman of Consular rank and mother of the blessed Flavia Domitilla. She was baptized by the holy Apostle Peter, and after being eminent for excellency, fell asleep in peace.

A Commemoration is made of the following. Prayer from Lauds.

MAY 20.

St Bernardine of Sienna, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Bernardine was born of the noble family of the Albizeschi, in the Republic of Sienna, [on the 8th of September, in the year 1380.] His saintliness began to manifest itself from his earliest years. He was well brought up by a godly father and mother, and even when he was being taught the first rudiments of worldly learning, he used to give up his play-time to occupy himself with devout works, being much drawn to fasting, prayer, and the devotion to the most Blessed Virgin. He abounded likewise in tenderness for the poor. As time went on, that he might the more entirely do these things, it was his will to enroll himself among those who work in the Hospital of Blessed Mary, called "of the Ladder," at Sienna. There, during the raging of an horrible distemper, he laboured with marvellous charity and great bodily suffering, in serving the sick. In bodily presence he was a very goodly person, but, with all his other virtues, he kept ever so holy a guard over his purity, that it soon came to pass that no one, however shameless, dared to say an unseemly word in his presence.

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[1] About A.D. 160.

Fifth Lesson.

HE suffered a severe sickness, and when, after bearing it with the utmost patience, he recovered his health, he began to think of embracing some institute of the religious life. To make his way sure, he built a little hut in the outskirts of the city, where he hid himself and led a life of hardships of all kinds, continuing instant in prayer to God that He would be pleased to make clear to him what path he should follow. And so it came to pass by God's will that he chose the Order of Blessed Francis. In that Order he shone a bright instance of lowliness, long-suffering, and every other grace of a religious man. When the superior of his convent saw this, and had already considered what his teaching and knowledge of sacred learning were, he laid on Bernardine the duty of preaching. This the Saint humbly accepted, and finding that his usefulness was much impaired by his having a shrill, harsh voice, he betook him to implore the help of God, Who was pleased, not without a miracle, to free him from this drawback.

Sixth Lesson.

THOSE were times fruitful in vices and crimes; and the bloody civil wars which raged in Italy confounded all things Divine and human. Bernardine went through the cities and towns, and, in the Name of Jesus, that Name which he ever bore upon his lips and in his heart, he prevailed in great measure by his word and example, in setting up falling godliness and morality. Illustrious cities demanded him from the Pope as their Bishop, but this was an honour which his unconquerable humility caused him always steadily to refuse. At last the man of God, after untold labours, the working of many and great miracles, and the writing of godly and learned books, in the 67th year of his age, at Aquila in the Abruzzi, rested in a blessed death, [upon the 20th day of May 1444.] As the fame of new signs and wonders increased day by day, Pope Nicholas V., in the sixth year after his death, added his name to the roll of the Saints.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.)

Prayer throughout the Office.

O LORD JESUS, Which didst give unto Thy blessed Confessor Bernardine the grace to love Thy Holy Name exceeding well, be entreated, we beseech Thee, for his sake and by his prayers, and mercifully pour into our hearts also the Spirit of Thy love. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow we keep the feast of holy Peter Morone, who was a hermit when he was created Supreme Pontiff, and was called Celestine V. He resigned the Papacy and led a religious life in solitude, and so, famous for graces and wonders, passed away to be for ever with the Lord. Of him mention is made upon the 19th of this same month of May.

Upon the same 21st day of May, were born into the better life—

In Morocco, the holy Deacons Timothy, Polius, and Eutychius, who spread the Word of God in that country, and won the crown of martyrdom together.

At Cæsarea, in Cappadocia, the holy martyrs Polyeuctus, Victorius, and Donatus.

At Cordova, [in the persecution under the Emperor Decius,] the holy martyr Secundinus.

Upon the same day, [at Nicomedia, in the persecution under the Emperor Diocletian,] the holy martyrs Synesius and Theopompus.

At Cæsarea Philippi, [likewise in the persecution under the Emperor Diocletian,] the holy Nicostratus and Antiochus, along with other soldiers, all martyrs.

On the same day, the holy Valens, Bishop [of Pampeluna,] who was murdered along with three lads.

At Alexandria, are commemorated the holy martyrs Secundus the Priest, and others, whom George, the Arian Bishop under the Emperor Constantius, savagely ordered to be slain during the Whitsuntide holidays.

Also the holy Bishops [Ammonius, Muus, Gaïus, Philon, Heres, Pliny, Psinosiris, Palemon, Agathon, Anagamphon, Mark, another Ammonius, another Mark, Dracontius, Adelphius, and Athenodorus,] and the Priests [Hierax and Dioscorus,] who all were banished by the Arians, and so won a place with holy Confessors.

At Nice, in Gaul, [in the sixth century,] the holy Confessor Hospitius, remarkable for the grace of self-denial, and for the spirit of prophecy.

Vespers are of the following.

MAY 21.

St Peter Celestine, Pope of Rome, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout.

O GOD, Who didst exalt Thy blessed servant Peter Celestine even to the honour of the chief Bishoprick, and didst teach him to love better to be lowly, grant unto us, we beseech Thee, after his ensample, so lightly to esteem all things earthly, that in the end we, even as he hath done, may happily attain unto those good things which Thou hast promised unto the humble and meek. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Bernardine. Prayer as in his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Peter, who is called Peter Celestine, because when he became Pope he did so under the title of Celestine V., was the son of respectable Catholic parents, and was born at Isernia in Apulia, [about the year of grace 1221.] He was hardly entered on boyhood, when he withdrew into a desert, in order to keep his soul safe from the snares of the world. In solitude he fed his mind with heavenly meditation, and brought his body into subjection, even by wearing an iron chain next to his bare flesh. He founded, under the Rule of St Benedict, that congregation which was afterwards known as the Celestine. His light, as of a candle set upon a candlestick, could not be kept hidden, and after the Church of Rome had for a long while been widowed of a shepherd, he was chosen without his knowledge and in his absence, to fill the chair of Peter. The news of his election filled himself with as great amazement, as it did all others with sudden joy. When, however, he was seated in the exalted place of the Papal dignity, he found that the many cares by which he was beset made it wellnigh impossible for him to give himself to his accustomed meditations; [after four months,] of his own free will he resigned the burden and the honour together [on the 13th day of December, 1294]; and, while he sought to return to his old way of life, [on the 19th day of May, 1296,] he fell asleep in the Lord.[1] How precious his death was in His sight was gloriously manifested by a Cross which appeared shining in the air before the door of the cell. He was illustrious for miracles both during his life and after his death, and when these had been duly investigated, Clement V., in the eleventh year after his departure hence, enrolled his name among those of the Saints.

Fifth and Sixth Lessons from St Gregory the Great, "The simplicity of the righteous," *and* "The wisdom of the righteous," (*p.* 628.)

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Venerable Bede,* (*p.* 592.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Ubald, Bishop of Gubbio, who was famous for miracles, and of whom mention is made upon the 16th day of this same month of May.

Upon the same 22nd day of May, were born into the better life—

At Rome, the holy martyrs Faustinus, Timothy, and Venustus.

In Africa, [at the beginning of the third century,] the holy martyrs Castus and Æmilius, who finished their testimony by the suffering of fire; of them blessed Cyprian writeth that in the first skirmish they were conquered, but in the second battle the Lord made them conquerors, that they who had first yielded to the flames might become stronger than the flames.

In Corsica, [in the fifth century,] the holy Virgin [martyr] Julia, who endured the Cross, and so was crowned.

At Comana, in Pontus, the holy martyr Basiliscus, who obtained the glory of martyrdom under the Emperor Maximian and the President Agrippa. He was shod with iron boots pierced with fiery nails, and suffered many other things likewise, before his head was cut off and he was cast into the river.

In Spain, the holy Virgin martyr Quiteria.

At Ravenna, the holy Confessor Marcian, Bishop [of that see.]

In the country of Auxerre, the blessed Abbat Romanus, who ministered to holy Benedict when he was in the cave, and afterwards went into Gaul, where he built a monastery, and fell asleep in the Lord, leaving many heirs of his holiness.

At Aquino, [in the twelfth century,] the holy Confessor Fulco.

At Pistoja, in Tuscany, [also in the twelfth century,] the blessed Attho, monk of the Order of Valombrosa, [who became Bishop of Pistoja.]

At Auxerre, [in the fifth century,] the holy Virgin Helen.

At Cassia, in Umbria, [in the year 1456,] the blessed Rita, a widow, a nun of the Order of Austin Hermits, who, after having been married in the world, loved only the Eternal Bridegroom Christ.

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. He was the chief Bishop, &c.

A Commemoration is made of the following. Prayer from Lauds.

MAY 22.

St Ubald, Bishop [of Gubbio,] Confessor.

Semi-double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

FIRST VESPERS.

Prayer.

GRACIOUSLY help us, we beseech Thee, O Lord, and at the petition of Thy blessed Confessor and Bishop Ubald, stretch forth the right hand of Thy mercy to shield us against all the fiery darts of the wicked one. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The same Prayer throughout the Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Ubald was born of a noble family at Gubbio in Umbria, and well established in godliness and learning from his earliest years. When he was a young man, it was often proposed to him to marry, but he never abandoned his determination to preserve his virginity. After that he was ordained Priest he divided his inheritance among the poor and

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[1] The reader must not suppose from the above narrative that St Peter Celestine was allowed to end his days in peaceful retirement. The cruel persecution to which he was subjected, and under which he sank, is related briefly, and in the way least unfavourable to Boniface VIII., in Alban Butler, vol. v., May 19., But see also Rohrbacher, Histoire de l'Église. Vol. 19.

Churches, and embraced the Institute of Canons Regular of St Austin. This Institute he brought to Gubbio, and for some time led therein a most holy life. When the fame of his saintliness had got noised abroad, Pope Honorius II. set him, contrary to his own wishes, over the Church of Gubbio, and he was honoured with consecration as Bishop by the hands of the said Pope himself, [in the year of our Lord 1129.]

Fifth Lesson.

WHEN Ubald came to live as Bishop in Gubbio, he changed his way of life in no wise from that which he had led before, but his virtues began to be more eminent because his word and ensample were now more able to benefit his neighbours, to whom the shepherd of their souls was a pattern, not by outward showing only, but from his heart. He ate little, dressed simply, and slept upon a hard and very poor bed. He "always bore in the body the dying of the Lord JESUS," (2 Cor. iv. 10,) while he daily fed his soul in unceasing and earnest prayer. Hence he acquired such wonderful meekness, that when he was most grievously wronged and insulted he not only took it patiently, but, by a strange impulse of love for them, embraced his persecutors with every proof of affection.

Sixth Lesson.

FOR the space of two years before Ubald passed away from this present life, he was tried as gold in the furnace, by grievous bodily weakness, and, day after day, amid the sharpest sufferings, he never ceased patiently to give God thanks. He rested in peace on the sacred day of Pentecost, [in the year 1160,] having for many years governed with great praise the Church which had been entrusted to him, and glorious for good works and miracles. Pope Celestine III. numbered him with the Saints. His strength is most chiefly shown in the casting out of evil spirits. His body hath remained without corruption for all these ages, and is reverenced greatly in his native town by Christ's faithful people. To them he hath more than once shown himself good at need.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.)

MARTYROLOGY.

Upon the 23rd day of May, were born into the better life—

At Rome, the holy Confessor John de' Rossi, famous for his patience and charity in preaching the Gospel to the poor.

At Langres, in Gaul, [in the third century,] the holy Desiderius, Bishop [of that see.] When he saw how the army of the Vandals were harrying his flock he went to plead for them with the Vandal king, who forthwith commanded his throat to be cut upon the spot; and he cheerfully stretched out his neck for the sake of his sheep, and with the stroke of the sword passed away to be with Christ. There suffered along with him many others of his people, who are all buried in the same city.

In Spain, the holy martyrs Epitacius the Bishop, and Basil.

In Africa, the holy martyrs Quintian, Lucius, and Julian, who suffered in the persecution under the Vandals, and so obtained crowns that fade not away.

In Cappadocia are commemorated those holy martyrs who, in the persecution under Maximian Galerius, were slain by having their thighs broken; also they who, in Mesopotamia, were hung head downwards, and so finished their testimony by being choked with smoke and consumed by slow fire.

In the country of Lyons, the holy Desiderius, Bishop of Vienne, who was stoned to death by order of King Theodoric, and so obtained the crown of martyrdom.

At Synnada, [in the ninth century,] the holy Michael, Bishop [of that see.] On the same day the holy Mercurial, Bishop [of Forli.]

At Naples, in Campania, [in the third century,] the holy Euphebius, Bishop [of that see.]

At Nursia, the holy monks Eutychius and Florence, of whom mention is made by blessed Pope Gregory the Great.

Vespers are of the following.

MAY 23.

St John Baptist de' Rossi, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout.

O GOD, Who didst beautify Thine holy Confessor John Baptist with the graces of love and long-suffering in preaching Thy Gospel unto the poor, grant, we beseech Thee, unto us who honour his godly and worthy life the grace to follow after the ensample of his good works. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Ubald. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN BAPTIST de' Rossi was born of a respectable family at Voltaggio, in the diocese of Genoa, [on the 22nd February 1698,] and, as a child, was the wonder of all on account of his gentleness and godliness. At thirteen years of age the good providence of God sent him to Rome, where he was destined afterwards to do the work of an Apostle. As a student at the Roman College he was distinguished both for his talents and his goodness. He was very anxious that his comrades should attend regularly the meetings of the guild of the Blessed Virgin, should minister to the sick in hospitals, and should be diverted from objectionable recreations by harmless amusements; at the same time he stirred up the more sluggish by his words on heavenly things, and from that time got the surname of Apostle. He fell seriously ill on account of his severe treatment of his own body, and was therefore obliged to relax somewhat the earnestness of his studies. This he was accustomed to say was God's dealing with him that he might not be puffed up with knowledge, and so seek his own rather than those things which are JESUS Christ's. After joining the clergy he went through the sacred training in the College of St Thomas, where he went from strength to strength, and then with deep joy of soul received the Priesthood. He so chose the Lord to be his own inheritance, that he bound himself by a special vow not to accept any church benefice, even if it were offered him quite unsolicited, unless he were compelled to do so by obedience.

Fifth Lesson.

AFTER he became a Priest, he devoted himself entirely to the spiritual health of his neighbours, which had been his care from his youth up. By the ministry of the Word, with wonderful gentleness he stirred up to the love of good alike ecclesiastics, holy virgins, citizens, prisoners, and the whole lowest class of the population. He spent several hours every day in hearing the confessions of the illiterate, and visited in their homes or in hospitals the sick, and especially the consumptive, of whom he spoke as his own. He hurried about the city, and took part in countless good works, but was especially careful in visiting the hospital of St Galla, to help in every way he could the poor, whom he held as a special object of affection. From his fifteenth year he was joined to a body of Priests whose special work was preaching to the poor, with them he learnt his apostleship, and he arranged and disseminated their labours. The same pity caused him to spend his modest substance in relieving the necessities of the needy. He left behind him abiding fruits of his unwearied zeal for the instruction of servants, wanderers, and the illiterate classes for the holy celebration of Easter, an home of refuge for the safe keeping of the lost women who wander through the city by night, but above all the earnestness for the salvation of souls aroused among the clergy.

Sixth Lesson.

THE brightness of his love of God shone forth in his face while he was officiating, and he could not speak of His goodness without tears. He was forced, out of obedience, to accept a Canon's stall in the collegiate church of St Mary in Cosmedine, and during the psalmody he seemed to become entranced. He was very careful as to the sacred ceremonies, sought the beauty of the house of God, and freely contributed of his means to that object. He communicated to others his own love towards the Mother of God, and he promoted her worship in his own church, where he instituted a daily sermon in her honour, in addition to her Office.[1] He sought to fill himself with the spirit of Philip Neri, and while he was devout towards all the dwellers in heaven, he promoted increased honour for the princes of the Apostles; he was constant in prayer and in every good work, and rich in gifts of grace. At length in the hospital called that of the Most Holy Trinity, whither he had withdrawn to live along with the Priests, broken down by work, he reached the end of life, and when he had received the sacraments of the Church, and again exhorted to works of charity and to the care of the poor, he died in the Lord's kiss upon the 23rd day of May, in the year of Christ 1764, and of his own age the sixty-sixth. God was pleased to mark by miracles so remarkable an example of priestly grace, and when these had been duly proved, the Supreme Pontiff Pius IX., upon the 13th day of May, in the year 1860, ascribed to him the honours paid to the blessed in heaven. As new signs still distinguished him, Leo XIII., upon the 8th day of December, in the year 1881, enrolled him among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory the Great,* (*p.* 625.)

MARTYROLOGY.

On the morrow we keep the feast of the Blessed Virgin Mary, styled "Help of Christians."

Upon the same 24th day of May, were born into the better life—

At Antioch, the holy Manahen, foster-brother of Herod the Tetrarch, a teacher and prophet under the grace of the New Testament, who sleepeth in that city.

Also, the blessed Johanna, the wife of Chuza, Herod's steward, of whom maketh mention the Evangelist Luke.

At Porto, the holy martyr Vincent.

At Brescia, the holy martyr Afra, who suffered under the Emperor Hadrian.

At Nantes, in Brittany, the blessed brothers Donatian and Rogatian, both martyrs. They were cast into prison, under the Emperor Diocletian, because of the steadfastness of their faith, hung on the rack and mangled, then pierced through with a spear, and in the end beheaded.

In Istria, the holy martyrs Zoellus, Servilius, Felix, Silvanus, and Diocles, [in the third century.]

Upon the same day, [in Egypt, in the persecution under Antoninus,] the holy martyrs Miletius, a captain in the army, and two hundred and fifty-two of his comrades, who finished their testimony by divers sorts of death.

Also the holy martyrs Susannah, Marciana, and Palladia, wives of three of the aforesaid soldiers, who were slain, together with their little children.

At Milan, the holy martyr Robustian.

In Morocco, in Africa, [in the year 1636,] blessed John de Prado, of the strictest observance of the bare-footed Friars Minors. For the preaching of the Gospel he manfully endured bonds, imprisonment, stripes, and many other torments, and finished his testimony for Christ by fire.

At the monastery of Lerins, [in the fifth century,] the holy Priest Vincent, distinguished for his teaching and holiness.

At Bologna is commemorated the translation of the holy Confessor Dominic, in the time of Pope Gregory IX.

Vespers are of the following.

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[1] Psalmodie. It is assumed that what is meant is the daily public performance of her Little Office in addition to the Church Office.

MAY 24.

The Blessed Virgin Mary, styled "Help of Christians."

Greater Double.

All from the Common Office for her Festivals, (p. 633,) except the following.

Prayer throughout.

O ALMIGHTY and merciful God, Who hast in marvellous wise appointed the most Blessed Virgin Mary to be an everlasting help for the succour of Thy Christian people, mercifully grant that we striving under her protection in life may attain victory over our malignant adversary in death. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

Hymn.[1]

OFTTIMES, when hemm'd around by hostile arms,
The Christian people lay all sore dismay'd,
Faith's eye hath traced the Virgin gliding down,
To lend her loving aid.

So speak the monuments of olden time,
And shrines that bright with votive spoils appear;
So speak the Festivals in her sweet praise,
Returning year by year.

Now for new mercies a new song ascends,
While with our Lady's ensigns all unfurl'd,
Rome in procession long high triumph holds,
And with great Rome the world.

Oh, happy day! on which Saint Peter's throne
Receives the Faith's great Ruler back again;
Returning from his banishment, in peace
O'er Christendom to reign.

Ye youths and maidens, priests and people all!
Pour out your grateful hearts on this glad day,
Striving with all your strength, to Heaven's high Queen
Her well-earn'd praise to pay.

Virgin of Virgins! JESU's Mother blest!
Add yet another mercy to the past;
And help our Pastor all his flock to lead
Safe into Heaven at last.

To Thee, great Trinity, be endless praise,
Blessing, and majesty, and glory due;
To Thee may we our hearts and voices raise,
All the long ages through.

Antiphon at the Song of the Blessed Virgin. Behold, Mary was our hope, unto whom we fled, to help and deliver us; and she came to our succour. Alleluia.

A Commemoration is made of St John Baptist de' Rossi. Prayer from his Office.

MATTINS.

Hymn as at Vespers.

FIRST NOCTURN.

Lessons from Prov. viii. 12, *as in the Common, (p. 635.)*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the Twelve Stars.*)

DEARLY beloved brethren, one man and one woman have much harmed us, but, thanks be to God, by one Man and one woman, all hath been restored unto us, and that, not without a plentiful increase of graces. Verily, Christ is enough, and verily "our sufficiency is of Him" (2 Cor. iii. 5,) but for us "it is not good that the man should be alone," (Gen. ii. 18.) It was more meet that a woman as well as a man should appear in the matter of our redemption. And thus the woman "blessed among women" is not seen idle, but a place is found for her in the work of reconciliation. We must needs have a medium between us and the Mediator Christ, neither can we have one more useful than Mary. Eve was a cruel medium, through which the venomous serpent infected her husband with its poison, but Mary is a trustworthy medium which offereth the healthful antidote for that poison both to men and to women. The one ministered to the work of seduction, the other to that of the atonement. The one smuggled in the fall, the other brought in the Redemption. Why should weak man tremble to come to Mary? There is nothing stern, nothing dreadful about her; she is all sweetness, offering, to all, milk and wool. Consider well the whole course of the Gospel history, and if thou find in Mary any such thing as harshness, or hardness, and even the least sign of loss of temper, trust her not again, and fear to come unto her.

Fifth Lesson.

BUT if thou find her to be altogether as indeed she is, full of a mother's tenderness and grace, full of gentleness and mercy, give thanks unto Him Who, in the vast abundance of His goodness, hath given thee such a spokeswoman in whom thou canst not but trust. In fine, through the boundlessness of her charity she hath made herself all things to all men, (1 Cor. ix. 22,) "A debtor both to the wise and to the unwise," (Rom. i. 14.) She opened to all the bosom of her mercy, that of her fulness all may receive; the captive, ransom; the sick, health; the sorrowful, comfort; the sinful, pardon; the righteous, grace; even angels, gladness. She is not one who inquireth what we have deserved, but is to all most easy to be entreated and most merciful; in the wideness of her love she hath pity upon the needs of all. She is the woman of whom God promised of old time that she should bruise with her foot of power the head of the old serpent. For her heel he lay in wait, but vainly. For she by herself hath crushed the depravity of every heresy. They that lay in wait for her have been crushed, they that assailed her have been trampled down, they that maligned her have been silenced, and all generations called her blessed. If by the moon we are to understand the Church, we have her office of advocate clearly set forth, where it is said, "A woman clothed with the sun, and the moon under her feet." (Apoc. xii. 1.) Let us embrace the blessed feet of Mary, casting ourselves down in most earnest entreaty before her. Let us take hold upon her, and not let her go until she bless us; for she is able.

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[1] Translation by the late Rev. E. Caswall.

Sixth Lesson. (*From History.*)

CHRISTENDOM hath oftentimes had marvellous experience how present an help is the Mother of God for scattering her foes. Thus it was that the most holy Pope Pius V., after the famous victory which the Christians gained over the Sultan of Turkey in the battle of Lepanto, ordered that in the Litany of Loretto this Queen of heaven should be styled, among other titles, "Help of Christians." But one of the most remarkable and indeed truly miraculous instances was that of Pius VII., Bishop of Rome. He was dragged from his Apostolic See by the plots and arms of wicked men, and for five years was kept in close confinement, mainly at Savona, being almost utterly cut off from all means whereby he could govern the Church, a feature without a precedent in any previous persecution. When it was least expected, he was replaced upon the Papal throne, with universal approbation, and as it were by the hands of the whole world. The same thing happened to him a second time, when another storm arose, and he left the City and went in company with the Sacred College of Cardinals to the Riviera. Then, by an outpouring of God's mercy, the storm, which had threatened darkly, ceased, and he returned to Rome amid fresh rejoicing of the nations. But before leaving the North of Italy he carried out an old intention which his captivity had prevented him from realising, and, amid solemn pomp, placed with his own hands a crown of gold upon the famous image at Savona which depicts the Mother of God under the title of Mother of Mercy. The wonderful turns in his affairs the same Pope Pius VII., having had personal experience of everything, ascribed to the intercession of the most holy Mother of God, whose mighty aid he had himself unceasingly implored, and had urged all Christ's faithful people to implore. He therefore appointed a solemn Feast to be kept for ever in honour of the Virgin Mother, styled "Help of Christians," upon the 24th day of May, being that of his own happy return to the City of Rome, and he approved for this occasion a special office that the memorial, as well as the thanksgiving for such great mercies might remain in all time distinct.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto the multitudes, a certain woman of the company lifted up her voice and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*For Sept.* 8.)

Consider, O man, the counsel of God; recognise its wisdom and its goodness. He Who was about to water the whole floor with dew from heaven, began by drenching the fleece. He who was about to redeem all mankind, poured the price of redemption upon Mary. Consider deeper with what feelings He hath willed that we should honour Mary, He Who hath given unto her a fulness of all good; so that if we have any hope, any grace, any salvation, we know that it runneth over from her abundance "who goeth up, overflowing with delights." (Cant. viii. 5.) With all our hearts, then, with all our deepest affections and longings, let us honour Mary, since this is the will of Him Who hath been pleased that it should be through Mary that we should have all things. I say that such is His will—for our sakes.

In the Seventh Responsory insert the Alleluia, *and say*, "May all that are asking thine holy help feel the might of thine assistance."

Eighth Lesson.

[GOD] doth in all things anticipate our needs, cheer our terrors, rouse our faith, nerve our hope, put away our fears, strengthen our cowardice. Thou art awe-struck even by hearing the voice of the Father, thou art ashamed to approach Him, and wouldst fain hide thyself among the trees of the garden. Lo! He hath given thee JESUS for a Mediator, a Mediator Who will be heard on account of His reverent submission, (Heb. v. 7,) for the Father loveth the Son. (John iii. 35.) But perchance thou shrinkest before the Divine Majesty in Him also, since albeit He be made Man, He remaineth still God. Wouldst thou have an advocate with Him likewise? Have recourse to Mary. There is nothing in Mary but pure humanity—pure, not only in the sense of being free from any kind of contamination, but in that of being pure and simple human nature and nothing more. And I have no hesitation in saying that she also will be heard on account of her reverent submission. The Son will indeed hear the mother, and the Father will hear the Son.

In the Eighth Responsory say the "Alleluia."

Ninth Lesson.

MY little children, this is the sinners' ladder to heaven, this is my chiefest trust, this is the whole reason of the hope that is in me.[1] For why? Can her Son thrust her away, or endure that she should be thrust away? Can He either not hear, or not Himself be heard? Plainly He cannot. The Angel giveth her this joyful assurance: "Thou hast found grace with God." She will always find grace with God, and grace is all that we need, since by grace are we saved. (Eph. ii. 8.) What else do we want, my brethren? Let us seek grace, and let us seek it through Mary, for he that seeketh, findeth, and cannot be disappointed of his hope. Let us seek grace, but let it be grace with God, for among men "favour is deceitful." (Prov. xxxi. 30.) Let others seek for merits, but let us seek to find grace. For why? Is it not the work of grace that we are here? Of a truth, "it is of the LORD'S mercies that we are not consumed." (Lam. iii. 22.)

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[1] Hæc peccatorum scala, hæc mea maxima fiducia est, hæc tota ratio spei meæ.

LAUDS.

Hymn.[1]

MOTHER of our Lord and Saviour!
First in beauty as in power!
Glory of the Christian nations!
Ready help in trouble's hour!

Though the gates of Hell against us
With profoundest fury rage;
Though the ancient Foe assault us,
And his fiercest battle wage;

Nought can hurt the pure in spirit,
Who upon thine aid rely;
At thy hand secure of gaining
Strength and mercy from on high.

Safe beneath thy mighty shelter,—
Though a thousand hosts combine,
All must fall or flee before us,
Scatter'd by an arm divine.

Firm as once on holy Sion,
David's tower rear'd its height;
With a glorious rampart girded,
And with glistening armour bright;

So th' Almighty's Virgin Mother
Stands in strength for evermore;
From Satanic hosts defending
All who her defence implore.

Through the long unending ages,
Blessed Trinity, to Thee!
Father, Son, and Holy Spirit!
Praise and perfect glory be. Amen.

Antiphon at the Song of Zacharias. To thee we cried, O holy Mother of God, and by thee the Lord's help reached us. Alleluia.

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Confessor Aldhelm, Bishop of Sherborne.

On the same 25th day of May, were born into the better life—

At Salerno, the blessed Pope Gregory VII., a right stout champion and defender of the freedom of the Church, whose feast we keep upon the 28th day of this same month of May.

At Florence, the holy Virgin, Mary Magdalene de' Pazzi, of the Order of Carmelites, famous for her holy life, whose feast we keep upon the 3rd day of June.

At Rome, upon the Nomentan Way, the blessed martyr, Pope Urban I., who by his exhortation and teaching turned to the faith of Christ many who suffered martyrdom therefore, among whom were Tiburtius and Valerian. He himself also suffered many things for the Church of God in the persecution under the Emperor Alexander Severus, and at length, being beheaded, was crowned with martyrdom.

At Dorostorum, in Bulgaria, the holy martyrs Pasicrates, Valention, and two others, who were all crowned together.

At Milan, holy Bishop Denis. He was banished into Cappadocia by the Arian Emperor Constantius for the Catholic faith's sake, and so there gave up his spirit to God with a near approach to martyrdom. His sacred body was sent to Milan to blessed Bishop Ambrose by Bishop Aurelius, prompted to that godly act, as is said, by holy Basil the Great.

At Rome, the holy Pope Boniface IV., who consecrated the Pantheon as the Church of the Blessed Virgin Mary and All holy Martyrs.

At Florence, [in the fifth century,] holy Zenobius, Bishop of that city, distinguished for the holiness of his life and the fame of his wondrous works.

In the country of Troyes, [in the sixth century,] the holy Confessor Leo.

At Assisi, in Umbria, is commemorated the translation of the holy Confessor Francis, in the time of Pope Gregory IX.

Also at Veroli, in Latium, the translation of holy Mary, [mother] of James, whose sacred body is honoured by many works of power.

SECOND VESPERS.

Hymn as at the First.

Antiphon at the Song of the Blessed Virgin. "O holy Mary, &c.," (*p.* 633,) *ending* "May all that are asking thine holy help feel the might of thine assistance."

A Commemoration is made of the following Prayer from his Office, and of St Urban.

MAY 25.

(*The Feast of St Gregory VII. is kept on May* 28.)

St Aldhelm, Bishop [of Sherborne,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who, upon this day, didst raise Thy blessed Bishop Aldhelm to eternal blessedness in heaven, grant, for his sake, and at his prayers, that Thy mercy may bring us also thither. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

A Commemoration is made oj the First Vespers of St Urban, Bishop[2] *and Martyr. Antiphon, and Verse and Answer from the Common Office for One Martyr,* (*p.* 576 *or* 594).

Prayer.

O ALMIGHTY God, of Whose blessed Martyr and Bishop Urban we do make solemn memorial, grant, we beseech Thee, that we may be holpen of his prayers in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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[1] Translation by the late Rev. E. Caswall.

[2] "Papæ," but Dom Gueranger has shown in his "Vie de Ste. Cécile" that the Bishop here meant cannot have been the Pope Urban.

SECOND NOCTURN.

Fourth Lesson. (*From his Life by William of Malmesbury. Anglia Sacra*, xi. 1.)

ALDHELM, who was a Saxon of Royal blood, took the habit of a monk in the Monastery at Malmesbury. He resorted again and again to Canterbury to sit at the feet of the Abbat Hadrian, and so advanced under his instruction, that not only himself became famous as a teacher, but was also the first Englishman who ventured on publishing books. According to the testimony of Bede, he was a man of wide and varied learning, a brilliant speaker, and wonderfully well read both in Ecclesiastical and worldly writers.

Fifth Lesson.

HE read often, and prayed constantly, so that, (to use his own expression,) while he read, he seemed to hear God speaking to him, and while he prayed, himself to speak to God there present. He was indifferent to hunger, and careless about money, stopped inside his monastery, and proclaimed an unceasing war against idleness and desire. However, when a Church Synod had discussed the corrupt doctrines of the British Christians, and had come to the unanimous conclusion that it was better to lead the schismatics by reason than to drive them by force, Aldhelm took upon himself the task of confuting their errors. This he did by writing a book, which was the mean of leading back many of the wanderers into the bosom of the Universal Church.

Sixth Lesson.

AFTER the death of Hedda, Bishop of the West-Saxons, Aldhelm was induced, against his own wishes, to accept the See of Sherborne. When he entered on this sphere of duty, he already felt that the end of his life was near, and, to make the best of what time remained, he preached day and night, visited about his diœcese, and practised fasting, and the like, as much as in the prime of his life. He died four years after becoming a Bishop, in the year of our Lord's Incarnation 709, and was buried in the Church of St Michael the Archangel, at Malmesbury.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with Homily of St Gregory*, (*p.* 616.)

Ninth Lesson. (*For St Urban, Bishop and Martyr.*

THIS Urban was a Roman, who, in the reign of the Emperor Alexander Severus, by his teaching and holy life, brought many to believe in Christ. Among others was Valerian, the husband of the blessed Cecily, and Tiburtius, the brother of Valerian, both of whom afterwards bravely underwent martyrdom. It was Urban[1] who wrote the following words concerning the property of the Church: "Those things which His faithful ones make offering of unto the Lord, must never be turned to any other use than those of the Church, or of our Christian brethren, or of the poor. They are the free-will offerings of faithful believers, the trespass offerings of sinners, and the inheritance of the poor." He sat in the chair of Peter six years, seven months, and four days, and being crowned with martyrdom, was buried in the cemetery of Prætextatus, on the 25th day of May. He held five ordinations in December, wherein he ordained nine Priests, five Deacons, and eight Bishops for divers places.

At Lauds a Commemoration is made of St Urban. Prayer as yesterday evening.

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Augustine, first Archbishop of Canterbury, called Apostle of England. He was sent hither, along with others, by the blessed Pope Gregory. He preached the Gospel of Christ to the English people. He fell asleep in the Lord at Canterbury, glorious for his graces and wondrous works.

On the same 26th day of May, were born into the better life—

At Rome, holy Philip Neri, founder of the Congregation of the Oratory, famous for his virginity, his gift of prophecy, and his wondrous works.

Also at Rome, the holy Pope and martyr Eleutherius, who led many noble Romans to believe in Christ, and who sent into Britain holy Dyfan and Ffagan, who baptized Lleurwg, Prince [of Morganwg,] along with his wife and nearly all his people. We keep his feast upon the 29th day of this present month of May.

Also at Rome, the holy Priest Simitrius, and twenty-two others, who suffered martyrdom under the Emperor Antoninus Pius.

At Athens, the blessed Quadratus, a disciple of the Apostles. During the persecution under Hadrian the Church was scattered in great fear, but he gathered it together again by his faith and labour, and gave unto it a book very useful for the defending of the Christian religion, and worthy of the teaching of the Apostles.

At Vienne, in Dauphiny, the holy Zachary, Bishop [of that see,] who suffered martyrdom under Trajan.

In Africa, the holy martyr Quadratus, on whose feast-day holy Austin [of Hippo] preached a sermon.

At Todi, [in the persecution under the Emperor Diocletian,] the holy martyrs Felicissimus, Heraclius, and Paulinus.

In the country of Auxerre, [in the second century,] the holy Priscus and a vast multitude of Christ's faithful people suffered martyrdom.[2]

Vespers are of the following.

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[1] That is, Pope Urban. The two have got confused together. Urban I. sat A.D. 223-230.

[2] The Petits Bollandistes add here: At Quito, [in Peru, in the year 1645,] the blessed Virgin, Mary Anne of Jesus de Paredes y Flores, who is surnamed the Lily of Quito.

MAY 26.

St Augustine, Archbishop of Canterbury, Confessor, Apostle of England.

Double of the First Class, with an Octave.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout.

O GOD, Who didst give blessed Augustine to the English people, to be their first teacher, grant unto us, we beseech Thee, that as we do proclaim his praise on earth, so we may feel his prayers in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from I Tim. iii. 1, *&c., as in the Common Office, (p. 612).*

SECOND NOCTURN.

Fourth Lesson. (From Bede, i. 23, *et seq.)*

AUGUSTINE, the first Archbishop of Canterbury, and the Apostle of the English, was sent into England by blessed Gregory, and came thither in the year 597. At that time there was in Kent a most mighty king named Ethelbert, whose power reached even to the Humber. When this King had heard wherefore the holy man was come, he received him kindly, and bade him and his companions, who were all monks, to come to his own capital city of Canterbury; being struck with astonishment at the perfect blamelessness of their lives, and the power of the heavenly doctrine which they preached, and which God confirmed with signs following.

Fifth Lesson.

THEY drew nigh to the city in solemn procession, singing the Litany, and bearing before them for their standard a silver cross and a picture of the Lord our Saviour painted on a panel. Hard by the city, upon the east side, there was a Church builded of old time in honour of St Martin, and wherein the Queen, who was a Christian, was used to pray. There they first began to meet together, to sing, to pray, to celebrate Masses, to preach, and to baptize, until the King was turned to the faith, and the most part of his people were led by his example, (but not his authority,) to take the name of Christian, for he had learnt from his teachers and his own soul's physicians, that men are to be drawn, and not driven to heaven. And now Augustine, being ordained Archbishop of the English and of Britain, lest he should leave untravailed any part of the Lord's vineyard, asked from the Apostolic See a new band of labourers, Mellitus, Justus, Paulinus, and Rufinian.

Sixth Lesson.

BY them Gregory sent hallowed vessels, Altar-cloths, Church vestments, and also reliques of the holy Apostles and Martyrs. He instructed them to turn the temples of the idols into places of Christian worship, by sprinkling them with hallowed water, building altars in them, and putting reliques therein. The Britons who, nearly an hundred and fifty years before, had been thrust into the uttermost parts of the island, had some Bishops, whom Augustine vehemently urged to lay aside their error concerning the keeping of Easter, and to labour along with him for the conversion of the English, but they left it all to him. He toiled much for the saving of souls. He was illustrious for miracles, but more illustrious for his life. He made Mellitus Bishop of London, and Justus Bishop of Rochester, and named Lawrence to succeed himself at Canterbury, and then finished his work in peace, and passed away to that life which is a life of perfect blessedness, upon the 26th day of May, [in the year of our Lord 604,] in the reign of Ethelbert.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory, (p. 593.)*

MARTYROLOGY.

On the morrow we keep the feast of holy Bede the Venerable, Confessor and Doctor of the Church, very famous for his holiness and learning.

Upon the same 27th day of May, were born into the better life—

The holy martyr Pope John I., who was sent for to Ravenna by Theodoric, the Arian King of Italy, and there cast into prison on account of his orthodox faith, where he suffered long, and at length died.

At Dorostorum, in Bulgaria, the blessed Julius, a retired Roman soldier, who was arrested in the time of the Emperor Alexander Severus, and brought before the President Maximus, in whose presence he denounced the idols, and steadfastly confessed the Name of Christ, and so was put to death.

At Sora, the holy Virgin and martyr Restituta. She fought the fight of faith under the Emperor Aurelian and the pro-Consul Agathius. She conquered the attacks of devils, the cajolery of her kinsfolk, and the cruelty of the tormentors. At last she was beheaded, along with other Christians, and so received the crown of martyrdom.

[At Thelus,] in Artois, [in the seventh century,] the holy martyr Ranulph.

At Orange, in Gaul, [in the first

century,] holy Eutropius, Bishop [of that see,] famous for his graces and wondrous works.

At Second Vespers a Commemoration of the following. Antiphon at the Song of the Blessed Virgin, "O right excellent teacher, &c.," (*p.* 621.) *Prayer from his Office.*

During the Octave, when the Office is not of St Augustine, he is commemorated every day at Vespers and Lauds, except on a Double of the First Class, when he is not commemorated at all, or of the Second, when he is so only at the Second Vespers.

MAY 27.

St Bede the Venerable, Confessor and Doctor of the Church.

Greater Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout.

O GOD, Who dost enlighten thy Church by the learning of blessed Bede Thy Confessor and our teacher, mercifully grant unto Thy servants ever to be enlightened by his wisdom and holpen for his sake. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from the Common of Doctors, (*p.* 630.)

Fourth Lesson.

BEDE, a priest, was born at Jarrow, on the borders of England and Scotland. At the age of seven years he was placed under the care of holy Benedict Biscop, Abbat of Wearmouth, to be educated. Thereafter he became a monk, and so ordered his life that, whilst he should devote himself wholly to the study of the sciences and of doctrine, he might in nothing relax the discipline of his Order. There was no branch of learning in which he was not most thoroughly versed, but his chief care was the study of Holy Scriptures; and that he might the better understand them he acquired a knowledge of the Greek and Hebrew tongues. When he was thirty years of age he was ordained priest at the command of his Abbat, and immediately, on the advice of Acca, Bishop of Hexham, undertook the work of expounding the Sacred Books. In his interpretations he so strictly adhered to the teaching of the holy Fathers that he would advance nothing which was not approved by their judgment, nay, had the warrant of their very words. He ever hated sloth, and by habitually passing from reading to prayer, and in turn from prayer to reading, he so inflamed his soul that often amid his reading and teaching he was bathed in tears. Lest also his mind should be distracted by the cares of transitory things, he never would take the office of Abbat when it was offered to him.

Fifth Lesson.

THE name of Bede soon became so famous for learning and piety that St Sergius the Pope thought of calling him to Rome, where, certainly, he might have helped to solve the very difficult questions which had then arisen concerning sacred things. He wrote many books for the bettering of the lives of the faithful, and defending and extending of the faith. By those he gained everywhere such a reputation that the holy martyr Bishop Boniface styled him a "Light of the Church"; Lanfranc called him "The Teacher of the English," and the Council of Aix-la-Chapelle "The Admirable Doctor." But as his writings were publicly read in the churches during his life, and as it was not allowable to call him already a saint, they named him "The Venerable," a title which in all times after has remained peculiarly his. The power of his teaching was the greater also, in that it was attested by a holy life and the graces of religious observance. In this way, by his earnestness and example, his disciples, who were many and distinguished, were made eminent, not only in letters and the sciences, but in personal holiness.

Sixth Lesson.

BROKEN at length by age and labour, he was seized by a grievous illness. Though he suffered under it for more than seven weeks, he ceased not from his prayers and his interpreting of the Scriptures; for at that time he was turning the Gospel of John into English for the use of his people. But when, on the Eve of the Ascension, he perceived that death was coming upon him, he desired to be fortified with the last sacraments of the Church: then, after he had embraced his companions, and was laid on a piece of sackcloth on the ground, he repeated the words, "Glory be to the Father, and to the Son, and to the Holy Ghost," and fell asleep in the Lord. His body, very sweet,—as it is related, breathing sweet odour,—was buried in the monastery of Jarrow, and afterwards was translated to Durham with the relics of St Cuthbert. Bede, who was already a Doctor among the Benedictines, and in other religious Orders, and venerated in certain dioceses, was declared by Pope Leo XIII., after consulting with the Congregation of Sacred Rites, to be a Doctor of the universal Church; and the Mass and Office for Doctors was ordered to be recited by all on his feast-day.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (*cap.* v. *v.* 13.)

AT that time JESUS said to His disciples: "Ye are the salt of the earth. But if the salt have lost its savour, wherewith shall it be salted?" And so on.

Homily of the Venerable Bede, Priest.

The Gospel saith, "Ye are the salt

of the earth." In these words the earth signifies human nature, and the salt signifies wisdom. Salt, verily, by its nature renders the earth unfruitful. Hence we read of cities, which in the anger of their victors were sown with salt. And hereto agreeth the teaching of the Apostle that by the salt of wisdom the lust of this world is restrained in the earth of human flesh, lest the foulness of vice should sprout up. But what if the salt shall have lost its savour? That is to say—If you, by whom the people are to be seasoned, are, on account of fear of persecution, or terror, you should lose the kingdom of heaven, placed outside the Church, there is no doubt that you will incur the taunts of the enemy.

"Ye are the light of the world"; that is to say—You, because ye are enlightened by the true light, ought to be the light of them who are in the world. "A city set on an hill cannot be hid"; that is to say—The Apostles' teaching, founded upon Christ; in other words, the Church built upon Christ, out of many nations, in the unity of the faith, and bound together with the cement of love; to those who enter it, a place of safety; to those who go up to it, toilsome; the guardian of those who dwell in it, and excluding every enemy.

Eighth Lesson.

"NEITHER doth any man light a candle and put it under a bushel; but upon a candlestick." So he who puts the light under the bushel is he who for his own temporal ends would hide and tamper with the light of doctrine; but upon the candlestick he places it who follows the ministry of God in order that the teaching of the truth may be accounted a greater thing than the service of the body. In another aspect, the Saviour lighted the candle when He filled our mortal body with the flame of the God-head; and He placed it on a candlestick, that is the Church; for He fixed the faith of His incarnation upon our foreheads. Which light cannot be placed under a bushel; that is to say, it cannot be included within the measures of the law, nor in Judea alone, but has lightened the whole earth.

Ninth Lesson. (*For St John I., Pope and Martyr.*)[1]

POPE John I. was a Tuscan, who ruled the Church during the reign of the Emperor Justinian. He went to Constantinople to get help from Justinian in the troubles which the heretic King Theodoric was then causing in Italy. It pleased the Lord to mark this journey with wonders. A certain nobleman at Corinth lent to the Pope for his journey a very quiet horse on which his own wife was used to ride. But when the horse was returned to his owner he was found become so vicious, that by his restiveness and plunging he was always throwing off his mistress, as though he were not content to carry the lady after having carried the Vicar of JESUS Christ. When the nobleman and his wife found the beast to be thus worthless, they gave him for a present to the Pope. But a thing much more marvellous was that when the Pope, accompanied by the Emperor, and under the gaze of an immense multitude of people, who had come forth with Justinian to do him honour, was at the entering in of the Golden Gate of Constantinople, he gave sight to a blind man. Even the Emperor fell at his feet to show him respect. When he had arranged his business with Justinian he returned into Italy, and forthwith sent out a letter to all the Bishops of Italy, bidding them hallow for Catholic worship the churches of the Arians, and adding these words: "We Ourselves when We were at Constantinople on some matters pertaining to the Catholic Religion and others pertaining to the King Theodoric, hallowed as Catholic all their Churches which We were able to find in those parts." Theodoric took this rule very ill, and, having enticed John by fraud to come to Ravenna, he cast him into prison, wherein, in a few days, he died of filth and hunger. He had sat in the chair of Peter two years, nine months, and fourteen days, within which time he had ordained fifteen Bishops. A little while afterward Theodoric also died. St Gregory writeth that a certain hermit saw him between Pope John and Symmachus the Patrician, whom he had likewise slain, going down into the fiery crater of Lipari, as though they who had been his victims were become the judges of his punishment. The body of John was carried from Ravenna to Rome, and there buried in the Church of St Peter.

At Lauds a Commemoration is made of the Octave of St Augustine, and of St John I. Prayer, "O God, Who year by year, &c.," (*p.* 580.)

MARTYROLOGY.

On the morrow we keep the feast of the blessed Pope Gregory VII., a right stout champion and defender of the freedom of the Church, of whom mention is made upon the 25th day of this present month of May.

Upon the same 28th day of May, were born into the better life—

In Sardinia, the holy martyrs Æmilius, Felix, Prium, and Lucian, who contended for Christ, and were crowned.

At Chartres, in Gaul, the holy martyr Caraunus, who received martyrdom by being beheaded, under the Emperor Domitian.

At Corinth, the holy martyr Helconides. She was first tried with many torments, under the President Perennius, in the time of the Emperor Gordian; then was tortured again under the next President Justinus, but was delivered by an Angel. At length her breasts were cut off and she was thrown to wild beasts, and tried with fire, and thereafter finished her testimony by being beheaded.

Also the holy martyrs Crescens, Dioscorides, Paul, and Helladius.

At Tekoah, in Palestine, the holy martyrs, monks, who were massacred by the Saracens in the time of the Emperor Theodosius the Younger. Their sacred remains were gathered together by the country-folk, who treated them with great reverence.

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[1] There may be some doubt whether the present form of the legend of St John I. will survive the next revision of the Breviary; however, these marvels are taken from St Gregory's Dialogues—St John reigned A.D. 525-526.

At Paris, [in the sixth century,] the holy Confessor Germanus, Bishop [of that see.] How saintly he was, how worthy, with what wondrous works he shone, hath been written by Fortunatus, Bishop [of Poitiers.]

At Milan, [in the fifth century,] the holy Senator, Bishop [of that see,] very famous for his graces and learning.

At Urgel, in Spain, [in the sixth century,] the holy Justus, Bishop [of that see.]

At Florence, [in the year 1002,] the holy Confessor Podius, Bishop [of that see.]

SECOND VESPERS.

Antiphon at the Magnificat, "O right excellent teacher, &c.," (*p.* 621.)

A Commemoration is made of the following. Prayer from his Office.

Then of the Octave of St Augustine.

MAY 28.

St Gregory VII., Pope and Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout.

O GOD, the might of all them which put their trust in Thee, Who to keep Thy Church free, didst make Thy blessed Confessor and Bishop Gregory strong to wrestle and to suffer, grant unto us, following his example, and holpen by his prayers, that with us as with him, if they fight against us, they shall not prevail against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

HILDEBRAND, who reigned as Pope under the name of Gregory VII., was born at Saona in Tuscany. By his teaching, by his holiness, and by his graces of all kinds, he was a noble light of the Church, whose brightness hath shone throughout all lands. There is a story to the effect that when he was a little child without any schooling, he was playing at the feet of a carpenter who was planing wood, and that God guided his hand to arrange the shavings which fell into the form of letters, making the inspired words of David, "He shall have dominion from sea to sea," (Ps. lxxi. 8,) a fore-shadowing, as it were, of that wide lordship over the earth which was afterwards his. He was taken to Rome, and brought up under the shelter of St Peter. As a young man he bitterly sorrowed over the oppression of the freedom of the Church by the laity, and over the corruption of the clergy themselves. He took the habit of a monk in the Abbey of Clugny, which was then in all the glory of the severest observance of the Rule of St Benedict. There he served God's majesty with such warmth of earnestness that the saintly fathers of the convent chose him to be their Prior. But the Providence of God had greater things in store for him, whereby to make him a source of health to many, and he was brought away from Clugny. He was first elected Abbat of the monastery of St Paul-without-the-walls at Rome, and afterwards created a Cardinal of the Roman Church. Under the Popes Leo IX., Victor II., Stephen IX., Nicolas II., and Alexander II., he discharged great offices of trust, and the duties of a Legate, and Blessed Peter Damian, speaking of him at this time, calleth him a man of most holy and honest thoughts. When Pope Victor II. sent him as his Legate into France, he, by a miracle, forced the Bishop of Lyons, who was befouled by the pollution of simony, to acknowledge his sin; in the Council of Tours he wrung from Berenger[1] a second abjuration of his heresy; and he prevailed against the schism of Cadolaus,[2] and strangled it.

Fifth Lesson.

AFTER the death of Alexander II., Hildebrand, against his own will and to his own grief, was, on the 22nd day of April, in the year of Christ 1073, chosen Pope by one common consent of all. Reigning as Gregory VII., "he was as the sun shining upon the Temple of the Most High." (Ecclus. l. 7.) Mighty both in word and deed, he toiled for the restoration of Ecclesiastical discipline, for the spread of the Faith, for the defence of the freedom of the Church, for the suppression of error and corruption, so that since the time of the Apostles there is said never to have been a Pope who bore more labour and trouble for the sake of God's Church, or contended more manfully for her liberties. He purged divers provinces of the pollution of simony. Like a brave soldier he withstood without dread the unrighteous contendings of the Emperor Henry IV., against whom he shrank not from setting himself as a wall of defence for the house of Israël. And when the said Henry fell into the depths of sin he cut him off from the communion of the faithful, and from his kingdom, and loosed the nations that were subject to him from their sworn allegiance.

Sixth Lesson.

WHILE he was celebrating solemn Mass, godly men saw a dove descend from heaven, perch upon his right shoulder, and spread out its wings so as to veil his head, a testimony that it was not by reasonings of man's wisdom, but by the teachings of the Holy Ghost, that he was guided in his rule over the Church. When the armies of the infamous Henry encompassed Rome, and hedged her in on every side, a great fire which the enemy had raised became extinct, when Gregory made the sign of the Cross towards it. The Norman Duke, Robert Guiscard, at length delivered Gregory from the hand of Henry, and he departed from Rome, first to the Abbey of Monte Cassino, and thence onward to Salerno, to dedicate the Church of St Matthew the Apostle at that place. While he was preaching to the people there, on a certain day he was smitten with grievous pains, and fell into a sickness whereof he foresaw that he should never be healed. As he lay on his death-bed, Gregory's last words were: "I have loved righteousness and hated iniquity, and therefore I am dying in exile." He was a man really holy, a visitor of sin, and a most leal soldier of the Church. It is past reckoning how many sufferings he manfully bore, and how much he wisely ordained in many Councils, which he gathered together in Rome. He had been Pope twelve years, when, [on the 25th day of May,] in the year of salvation 1085, he went hence to be ever with the Lord. Both during his life and after his death he was marked by signs and wonders not a few. His holy body was honourably buried in the Cathedral Church of Salerno.

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[1] Archdeacon of Angers; the first heretic who denied the Real Presence.

[2] Bishop of Parma; he got himself set up as an Anti-pope, by the title of "Honorius II."

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

At Lauds a Commemoration is made of the Octave of St Augustine.

MARTYROLOGY.

On the morrow we keep the feast of the holy martyr Eleutherius, Pope of Rome, who led many noble Romans to believe in Christ, and who sent into Britain holy Dyfan and Ffagan, who baptized Lleurwg, Prince [of Morganwg,] along with his wife and nearly all his people. Mention is made of him upon the 26th day of this present month of May.

On the same 29th day of May, were born into the better life—

At Rome, upon the Aurelian Way, the holy martyr Restitutus.

At Iconium, a city of Isauria, the holy martyrs Conon and his son aged twelve years. Under the Emperor Aurelian they suffered with great firmness from being basted with oil upon a grating over live coals, stretching upon the rack and fire, and at length gave up the ghost as their hands were being pounded with a wooden mallet.

On the same day, the holy martyrs Sisinius, Martyrius, and Alexander, who are stated by Paulinus, in his life of holy Ambrose, to have gained the crown of martyrdom in the parts of Val-d'Anagna, under the persecution of the heathen in the time of the Emperor Honorius.

At Cæsarea Philippi, the holy martyrs Theodosia, mother of the holy martyr Procopius, and twelve other noble matrons, who were beheaded in the persecution under Diocletian.

In Umbria, suffered one thousand five hundred and twenty-five holy martyrs.

At Treves, the blessed Confessor Maximin, Bishop [of that city,] who honourably welcomed the holy Bishop Athanasius when he was in exile from the persecution of the Arians.

At Verona, [in the fourth century,] the holy Maximus, Bishop [of that see.]

At Arci, in Latium, the holy Confessor Eleutherius.

Vespers are of the following, from the Chapter inclusive.

MAY 29.

St Eleutherius, Pope of Rome, Martyr.

Double.

All from the Common Office of One Martyr, (*p.* 576, *or* 594,) *except the following.*

Prayer throughout, "Mercifully consider our weakness, &c.," (*p.* 580.)

FIRST VESPERS.

As regards St Eleutherius, these begin with the Chapter.

Commemoration of St Gregory VII., with Prayer from his Office, and of the Octave of St Augustine.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ELEUTHERIUS was a Greek by race, and was born at Nicopolis, a city of Epirus. His father's name was Abundius. He was a Priest of the holy Roman Church. In the year of our Lord 179, during the reign of the Emperor Marcus Aurelius Augustus, after the death of Soter, he was chosen Bishop of Rome by the votes of all the clergy. He discharged the duties of this office excellently, and with all praise, for fifteen years and twenty-three days. He held three ordinations in the month of December, wherein he ordained twelve Priests, eight Deacons, and fifteen Bishops for divers places.

Fifth Lesson.

HE was consulted by the church of Lyons by letter concerning certain questions. The bearer of these letters was that most learned Irenæus. Him he hospitably welcomed, and to him he opened the traditions of the Apostles which the Church of Rome had kept pure. He condemned the superstitious dry-meat system[1] of the Montanists. He laid down excellent rules as to the right form of church sentences. When Marcion and Valentine had oftentimes relapsed he cast them out of the Church.

Sixth Lesson.

IN his days the Church enjoyed the utmost peace, and he brought many even of the chiefest of Rome to believe in Christ. He received letters by messengers from Lleurwg, Prince of the Britons [of Morganwg,] praying him for ministers of the Word of God, and he sent unto him Ffagan and Dyfan, Priests of the Roman Church, through whose hands the Prince himself, with his whole household and nearly all his subjects, were born again in the sacred washing of regeneration. At length, when he had done all these things and others for the worship of God, Eleutherius died a holy death upon the 28th day of May, [in the year of our Lord 192,] in the reign of the Emperor Commodus, and was buried upon the Vatican Mount.

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[1] Xerophagia.

THIRD NOCTURN.

Lessons from John xv. 1, *with the Homily of St Austin,* (*p.* 578.) *At Lauds Commemoration of the Octave of St Augustine.*

MARTYROLOGY.

Upon the morrow we keep the feast of holy John of Nepomuc, Canon of the metropolitical Cathedral Church of Prague, in Bohemia, who, when he had been vainly tried, to make him violate the seal of sacramental confession, was cast into the river Moldau, and so earned the palm of martyrdom; of whom mention is made upon the 16th day of May.

Upon this same 30th day of May, were born into the better life—

At Rome, upon the Aurelian Way, the holy martyr Pope Felix, who was crowned with martyrdom under the Emperor Aurelian.

At Torre, in Sardinia, [in the persecution under the Emperor Hadrian,] the holy martyrs Gabinus and Crispulus.

At Antioch, [in the fourth century,] holy Sycus and Palatinus, who suffered many torments for Christ's Name's sake.

At Ravenna, [in the fifth century,] the holy Confessor Exuperantius, Bishop [of that see.]

At Pavia, [in the seventh century,] the holy Anastasius, Bishop [of that see.]

At Cæsarea, in Cappadocia, the holy Basil and Emmelia his wife, father and mother of holy Basil the Great. In the time of the Emperor Galerius Maximian they were banished, and dwelt in the wilderness in Pontus; but they fell asleep in peace after the persecution was over, leaving their children inheritors of their goodness.

At Seville, in Spain, [in the year 1252,] holy Ferdinand III., King of Castille and Leon, who on account of his excelling graces was surnamed the Saint. Illustrious for his zeal in the propagation of the faith, after conquering the Moors, he left an earthly kingdom to inherit in blessedness a kingdom eternal in heaven.

Vespers are of the following, from the Chapter inclusive.

MAY 30.

St John of Nepomuc, Martyr.

Double.

All from the Common Office for a Martyr (*p.* 576, *or* 594,) *except the following.*

Prayer throughout.

O GOD, Who through the unconquerable Sacramental silence of Thy blessed servant John hast adorned Thy Church with the crown of yet another martyrdom, grant unto us, at his prayers and after his ensample, the grace to bridle well our tongues, and to be ready to lose the whole world rather than our own souls. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

As regards St John, these begin with the Chapter.

Commemoration of St Eleutherius, of the Octave of St Augustine, and of St Felix I., Pope and Martyr.[1] *The Commemoration of St Felix is taken from Lauds, and the Prayer is,* "O God, Who year by year, &c.," (*p.* 580.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS John was born at Nepomuc, from which his name is taken, a little town of Bohemia [some leagues from Prague, about the year of our Lord, 1330.] His father and mother were well stricken in years. At the hour of his birth fire appeared blazing over the house. As a child he fell grievously ill, but completely recovered, through the help of the Blessed Virgin, to whom his father and mother believed that they originally owed him. These signs from heaven were followed by a godly education aided by a quick wit, and he passed his boyhood amid holy and earnest exercises, esteeming it his enjoyment to go to Church and to serve Priests at the Altar. He went to study letters first at Staaze, and then more advanced learning at Prague, where he took the degree of Master in Philosophy and of Doctor in Divinity and Canon Law. Being ordained Priest, and fitted by the science of the Saints to labour for the gain of souls, he gave himself up entirely to the ministry of the word of God. His eloquence and holiness brought forth abundant fruits in the destruction of vice and the recall of wanderers into the path that leadeth unto life, and he was appointed a Canon of the Metropolitan Church of Prague. Soon afterwards he was named Court Preacher by King Wenceslaus IV., and discharged this office with such success, that the King acted largely on his advice, and held him in great respect. But the servant of God firmly and constantly refused the higher honours offered him by his Sovereign, and which would have taken him away from the preaching of the Divine Word.

Fifth Lesson.

HE was appointed Royal Almoner, and the Queen Jane made him her Confessor. When King Wenceslaus fell away from his good life and resolutions, and plunged into sin, he took in bad part the remonstrances and warnings of his godly wife, and dared to ask from John a disclosure of the things which the Queen had confided to him in the tribunal of Sacramental Penance. But the servant of God remained unshaken, first under blandishments and then under torture and a miserable imprisonment, in refusing to gratify the King's base curiosity. But the laws neither of God nor of man could withhold the insane mind of Wenceslaus from his infamous idea, and the champion of Christ openly foretold to the people that his own last conflict was at hand, and the afflictions which would thereafter befall the kingdom. He went presently to Buntzel, and, in front of the antient image of the Blessed Virgin which is there honoured, prayed earnestly for strength from heaven to fight a good fight. He returned thence on the evening before Ascension Day [1383,] and the King chancing to look out at a window and see him pass, sent for him and furiously demanded his compliance, with the threat of having him drowned if he was obstinate. John remained perfectly unmoved. That night, therefore, he was thrown into the River Muldaw, where it runs through Prague, and so gained the glorious crown of martyrdom.

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[1] This, and the case of St Petronilla on the next day, are examples of the application of the Pie ix. 8.

Sixth Lesson.

THE sacrilegious murder was committed secretly, but a great sign from God made it public, and, with it, the glory of the martyr. As the lifeless corpse was borne along by the stream, lights appeared, floating and moving over the waters. The next morning therefore the Canons, nothing fearing the anger of the King, took the body from the sand and carried it in solemn procession to the Metropolitan Church, and there gave it burial. The memory of this victorious Priest became constantly more illustrious by miracles and by the veneration paid it by the faithful, especially such as are slandered. After more than three hundred years, when his remains, which had lain all the while under ground, were judicially examined, the tongue was found incorrupt and fresh, and when, after six years more, it was shown to the judges appointed by the Apostolic See, it suddenly swelled again to its full size, and changed in colour from dark to bright red. These and other signs being duly certified, the supreme Pontiff Benedict XIII., upon the 19th day of March, in the year of salvation 1729, inscribed in the list of the holy martyrs the name of this first champion of the inviolability of sacramental confession, whose secrecy he sealed with his blood.

THIRD NOCTURN.

Lessons (even in Paschal-time) from Matth. x. 26, *with the Homily of St Hilary,* (*p.* 601.) *The last part is either omitted or read as one with the second in order to make room for the following.*

Ninth Lesson. (*For St Felix I., Pope and Martyr.*)

POPE Felix I. was a Roman who ruled the Church in the days of the Emperor Aurelian. His father's name was Constantius. His is the ordinance which commands that Mass should be celebrated on the monuments and graves of martyrs. He held two December ordinations, wherein he ordained nine Priests, five Deacons, and five Bishops for divers places. Having finished his testimony he was buried upon the Aurelian Way, in the Church which he had himself built and dedicated. He lived as Pope two years, four months, and twenty-nine days.[1]

At Lauds, Commemorations of the Octave of St Augustine, and of St Felix I. The latter is taken from the First Vespers. Prayer, "O God, Who year by year, &c.," (*p.* 580.)

MARTYROLOGY.

Upon the 31st day of May, were born into the better life—

At Brescia, the holy Virgin Angela Merici, Foundress of the religious Sisters of St Ursula, to have for their principal work the leading of young maidens in the ways of the Lord. Of her mention is made upon the 27th day of January.

At Rome, the holy Virgin Petronilla, daughter of the blessed Apostle Peter. She looked down upon an offer of marriage from the noble Flaccus, and took three days to consider the matter, the which time she spent in fasting and prayer, and upon the third day, immediately after receiving the Sacrament of Christ, she gave up the ghost.

At Aquileia, the holy brothers Cantius and Cantian, and their sister Cantianilla, all martyrs of the noble family of the Anicii, who, along with their schoolmaster Protus, were beheaded under the Emperors Diocletian and Maximian on account of their firmness in the Christian faith.

At Torre, in Sardinia, [in the persecution under the Emperor Hadrian,] the holy martyr Cresentian.

At Comana, in Pontus, the holy soldier Hermias. He was delivered by God's help from countless and savage tortures, under the Emperor Antoninus. He converted his executioner to Christ, and made him a sharer in the crown of his own martyrdom, but he himself was the first to grasp it, by being beheaded.

At Verona, [in the sixth century,] the holy Lupicinus, Bishop [of that see.]

At Rome, the holy Deacon Paschasius, a Confessor of whom doth make mention the blessed Pope Gregory [the Great.]

Vespers are of the following, from the Chapter inclusive.

MAY 31.

St Angela Merici, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (*p.* 641,) *except the following.*

Prayer throughout.

O GOD, Whose will it hath been to use blessed Angela as a mean whereby to make a new fellowship of virgins to grow and flourish in Thy Church, grant unto us, at her prayers, so angelically to live, that we may freely lay aside all earthly things, and worthily enter upon the enjoyment of those things which are eternal. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

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[1] Reigned A.D. 269-274.

FIRST VESPERS.

As regards St Angela, these begin with the Chapter.

Commemorations are made of the Octave of St Augustine, and of St Petronilla, Virgin not Martyr. The latter is taken from Lauds.

Prayer. Graciously hear us, &c., (*p.* 645.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANGELA Merici was born of godly parents at Decenzano on the western shore of the Lake of Garda, in the diocese of Verona and territory of Venice, [on the 21st day of March, about the year of grace 1474.] From her earliest years she carefully guarded the lily of her virginity, with the intention of keeping it for ever unbroken. She had no taste for women's finery, and purposely marred the exceeding comeliness of her body and her sightly hair, as seeking to appear beautiful only in the eyes of Him Who is the Lover of souls. At ten years of age she lost both her father and mother, and thereafter, being fain to take upon her a life of greater hardness, she essayed to retire into a desert place apart, but this her uncle forbade her to do, and she learnt how to practise at home what she was not allowed to attempt in the wilderness. She often used hair-cloth and scourging; never ate flesh-meat, except when she was sick; drank wine only on the Feast-days of Christmas and Easter; and many a day took nothing at all. She was instant in prayer. What little sleep she took, she took lying on the ground. The devil strove to beguile her, appearing under the form of an angel of light, but she quickly detected him and put him to flight. At length she added to the glory of virginity that poverty which is commended in the Gospel; she gave up all that she had, and adopted the dress and rule of the Third Order of St Francis.

Fifth Lesson.

SHE left undone no service of kindness which she was able to do to her neighbours. If there remained anything over of the food which was given in alms to herself, she gave that to the poor. She cheerfully waited upon the sick. She journeyed about, with a great reputation for holiness, comforting the afflicted, asking forgiveness for the guilty, reconciling the angry, and recalling the wicked from evil. Her only hunger was for the bread of Angels, and she took the Same right often, and then arose in her vehemence of love bearing her towards God, which oftentimes made her beside herself. She made a pilgrimage, with intense feeling, to the Holy Places in Palestine, during which journey she lost her sight at Canea in Crete on her way out, and recovered it at the same place on her way home. In this journey also, God saved her from being made prisoner by the unbelievers and from shipwreck. She went to Rome [in 1525,] at once to pray at the immovable Rock of the Church, and to gain the abundant pardons of the Jubilee. Pope Clement VII. conversed with her, was edified by her holiness, and highly commended her; neither would he let her leave Rome, until he knew that God was calling her elsewhere.

Sixth Lesson.

SHE went back to Brescia, and there hired an house near the Church of St Afra, in which house, in obedience to a vision and command from heaven, she founded a new Order of religious women, constituted under certain rules and holy regulations of life. This Order she put under the name and patronage of St Ursula, the fearless leader of maidens. When Angela was near to death, she foretold that this Order will never cease. She was well-nigh three score and ten years of age, and full of good works, when, in the [night between the] 27th [and the 28th days] of January, in the year 1540, she winged her flight heavenward. Her dead body lay unburied thirty days, supple and life-like. It was laid at last in the Church of St Afra, where sleep so many more of God's holy children. Divers miracles forthwith began to be worked at her grave. The fame of these being noised about, she began to be commonly called Blessed, and that not only at Brescia and Decenzano; and pictures of her were put over Altars. Not many years afterward, holy Charles Borromeo said openly at Brescia, that she was one whose name the Apostolic See might well enroll among those of holy virgins. The reverence which had of a long time been shown to her memory was approved by the local Ordinaries, confirmed by divers Papal Indults, and solemnly ratified and established by decree of Pope Clement XIII. As she continued famous for new and proved miracles, Pope Pius VII., at the solemn canonization held in the Vatican Basilica, upon the 24th day of May, in the year 1807, added her name to the list of holy maids.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory,* (*p.* 644.) *At Lauds a Commemoration is made of St Petronilla, taken from First Vespers. Prayer as before.*

MARTYROLOGY.

Upon the 1st day of June, were born into the better life—

At Rome, the holy martyr Juventius.

At Cæsarea, in Palestine, [in the year 308,] the blessed martyr Pamphilus, the Priest. He was a man wonderful for his holiness, his teaching, and his goodness towards the poor. In the persecution under the Emperor Galerius Maximian, he was first tortured for Christ's faith's sake, under the President Urban, and cast into prison; then under Fermilian he was called back again to suffer, and then along with others finished his testimony. There then suffered also the Deacon Valens, Paul, and nine others whose memory is celebrated upon other days.

At Autun, [in the year 273,] holy Reverian, Bishop [of that see,] the Priest Paul, and ten others, who were crowned with martyrdom under the Emperor Aurelian.

In Cappadocia, the holy martyr Thespesius, who, after being tortured, was beheaded under the Emperor Alexander Severus and the Prefect Simplicius.

In Egypt, the holy martyrs, the sergeant Ischyrion, and five other soldiers, who were put to divers kinds of death, under the Emperor Diocletian, for believing in Christ; also the holy martyr Firmus, who, in the persecution under Maximian, was terribly scourged, bruised with stones, and at last beheaded.

At Perugia, the holy soldiers Felin and Gratinian, who were diversly tormented under the Emperor Decius, and by a glorious death obtained the palm of martyrdom.

At Bologna, the holy martyr Proculus, who suffered under the Emperor Maximian.

At Amelia, the holy martyr Secundus, who was thrown into the Tiber, under the Emperor Diocletian, and so finished his testimony.

At Città-di-Castello, in Umbria, the holy Roman soldier Crescentian, who was crowned with martyrdom under the same Emperor Diocletian.

In Umbria also, [in the year 400,] the holy Priest Fortunatus, famous for graces and wonders.

At the Monastery of Lerins, [in the year 430,] the holy Abbat Caprasius.

At Treves, [in the year 1035,] the holy monk Simeon, who was enrolled among the Saints by Pope Benedict IX.

At Bourgos, in Spain, [in the year 1037,] in the Monastery of Ogna, the holy Benedictine Abbat Enecon, illustrious for his holiness and the fame of his miracles.

At Vespers a Commemoration of the Octave of St Augustine.

FEAST-DAYS IN JUNE.

On the first day on which Nine Lessons are not read is recited the Office of the Dead.

JUNE 1.

Seventh Day within the Octave of St Augustine.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons from St Maximus, "Our Blessed Father Augustine, &c.," (*p.* 619.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: the Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither He Himself would come. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Sermon 42 on the Saints.*)

The Lord Himself had a bag and entrusted the same to Judas. He endured the thief; but I am fain to learn from my Lord, and I ask: Lord, Thou didst endure the thief, but whence hadst Thou that which he was able to steal? I am a poor, weak creature, and Thou commandest me not to carry a purse; Thou didst carry a bag, and it gave an opportunity to rob Thee; if Thou hadst had no bag, he would not have had what to steal. What canst Thou say unto me but this: Understand what it is that thou hearest, "carry no purse." What is a purse? it is money shut up, that is to say, wisdom hidden. Shut not up your wisdom in yourselves. Receive ye the Holy Ghost. Thou shouldest be a fountain, not a bag, a source to give forth, not a receptacle to keep close.

Eighth Lesson.

"SALUTE no man by the way." This may be taken as a simple command, as also He hath bidden us to be speedy in executing His precepts. But there is also another interpretation which I consider the more probable, and which toucheth me more closely, and with me all other stewards, and you also that be hearers. [1] He that saluteth speaketh of health, for this is how they of old time were used to begin their letters, "A to B wisheth health." What therefore mean these words, "Salute no man by the way"? He that saluteth in the way, wisheth health as accident ariseth. I see that ye have caught my meaning, but I am not done yet, for ye have not all caught it, and since we are talking about the way, let us walk as though we were in the way, and ye that be quick, wait for them that be slow, and so all walk together.

Ninth Lesson.

WHAT did I say? He that saluteth in the way wisheth health as accident ariseth; he is not going to him whom he saluteth; he is busy about something else, when the occasion of salutation cometh across him; he is walking with some other object, when this meeteth him. But thou, if thou preachest, do it, not by accident, but out of love. There are men, therefore, who preach the Gospel, as it were by accident, now and then, while they are about their own business. It is of these that the Apostle saith with groaning, "All seek their own, not the things which are JESUS Christ's (Phil. ii. 21.) These salute indeed, that is, they speak health, they preach the Gospel, but to do so is not their main intent; they do it only as it were by accident.

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[1] What follows is almost impossible to translate, as it turns upon the Latin words Saluto and Salus; one clause has had to be omitted.

MARTYROLOGY.

On the morrow is the Octave of holy Augustine, 1st Archbishop of Canterbury, and Apostle of England.

Upon the same 2nd day of June, were born into the better life—

At Rome, the holy martyrs Marcellinus the Priest, and Peter the Exorcist. They were teaching the faith to many in prison in the time of Diocletian, when Serenus the judge, after putting them to terrible bonds and many torments, caused them to be beheaded at the place which was then called the Black Wood, but the name of which was afterwards changed in honour of the Saints, and called the White Wood. Their bodies were buried in the crypt, hard by the body of holy Tibertius, and holy Pope Damasus in after-days decorated their grave with a set of verses.

In Campania, the holy martyr Elmo, Patriarch [of Antioch.] Under the Emperor Diocletian he was first hided with scourges laden with lead, then heavily beaten with cudgels, after which rosin, sulphur, lead, pitch, wax, and oil were poured over him, but he still appeared unharmed. Thereafter at Formi, under Maximian, he was tortured again with divers and most cruel sufferings; but God preserved him to strengthen others, until at length, famous for his testimony, he fell asleep in a holy death at the call of the Lord. His body was afterwards taken to Gaeta.

At Lyons, the holy martyrs Photinus the Bishop, Sanctus the Deacon, Vetius, Epagathus, Maturus, Ponticus, Biblides, Attalus, Alexander, and Blandina, with many others, whose mighty and constant contendings, in the time of Marcus Aurelius Antoninus and Lucius Verus, are written in the Epistle of the Church of Lyons to the Churches of Asia and Phrygia; among these the holy Blandina, weaker by sex, frailer in body, lower in social position, underwent contendings more long and more sharp, and remaining still inflexible, was slain by the sword, and so followed the others whom she had exhorted to victory.

At Rome, [in the year 657,] the holy Confessor Pope Eugenius I.

At Trani, in Apulia, [in the year 1094,] the holy Confessor Nicholas Peregrini, whose wonderful works were published in a Council at Rome under Pope Urban II.

Vespers of the following.

JUNE 2.

Octave of St Augustine.

Double.

All as on the Feast, except the following.

At first Vespers a Commemoration of SS. Marcellinus, Peter, and Elmo, from the Common Office for Many Martyrs.

Prayer. "O God, Who year by year," &c., (*p.* 580.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*Part* 2, *Pastoral* i., 2, 10.)

THE life of a bishop ought to be so much higher than the life of his people as is that of a shepherd than that of his sheep. It behoveth him carefully to consider how high are the calls upon him in comparison of whom the people are called sheep. It behoveth him, therefore, to be pure in thought, eminent in works, wise in silence, useful in word, by sympathy every man's neighbour, in contemplation more rapt than any, by lowliness the fellow-worker of such as do well, by zeal for righteousness the opponent of evil in such as do ill, not suffering the care of those things that be outward to take away from the care of those things that be inward, nor neglecting to see to those that be outward because he hath care for those that be inward.

Fifth Lesson.

WE must consider also that when he that is chosen a Bishop taketh on him the care of the people, he cometh unto them as a physician unto a sick man. If therefore his own works be still disordered, with what face shall he go to heal the suffering while his own unhealed wounds are manifest? He ought in all his ways to set an example of good living, showing himself one who hath died to all fleshly passions and liveth in the spirit, who setteth little store by it that things should go well with him in this world, and is not afraid that they should go ill, whose only eagerness is for the things that be inward; one whose spirit is under the control of his will, and that, not altogether through weakness of body, so that it kicketh not much; one who is not drawn to desire other men's goods, but freely disperseth his own.

Sixth Lesson.

WHENCE the very office of a Bishop is called a good work where it is said: "If a man desire the office of a Bishop he desireth a good work," (1 Tim. iii. 1.) He therefore is a witness against himself, that he desireth not the office of a Bishop, who desireth to be a Bishop, not that he may be a minister of good works, but for the sake of honour and dignity. A man indeed doth not only not desire the sacred office of a Bishop at all, but doth not even know what it is, if what he gaspeth for is the position of power, if the subjection of others unto him be a secret banquet to his inmost thoughts, if it is his delight to hear himself praised, if his heart swell at the idea of his rank and if he revelleth in wealth and comfort. What he seeketh is gain in this world, and that under the mask of the very dignity whereby all gain in this world ought to have been put away.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 1.)

AT that time: The Lord appointed other seventy-two also, and sent them two and two before His face into every city and place, whither

He Himself would come. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Comment. on Luke.*)

No man doubteth that the twelve Apostles were the beginning and foreshowing of Bishops; and we ought to know that these seventy-two were in the same way the presentment of ordinary Priests, that is to say, of the second order of the Priesthood. Albeit we know from the writings of the Apostles that in the first times of the Church the words Priest and Bishop were applied indifferently, whereof Priest doth indicate the ripening of wisdom and the other the toil of a shepherd. It is well said that seventy-two were sent; either because the Gospel was to be preached to that number of races in the world, the Apostles being sent to the twelve tribes of Israël, and these to the outer nations; or because the number of the preachers was in itself a declaration that the whole world was to be enlightened by the Gospel of the Most High and Undivided Trinity.

Eighth Lesson.

THE sun doth thrice in seventy-two hours cause his glorious circuit to shine upon the world; and the Lord hath called Himself the Day, and His Apostles the hours, where He saith, "Are there not twelve hours in the day? if any man walk in the day, he stumbleth not." (John xi. 9.) And in the Psalms it is said: "Proclaim aloud that His salvation is day from day"[1]—that is, Light of Light, Very God of Very God. Moreover in many places of the Holy Scriptures the mystery of the Trinity is set forth under the figure of three days, markedly where it is said that the Lord arose again from the dead upon the third day. So also in the Old Testament; when the people were come unto Mount Sinai, it was upon the third day that they received the Law, and again, it was "after three days" that they passed over the river Jordan, that river which is a type of the grace of Baptism. (Josh. i. 11, iii. 1.)

Ninth Lesson. (*Of the Holy Martyrs.*)

THIS Peter was an exorcist, whom, in the reign of the Emperor Diocletian, Serenus the Judge cast into prison at Rome because he confessed the Christian faith. He there set free Paulina, the daughter of Artemius, the keeper of the prison, from an evil spirit which tormented her. Upon this, Artemius and his wife and all their house, with their neighbours who had run together to see the strange thing, would fain be made friends with JESUS Christ. Peter therefore brought them to Marcellinus, the Priest, who baptized them all. When Serenus heard of it, he called Peter and Marcellinus before him, and sharply rebuked them, adding to his bitter words threats and terrors, unless they would deny Christ. Marcellinus answered him with Christian boldness, whereupon he caused him to be buffeted, separated him from Peter and shut him up naked in a prison strewn with broken glass, without either food or light. Peter also he straitly confined. But when both of them were found to wax faithfuller and braver in their bonds, they were beheaded, unshaken in their testimony, and confessing JESUS Christ gloriously by their blood. Elmo was a Bishop in Campania who, [in the year 303,] in the reign of the Emperors Diocletian and Maximian was beaten with clubs and whips loaded with lead, and afterwards anointed with melted pitch, sulphur, and lead, and boiling resin, wax, and oil. From all this he came forth whole and sound; which wonder turned many to believe in Christ. He was remanded again to prison, and straitly bound in heavy iron fetters. But from these he was wondrously delivered by an angel. At last, at Formi, Maximian caused him to be subjected to divers torments, and in the end being clad in a coat of red-hot brass the power of God made him to be more than conqueror in this thing also, and to grasp the palm-branch of a glorious testimony, whereby he strengthened many in the faith and turned many to it.

At Lauds, a Commemoration is made of SS. Marcellinus, Peter, and Elmo, from the Common Office for Many Martyrs. Prayer as at Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Mary Magdalene de' Pazzi, of the Order of Carmelites, famous for her holy life, of whom mention is made upon the 25th day of the month of May.

Upon the same 3rd day of June, were born into the better life—

At Arezzo, in Tuscany, the holy brethren Pergentinus and Laurentinus, both martyrs. They were boys, who, in the persecution under Decius, after bearing horrid torments and showing forth great works of power, were slain by the sword under the President Tiburtius.

At Constantinople, the holy martyr Lucillian and his four sons, Claud, Hypatius, Paul, and Denis. Lucillian, before he became a Christian, had been a priest of idols. All the five, after they had been put to various tortures, were cast into a furnace, but rain put out the fire, and they all escaped unhurt. Then Lucillian was crucified, and the children were beheaded, and so under Silvanus the President they finished their testimony.

At the same place, the holy Virgin and martyr Paula, who was arrested while she was gathering up the blood of the aforesaid martyrs. She was beaten with rods, and cast into the fire, but was delivered, and at last beheaded at the same place where the holy Lucillian had been crucified.

At Cordova, in Spain, the blessed monk Isaac, who [in the year 851] was slain with the sword, [by the Moslims,] for Christ's faith's sake.

At Carthage, the holy Priest Cæcilius, who brought holy Cyprian to believe in Christ.

In the country of Orleans, [in the year 565,] the holy Confessor Liphard the Priest.

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[1] "Bene nuntiate diem de die salutare ejus," probably meant for Ps. xcv. 2, which however runs in the present Latin: "Annuntiate de die in diem salutare ejus," "show forth His salvation from day to day."

At Lucca, in Tuscany, [in the year 1051,] the holy Confessor Davin, [the Armenian pilgrim.]

At Paris, the holy Queen Clotilde, at whose entreaties her husband, King Clovis, accepted the faith of Christ.

At Anagni, the holy Virgin Oliva.

Vespers of the following, from the Chapter inclusive.

JUNE 3.

St Mary Magdalene de' Pazzi, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 641,) except the following.

Prayer throughout.

O GOD, Who lovest virginity, and Who didst make Thy blessed Virgin Mary Magdalen a-fire with the love of Thyself, and rich with Thy heavenly gifts, grant unto us, who honour her memory by a yearly Feast, the grace to copy the ensample of her purity and of her tenderness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Mary Magdalene begin with the Chapter.

Commemoration of the Second Vespers of the Octave Day of St Augustine.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Mary Magdalen[1] was born of the noble Florentine family of the Pazzi, [on the 2nd day of April, in the year of Christ 1566.] She was hardly out of her cradle when she set her feet in the path of perfection. At ten years of age she made a vow of perpetual virginity, and [at fifteen] took the habit of the Order of Mount Carmel, in the convent of Saint Mary of the Angels. In that sisterhood she was in all ways a pattern to all. She was pure to that degree, that she did not even know of the existence of anything which can hurt modesty. For the space of five years, by the command of God, she lived upon nothing but bread and water, the Lord's Day only excepted, in which she used the food which is taken in Lent. She chastised her body with hair-cloth, scourging, cold, hunger, watching, nakedness, and all manner of hardships.

Fifth Lesson.

THE love of God was so hot within her, that she was sometimes fain to bathe her breast with cold water to allay the agitation. She was oftentimes rapt in the spirit, and that most marvellously, for whole days at a time, during which trances she saw things hidden and heavenly, and was enlightened of God with great gifts. But after all these things she had a stern tussling with the prince of the darkness of this world, while God allowed her spirit to remain dry, deserted, abandoned by all, and tormented with divers temptations. And all that while she remained an ensample of unconquered patience and the deepest lowly-mindedness.

Sixth Lesson.

SHE was very remarkable for her tender love toward her neighbours. Sometimes she went whole nights without sleep, while she was working for the service of the sisters, or waiting upon the sick. She sometimes healed sores even by licking them. That there should be unbelievers and sinners perishing caused her bitter weeping, and she offered herself to God to suffer for their conversion whatsoever He chose. For many years, therefore, before her death, her mighty charity towards others, made her freely to give up that heavenly joy of spirit, wherewith she had once so overflowed. She had often in her mouth the words: "To suffer, not to die." At length, in the forty-second year of her age, on the 25th day of May, in the year 1607, after a long and grievous sickness, the Bridegroom came, and she entered with Him into the marriage-chamber. Clement IX., finding that God had glorified her by many miracles, both during her life and after her death, enrolled her name among those of the Holy Virgins. Her body, up to the present day, has never shown the least sign of corruption.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory, (p. 644.)*

MARTYROLOGY.

Upon the 4th day of June, were born into the better life—

At Agnone, in the Abruzzi, holy Confessor Francis, of the noble Neapolitan family of Caracciolo, founder of the congregation of Regular Clerks Minors. He was a burning and a shining light of love towards God and his neighbour, and intense earnestness in spreading abroad the worship of the Holy Eucharist. His body lieth at Naples, and is held in great veneration. Pius VII. added his name to the list of those of the Saints.

At Rome, the holy martyrs Aretius and Dacian.

At Sisseg, in Illyricum, [in the year 304,] holy Quirinus, Bishop [of that see.] Prudentius writeth of him that, under the President Galerius, for Christ's faith's sake, a millstone was tied about his neck and he was cast into the river, but the millstone swam, and he was a long time exhorting the Christians who stood by not to be scared at the sight of his execution, nor to be shaken in the faith, and then obtained from God the glory of martyrdom, and so was allowed to sink.

At Brescia, under the Emperor Nero, the holy martyr Clateus, Bishop [of that see.]

In Hungary, the holy martyrs Rutilus and his companions.

At Arras, the holy Virgin and martyr Saturnina.

At Tivoli, the holy martyr Quirinus.

At Constantinople, [in the fourth century,] the holy Metrophanes, Archbishop [of that see,] an eminent Confessor.

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[1] This is her name in religion; her baptismal name was Katharine.

At Milevitanus, in Numidia, holy Optatus, Bishop [of that see,] famous for his teaching and holiness.

At Verona, holy Alexander, Bishop [of that see.]

Vespers of the following, from the Chapter inclusive.

JUNE 4.

St Francis Caracciolo, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout the Office.

O GOD, Who didst raise up Thy blessed servant Francis to found a new Order in Thy Church, and didst ennoble him through earnestness in prayer and love of penance, grant unto us after his ensample so to pray without ceasing and to bring our bodies into subjection, that in the end we, like him, may worthily attain unto Thy heavenly glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards St Francis, begin with the Chapter.

Commemoration of St Mary Magdalene de' Pazzi.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Francis, whose worldly name was Ascanius, was one of the noble family of Caracciolo. He was born in the town of Santa Maria della Villa, in the Abruzzi, [on the 13th day of October, in the year of grace 1563.] From his earliest years he showed great marks of godliness. When he was a young man he had a severe illness, and on his recovery determined to serve God only, and bade farewell to the world. He betook himself to Naples, where he was ordained Priest, enrolled himself in a devout guild, and gave himself up altogether to seek after God, and to gain souls for Him, in which work he showed himself an unwearied comforter to such prisoners as were condemned to death. It came to pass that those two great servants of God, John Austin Adorno and Fabricius Caracciolo, wrote a letter to a certain person, wherein they exhorted him to found a new religious Institute. This letter came by a mistake to be delivered to Francis Caracciolo. The newness of the idea and the strange ways of God's Providence took possession of his mind, and he joyfully added himself to their company. They withdrew themselves to the wilderness of the Camaldolese hermits [near Naples,] and there concerted the Rule of the New Order. Thence they went together to Rome, and obtained the confirmation of their work from Sixtus V., who was pleased that they should be called The Lesser Clerks Regular, since they add to the three accustomed vows [of Poverty, Chastity, and Obedience,] a fourth, binding themselves not to seek preferment in the Church.

Fifth Lesson.

ASCANIUS Caracciolo, moved by a special love and devotion he had to the holy Francis of Assisi, took, when he made his solemn profession, the name of Francis. After two years, John Adorno departed this life, and Francis, against his own will, was made Head of the Order. In this office he shone a burning light of grace. Devoted to the prosperity of the Institute, he earnestly sought the blessing of God upon it, by constant prayer, by tears, and by stern treatment of his own body. In this work, he thrice travelled into Spain in the guise of a pilgrim, and begging his bread from door to door. In these his journeys he suffered very great hardships, and was most wonderfully holpen of the Almighty, especially one while when he was on shipboard and the ship nigh to perish, but for the work of his prayers. He toiled hard in those countries to attain his wishes, but through the widespread fame of his holy life, and the noble generosity of the Most Catholic Kings Philip II. and Philip III., he overcame with his brave perseverance the opposition of all that withstood him, and founded several houses of his Order. This he was able to do in Italy also.

Sixth Lesson.

HE was a great pattern of lowliness, so that when he came to Rome he betook himself to an almshouse, and chose a leper for his familiar friend. Paul V. offered him divers honours in the Church, but he firmly refused them all. He preserved his purity unspotted, and when certain shameless women set themselves to attack his chastity, he took the occasion to gain over their souls for Christ. Toward God's great mystery of the Eucharist he was drawn with passionate tenderness, and would pass almost whole nights without sleep, simply adoring It. This godly custom he established in his Order, to be kept up therein for ever, the peculiar mark thereof. He was a great encourager of the worship of the Maiden Mother of God. He was hot with strong love for his neighbour. He was gifted with prophecy, and the discerning of spirits. In the forty-fourth year of his age he was continuing long in prayer in the Holy House of Loretto, when it was made known to him that the end of his earthly life was at hand. He straightway took his way to the Abruzzi, and was there seized with illness while he was with the disciples of St Philip Neri, in the town of Agnone. He received with great devotion the Sacraments of the Church, and then, upon the 4th day of June, being the Eve of the Feast of the Body of Christ, in the year 1608, he very peacefully fell asleep in the Lord. His sacred body was carried to Naples, and there honourably buried in the Church of St Mary the Greater, where he had laid the first foundations of his Order. As he became distinguished for miracles Pope Clement XIV. enrolled his name, with solemn pomp, among those of the Blessed, and Pope Pius VII., in the year 1807, finding his mighty works continue, added it to the list of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.)

MARTYROLOGY.

Upon the 5th day of June, were born into the better life—

Holy Boniface, Archbishop of Maintz. He came from England to Rome, and was sent by Gregory II. into Germany to preach the faith of Christ to those nations, and he earned the title of Apostle of the Germans by turning a vast multitude, more especially of Frieslanders, to the religion of Christ. At last he, along with Eoban and some other servants of God in Friesland, received martyrdom by the sword at the hand of raging heathens.

In Egypt, the holy martyrs Martian, Nicanor, Apollonius, and others, who finished an illustrious testimony, in the persecution under Galerius Maximian.

At Perugia, the holy martyrs Florence, Julian, Cyriacus, Marcellinus, and Faustinus, who were beheaded in the persecution under Decius.

At Cæsarea, in Palestine, the holy Zenais, Cyria, Valeria, and Marcia, who with rejoicing attained unto martyrdom through many torments.

At Tyre, the holy Priest Dorotheus. He suffered much under Diocletian, but survived till the time of Julian, in whose reign, and the hundred and seventh year of his own age, he crowned his venerable years with the glory of martyrdom.

At Cordova, in Spain, the holy lad Sancho, who was brought up in the Royal Court, but in the persecution under the Arabs for Christ's faith's sake accepted martyrdom without shrinking.

Vespers are of the following, from the Chapter inclusive.

JUNE 5.

St Boniface, Archbishop [of Maintz,] Martyr.

Double.

All from the Common Office for One Martyr, (p. 576 or 594,) except the following.

Prayer throughout the Office.

O GOD, Who wast pleased to make the zeal of Thy blessed Martyr and Bishop Boniface the mean whereby Thou didst cause many peoples to know Thy Name, mercifully grant unto us who solemnly keep holiday for his memory, to be feelingly holpen by the succour of his protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Boniface, begin with the Chapter.

A Commemoration is made of St Francis Caracciolo. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WINFRID, afterwards called Boniface, was an Englishman, and born in England, towards the end of the seventh century. From his very childhood, he turned away from the world, and set his heart upon becoming a monk. His father tried in vain to turn him from his wishes by the beguilements of the world, and he entered a Monastery, where the Blessed Wolphard instructed him in all godliness and divers kinds of learning. At the age of twenty-nine years he was ordained Priest, and became an unwearied preacher of the Word of God, wherein he had a gift which he used with great gain of souls. Nevertheless, his great desire was to spread the kingdom of Christ, and he continually bewailed the vast number of savages who were plunged in the darkness of ignorance and were the servants of the devil. This zealous love of souls increased in him in intensity day by day, till nothing would serve him, but, having implored the blessing of God by tears and prayers, and obtained authority from the head of his monastery, to set forth for the coast of Germany.

Fifth Lesson.

HE set sail from England with two companions [in the year 716] and reached the town of Dorestadt in Friesland. A great war being then raging between Radbod, King of the Frieslanders and Charles Martel, Winfrid preached the Gospel in vain. He went back to England, and betook himself again to his Monastery, whereof he was, against his own will, chosen to be the head. After two years he obtained the consent of the Bishop of Winchester to resign his office, and [in 719] went to Rome, to seek an Apostolic commission to preach to the heathen. When he arrived at the city he was courteously welcomed by Gregory II., who changed his name from Winfrid to Boniface. He departed thence to Germany, and preached Christ to the tribes in Thuringia and Saxony. Radbod, King of Friesland, who bitterly hated the Christian name, being dead, Boniface went a second time among the Frieslanders, and there, with his comrade St Willibrord, preached the Gospel for three years with so much fruit, that the idols were hewn down, and countless churches arose to the true God.

Sixth Lesson.

ST Willibrord urged upon him to take the office of a Bishop, but he deferred to seek it, that he might the more instantly toil for the salvation of the unbelievers. Advancing into Germany he reclaimed thousands of the Hessians from devil-worship. Pope Gregory sent for him to Rome, [whither he came in 723,] and after hearing a noble profession of his faith, consecrated him a Bishop. He again returned to Germany, and thoroughly purged Hesse and Thuringia from all remains of idolatry. On account of such great works Gregory III. advanced Boniface to the dignity of an Archbishop, and on the occasion of a third journey to Rome, [in 738,] he was invested by the Sovereign Pontiff with the powers of Legate of the Apostolic See. As such, he founded [the] four Bishopricks [of Erfurt, Paderborn, Wurtzburg, and Eichstädt], and held divers Synods, among which is especially to be remembered that of Lessines, held in Belgium, in the diocese of Cambrai, wherein he made his strongest endeavours to spread the Faith among the Belgians. By Pope Zacharias, he was named Archbishop of Maintz, and by command of the same Pope, he anointed Pepin to be King of the Franks. After the death of St Willibrord, he undertook the government of the Church of Utrecht, at first through Eoban; but he afterwards was released from the care of the Church of Maintz and established his see at Utrecht. The Frieslanders having again fallen back into idolatry, he once more betook himself to preach the Gospel among them, and while he was busied in this duty, he grasped the crown of martyrdom, being murdered by some ungodly savages, along with his fellow-Bishop Eoban, and many others, in a bloody massacre near the River Born, [on the 5th day of June, in the year of our Lord 755, and of his own age the 75th.] In accordance with the wish expressed by himself during life the body of St Boniface was carried to Maintz, and buried in the monastery of Fulda, of which he had been the founder, and where God has gloriously honoured it by the working of many signs and wonders. Pope Pius IX. ordered the Office and Mass in his memory to be used throughout the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

"Blessed are the pure in heart, for they shall see God." What fools then be they that seek God with their outward eyes, since it is in the heart that He is seen, as it is written elsewhere: "In simplicity of heart seek Him." (Wisd. i. 1.) A simple heart is a pure heart. And even as we cannot see this earthly light, unless the eyes be open, so cannot God be seen, unless that be open which alone can perceive Him.

"Blessed are the peacemakers, for they shall be called the children of God." The perfection of peace is the absence of contrariety, and the peacemakers are called the children of God because they offer no contrariety against the will of God. As beseemeth children, they have their Father's likeness.

Eighth Lesson.

THEY are peacemakers in themselves, who order all the movements of their own mind in obedience to reason, that is, to their intellect and soul, and so doing, and taming the lusts of the flesh, become a kingdom for God. In such kingdom all things are so ordered, that the chiefest and noblest part of man ruleth without contention over those lower things which we have in common with beasts. And just in the same way, must that nobler part of man, that is to say, intellect and reason, needs be put in subjection to what is above it, namely, Truth, the Only-begotten Son of God. He only can rule well who hath learnt to obey. And this ordering is that peace which is given on earth to men of good will; this is the life of whomsoever is thoroughly and perfectly wise.

Ninth Lesson.

FROM this most peaceful and most orderly kingdom is cast forth the prince of this world, whose rule is over the contentious and disorderly. When once this peace hath been proclaimed and established within, whatsoever wars he that is without can raise, can but heap more glory upon that glory which is according to God, for nothing of the castle will yield before him, but the yielding of his own engines will witness how strong be its ramparts. And therefore cometh next: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

MARTYROLOGY.

Upon the 6th day of June, were born into the better life—

Holy Norbert, Archbishop of Magdeburg, founder of the Order of the Premonstratensian Canons Regular.

At Cæsarea, in Palestine, the blessed Philip, who was one of the first seven Deacons. He was illustrious for signs and wonders. He turned Samaria to believe in Christ, and baptized the eunuch of Candace, Queen of the Ethiopians. He fell asleep at last at Cæsarea. Three of his virgin daughters, who were prophetesses, lie buried beside him. His fourth daughter died at Ephesus, full of the Holy Ghost.

At Rome, the holy martyrs Artemius, with Candida his wife and Paulina his daughter. This Artemius was brought to believe in Christ by the preaching and miracles of the holy Exorcist Peter, and was baptised with all his house by the holy Priest Marcellinus. He was first hided with scourges loaded with lead by order of Serenus the Judge, and afterwards beheaded; his wife and daughters were thrown into a vault, and buried in stones and rubbish.

At Tarsus, in Cilicia, twenty holy martyrs, who in the time of Diocletian and Maximian, under Simplicius the Judge, by divers torments glorified God in their bodies.

At Noyon, in Gaul, [in the year 290,] the holy martyrs Amantius, Alexander, and their companions.

At Fiesole, in Tuscany, [in the year 839,] the holy martyr Alexander, Bishop [of that see, drowned in a torrent by his enemies.]

At Milan, deceased, [in the year 518,] the holy Confessor Eustorgius, second of that name, Bishop [of that see.]

At Verona, holy John, Bishop [of that see, in the fourth century.]

At Besançon, in Gaul, [in the year 699,] holy Claud, Archbishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

JUNE 6.

St Norbert, Archbishop [of Magdeburg,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout the Office.

O GOD, Who didst make Thy blessed Confessor and Bishop Norbert a notable preacher of Thy Word, and wast pleased to make Thy Church thereby fruitful in a new family of sons, grant, we beseech Thee, unto us, that we being holpen by Thee for his sake, may have strength to do those worthy deeds whereunto his words and works alike do move us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers, as regards St Norbert, begin with the Chapter.

A Commemoration is made of St Boniface. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NORBERT, born [in the year 1080] of parents of the highest rank, thoroughly educated in his youth in worldly knowledge, and a member of the Imperial court, turned his back upon the glory of the world, and chose rather to enlist himself as a soldier of the Church. Being ordained Priest, he laid aside all soft and showy raiment, clad himself in a coat of skins, and made the preaching of the Word of God the one object of his life. He had the right to rich revenues of the Church; but these he renounced: and to an ample fortune from his father; but this he gave to the poor. He ate only once a day, and that in the evening, and then his meal was of the fare of Lent. His life was one of singular hardness, and he was used even in the depth of winter to go out with bare feet and ragged garments. Hence came that mighty power of his words and deeds, whereby he was enabled to turn countless heretics to the true faith, sinners to repentance, and enemies to peace and brotherly love.

Fifth Lesson.

BEING one while at Laon, the Bishop besought him not to leave his diocese, and he therefore made choice of a wilderness at the place called Prémontré, whither he withdrew himself with thirteen disciples, and thus founded the Order of the Præmonstratensian Canons, whereof he, by the will of God, received the Rule, in a vision, from St Austin. When, however, the fame of his holy life became every day more and more noised abroad, and great numbers sought to become his disciples, and the Order had been approved by Honorius II., and other Popes, many more monasteries were built by him, and the Institute wonderfully extended.

Sixth Lesson.

BEING called to Antwerp, he there gave the death-blow to the shameful heresy of Tanchelin. He was remarkable for the spirit of prophecy and for the gift of miracles. He was created (albeit he would rather not have had it so) Archbishop of Magdeburg, and as such he was a strong upholder of the discipline of the Church, especially contending against the marriage of the clergy. At a Council held at Rheims he was a great help to Innocent II., and went with some other Bishops to Rome, where they stamped out the schism of Peter Leoni. It was at last at Magdeburg that this man of God, full of good works and of the Holy Ghost, fell asleep in the Lord, on the 6th day of June, in the year of salvation 1134.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory, (p. 616.)*

MARTYROLOGY.

On the seventh day of June, were born into the better life—

At Constantinople, the holy Paul, Archbishop of that city. He was oftentimes thrust out by the Arians because of the Catholic faith, and brought back again by the holy Roman Pontiff, Julius I. At length he was banished by the Arian Emperor Constantius to Cucusus, a little town in Cappadocia, where he was cruelly strangled by Arian plotters, and so passed into the kingdom of heaven. His body was brought to Constantinople with great reverence [thirty years later,] in the time of the Emperor Theodosius.

In Egypt, the holy martyr Licarion, who was mangled, beaten with red-hot iron rods, and suffered other dreadful torments before he was smitten with the sword, and so finished his testimony.

At Cordova, the holy Monks Peter, Wallabond, Sabinian, Wistremund, Habentius, and Jeremiah, of whom Peter was a Priest and Wallabond a Deacon, martyrs [under the Muslims.]

In England, the holy Abbat Robert,[1] of the Cistercian Order.

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[1] It seems very strange, and almost like an accident, that while the Proper Offices of England contain so many names more obscure, this Robert, one of the most eminent English Saints, is omitted, and this is still more strange because his day is blank in the Kalendar.

For the use of any one who may wish to say his Office it is here given from those proper to the Cistercian Order.

On June 6 the Martyrology begins as follows, the notice of St Robert at the end being omitted:—

At Newminster, in England, the holy Robert, of the Cistercian Order, the first Abbat and founder of that minster. He was a man of angel-like purity, and famous for many wonders. The blessed Cistercian Hermit Godrich, who was his Confessor, saw his soul borne into heaven in the form of a mass of fire.

All from the Common Office for a Confessor not a Bishop, (p. 621.) The Office would be double, and therefore on June 6 the Vespers would be of St

JUNE 7.

MARTYROLOGY.

Upon the 8th day of June, were born into the better life—

At York, in England, [in the year 1154,] the holy Confessor William, Archbishop [of that see,] who among other wonders which were wrought at his grave did raise three dead men to life, and who was written in the list of the Saints by Pope Honorius III.

At Aix, in Gaul, holy Maximin, first Bishop of that city, who is said by tradition to have been one of the disciples of the Lord.

On the same day, [under Decius,] the holy martyr Calliope, who for Christ's faith's sake had her breasts cut off, and her flesh burnt, was rolled upon broken pots, and at last beheaded, and so received the palm of martyrdom.

At Soissons, in Gaul, holy Medard, bishop of Noyon, whose precious life and death, [in the year 545,] are attested by glorious miracles.

At Rouen, also in Gaul, holy Gildard, Bishop [of that see,] third brother of the aforesaid Medard. They were both born upon the same day, both consecrated bishops upon the same day, upon the same day they both died, and to heaven they went together.

At Sens, [in the year 515,] holy Heraclius, Bishop [of that see.]

At Metz, [in the year 696,] holy Clodulph, Bishop [of that see.]

In Picenum, [in the sixth century,] the holy Severinus, Bishop of Septempeda, [now called, from him, San Severino.]

In Sardinia, [in the fourth century,] the holy Confessor Sallustian.

At Camerino, [in the sixth century,] the holy Confessor Victorinus.

JUNE 8.

St William, [Archbishop of York,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Robert, from the Chapter inclusive, with a Commemoration of St Norbert.

Prayer throughout.

O LORD our God, through the prayers of the blessed Abbat Robert make Thy people to rejoice earnestly before Thee, for this is happiness full and everlasting, that we should serve Thee, from Whom cometh down every good and perfect gift. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Mattins, in the First Nocturn, Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ROBERT was born at York, in England. As a boy he avoided games, and applied his mind to study. He was ordained a Priest, and made Rector of a church, but the longing for solitude caused him to take the habit of St Benedict. From the desire for stricter observance he afterwards went to the monastery of Fountains, of the Cistercian Order, and after long trial the Abbat Riccaried set him over Newminster. He watched with such thought and carefulness for the salvation of the flock committed to his charge, that one while he heard a voice from heaven saying unto him that God had heard his prayers and that the names of his monks were written in the Book of Life. He was not content with the accustomed Office, and in addition he repeated the whole Book of Psalms every day. He restrained his appetite with the utmost severity, and was used more especially in Lent to live upon nothing but bread and water. This hardness towards himself he coupled with tenderness to the poor, to whom he caused to be given whatsoever he denied to himself. On one occasion he ordered a salver to be given to the needy, and an angel in the form of a poor man took it, and forthwith vanished away; but he afterwards brought it back, and set it before the holy Abbat without himself appearing.

Fifth Lesson.

MANY things were revealed to him by God. One while a ship at a distance was lost, but Robert knew it, and commanded brethren to go to bury the dead bodies of the mariners when they were washed up upon the sea-shore. He had a marvellous power over evil spirits. One time when a devil was about to stir up a great rebellion he forbade him, and commanded him to go to waste places, and never to hurt men again. One night this holy Father saw a devil standing in the entrance of the choir, and watching the behaviour of the brethren, that perchance he might find some fault among them. But the man of God began earnestly to pray for the salvation of his brethren, and to admonish each of them of his duty, so that at length he compelled the enemy to go away in wrath. One time he saw Satan himself laughing in the choir of the lay brethren, and dragging a novice thence with a rope. In the morning this novice ran away; he joined a band of robbers, and a little while after he perished miserably.

Sixth Lesson.

BLESSED Robert, as one of the household of St Bernard, received from him as a gift a girdle, whereby, for the sake of them both, many sick folk have received good. After he had spoken much concerning the things of God, with Godrich the Hermit, a very holy man, and was wondrously enkindled with the love of God, Robert died an holy death upon the 7th day of June in the year 1159. The aforesaid Godrich saw his soul in flashing whiteness borne into heaven among angels. Many wonders were wrought at his intercession. One that was born dumb from his mother's womb, had long besought with many tears the help of St Thomas of Canterbury, when that holy martyr appeared to him, and bade him go to the grave of the blessed Abbat Robert, where he

Prayer throughout the Office. (*Taken from the York Missal.*)

O GOD, Who dost gladden us by the works and prayers of Thy blessed Confessor and Bishop, William; mercifully grant that we who seek good by him, may obtain bounty from Thy grace; through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Capgrave and Papebroch.*)

BLESSED William was of very noble birth, being the son of Earl Hubert by Emma, sister of King Stephen, and won the highest character even as a lad. Growing in grace as he grew in years, he was appointed treasurer of York, in the which office he so bore himself as to be universally looked on as the common father of the poor. He set greater prize by nothing than by stripping himself, the more easily to help the need of the struggling.

Fifth Lesson.

AFTER the death of Archbishop Turstin, William was elected to follow him, but as a few of the Chapter dissented, holy Bernard denounced the election to the Apostolic See as uncanonical, and it was declared null by Pope Eugenius III. This affair caused no vexation to the holy man, but on the other hand gave him that occasion of exercising lowliness and serving God freely, of which he was most fain.

Sixth Lesson.

HE fled therefore from the pomps of the world, and withdrew himself into a solitary place, that he might watch over his own salvation

obtained the gift of speech which he sought.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto Jesus, Behold, we have forsaken all, and followed Thee; what shall we have therefore? And so on.

Homily by St Bernard, Abbat of Clairvaux. (*On the talk of Simon with Jesus.*)

An hundredfold, saith the Lord unto Peter, shall every one such receive, and shall inherit everlasting life. Here, O ye sons of Adam, ye have "promise of the life that now is, and of that which is to come." (1 Tim. iv. 8.) That "the mouth of them that speak lies may be stopped." (Ps. lxii. 12.) And "they be ashamed which transgress without cause." (Ps. xxiv. 4.) And do not they transgress without a cause who could serve God not only more fruitfully but more pleasantly, not only more healthily but more happily, than they serve the world? The Lord answereth Peter as to that which was to come, for he could have no doubts as to that which he actually felt, nor any need to ask thereupon. He said not, What have we? but, What shall we have? Doth any doubt that the promise of the hundredfold hath to do with the time that now is? this is shown by the very sequence of the words wherein it is said: first, that we shall receive an hundredfold, and then that we shall inherit everlasting life.

Eighth Lesson.

NEVERTHELESS, lest any room should be left for stiff-neckedness, I refer you to the Gospel according to Mark, (x. 29, 30,) where the same promise is written down at greater length. The Lord saith, "There is no man that hath left house, or brethren, or sister, or father, or mother, or wife, or children, or lands, for My sake, and the Gospel's, but he shall receive an hundredfold now in this time;" but to the greater marvel of the natural man, which "receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned," (1 Cor. ii. 14,) the Lord doth add "with persecutions." Perchance if the natural man had heard that an hundredfold was promised now in this time, he might have thought that there was signified an hundredfold of the things of time; but these words "with persecutions" do cut off such a dream as this, for what comfort is there upon earth which persecution upon earth doth not take away? What reward upon earth did the holy martyrs receive with their persecutions, when the very dust of the earth whereof were made their own blessed bodies was given over into the hands of wicked men?

Ninth Lesson.

"WE know that all things work together for good to them that love God." (Rom. viii. 28.) And how doth he not inherit all things to whom all things work together for good, and how doth he not receive an hundredfold of all things, who is filled with the Holy Ghost, who hath Christ in his heart, unless indeed it be that the indwelling of the Spirit, the Comforter, and the presence of Christ is far more than an hundredfold? "O how great," saith the Psalmist, "how great is Thy goodness, O Lord, which Thou hast laid up for them that fear Thee, which Thou hast wrought for them that trust in Thee." (Ps. xxx. 20, 21.) Thou seest how this holy soul doth cry out at the memory of that abounding sweetness, how he doth repeat himself. O how great, he crieth, is the multitude! This hundredfold, therefore, is the adoption of sons; it is liberty; it is the first-fruits of the Spirit; it is the gladness of love; it is the glory of conscience; it is the "kingdom of God which is within us, and which is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost" (Rom. xiv. 17)—joy which we have not in the hope of glory only, but in tribulations also.

Vespers will be of the following, from the Chapter inclusive, with a Commemoration of St Robert.

without being troubled by outward things. However, when his adversaries were dead, he was again elected Archbishop, and this time unanimously, and was confirmed by Pope Anastasius. He had not long taken possession of his See, when he fell sick and passed away from this life, upon the 8th day of June, in the year of man's salvation 1154, full of days, and glorious in the sight of God for almsgiving, watching, fasting, and good works.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

MARTYROLOGY.

Upon the 9th day of June, were born into the better life—

Upon the Celian Mount of Rome, the holy Martyrs Primus and Felician, who suffered under the Emperors Diocletian and Maximian. These glorious martyrs had led a long life together, and had suffered divers and dreadful torments sometimes together, and sometimes apart. At length they brought their happy fight to a close, being beheaded under Promotus, President of Mentana.

At Agen, in Gaul, [in the third century,] suffered the holy martyr Vincent the Levite.

At Antioch, [in the year 304,] the holy Virgin martyr Pelagia, whom holy Ambrose and John Chrysostom do greatly praise.

At Syracuse, [in the year 594,] holy Maximian, Bishop [of that see,] of whom holy Pope Gregory the Great doth oftentimes make mention.

At Andria, in Apulia, [in the twelfth century,] holy Richard, the first Bishop of that city, famous for wondrous works.

In Scotland, [in the year 597,] holy Colum,[1] Priest and Confessor, [founder and first Abbat of Iona.]

At Edessa, in Syria, [in the fourth century,] the holy monk Julian, whose illustrious acts are written by the holy Deacon Ephraim.

At Second Vespers a Commemoration is made of the Holy martyrs, Primus and Felician.

JUNE 9.

The Holy Martyrs Primus and Felician.

Simple.

All from the Common Office for a Simple Feast of Many Martyrs, (p. 582 or 611,) except the following Prayer and Lessons.

Prayer throughout the Office.

MAKE us, O Lord, we beseech Thee, ever heartily to rejoice over Thine holy martyrs Primus and Felician, and grant to us at their prayer the gift of Thy safe-keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Second Lesson.

PRIMUS and Felician were two brothers who were accused of Christianity during the persecution by Diocletian and Maximian, and thrown into irons, which an angel broke, and so freed their limbs. In the presence of the Prætor they most earnestly clave to the profession of their faith, and were immediately parted one from the other. Felician's was the steadfastness which was first tried in divers ways. They, however, that strove to argue him into sin, when they found that words availed nothing, fastened his hands and feet to a post, and left him to hang there three days without food or drink. On the fourth day the Prætor called Primus before him, and said to him: "Seest thou how much thy brother is wiser than thou? He hath obeyed the Emperors, and they have made him honourable. Thou hast only to follow his ensample to be made partaker of his honours and favours."

Third Lesson.

PRIMUS answered him: "What hath befallen my brother I know, for an angel hath told me. God grant that, seeing I have the same will that he hath, I may not be divided from him in uplifting of testimony." These words raised the wrath of the Prætor, and to the torments which he had already inflicted on Primus, he added this also, that he had boiling lead put into his mouth, compelling his brother Felician to be present and see it done. After that, he had them led into the theatre and two lions let loose upon them, in the presence of about twelve thousand people who were gathered together to see the show. The lions only fawned upon the knees of the Saints, making friends with them with motions of their heads and tails. This exhibition turned five hundred persons and their households to Christ. The Prætor, then, moved beyond all endurance by what had passed, caused Primus and Felician to be beheaded.

MARTYROLOGY.

Upon the 10th day of June, were born into the better life—

In Scotland, the holy Queen Margaret, famous for her love for the poor and her voluntary poverty.

At Rome, upon the Salarian Way, the blessed Getulius, a man of great eminence and learning, and his Companions Cerealis, Amantius, and Primitivus. At the command of the Emperor Hadrian they were tortured by Licinius the Consular; first hided, then thrust into prison, lastly committed to the flames, but as the fire would nowise hurt them, their heads were beaten in with clubs, and so they finished their testimony. Sympharosa, the wife of blessed Getulius, gathered their bodies together and honourably buried them in a sand-pit upon her own farm.

Also at Rome, upon the Aurelian Way, holy Basilides, Tripodes, Mandales, and twenty other martyrs, who suffered under the Emperor Aurelian and Plato, the Prefect of the city.

At Nicomedia, the holy martyr Zacharia.

In the dominions of Prusias, in Bithynia, [in the fourth century,] holy Timothy, Bishop [there,] martyr under Julian the Apostate.

In Spain, the holy martyrs Crispulus and Restitutus.

In Africa, the holy martyrs Aresius, Rogatus, and fifteen others.

At Cologne, the holy martyr the Abbat Maurinus.

At Petra, in Arabia, the holy Asterius, Bishop [of that see,] who, for the Catholic faith's sake, suffered many things of the Arians, and by the Emperor Constantius was banished into Africa and died a glorious Confessor.

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[1] Funnily enough, the name is altered into the masculine form, like that of the discoverer of America.

At Naples, in Campania, the holy martyr Maximus, Bishop [of that see,] who was banished by the same Emperor Constantius for his unshaken confession of the Nicene faith, and there died worn out by suffering.

At Auxerre, [early in the sixth century,] holy Censurius Bishop [of that see.]

JUNE 10.

St Margaret, Queen of Scots, Widow.

Double.

All from the Common Office for an Holy Woman neither Martyr nor Virgin, (p. 649,) except the following.

Prayer throughout the Office.

O GOD, Who didst make Margaret, that blessed Queen, wonderful for tender love toward the poor, grant that her intercession and ensample may be effectual to gain for our hearts a thorough love toward Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARGARET, Queen of Scots, was most noble by birth, uniting in herself, from her father the blood of the Kings of England and from her mother the blood of the Cæsars, but her greatest nobleness was in her brave Christian life. She was born in Hungary, where her father was then an exile, [in the year 1046,] and had passed a religious childhood, when her uncle Edward, the holy King of England, recalled him to his own royal home, and she came to England with him [in 1054.] A few years after, upon the ruin of her family,[1] she was escaping from England by sea, when the violence of the weather, or, to speak more truly, the Providence of God, caused that the ship should take refuge upon the coast of Scotland. There her extraordinary graces of mind and body so attracted King Malcolm III., that by the advice of his mother, he took her to wife [in 1070,] and of Scotland she deserved exceedingly well for the thirty years of her reign, by the holiness of her life and the abundance of her works of mercy.

Fifth Lesson.

IN the midst of kingly dainties, she afflicted her body with hardships and watching, using to spend great part of the night in earnest prayer. Besides other fasts which she imposed upon herself, it was her custom to observe one of forty days before Christmas, concerning which fast she was so rigid, that she would not relax it even under sharp suffering. She took great delight in the public worship of God, and founded or renewed a great number of Churches and convents, which she enriched at great cost with sacred furniture. Her healthy example drew the King her husband to habits of sobriety, and to imitate her in her good works. To all her children she had the happiness of giving a godly education, and several of them, like her mother Agatha and her sister Christina, led notable holy lives. The happiness of the whole kingdom was the object for which she constantly strove, and she successfully rooted out all the vices which had stealthily crept in, and established among the people a standard of living worthy of Christians.

Sixth Lesson.

THE most remarkable feature of her life was the tenderness of her charity toward her neighbour, especially the needy. Of these she would not only order whole flocks to be relieved, but was accustomed to give dinner to three hundred of them every day, treating them with the tenderness of a mother, and waiting upon them on her knees like a maidservant. She held it one of the privileges of her rank to wash their feet with her own Royal hands, and to dress their sores, which latter she would even kiss. To meet the expenses of her charities she sold not only her queenly raiment and her precious jewels, but more than once exhausted her funds entirely. Purified by grievous suffering, which she bore with marvellous patience during an illness of six months, she resigned her soul into the hands of Him Who had created it, upon the 10th day of June,[2] [1093.] At the moment of death, the bystanders saw her poor worn face, pale and disfigured by continual suffering, flush again with a beauty to which it had long been unused. After her death she became illustrious on account of great signs and wonders. With the approval of Clement X., she was chosen Patroness of Scotland, and her memory is held in profound reverence throughout the whole earth.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory, (p. 651.)*

MARTYROLOGY.

Upon the 11th day of June, were born into the better life—

The holy Apostle Barnabas. He was a Cypriot by birth, was by the disciples ordained an Apostle to the Gentiles along with Paul, and went through many countries with him doing that work of preaching the Gospel which had been laid upon them. In the end he went home to Cyprus, where he crowned the dignity of the Apostolate with the glory of martyrdom. Through a revelation from himself his body was discovered in the time of the Emperor Zeno, having with it a copy of the Gospel according to Matthew written with his own hand.

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[1] By the conquest of England by William I. in 1066.

[2] This is a most singular inaccuracy. There can be no doubt that she died upon Nov. 16, upon which day her Feast was anciently kept in Scotland. She had another on June 19, in memory of the translation of her relics in 1250. The present Office was inserted in the Roman Kalendar by Innocent XII. in 1693, at the request of James VII., *and June 10 is the Birth-day of the "Chevalier St George."*

At Aquileia, the holy brethren Felix and Fortunatus, both martyrs. In the persecution under Diocletian and Maximian they were hung upon the rack, and lighted lamps put to their sides, but these were extinguished by the power of God. Boiling oil was poured into their bellies, and at last, forasmuch as they still stood firm in confessing Christ, they were beheaded.

At Bologna, [in the year 1267,] the holy Confessor Parisius, a monk of the Order of Camaldoli.

At Rome is commemorated the translation of the body of holy Gregory of Nazianzus. This sacred body had been brought to Rome from Constantinople and had lain for a long time in the church of the Mother of God at the Campus Martius, when the Supreme Pontiff Gregory XIII., [in the year 1580,] removed it with great pomp to the chapel which he had splendidly decorated in the Basilica of St Peter, and there laid it under the altar with due honour.

Vespers are of the following.

JUNE 11.

St Barnabas, Apostle.

Greater double.

All from the Common Office for Apostles, (p. 576 or 583,) except the following.

Prayer throughout the Office.

O GOD, Who dost gladden us by the worthy deeds and availing prayers of Thy Blessed Apostle Barnabas, mercifully grant unto us who seek through him Thy manifold gifts, by the tenderness of Thy mercy effectually to obtain the same. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Margaret. Prayer from her Office.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xiii. 43.)

NOW when the Synagogue was dismissed, many of the Jews and religious proselytes followed Paul and Barnabas; who, speaking to them, persuaded them to continue in the grace of God. And the next Sabbath Day came almost the whole city together, to hear the word of God. But when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, blaspheming. Then Paul and Barnabas waxed bold and said: It was necessary that the Word of God should first have been spoken to you, but, seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us: I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

Second Lesson.

AND when the Gentiles heard this, they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the region. But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. And the disciples were filled with joy and with the Holy Ghost.

Third Lesson. (xiv. 1.)

AND it came to pass in Iconium, that they went both together into the Synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed. But the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Much time therefore abode they speaking boldly in the Lord, Which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands.

SECOND NOCTURN.[1]

Fourth Lesson.

JOSES, who by the Apostles was surnamed Barnabas, (which is, being interpreted, the Son of Consolation,) a Levite and of the country of Cyprus, having land, sold it, and brought the money, and laid it at the Apostles' feet. (Acts iv. 36, 37.) When Paul, after his conversion, was come to Jerusalem, the disciples were all afraid of him, but Barnabas took him, and brought him to the Apostles. (ix. 26, 27.) When tidings that a great number believed and turned unto the Lord at Antioch came unto the ears of the Church which was at Jerusalem, they sent forth Barnabas that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost, and of faith, and much people was added unto the Lord. (xi. 21-24.)

Fifth Lesson.

THEN departed Barnabas to Tarsus for to seek Paul, and, when he had found him, he brought him unto Antioch. And it came to pass that a whole year they assembled themselves with the Church, and taught much people. And the disciples were called Christians first in Antioch. And in these days came prophets from Jerusalem unto Antioch. And there stood up one of them, named Agabus, and signified, by the Spirit, that there should be great dearth throughout all the world—which came to pass in the days of Claudius Cæsar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea, which also they did, and sent it to the elders by the hands of Barnabas and Paul. (xi. 25-30.) And Barnabas and Paul returned from Jerusalem, when they had fulfilled their ministry, and took with them John, whose surname was Mark. (xii. 25.)

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[1] The Lessons in this Nocturn consist almost entirely of a string of passages from the Acts of the Apostles. In the Latin these passages are given in a somewhat mutilated and disjointed manner, like quotations from memory; in translating I have thought it best to give them nearly in their original form, as they are to be found in the Bible itself.

Sixth Lesson.

NOW there were in the Church that was at Antioch, certain Prophets and teachers; and, as Paul and Barnabas, together with them, ministered to the Lord and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia; and from thence they sailed to Cyprus; (xiii. 1-4;) in the which island, and in many other cities and countries, they journeyed about, preaching the Gospel with great gain to them that heard them. Nevertheless, at last, Paul and Barnabas departed asunder one from the other. And so Barnabas took Mark and sailed unto Cyprus, (xv. 39,) once more. And there it was that upon a certain 11th of June, in or about the seventh year of the reign of Nero, Barnabas crowned the dignity of the Apostolate with the glory of martyrdom. During the reign of the Emperor Zeno, his body was found in its grave in Cyprus; on his breast lay a copy of the Gospel according to Matthew, written by the hand of Barnabas himself.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] 34*th on Matthew.*

When the Lord had cleared the minds of His disciples of all care, and had armed them by showing forth His mighty works, had estranged them from all business of this world, and freed them from all anxiety touching the things of time, moulding them into a frame of iron-like, nay, diamond-like, hardness, then at length He told them of the contendings against the which they were afterward to wrestle. By this foretelling of things to come they were much holpen. First, they learnt the power of His fore-knowledge. Then, they were guarded against all suspicion that these great sorrows flowed from faultiness in their Master. Again, the future sufferers were made safe from all trouble of being taken unawares. Lastly, seeing that they heard these things at a time nigh to His own suffering, they were not over troubled.

Eighth Lesson.

AND now, that they may understand how that this is a new kind of warfare, and an unaccustomed manner of contending, when He sendeth them forth unarmed, "providing neither gold, nor silver, nor brass in their purses; nor scrip for their journey, neither two coats, neither shoes, nor yet staves," (x. 9, 10,) left to the hospitality of whosoever would receive them, He maketh not here an end to His discourse, but, in manifestation of His unspeakable power, He biddeth them, so going, to show forth the meekness of sheep, seeing they were about going unto wolves — neither simply *unto* wolves, but in the very midst of wolves. Neither is it only the meekness of sheep which He biddeth them have, but also the harmlessness of doves, that He might so much the more gloriously display His power, when the sheep overcame the wolves. These are the sheep which albeit they abide in the midst of wolves, and are mangled by many a bite, not only are not destroyed, but do gradually make the wolves change their nature, and become sheep themselves.

Ninth Lesson.

BEYOND all doubt it is a greater and more marvellous thing to change the minds of enemies, and to turn their thoughts round, than to kill them; more especially when the work is to be done by only twelve sheep, and the whole world is full of the wolves. Shame then upon us, whose deeds are so contrary, and who rather run like wolves upon our enemies. For so long as we are sheep we conquer, yea, though a thousand wolves be gathered round about us, we overcome, and are the conquerors: but if we become wolves ourselves, then are we conquered. For then doth the Shepherd's help forsake us, Who feedeth not wolves but sheep.

MARTYROLOGY.

Upon the 12th day of June, were born into the better life—

At Salamanca, in Spain, the holy Confessor John of San Fagondez, of the Order of Hermits of St Augustine, famous for his zeal for the faith, the holiness of his life, and his wonderful works.

At Rome, upon the Aurelian Way, the holy soldiers Basilides, Cyrinus, Nabor, and Nazarius, all martyrs, who were thrust into prison under Aurelius the Prefect, in the persecution under Diocletian and Maximian, because of their Christian profession, and after they had been torn with armed scourges, were beheaded.

At Nice, in Bithynia, the holy martyr Antonina, who in the same persecution was, by the order of Priscillian the President, beaten with clubs, hung upon the rack, torn in the sides, burnt with fire, and at last slain with the sword.

In Thrace, [in the fourth century,] holy Olympius, Bishop [of Enos,] who was thrust out of his see by the Arians and died a Confessor.

At Rome, in the Vatican Basilica, [in the year 816,] the holy Pope Leo VI., whose eyes and tongue were torn out by wicked men, [in the year 799,] but wonderfully given back to him by God.

In Cilicia, holy Amphion, Bishop [of Nicomedia,] who was an eminent Confessor in the time of the Emperor Galerius Maximian.

In Egypt, [toward the beginning of the fifth century,] the holy Hermit Onuphrius, who lived in the great desert for sixty years and passed to heaven illustrious for great, mighty and worthy deeds; his famous acts were written by the Abbat Paphnutius.

In the Second Vespers a Commemoration is made of St John of San Fagondez, and of the Holy martyrs Basilides, Cyrinus, Nabor, and Nazarius. Prayers from next day's Lauds.

JUNE 12.

St John of San Fagondez, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN [Gonzalez] was born, the offspring of a noble race, at San Fagondez in Spain, [on Midsummer Day in the year of grace 1430.] His father and mother after long childlessness, obtained him from God by prayers and good works. From his earliest years he gave clear signs of his after holiness of life. He was used to climb up upon an high place to preach to the other little boys, and to exhort them to be good and to worship God, and he made it his work to reconcile their quarrels. While he was still at home he was given in charge to the monks of the Order of Saint Benedict, at the village of San Fagondez, to teach him his first lessons. While he was thus busied, his father obtained for him the benefice of the Parish, but no persuasions could induce him to keep this preferment. He became one of the household of the Bishop of Burgos, and that Prelate, seeing his uprightness, took him into his counsels, ordained him Priest, and made him a Canon, heaping upon him many kindnesses. However, that he might serve God the more quietly, he left the Bishop's Palace, resigned all his Church income, and betook him to a certain Chapel wherein he celebrated the Holy Liturgy every day, and oftentimes preached concerning the things of God, with great profit to all that heard him.

Fifth Lesson.

HE went later to Salamanca to study, and there being taken into the celebrated College of St Bartholomew, he did his priestly office, so that he was at once constant to the studies he desired and busy with sermons. Here he had a severe illness, and vowed to take up a sterner way of living. In fulfilment of this vow, he gave to an half-naked beggar the better of the two garments which were all that he had, and then went to a Convent of the friars of St Austin, which was then in the richest bloom of rigid discipline. Being admitted therein, he surpassed the most advanced in obedience, lowliness, watchings, and prayer. At the time that he had charge of the table, one keg of wine abundantly sufficed in his hands for all the friars, throughout an whole year. After his year of noviceship, he undertook the duty of preacher at the command of his Superior. At that time, owing to bloody feuds, all things human and divine at Salamanca were in such utter confusion, that murders were committed almost every hour, and the streets and squares, and the very churches, flowed with the blood of all classes, especially of the nobility.

Sixth Lesson.

IT was John, who by public preaching and private conversations, softened the hearts of the citizens so that the town was restored to peace. He grievously offended one of the nobles by rebuking him for his cruelty toward his vassals. This man sent two knights to murder him on the road. They had already come nigh him when God sent a terror upon them, so that they and their horses stood still, until they cast themselves down before the feet of the Saint, imploring his forgiveness for their sin. The Prince himself, also, smitten with a sudden dread, despaired of his salvation, till he had sent for John, who, finding him repent of his deed, restored him to soundness. Some quarrelsome men, likewise, who were fain to give him a cudgelling, found their arms stiffen, nor would their strength come back till they had asked his pardon for their wickedness. Oftentimes when he was celebrating the Holy Liturgy, the Presence of the Lord Christ became sensibly manifest to him, and he drank in things heavenly from their Divine Well-head Himself. Oftentimes also he could see the secrets of men's hearts, and foretell strange things to come. He raised from the dead his own niece, aged seven years. He foretold the day of his own death, and prepared himself by receiving most devoutly the Sacraments of the Church, [and then fell asleep in the Lord, upon the 11th day of June, in the year 1475.] God glorified him by many miracles, both before and after his death. These being duly proved, Alexander VIII. numbered him among the Saints.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory, (p. 616.) The last is omitted, or read as one with the second, in order to leave room for the*

Ninth Lesson. (For the Holy Martyrs.)

BASILIDES, Cyrinus, Nabor, and Nazarius were Roman soldiers, of illustrious birth, and distinguished gallantry. Having embraced the Christian Religion, and being found publishing that Christ was the Son of God, they were arrested by Aurelius, Præfect of Rome under the Emperor Diocletian. As they despised his orders to sacrifice to the gods, they were committed to prison. While they were at prayer there, a brilliant light broke forth before the eyes of all that were there, and shone in all the prison. Marcellinus the keeper of the prison and many others were moved by this heavenly glory to believe in the Lord Christ. Basilides, Cyrinus, Nabor, and Nazarius were afterwards discharged out of the prison. However, in the reign of the Emperor Maximian, when they set light by his commands also, and had ever in their mouth that there is but one Christ, one God, and one Lord, they were tormented with whips loaded with metal, and again cast into chains. Thence, on the seventh day, they were brought out, and set before the Emperor, and there still persisted in mocking at the foolish idols, and declaring that JESUS Christ is God. They were accordingly condemned to death and beheaded. Their bodies were given to wild beasts to eat, but, as the creatures would not touch them, the Christians took them, and buried them honourably.

LAUDS.

Prayer throughout the Office.

O GOD, the Author of peace and Lover of concord, Who didst wonderfully adorn Thy blessed Confessor John with the grace of making peace between them that were at war, grant unto us for his sake and by his prayers, to be so solidly established in the love of Thyself, that no trials whatsoever may be able to part us from Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs.

Prayer.

BRIGHTEN over us, O Lord, we beseech Thee, this solemn Birthday-keeping for Thine own holy martyrs, Basilides, Cyrinus, Nabor, and Nazarius, and grant that the same love of Thee which hath brought them for ever and ever, such things as exceed all that we can either ask or think, may grow up in us also by the fruits of our earnest petition. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 13th day of June, were born into the better life—

At Padua, the holy Confessor Anthony of Portugal, of the Order of Friars Minor, famous for his life, miracles, and preaching.

At Rome, upon the Ardeatine Way, the holy Virgin martyr Felicula. She would not marry Flaccus nor sacrifice to idols, and was therefore handed over to a certain judge who, forasmuch as she remained steadfast in confessing Christ, starved her in the dark, then had her racked until she died, and thereafter threw her body into a sewer. The holy Nicomedes buried her beside the same Way.

In Africa, the holy martyrs Fortunatus and Lucian.

At Byblos, in Palestine, the holy Virgin martyr Aquilina, aged twelve years. In the persecution under the Emperor Diocletian and the judge Valusian, she was buffeted and beaten for her confession of the faith, and stabbed with heated awls, and lastly smitten with the sword, and so hallowed maidenhood by martyrdom.

In the Abruzzi, the holy martyr Peregrine, Bishop [of Amiternum,] who for the Catholic faith's sake was drowned by the Lombards in the river Aterno.

At Cordova, the holy monk and priest Fandilas, who [in the year 853] suffered martyrdom for Christ's sake by being beheaded in the persecution by the Arabs.

In Cyprus, [in the fourth century,] holy Triphyllius, Bishop [of Nicosia.]

Vespers are of the following, from the Chapter inclusive.

JUNE 13.

St Anthony of Padua, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

First Vespers begin (as regards St Anthony) at the Chapter.

Prayer throughout the Office.

O GOD, make Thy Church to be glad at the solemn memorial of Thy blessed Confessor Anthony, causing her ever to be strong through Thy ghostly succour, and fitting her to relish blessedness at Thy right hand for evermore. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St John of San Fagondez. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

[FERDINAND de Bullones, afterwards called] Anthony, was born of decent parents at Lisbon in Portugal, [on the Feast of the Assumption, in the year of grace 1195.] They gave him a godly training, and while he was still a young man, he joined an Institute of Canons Regular. However, when the bodies of the five holy martyred Friars Minor, who had just suffered in Morocco for Christ's sake, were brought to Coïmbra, the desire to be himself a martyr took a strong hold upon him, and [in 1220] he left the Canons Regular and became a Franciscan. The same yearning led him to attempt to go among the Saracens, but he fell sick on the way, and, being obliged to turn back, the ship in which he had embarked for Spain was driven by stress of weather to Sicily.

Fifth Lesson.

FROM Sicily he came to Assisi to attend the General Chapter of his Order, and thence withdrew himself to the Hermitage of Monte Paolo near Bologna, where he gave himself up for a long while to consideration of the things of God, to fastings, and to watchings. Being afterwards ordained Priest and sent to preach the Gospel, his wisdom and fluency were very marked, and drew on him such admiration of men, that the Pope, once hearing him preach, called him "The Ark of the Covenant."[1] One of his chief points was to expend all his strength in attacking heresies, whence he gained the name of the "Heretics' everlasting Hammer."

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[1] Probably a somewhat cumbrous compliment, constructed on 2 Cor. iii. 3.

Sixth Lesson.

HE was the first of his Order who, on account of his excellent gift of teaching, publicly lectured at Bologna on the interpretation of Holy Scripture, and directed the studies of his brethren. He travelled through many provinces. The year before his death he came to Padua, where he left some remarkable records of his holy life. After having undergone much toil for the glory of God, full of good works and miracles, he fell asleep in the Lord upon the 13th day of June, in the year of salvation 1231. Pope Gregory IX. enrolled his name among those of the Holy Confessors.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.)

MARTYROLOGY.

On the morrow we keep the feast of holy Basil, styled "the Great," Archbishop of Cæsarea, in Pontus, [Confessor and Doctor of the Church, of whom mention is made upon the 1st day of January, and on the 14th day of June, of his ordination to his see of Cæsarea.] In the time of the Emperor Valens he shone as a marvellous light, illustrious for teaching and wisdom, and shining with all graces, and defended the Church with wonderful firmness against the Arians and Macedonians.

Upon the same 14th day of June, were born into the better life—

At Samaria, in Palestine, [in the sixth century before Christ,] the holy Prophet Elisha. Holy Jerome writeth that the devils shrink from his grave, where also resteth the Prophet Obadiah.

At Syracuse, the holy Marcian, Bishop [of that see,] who was ordained Bishop by the blessed Apostle Peter. After he had preached the Gospel he was slain by the Jews.

At Soissons, the holy martyrs Valerius and Rufinus, who after suffering divers torments were beheaded by order of the President Rictiovarus in the persecution under Diocletian.

At Cordova, [in the persecution by the Muslims,] the holy martyrs Anastasius a Priest, Felix a monk, and Digna a Virgin.

At Constantinople, [in the year 846,] holy Methodius, Archbishop [of that see.]

At Vienne, [in Gaul, in the seventh century,] holy Ætherius, Bishop [of that see.]

At Rodez, [in Gaul, in the sixth century,] holy Quinctian, Bishop [first of that see and afterward of Clermont.]

Vespers are of the following, from the Chapter inclusive.

JUNE 14.

St Basil the Great, Archbishop [of Cæsarea-in-Pontus,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

FIRST VESPERS.

As regards St Basil, these begin at the Chapter.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed Virgin. "O right excellent Teacher, &c.," (*p.* 612.)

Prayer. "Hear, O Lord, we beseech Thee, &c.," (*p.* 617.)

A Commemoration is made of St Anthony of Padua. Prayer from his Office.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Basil was a noble Cappadocian[1] who studied earthly learning at Athens, in company with Gregory of Nazianzus, to whom he was united in a warm and tender friendship. He afterwards studied things sacred in a monastery, where he quickly attained an eminent degree of excellence in doctrine and life, whereby he gained to himself the surname of "the Great." He was called to Pontus to preach the Gospel of Christ JESUS, and brought back into the way of salvation that country which before had been wandering astray from the rules of Christian discipline. He was shortly united as coadjutor to Eusebius, Bishop of Cæsarea, for the edification of that city, and afterwards became his successor in the see. One of his greatest labours was to maintain that the Son is of one Substance with the Father, and when the Emperor Valens, moved to wrath against him, was willling to send him into exile, he so bent him by dint of the miracles which he worked that he forced him to forego his intention.

Fifth Lesson.

THE chair upon which Valens sat down, in order to sign the decreee of Basil's ejectment from the city, broke down under him, and three pens which he took one after the other to sign the edict of banishment, all would not write; and when nevertheless he remained firm to write the ungodly order, his right hand shook. Valens was so frightened at these omens, that he tore the paper in two. During the night which was allowed to Basil to make up his mind, Valens' wife had a severe stomach-ache, and their only son was taken seriously ill. These things alarmed Valens so much that he acknowledged his wickedness, and sent for Basil, during whose visit the child began to get better. However, when Valens sent for some heretics to see it, it presently died.

Sixth Lesson.

THE abstinence and self-control of Basil were truly wonderful. He was content to wear nothing but one single garment. In observance of fasting he was most earnest, and so instant in prayer, that he would oftentimes pass the whole night therein. His virginity he kept always unsullied. He built monasteries, wherein he so adapted the institution of monasticism, that he exquisitely united for the inmates the advantages of the contemplative and of the active life. He was the author of many learned writings, and, according to the witness of Gregory of Nazianzus, no one hath ever composed more faithful and edifying explanations of the books of the Holy Scripture. He died upon the 1st day of January, [in the year of our Lord 379,] at which time so essentially spiritual was his life, that his body showed nothing but skin and bones.

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[1] Born A.D. 329.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by St Basil, Archbishop [of Cæsarea.] (*Paraphrase of his Rule.*)

This is perfect self-renunciation, when we attain to indifference as regards our own lives, and wring from death himself the confession that our trust is not in our own strength. The first step toward this crown of abnegation is to estrange ourselves from outward things, such as property, public reputation, habits of life, and affection for things unnecessary, whereof the immediate disciples of our Holy Lord have left us a fine example—James, for instance, and John, who left their father Zebedee and the boats which were their only means of getting their daily bread—or Matthew, who got up from the receipt of custom, and straightway followed the Lord.

Eighth Lesson.

BUT what need have we for our own arguments, or for the examples of holy men to confirm what we say, when we are able to cite the very words of the Lord Himself, and by them to move any earnest soul that loveth God? Such were they unto whom He plainly and unhesitatingly declared:—"Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple." And again, in another place, when He had said: "If thou wilt be perfect, go, and sell that thou hast, and give to the poor"—the completion of the sentence was, "And come and follow Me." (Matth. xix. 19.)

Eighth Responsory.

In the midst of the congregation, &c.

Ninth Lesson.

THIS then, as we have taught, is self-renunciation—to unlock the chains of this earthly life, which passeth away, and to set oneself free from the business of men, and so to make ourselves lither and meeter to enter on that path which leadeth to God, and let our reason be more unhampered to gain and to use those things which are far more precious than gold or precious stones. (Ps. xviii. 11.) In short, it is to have our heart in heaven and not on earth, so as to be able to say: "Our conversation is in heaven." (Phil. iii. 20.) And (which is the great thing) this is the first step towards the attaining to be like Christ, who, "though he was rich, yet for" our "sakes He became poor." (2 Cor. viii. 9.)

MARTYROLOGY.

To-morrow we keep the feast of St Philip Neri, of whom mention is made in the Martyrology for May 26.

Upon the same 15th day of June, were born into the better life—

At the river Silaro, in Lucania, the holy martyrs Vitus, Modestus, and Crescentia, who were brought thither from Sicily under the Emperor Diocletian; there by the power of God they overcame boiling lead and wild beasts, and finished the course of their glorious fight by being broken alive upon a block.

At Dorostorum, in Mysia, the holy soldier Hesychius, who was arrested along with blessed Julius, and was crowned with martyrdom after him, under the President Maximus.

At Cordova, in Spain [in the persecution under the Muslims,] the holy martyr Benildes.

At Zephyrium, in Cilicia, the holy martyr Dulas, who under the President Maximus was for Christ's Name's sake beaten with rods, laid upon a gridiron and smeared with burning oil, and suffered other things also, and so as a conqueror grasped the palm of martyrdom.

At Palmyra, in Syria, the holy sisters Libya and Leonis, and Eutropia, a damsel of twelve years of age, who through divers torments attained unto the crown of martyrdom.

At Valenciennes, [in the year 686,] the holy Landalin, Abbat [of Crespin.]

At Clermont, [in the year 472,] the holy Confessor Abraham, [Abbat of St Cirgues,] illustrious for his holiness and wonderful works.

At Valais, [in the year 1008,] the holy Confessor Bernard of Menthon.

At Pibrac, in the Diocese of Toulouse, the holy Virgin Germaine Cousin, a shepherdess, who lived poor and lowly, and after many woes, borne with the greatest long-suffering, passed away to the Divine Bridegroom, [in the year 1601.] After her death she became famous for many miracles, and the Supreme Pontiff Pius IX. enrolled her name among those of the holy Virgins.

Vespers are of the following, [i.e., *of St Philip,*] *from the Chapter inclusive.*

JUNE 15.

St Philip Neri, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout.

O GOD, Who hast exalted Thy blessed Confessor Philip and made him glorious with the glory wherewith Thou glorifiest Thine holy ones, mercifully grant that his solemn memorial may not only gladden us, but also, by Thy grace, stir us up to follow after his good ensample. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as far as St Philip is concerned, begin with the Chapter.

The first verse of the Hymn is altered.

A Commemoration is made of St Basil. Antiphon, "O right excellent, &c.," (*p.* 612.) *Also of the Holy Martyrs Vitus, Modestus, and Crescentia. Antiphon and Verse and Answer from the First Vespers of the Common Office for Many Martyrs,* (*p.* 602.)

Prayer.

O LORD, we pray Thee to grant unto Thy Church through the prayers of Thine Holy Martyrs Vitus, Modestus, and Crescentia, to mind not high things, but in all lowliness to do ever such things as be pleasing in Thy sight, looking down upon all such things as be corrupt, and working ever in love unfeigned such things as be righteous. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PHILIP Neri[1] was born of godly and respectable parents at Florence, [on the 23rd day of July, in the year of grace 1515.] From his earliest childhood he gave signs of the holiness of life which he afterwards attained. As a young man he gave up the rich inheritance which would have come to him from his uncle, and went to Rome, where, in the study of philosophy and theology, he gave himself altogether to Christ. His self-control was such that he sometimes fasted from all food for three days at a time. He was instant in watching and prayer, and during the frequent pilgrimages which he made to the seven churches of Rome, it was his custom to remain all night in prayer to God in the Catacomb of Kallistus. [On the 23rd of May, 1551,] he became a Priest in obedience to the advice of his Confessor, and afterwards made the salvation of souls the one object of his existence; he heard confessions with unwearied tenderness until his dying day, and became the spiritual father in Christ of many sons, whom it was his beloved work to feed day by day upon the Word of God, upon the often receiving of the Sacraments, upon instant prayer, and upon other godly works: to the which end he founded the Congregation of the Oratory.

Fifth Lesson.

HE was full of the love of God, and his heart was so hot therewith, that it became straitened in its place, and the Lord was pleased to ease him by [the gristle which joined] the fourth and fifth ribs [on his left side] breaking, and so allowing more play to the internal organs. Sometimes, when he was saying Mass, or more intent than usual in prayer, he was seen to be raised off the ground, and become, in a strange manner, all shining. He was ever ready to succour the poor and needy with kindly services, in which works God was pleased to make him meet once to give alms to an Angel, and again, when once by night he was carrying bread to the hungry, and was fallen into a pit, an Angel drew him out unhurt. He longed to be lowly, and always shrank from honours, and from dignities in the Church, whereof several of the highest were divers times offered to him, but he always firmly refused them.

Sixth Lesson.

HE was illustrious for the gift of prophecy, and had a marked and very wonderful power of reading the thoughts of men's souls. He ever kept his own virginity undefiled, and could distinguish those that were pure-minded by a sort of sweet savour, and the unclean, on the contrary, by a kind of stench. He sometimes appeared in double to persons at a distance, and brought them help when they were in peril. He healed many that were sick and dying. He also raised one dead man to life. He was honoured by seeing several times heavenly spirits, and likewise the Virgin Mother of God herself. He saw the souls of divers persons, radiant with glory, ascend to heaven. In the year of salvation 1595 the Feast of the Body of Christ fell upon the 25th day of May. Philip, on that day, said Mass with extraordinary gladness of spirit, and performed the other religious works of the day, and after the hour of midnight, at the time he had himself foretold, he fell asleep in the Lord, in the eighty-second year of his life. Gregory XV., finding that God had glorified him by many miracles, enrolled his name among those of the saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory,* (*p.* 625.) *The last part is omitted, or read as one with the second, in order to make room for the following.*

Ninth Lesson (for SS. Vitus, Modestus, and Crescentia).

THIS Vitus was a child who was baptized without his father's knowledge. When his father had found it out, he used his best endeavours to dissuade his son from the Christian religion, but as he found him persistent in it, he handed him over to Valerian the judge to be whipped. But as he still remained as unshaken as before, he was given back to his father. But while his father was turning over in his mind to what severe discipline to subject him, Vitus, being warned by an Angel, fled out of the country, in company with his foster-parents Modestus and Crescentia. In his new home he gained great praise for holiness, so that the fame of it came to Diocletian, which Emperor sent for him to deliver his own child which was vexed with a devil. Him Vitus delivered, but when the Emperor found that with all his great gifts he could not bring him to worship the gods, he had the ingratitude to cast him and Modestus and Crescentia into prison, binding them in fetters. But when they were found in their prison more faithful than ever to their confession, the Emperor commanded them to be thrown into a great vessel full of melted lead, resin, and pitch. Therein these three, like the three Holy Children in the burning fiery furnace, sang praise to God; and upon that they were haled forth and cast to a lion, but he lay down before them, and licked their feet. Then the Emperor, being filled with fury, more especially because he saw that the multitude that looked on were stirred up at the miracle, commanded Vitus, Modestus, and Crescentia to be stretched upon a block and their limbs crushed, and their bones rent one from the other. While as they were dying there came great thunderings, and lightnings, and earthquakes, so that temples of the gods fell down, and many men were killed. As for that which remained of the Martyrs, the noble lady Florence took it, and embalmed it with spices, and honourably buried it.

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[1] This is the same as the common British name "Black."

MARTYROLOGY.

Upon the 16th day of June, were born into the better life—

At Besançon, in Gaul, the holy martyrs Ferreolus a Priest and Ferrutio a Deacon, who were sent forth by the blessed Irenæus, Bishop [of Lyons,] to preach the Word of God, whereafter they were divers ways tormented and then beheaded under Claudius the judge.

At Tarsus, in Cilicia, under the Emperor Diocletian, the holy martyrs Quiricus and his mother Julitta. Quiricus was a little boy of three years old; when his mother was horribly scourged before the President Alexander, he vehemently wept and lamented her, whereupon he was killed by being dashed against the steps of the judgment-seat. Julitta, after horrid stripes and grievous torments, was beheaded, and so finished her testimony.

At Maintz, the holy martyrs Aureus and his sister Justina, and the others who were at Communion in the Church when they were massacred by the Huns, who were wasting Germany, [in the year 451.]

At Limasol, in Cyprus, holy Tycho, Bishop [of that see,] in the time of the Emperor Theodosius the younger.

At Lyons, [in the year 551,] the blessed Aurelian, Bishop of Arles.

At Nantes, in Brittany, [in the year 310,] the holy Confessor Similian, Bishop [of that see.]

At Misna, in Germany, [in the year 1106,] holy Benno, Bishop [of that see.]

At the village of La Louvesc, in the Diocese of Vienne, in Dauphiny, [in the year 1640,] the holy Confessor John Francis Regis, of the Society of Jesus, a man of wonderful love and long-suffering in seeking the salvation of souls, whom Pope Clement XII. added to the list of the Saints.

In Brabant, [in the year 1246,] the holy Virgin Lutgard.

At Lauds a Commemoration is made of three Holy Martyrs. Prayer as at First Vespers. At Second Vespers the first verse of the Hymn is altered.

JUNE 16.

MARTYROLOGY.

Upon the 17th day of June, were born into the better life—

In England, the holy Abbat Botolph.

At Rome, two hundred and sixty-two holy martyrs, who were slain for Christ's faith's sake in the persecution under Diocletian, and were buried at Cucumber Hill, upon the old Salarian Way.

At Tarracina, the holy soldier Montanus, who, after many torments, received the crown of martyrdom under Hadrian the Emperor and Leontius the Consular.

At Venafro, the holy martyrs Nicander and Marcian, who were beheaded in the persecution under Maximian.

At Chalcedon, the holy martyrs Manuel, Sabel, and Ishmael. They were envoys who had been sent by the King of Persia to Julian the Apostate to treat for peace. Julian commanded them to worship idols, and, forasmuch as they steadfastly refused so to do, he caused them to be slain with the sword.

At Apollonia, in Macedonia, the holy martyrs Isaurus a Deacon, Innocent, Felix, Jeremiah, and Peregrine, Athenians, who were in divers ways tormented and then beheaded, under the Tribune Tripontius.

At Amelia, in Umbria, [in the sixth century,] the holy Himerius, Bishop [of that see,] whose body was taken to Cremona, [five hundred years later.]

At Berry, [also in the sixth century,] holy Gundulph, Bishop [of that see.]

At Orleans, [in the year 530,] the holy Priest and Confessor Avitus.

In Phrygia, [in the fifth century,] the holy Confessor Hypatius.

Also, [in the year 1160,] the holy Hermit Bessarion.

At Pisa, in Tuscany, [in the year 1160,] the holy Confessor Rainerius.

JUNE 17.

St Botolph, Abbat.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following. Prayer throughout, "O Lord, we beseech Thee that the prayers, &c.," (*p.* 629.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

AMONG the godly men who consecrated themselves to the monastic life in England during the seventh century were the brothers Botolph and Adolph, who were very highly esteemed, less on account of their birth, although this was noble, than on account of their remarkable graces. They went to Belgium to seek increase in godliness, and forasmuch as grace is at home everywhere, and is honoured wherever it is found, even among strangers, Adolph was there made Archbishop of Utrecht. Botolph returned to his native land with letters of introduction to Ethelmund, King of the South Saxons, from his two sisters, who had consecrated themselves to Christ in Belgium, and with the help of that Prince he founded a monastery in the county of Lincoln, not far from the town of

Lindorum, where he governed the brethren.

Fifth Lesson.

BOTOLPH discharged his office of Abbat with great holiness, and is celebrated on account of miracles wrought both during his life and after his death. When his monastery was destroyed by the irruptions of the Danes, holy Ethelwold, Bishop of Winchester, took his relics partly to the minster of Ely, and partly to that of Thorne. At this day there is a fair town in the aforesaid county of Lincoln which is called after St Botolph, and there are many old churches throughout the provinces of England dedicated under his invocation. Holy Botolph died upon the 17th day of June, in the year of Christ 655.

Sixth Lesson.

Lesson from St Gregory, "The simplicity of the righteous, &c.," (*p.* 628.)

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.)

MARTYROLOGY.

Upon the 18th day of June, were born into the better life—

At Rome, upon the Ardeatine Way, the holy brothers Mark and Marcellian, both martyrs, who were tried under Fabian the judge, in the persecution under Diocletian. They were fastened to a stake and sharp nails driven through their feet, and forasmuch as they ceased not to praise Christ, spears were thrust through their sides, and thus they passed unto the kingdom of heaven with the glory of martyrdom.

At Malaga, in Spain, the holy martyrs Cyriacus and Paula the Virgin, who were stoned to death.

At Tripoli, in Phœnicia, the holy soldier Leontius, who through sharp torments attained unto the crown of martyrdom, under the President Hadrian, along with Hypatius the Tribune and Theodulus, whom he had turned to Christ.

Upon the same day, [at Nicomedia,] the holy martyr Etherius, who in the persecution under Diocletian, after suffering fire and other torments, was slain with the sword.

At Alexandria suffered the holy Virgin Marina.

At Bordeaux, [in the fifth century,] the holy Confessor Amandus, Bishop [of that see.]

At Sacca, in Sicily, [likewise in the fifth century,] the holy Hermit Calogerus, whose holiness is chiefly manifested in delivering them that are vexed with evil spirits.

At Schœnaug, [in the year 1165,] the holy Virgin Elizabeth, famous for her straightness in observing the monastic life.

At Vespers, Commemoration of the following. Prayer from their Office.

JUNE 18.

The Holy Martyrs Mark and Marcellian.

Simple.

All from the Common Office for a Simple Feast of Many Martyrs, (p. 611,) except the following.

Prayer throughout.

O ALMIGHTY God, grant, we beseech Thee, that we who do keep the Birth-day of Thine Holy Martyrs Mark and Marcellian, may through their prayers be delivered from all evils which do presently hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

First and Second Lessons from Scripture according to the Season.

Second Responsory.

Theirs is a brotherhood indeed, &c., (*p.* 607.)

Third Lesson.

MARK and Marcellian were two brothers, Romans, who were arrested by Duke Fabian for believing in Christ, and fastened to a beam, to which their feet were nailed. The Judge said to them: "Wretched creatures, do think for a moment, and free yourselves from such suffering." But they answered him: "We have never enjoyed any dinner so much as we do what we are now undergoing here for JESUS Christ's sake. We have got ourselves a little fast to His love now. Would that He would let us suffer this as long as we are clad in this corruptible body." Still suffering, they for a day and a night sang the praises of God continually, and in the end were thrust through with darts, and so attained the glory of Martyrdom.[1] Their bodies are buried upon the Way to Ardea.

MARTYROLOGY.

Upon the 19th day of June, were born into the better life—

At Florence, the holy Virgin Juliana de' Falconieri, foundress of the Sisters of the Order of Servants of the Blessed Virgin Mary, whose name the Supreme Pontiff Clement XII. enrolled among those of Holy Virgins.

At Milan, [in the first century,] the holy brethren Gervase and Protase, both martyrs. By command of Astasius the judge, Gervase was beaten to death with scourges loaded with lead, and Protase first beaten with cudgels and then beheaded. Blessed Ambrose, by the revelation of the Lord, found their bodies sprinkled with blood and as incorrupt as though they had suffered only that very day; while they were being moved a blind man received his sight by touching the bier, and many who were vexed by evil spirits were set free.

At Ravenna, [likewise in the first century,] the holy martyr Ursicinus, who underwent many torments under the judge Paulinus, and, forasmuch as he remained still unshaken in confessing the Lord, was beheaded, and so finished his testimony.

At Sozopolis, the holy martyr Zosimus, who, after sharp torments under the President Domitian in the persecution of Trajan, was beheaded, and so passed away triumphantly to be for ever with the Lord.

At Arezzo, in Tuscany, the holy martyrs Gaudentius, Bishop [of that see,] and the Deacon Culmatius, who were slain by the raging heathen in the time of the Emperor Valentinian.

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[1] A.D. 286.

On the same day, [in a year near the beginning of the eleventh century,] the holy martyr Boniface, a disciple of the blessed Romwald. He was sent by the Roman Pontiff to preach the Gospel in Russia. He passed unharmed through fire, and baptized the King and his people, but was murdered in fury by the king's brother, and so received that crown of martyrdom which he had desired.

At Ravenna, the holy hermit Romwald, father of the Camaldolese monks, who restored the life of hermits in Italy when it had fallen away, and marvellously spread it about, whose feast is kept upon the 7th day of February.

JUNE 19.

St Juliana de' Falconieri, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 641,) except the following.

FIRST VESPERS.

Hymn.[1]

TO be the Lamb's celestial bride
Is Juliana's one desire;
For this she quits her father's home
And leads the sacred virgin choir.

By day, by night she mourns her Spouse
Nailed to the Cross, with ceaseless tears,
Till in herself, through very grief,
The image of that Spouse appears.

Like Him, all wounds, she kneels transfixed
Before the Virgin Mother's shrine;
And still the more she weeps, the more
Mounts up the flame of love divine.

That love so deep the Lord repaid
His handmaid on her dying bed;
When with the Food of heavenly life
By miracle her soul He fed.

All glory, O Creator Sire,
O sole-begotten Son divine,
And co-eternal Paraclete,
One only Lord and God, be Thine.

Prayer throughout.

O GOD, Who, when Thy blessed hand-maiden Juliana was lying sick unto death wast pleased in wondrous wise to comfort her with the Precious Body of Thy Son, be Thou entreated for the same Thy servant's sake, and grant unto us also the same Comfort in our last agony, that we may go in the strength of that Meat unto our very Fatherland, which is in heaven. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs Gervase and Protase. Prayer, "O God, Who year by year, &c.," (*p.* 608.)

MATTINS.

Hymn as at First Vespers.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JULIANA was a daughter of the noble family of the Falconieri,[2] and was born in the year 1270. Her father was the same who at his own costs so splendidly built from the foundations the Church of Our Lady of the Annunciation as it now standeth at Florence. Her mother's name was Reguardata. They were both well stricken in years, and, until the birth of Juliana, had been childless. From her very cradle she gave tokens of the holiness of life to which she afterwards attained. And from the murmuring of her baby lips was caught the sweet sound of the names of JESUS and Mary. As she entered on her girlhood, she delivered herself up entirely to the pursuit of Christian godliness, and so excellently shone therein, that her uncle, the Blessed Alexius, scrupled not to tell her mother that she had given birth to an Angel rather than to a woman. So modest was her carriage, and so clean her soul from the lightest speck of indiscretion, that she never in her whole life stared a man in the face, and that the very mention of sin made her shiver, and when the story of a grievous crime was told her, she dropped down nearly fainting. Before she had finished her fifteenth year, she renounced her inheritance, although a rich one, and all prospect of an earthly marriage, and made to God a vow of virginity, before holy Philip Benizi, from whom she was the first to receive the religious habit of what are called the "mantled"[3] nuns.

Fifth Lesson.

MANY young women of noble families followed the example of Juliana, and even her own mother put herself for instruction under her daughter. Thus in a little while their number increased, and she became the foundress of the Order of Mantled nuns, to whom she gave a rule of life full of wisdom and godliness. Holy Philip Benizi, having thorough knowledge of her excellence, chose her above all living to whom at his death to leave the care not of the women only but of the whole of the Order of the Servants of the Blessed Virgin Mary, of which he had been the propagator and director. Juliana, who deemed ever lowly of herself, even when she was the mistress of the others, ministered to her sisters in the meanest offices of the work of the house. She passed whole days in incessant prayer, and was often rapt in spirit, and the remainder of her time she toiled to make peace among the citizens, who were at variance together, to recall transgressors from the ways of iniquity, and to nurse the sick, to cure whom she would sometimes even use her tongue to remove the matter that ran from their sores. It was her custom to afflict her own body with whips, knotted cords, iron girdles, watching, and sleeping upon the ground. Upon Mondays, Tuesdays, Wednesdays, and Thursdays, she ate very sparingly some unpalatable food, upon Fridays she took nothing except the Bread of Angels, and upon

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[1] Hymn by Franzesco Lorenzini, the Saint's biographer, A.D. 1719; translation by the late Rev. E. Caswall.

[2] Same as the English surname "Falconer."

[3] Mantellatæ.

Saturdays, besides the Holy Communion, only bread and water.

Sixth Lesson.

THE self-inflicted hardships of her life brought upon her a disease of the stomach, whereby, when she was seventy years of age, she was brought to the point of death. She bore the daily sufferings of her illness with a smiling face and a brave heart. The only thing of which she was heard to complain was that, her stomach being so weak that she could not keep down any food, she was withheld by reverence for the Sacrament from drawing near to the Lord's Table. Finding herself in these straits she begged the Priest to bring the Bread of God, and as she dared not take It into her mouth, to put It as near as possible to her heart. The Priest did as she wished, and, to the amazement of all present, the Divine Bread at once disappeared from sight, and at the same instant a smile of joyous peace crossed the face of Juliana, and she gave up the ghost.[1] All were confounded until the virgin body was being laid out after death in the accustomed manner. Then there was found upon the left side of the bosom a mark like the stamp of a seal, reproducing the form of the Sacred Host, the mould of which was one of those that bear a figure of Christ crucified. The noise of this and other wonders got for Juliana a reverence not only from Florence, but from all parts of the Christian world, which so increased through the course of four hundred years, that Pope Benedict XIII. commanded an office in her honour to be said by the whole Order of Servants of the Blessed Virgin Mary, and Clement XII., a munificent Protector of the same Order, finding new signs and wonders shedding lustre upon her memory every day, numbered her among Holy Virgins.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 644.) *The last part is omitted or read as one with the second, in order to leave room for the*

Ninth Lesson. (*For the Holy Martyrs Gervase and Protase.*)

GERVASE and Protase were the sons of Vitalis and Valeria, both of whom testified even unto death for the Lord Christ's sake, the father at Ravenna, and the mother at Milan. After the victory of their parents, Gervase and Protase gave all the inheritance to the poor, and set free their slaves. This act of theirs stirred up against them a savage hatred on the part of the heathen priests, and when the Count Astasius was about setting forth to war, they believed they had got a good occasion for the destruction of the two godly brethren. They persuaded Astasius that their gods had revealed to them that he had no chance of conquering in the war, unless he had first made Gervase and Protase to deny Christ and to offer sacrifice to the gods. Being commanded so to do, they flatly refused, and Astasius then ordered Gervase to be lashed until he died between the stripes, and Protase to be cudgelled and beheaded. A servant of Christ named Philip took away their dead bodies by stealth, and buried them in his own house, and, in after times, St Ambrose, being warned of God, found them, and bestowed them in an hallowed and honourable place. They suffered at Milan upon the 19th day of June.

MARTYROLOGY.

Upon the 20th day of June were born into the better life—

The holy martyr Pope Silverius. He refused to restore the [Eutychian] heretic Anthimus, who had been deposed [from the Patriarchate of Constantinople] by his predecessor, Pope Agapitus, and in consequence of this, through a plot of the wicked Empress Theodora, was exiled by Bellisarius to the island of Ponza, where he died for the Catholic faith, broken down by sufferings and hardships, [in the year 538.]

At Rome, the holy Novatus, son of the blessed Senator Pudens and brother of the holy Priest Timothy, and of Christ's holy Virgins Pudentiana and Praxedes, who were taught in the faith by the Apostles. Their house was turned into a church, and called that of St Pastor, [in the second century.]

At Tomi, in Pontus, the holy martyrs Paul and Cyriacus.

At Petra, in Palestine, the holy Macarius, Bishop [of that see,] who suffered many things of the Arians, and was exiled to Africa, where he fell asleep in the Lord, [in the fourth century.]

At Seville, in Spain, [in the year 630,] the holy Virgin Florentina, sister of the holy Leander, Bishop [of Seville,] and holy Isidore, Bishop [of Seville.]

At Lauds a Commemoration is made of St Gervase and Protase. Prayer as last evening. And in Second Vespers a Commemoration of the following. Prayer, "Mercifully consider our weakness, &c.," (*p.* 599.)

Hymn as at First Vespers.

JUNE 20.

St Silverius, Pope and Martyr.

Simple.

All from the Common Office for a Simple Feast of a Bishop and Martyr, except the following. Prayer, "Mercifully consider our weakness, &c.," (*p.* 599.)

MATTINS.

First Lesson from Scripture according to the Season.

Second Lesson.

THIS Silverius was a native of Campania, and succeeded Agapitus in the Papacy [in the year 536.] His orthodoxy and holiness shone brightest in his onslaughts upon heretics, and he showed admirable firmness in upholding a sentence by Agapitus. Agapitus had deposed Anthimus from the Patriarchate of Constantinople for defending the heresy of Eutyches; and Silverius would never allow of his restoration, although the Empress Theodora repeatedly asked him to do so.

Second Responsory.

O Lord, Thou hast prevented him, &c., (*p.* 598.)

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[1] June 19, 1340.

Third Lesson.

THE woman was enraged at him on this account, and ordered Bellisarius to send Silverius into exile. He was accordingly banished to the island of Ponza, whence he is said to have written these words to Bishop Amator: "I am fed upon the bread of tribulation and the water of affliction, but nevertheless I have not given up, and I will not give up, doing my duty." But sickness and the hardships of his exile soon broke his strength, and he fell asleep in the Lord upon the 20th day of June [in the year of grace 538.] Many miracles shed a lustre upon his grave. He ruled the Church for more than three years, and ordained in the month of December thirteen Priests, five Deacons, and nineteen Bishops for divers Sees.

MARTYROLOGY.

Upon the 21st day of June, were born into the better life—

At Rome, [in the year 1591,] holy Aloysius Gonzaga, of the Society of Jesus, illustrious for his contempt of earthly rank, and for the innocency of his life.

Also at Rome, the holy Virgin Demetria, who was crowned with martyrdom under the Emperor Julian the Apostate.

At Syracuse, in Sicily, the holy martyrs Rufinus and Marcia.

In Africa, the holy martyrs Cyriacus and Appolinus.

At Maintz, the holy martyr Alban, who after long toil and stern contending for Christ's faith was made worthy of the crown of life.

On the same day, holy Eusebius of Samosata. In the time of the Arian Emperor Constantius he used to visit the Churches of God, disguised as a soldier, to confirm them in the Catholic faith. Under Valens he was banished into Thrace. After peace was restored to the Church in the time of Theodosius he was called back from exile, and was visiting the churches again when an Arian woman dropped a tile upon him from a height which cracked his skull, and so he died a martyr at last, [in the year 380.]

At Iconium, in Lycaonia, the holy martyr Terence, Bishop [of that see.]

At Pavia, [in the year 216,] the holy Confessor Urciscenus, Bishop [of that see.]

At Tongres, holy Martin, Bishop [of that see.]

At Evreux, the holy Abbat Leufroi, [about the year 738.]

JUNE 21.

St Aloysius Gonzaga, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout the Office.

O GOD, the Giver of all heavenly gifts, Who in the Angel-lad Aloysius didst join strange innocency with strange penance, be entreated for his sake and by his prayers, and grant unto us who have not followed him in his innocency the grace to imitate him in his penance. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ALOYSIUS, eldest son of Ferdinand Gonzaga, Marquess of Castiglione, was so hurriedly baptized on account of danger that he seemed to be born to heaven almost before he was born to earth,[1] and he so faithfully kept that his first grace that he seemed to have been confirmed therein. From his first use of reason, which he employed to offer himself to God, he led a life more holy day by day. At Florence, when he was nine years old, he made a vow of perpetual virginity before the Altar of the Blessed Virgin, upon whom he always looked as in the place of a mother to him, and by a remarkable mercy from God, he kept this vow wholly and without the slightest impure temptation, either of mind or body, during his whole life. As for any other uprisings of the soul, he began at that age to check them so sternly, that he was never more pricked by even their earliest movements. His senses, and especially his eye-sight, he so mortified, that he never once looked upon the face of Mary of Austria, whom, when he was for several years one of the Pages of honour of the King of Spain, he saluted almost every day; and he even denied himself in part, the pleasure of looking on the face of his own mother. He might indeed have been justly called a fleshless man, or an infleshed angel.

Fifth Lesson.

TO this fettering of the senses he added torture of the body. He kept three days as fasts in every week, and that mostly upon a little bread and water. But indeed he as it were fasted every day, for he hardly ever took so much as an ounce weight of food at breakfast. Often also, even thrice in one day, he would lash himself to flowing of blood with cords, or prick himself with spiked chains. He sometimes used a dog-whip, instead of a scourge, and the rowels of spurs instead of hair-cloth. He privately filled his soft bed with pieces of broken plates, that he might find it easier to wake to pray. He passed great part of the night, clad only in a shirt even in the depth of winter, kneeling on the ground, or lying flat on his face when too weak and weary to remain upright, busied with heavenly thoughts. Sometimes he would keep himself thus for three, four, or five hours, until he had spent at least one without any movement of body or any wandering of mind. Such perseverance obtained for him the reward of being able to keep his understanding quite concentrated in prayer without distraction, as though rapt in God in an unbroken extasy. Desiring to give himself up to Him alone, he overcame, after a strong opposition for three years, the objections of his father, procured the transfer to his brother of his right to the Marquessate, and [on the 25th of November, 1585,] joined at Rome the Society of JESUS, to which he had been called by a voice from heaven when he was at Madrid.

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[1] Matre parturiente et periculo ingravescente, infantulus baptizatus est in membro quodam quod de vulvâ fuerat extrusum, toto fere corpore in maternis visceribus adhuc incluso. March 9, 1568.

Sixth Lesson.

IN his very Noviciate he began to be held a master of all godliness. His obedience to even the most trifling rules was absolutely exact, his indifference to the world extraordinary, and his hatred of self implacable. His love of God was so keen that it gradually undermined his bodily strength. Being commanded to give his mind some rest from thinking unceasingly of God, he struggled vainly to distract himself from Him Who met him everywhere. From tender love toward his neighbour, he joyfully ministered to the sick in the public hospitals, [during the great distemper at Rome in 1591,] and in the exercise of this charity he caught a deadly disease. This sickness slowly wore him away, and soon after he had entered on the 24th year of his age, upon the 21st day of June, a day which he had himself foretold, after entreating that he might be scourged, and laid upon the ground to die, he passed away to heaven. What the glory is which he there enjoyeth holy Mary Magdalen de' Pazzi was enabled, by the revelation of God, to behold, and she declared that it was such as she had hardly believed existed even in heaven, and that his holiness and love were so great that she should call him an unknown martyr of charity. On earth God glorified him by many great miracles. These being duly proved, Benedict XIII. inserted the name of this angel-lad in the Kalendar of the Saints, and commended him to all young scholars both as a pattern of innocency and purity, and as a patron.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 29.)

AT that time: JESUS answered and said unto the Sadducees: Ye do err, not knowing the Scriptures, nor the power of God; for in the resurrection they neither marry nor are given in marriage, but are as the angels of God in heaven. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (*Bk. on Virginity.*)

This I say, that virginity is good. And in this I agree likewise, that it is better than marriage. And I will even add, that it is as much more excellent than marriage, as heaven is more noble than earth, or Angels than men, and indeed, if I must say more, even more so. For if Angels neither marry nor are given in marriage, at least, they are not creatures of flesh and blood, they dwell not upon earth, they are exposed to no restless troublings of desire or lust, they need neither meat nor drink, they are not such that sweet sound, or soft song, or the delight of beauty can charm them; there is nothing of this sort to take hold on them and draw them away.

Eighth Lesson.

BUT the human nature which striveth its utmost to follow them, is not so exalted as that of these blessed intelligences. How? Angels marry not nor are given in marriage; neither doth a virgin. Angels stand ever before God, and serve Him; and so doth a virgin. But if a virgin, still weighed down with this body, and unable, like the Angels, to ascend to heaven, doth make it his one great comfort here to be holy in body and in spirit, and to open his heart for a home for the King of heaven—dost thou not see wherein a virgin is higher than an Angel? The excellence of virginity in men over virginity in Angels lieth in this, that it maketh them which are yet earth-dwellers and body-burdened equal to intelligences unshackled by bodies.

Ninth Lesson.

IN what respect, I ask, differed Elijah, Elisha, and John, those great lovers of virginity, from Angels? In nothing, except that their faithfulness was exercised in a dying body. For the rest, if we look carefully, their minds were no otherwise than those of the blessed spirits, and their crown of glory is this that they attained the same honour under conditions less favourable. For consider of what manliness, of what superiority of reason over feeling they must have been possessed, to enable them bravely to fight their way, earth-dwellers and dying creatures as they were, to the bright summit of grace which was theirs.

MARTYROLOGY.

Upon the 22nd day of June, were born into the better life—

At Verulam, in Britain, the holy martyr Alban, who in the time of Diocletian gave himself up for a clerk whom he had received as a guest, and was beheaded, [in the year 303,] after being scourged and sharply tormented. One of the soldiers who led him to execution was turned to Christ upon the way and was made worthy to be baptised in his own blood.

At Nola, a city of Campania, the blessed Confessor Paulinus, Bishop of that city, [in the year 431,] who, whereas he was a very noble and wealthy person, became for Christ's sake poor and lowly, and then in addition gave himself up for a slave in order to redeem a widow's son whom the Vandals had carried off as a prisoner to Africa when they wasted Campania. He was illustrious, not only on account of his learning and of the abounding holiness of his life, but also on account of his power against evil spirits. His praises have been set forth in their writings with great force by holy Ambrose, Jerome, Austin, and Gregory [the Great.] His body has been brought to Rome, and lieth in honour along with the body of the holy Apostle Bartholomew in the church of that Apostle in the island in the Tiber.

At Mount Ararat, ten thousand holy martyrs, who were crucified in the second century.

At Samaria, one thousand four hundred and eighty holy martyrs, who suffered under Chosroes, King of the Persians.

At Rome is commemorated the translation of the holy Consular Flavius Clemens, martyr, who was put to death for Christ's faith's sake by the Emperor Domitian. His body was found in the church of holy Pope Clement, and there solemnly reburied.

On the same day, holy Niceas, Bishop of Romacium, famous for his teaching and holy life.

At Naples, in Campania, holy John, Bishop [of that see,] whom blessed Paulinus, Bishop of Nola, called unto the kingdom of heaven, [in the year 853.]

In the monastery at Cluny, the holy Virgin Consortia, [in the year 570.]

At Rome, [in the year 1276,] the blessed Pope Innocent V., who, with gentleness and wisdom, toiled for the upholding of the Church, and for the liberty and unity of Christians. His veneration having been represented to Pope Leo XIII., that Pontiff approved and confirmed it.

Vespers are of the following.

JUNE 22.

St Alban, [the first] Martyr [of Britain.]

Greater Double.

All from the Common Office for One Martyr, (p. 594,) except the following.

Prayer throughout the Office. (Extracted from the Salisbury Missal.)

O GOD, in Whose sight this day is holy, because Thy blessed servant Alban did thereon lift up his last testimony, we beseech Thee to grant that as his feast doth every year make us glad, so his help may ever make us strong. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers Commemorations are made (1) of St Aloysius (Prayer from his Office) and (2) of St Paulinus, Bishop of Nola, Confessor, from the Office for a Bishop and Confessor, (p. 612,) with the Prayer "Grant, we beseech Thee, &c.," *(p. 617.)*

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii. 12, *(p. 603.)*

SECOND NOCTURN.

Fourth Lesson. (From Bede's Church History, Bk. i. *ch.* 17.)

ALBAN was still a heathen when the decrees of the Emperors Diocletian and Maximian set the storm raging against the Christians, and he gave a certain clergyman refuge in his house. As he saw this person intent on prayer and watching by day and night, suddenly the grace of God moved him to seek to copy that ensample of faith and godliness. He was gradually taught by the precious exhortations of his guest; he cast away the darkness of idolatry, and became a Christian with his whole heart.

Fifth Lesson.

UPON a time the persecutors came to the house to search for this clergyman, and Alban, to save his guest and teacher, wrapped himself in the other's great cloak, and allowed the soldiers to take him; who bound him with thongs and led him unto the judge. When the judge found out the trick that had been played upon him, he commanded God's holy Confessor to be smitten by the tormentors, and when he found that he could not overcome him by the torture, nor beguile him from the practice of the Christian faith, he ordered him to be beheaded.

Sixth Lesson.

WHEN Alban came to the top of the hill which was hard by, the executioner, who was to behead him, was seized with terror from God, cast away his sword, and threw himself at the feet of the Saint, himself desiring rather to die with the martyr or for the martyr. Alban therefore was beheaded there, and received that crown of life which God hath promised unto them that love Him; and along with him was beheaded that soldier who refused to strike God's witness, and of whom we know that, although he was not washed in the water of baptism, he was purified in the laver of his own blood, and was made worthy to enter into the kingdom of heaven. Alban suffered hard by Verulam upon the 22nd day of June.

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory, (p. 597,) the Ninth Lesson is omitted, and in its place is read the following.*

Ninth Lesson. (For St Paulinus of Nola.)

PAULINUS, Bishop of Nola, [was born at Bordeaux in the year 353. He] was learned in refined knowledge, and in the Holy Scriptures, and was the author of many elegant and polished poems and discourses. The trait in him which is most celebrated, is his charity. [In 410,] when the Goths ravaged Campania, [where he had a large property,] he spent the whole of his substance, without leaving to himself even the necessaries of life, in feeding the destitute and ransoming the captives. At this time, as writeth St Austin, from having been a man of great wealth, he of his own free will made himself an absolute beggar, but a most glorious Saint, and when the Barbarians took him prisoner, he said to God: "Lord, let them not torture me for the sake of my gold and silver, for Thou knowest whither it is all gone." When the Vandals afterwards harried the same country, a widow came to him, beseeching him that he would ransom her son, and, because he had spent all in works of mercy, he gave himself up to slavery in her son's stead. As a slave he was carried over to Africa, where his owner, who was the King's son-in-law, gave him his garden to keep. But when, through the gift of prophecy, he foretold to his master the King's death, and the King himself in a dream beheld Paulinus sitting between two judges, and wresting the whip out of his hands, his greatness was acknowledged and he was honourably set at large, all his fellow-citizens who were also his fellow-prisoners being freely gifted to him. He went back to Nola to be Bishop there, and by his word and example to stir up all men to Christian godliness. In the midst of his work he was stricken down by a pain in the side, and the chamber where he lay, being shaken by an earthquake, he presently resigned his soul to God, [in the year 431.]

At Lauds a Commemoration is made of St Paulinus, Prayer as before.

MARTYROLOGY.

The morrow is the Eve of the holy Baptist John.

Upon the same 23rd day of June, were born into the better life—

In England, the holy Queen and Virgin Etheldreda, who passed away to be with the Lord, illustrious for holiness and miracles; whose body was found incorrupt eleven years after her death, [in the year 679.]

At Rome, the holy Priest John, who was beheaded, under the Emperor Julian the Apostate, in front of the image of the sun upon the old Salarian Way. His body was buried by the blessed Priest Concordius, hard by the martyrs' burial-place.

Likewise at Rome, under the Emperor Valerian, the holy Virgin and martyr Agrippina, whose body was taken to Sicily and is distinguished for many miracles.

At Sutri, in Tuscany, the holy Priest Felix, whose mouth the Prefect Turcius ordered to be pounded with a stone until he died.

At Nicomedia are commemorated very many holy martyrs who, in the time of Diocletian, wandered in deserts and in mountains, and in dens and caves of the earth, and for Christ's Name's sake underwent martyrdom with joy.

At Philadelphia, in Arabia, the holy martyr Zeno and Zenas his slave. When Zeno was bound Zenas kissed his chains, and besought him to be pleased to have him for a sharer in his torments, whereupon the soldiers took him, and he and his master received the same crown of martyrdom together, [in the year 304.]

At Second Vespers a Commemoration is made of the following. Prayer from her Office.

JUNE 23.

Midsummer Eve. Eve of the Birth of the holy Baptist John. St Etheldreda, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr (p. 641,) except the following.

Prayer throughout.

O GOD, Who year by year dost cause us to rejoice, as upon this day in the feast of thy blessed handmaiden Etheldreda, mercifully grant us help for her sake, the bright example of whose chastity doth still shed its light upon us. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from the Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ETHELDREDA, daughter of Anna, King of the East Angles, was given in marriage, first, to the Prince of the Gervii in the South, and after his death to Egfrid, King of the Northumbrians. After she had lived with him for twelve years she still remained a virgin. She obtained from the King by constant entreaty permission to leave the cares of the world and to serve King Christ, and entered the monastery of Ebba, father's sister to the said King Egfrid, where she took the veil as a nun. After a year she became Abbess of Ely, where she was a mother to the virgins vowed to God, by her example and her admonition not less than by her unfailing love.

Fifth Lesson.

SHE wore nothing but woollen clothes, and never took hot baths. She seldom ate more than once in the day. She suffered from a tumour in the breast and a pain in the neck, and seven years after she had the office of Abbess she resigned her soul to God, on the 23rd day of June, in the year of Christ 679. She is mentioned with honour in the Roman Martyrology. She was succeeded by her sister Sexburg. Sixteen years after her death her body was found entirely incorrupt, and was then brought inside the church, where it was held in great veneration by the faithful.

Sixth Lesson.

Lesson from St Ambrose, "This day, (*p.* 643.)

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory,* (*p.* 644,) *the last Lesson is omitted.*

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 5.)

THERE was, in the days of Herod the King of Judæa, a certain Priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elizabeth. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* i. *on Luke.*)

The Divine Scriptures teach us that we are behoven to praise the lives, not only of those concerning whom we are to speak honourably, but the lives also of their fathers, so as to show that that which we will praise in our subjects was in them a gift inherited from the bright purity of the source from which they came. What other meaning can the holy Evangelist have had in this place but to glorify St John the Baptist, as well for having been the offspring of such parents, as for his miracles, his life, his gifts, and his sufferings? So likewise is praise ascribed to Hannah, the mother of Samuel; so also did Isaac draw from his parents that noble godliness which he in his turn bequeathed to his children. Thus it is told not only that Zacharias was a Priest, but a Priest of the course of Abia, that is to say, of a family noble among the noblest. "And his wife was of the daughters of Aaron." Thus we see that the noble blood of St John was inherited not only from parents, but from an ancient ancestry, not illustrious indeed by worldly power, but worshipful for the tradition of a sacred succession. Such were the forefathers whom it well became the Forerunner of the Christ to have, that it might manifestly fall to his lot, not as a sudden gift, but as an heir-loom, to preach belief in the coming of the Lord. "And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." What do they make of this text who, to take them some consolation for their own sins, hold that man cannot exist without oftentimes sinning, and quote to that end that which is written in Job: "Not one is clean, even though his life on the earth be but one day?" To such we must reply by asking them first to tell us what they mean by a man without sin—whether it be one who hath never sinned, or one who hath ceased to sin. If they mean by a man without sin one who hath never sinned, I myself agree in their position, "for all have sinned and come short of the glory of God." (Rom. iii. 23.) But if they mean to deny that he who hath reformed his old crooked ways, and changed his life for a new one, on purpose to avoid sin, cannot avoid sin, I am not able to subscribe to their opinion while I read that "Christ loved the Church and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.)

At Lauds a Commemoration of the Eve. Antiphon and Verse and Answer from the Week-day.

Prayer.

GRANT, we beseech Thee, O Lord, unto this Thy family the grace to walk alway in the path of salvation, that they, obediently following the exhortation of the blessed Forerunner John, may at the last attain safely unto Him Whom John heralded, even Thy Son our Lord JESUS Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

The morrow is the birthday of the holy Baptist John, the Forerunner of the Lord, the son of Zacharias and Elizabeth, who was filled with the Holy Ghost while yet he was in his mother's womb.

Upon the same 24th day of June is made the commemoration of the very many holy martyrs at Rome who were falsely accused by the Emperor Nero of having set the city on fire, and were by him ordered to be put to death in many divers and most cruel ways. Some were sewn up in the skins of wild beasts and put to be torn by dogs, some were crucified, some were burnt as torches to give light by night; these were all disciples of the Apostles, and the first martyrs whom the Church of Rome, a field fruitful in martyrs, sent to be with the Lord, even before the slaying of the Apostles themselves.

There also the holy martyrs Faustus and twenty-three others.

At Satala, in Armenia, the holy brethren Orentius, Eros, Pharnacius, Firminus, Firmus, Cyriacus, and Longinus, all soldiers and all martyrs. Because they were Christians the Emperor Maximian expelled them from the army, separated them from one another, and sent them to divers places, where in sorrow and suffering they fell asleep in the Lord, [about the year 306.]

In the village of Créteil, in the country near Paris, the holy martyrs Agoard and Agilbert, with others, both men and women, who cannot be counted.

At Autun, the holy Confessor Simplicius, Bishop [of that see.]

At Lobbes, the holy Theodulf, Bishop [of that see.]

At Style, in Calabria, holy John, surnamed Therestus, famous for his praise as a monk, and for his holy life.

If the following day should be the Feast of Corpus Christi, that of St John is transferred to June 25, any other Feast being moved on for the purpose beyond the Octave, if not a Double of the First or Second Class, and if so, to the next day not occupied by a Double. But if the Feast displaced be not that of a Doctor, and not above the rank of a Double, its office will be altogether omitted.

JUNE 24.

Midsummer Day.

The Birthday of St John the Baptist.

Double of the First Class, with an Octave.

All as on Sundays, except the following.

FIRST VESPERS.[1]

First Antiphon. He shall go before Him * in the spirit and power of Elias, to make ready a people prepared for the Lord.

Second Antiphon. His name is John. * He shall drink neither wine nor strong drink, and many shall rejoice at his birth.

Third Antiphon. Elizabeth was barren and well stricken in years, * but from her womb was born John the Fore-runner of the Lord.

Fourth Antiphon. The child shall be great * in the sight of the Lord, for His hand is with him.

Fifth Antiphon. The child shall be called a Nazarite. * He shall drink neither wine nor strong drink, neither shall he eat any unclean thing, even from his mother's womb.

Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Chapter and Prayer from the following Lauds.

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[1] Antiphons from Luke i. 17, 63, 13, 14, 7, 15, 66; Judges xiii. 4 5, 7.

Hymn.[1]

GREATEST of Prophets, messenger appointed
Paths for thy Lord and Saviour to prepare,
O for a tongue unsoiled, thy praise and wonders
Meet to declare!

From highest heaven Gabriel descending,
Gave to thy father promise of thy birth,
Gave thee thy name, and for thy life predicted
Deeds of great worth.

Yet did that father falter at the promise;
Dumb was he struck for doubting of the same,
Till at thy birth his voice, again returning,
Uttered thy name.

Pent in the closet of the womb, thy Saviour
Thou didst adore within His chamber shrined;
Thus did each parent in their unborn offspring
Mysteries find.

Praise we our God, Who dwelleth in the highest,
Father, and Son, and Spirit ever blest;
And may He grant us while on earth, forgiveness,
In heaven rest. Amen.

Verse.[2] There was a man sent from God.
Answer. Whose name was John.

Antiphon at the Song of the Blessed Virgin.[3] When Zacharias went into the Temple of the Lord, the Angel Gabriel appeared unto him, standing on the right side of the altar of incense.

MATTINS.

Invitatory. The Lord He is the King of His Fore-runner. * O come, let us worship Him!

Hymn.[4]

WHILE yet a child thou dwelledst in the desert,
Turmoil of cities leaving far away,
Lest into paths of idle conversation
Thy tongue should stray.

Ruggèd thy raiment from the camel taken,
Leathern the girdle round thy body bound,
Painful thy food, the locust and wild honey
Scantily found.

Prophets before thee presaging the future
Sang in dim strains the Day-star that should be,
Thou with thine eyes the world's august Redeemer
Hadst grace to see.

Through the wide world none greater born of woman
E'er has been seen than thou, most holy Saint,
Who didst baptize the King that came to wash us
From sin's foul taint.

Praise we our God, Who dwelleth in the highest,
Father and Son and Spirit ever blest,
And may He give us while on earth forgiveness—
In heaven rest. Amen.

FIRST NOCTURN.

First Antiphon. Before I formed thee in the belly I knew thee, * and before thou camest forth out of the womb I sanctified thee.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. The LORD said unto me: Thou shalt go to all that I shall send thee; * fear not; and whatsoever I command thee thou shalt speak.

Ps. ii. Why do the heathen rage, &c., (*p.* 3.)

Third Antiphon. Be not afraid of their faces; * for I am with thee, saith the LORD.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. There was a man sent from God—
Answer. Whose name was John.

First Lesson.

Here beginneth the Book of Jeremiah the Prophet (i. 1.)

THE words of Jeremiah the son of Hilkiah, of the Priests that were in Anathoth, in the Land of Benjamin: to whom the word of the LORD came in the days of Josiah the son of Amon king of Judah, in the thirteenth year of his reign. It came also in the days of Jehoiakim the son of Josiah king of Judah, unto the end of the eleventh year of Zedekiah, the son of Josiah, king of Judah, unto the carrying away of Jerusalem captive in the fifth month. Then the word of the LORD came unto me, saying: Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a prophet unto the nations.

First Responsory.

[5] There was a man sent from God, whose name was John. The same came for a witness, to bear witness of the Light, to make ready a people prepared for the Lord.
Verse. John was in the wilderness, preaching the baptism of repentance.
Answer. The same came for a witness, to bear witness of the Light, to make ready a people prepared for the Lord.

Second Lesson.

THEN said I: Ah! Lord GOD! Behold, I cannot speak, for I am a child! But the LORD said unto me: Say not, I am a child: for thou shalt go to all that I shall send thee; and whatsoever I command thee, thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the LORD. Then the LORD put forth His hand, and touched my mouth; and the LORD said unto me: Behold, I have put My words in thy mouth. See, I have this day set thee over the nations and over the kingdoms, to root out and to pull down, and to destroy and to throw down, and to build, and to plant.

Second Responsory.

Elizabeth, the wife of Zacharias, was the mother of a mighty man, even of John the Baptist, the Fore-runner of the Lord, who made straight in the desert an highway for the Lord.[6]
Verse. There was a man sent from God, whose name was John.
Answer. Who made straight in the desert an highway for the Lord.

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[1] Translation extracted from the People's Hymnal.

[2] John i. 6.

[3] Antiphons from Luke i. 17, 63, 13, 14, 7, 15, 66; Judges xiii. 4, 5, 7.

[4] Translation by the same hand as those in the People's Hymnal.

[5] John i. 6, 7; Matth. iii. 1; Mark i. 4; Luke iii. 2, 3.

[6] Isa. xl. 3.

Third Lesson. (17.)

THOU therefore gird up thy loins, and arise, and speak unto them all that I command thee. Be not dismayed at their faces, for I will make thee not to fear their faces. For, behold, I have made thee this day a defenced city, and iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the Priests thereof, and against the people of the land. And they shall fight against thee, but they shall not prevail against thee; for I am with thee, saith the Lord, to deliver thee.

Third Responsory.

Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a Prophet unto the nations.

Verse. [1] A man beloved of God and men, he was had in honour.

Answer. And I ordained thee a Prophet unto the nations.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I ordained thee a Prophet unto the nations.

SECOND NOCTURN.

First Antiphon. The Lord put forth His hand, and touched my mouth, * and the Lord ordained me a Prophet unto the nations.

Ps. iv. When I called, &c., (*p.* 116.)

Second Antiphon. Behold, I have put My words in thy mouth; * see, I have this day set thee over the nations, and over the kingdoms.

Ps. v. Give ear to my words, &c., (*p.* 49.)

Third Antiphon. [2] The Lord hath called me from the womb; * from the bowels of my mother hath He made mention of my name.

Ps. viii. O Lord, our Lord, &c., (*p.* 4.)

Verse. [3] Among them that are born of women there hath not risen a greater—

Answer. Than John the Baptist.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (20*th on the Saints.*)

BESIDES the most holy Birthday of the Lord, we find celebrated in the Gospel the birth of only one other, namely, that of the blessed Baptist, John. As regardeth all others among God's holy and chosen ones we know that that day is observed whereon, with their work finished, and the world conquered and finally trampled down, they were born from this into a better life, even one of everlasting blessedness. In others is honoured the crowning of the struggle on their last day of dying life, but in John is honoured the first day; in him the very beginning is found hallowed. And the reason of this is, without doubt, because he was sent from God to bear witness to the coming of the Light, lest when It came It might take the darkness by surprise, and the darkness might not comprehend It. Now, John was a figure of the Old Testament, and showed in his own person a typical embodiment of the Law; and therefore John heralded beforehand the coming of the Saviour, even as the Law was our schoolmaster to bring us to the grace of Christ. (Gal. iii. 24.)

Fourth Responsory.

The Angel of the Lord was sent down unto Zacharias, saying: Thou shalt beget a son in thine old age; and his name shall be called John the Baptist.

Verse. The child shall be great in the sight of the Lord; for His hand is with him.

Answer. And his name shall be called John the Baptist.

Fifth Lesson.

BUT as touching this, that he prophesied while yet in the hidden depths of his mother's womb, and while himself lightless bore testimony to the truth, we are to understand it as a figure how that while himself wrapped round with the veil and carnal ordinances of the letter, he by the spirit preached unto the world a Redeemer, and testified that Jesus is our Lord even while for himself, working under the law, the birth of the new dispensation was still in the womb of the future, and not come to day. The Jews were "estranged from the womb," that is from the Law, that womb heavy with the Christ That was to be; they "went astray from the belly, speaking lies," (Ps. lvii. 4;) and therefore John "came for a witness, to bear witness of the Light, that all men through him might believe." (John i. 7.)

Fifth Responsory.

This is the well-beloved Fore-runner, a burning and a shining light [4] before the Lord. For even this is John, who made straight in the desert an highway for our God. [5] This also is he which bare witness, saying: Behold the Lamb of God! And his light lightened the minds of men.

Verse. He shall go before Him in the spirit and power of Elias.

Answer. For even this is John, who made straight in the desert an highway for our God. This also is he which bare witness, saying: Behold the Lamb of God! And his light lightened the minds of men.

Sixth Lesson.

BUT as for this, that "when John had heard in the prison the works of Christ, he sent two of his disciples" (Matth. xi. 2)—this is the Law sending to the Gospel. For John here was a figure of the Law, imprisoned in ignorance, lying in the dark, and in a hidden place, and he was fettered through Jewish misunderstanding within the bonds of the letter. But of him was it said, as is written in the Blessed Evangelist (John v. 35:) "He was a burning and a shining light"—that is to say, that, when the whole world was wrapt in the night of ignorance, this Saint was kindled by the fire of the Holy Ghost, to show before men the light of salvation, and at the hour of the thickest darkness of sin, appeared like a bright morning star to herald the rising of that Sun so right gloriously radiant, the Son of righteousuess, Christ our Lord. And this is why John said of himself: "I am the voice of one crying in the wilderness, Make straight the way of the Lord." (John i. 15.)

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[1] Ecclus. xlv. 1.

[2] Isa. xlix. 1.

[3] Matth. xi. 11.

[4] John v. 35.

John i. 15, 29.

Sixth Responsory.

[1] They made signs to his father, how he would have him called; and he asked for a writing-table, and wrote, saying: His name is John.

Verse. The mouth of Zacharias was opened, and he prophesied, saying:

Answer. His name is John.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His name is John.

THIRD NOCTURN.[2]

First Antiphon. The Lord hath made my mouth * like a sharp sword; in the shadow of His hand hath He hid me.

Ps. xiv. LORD, Who shall abide, &c., (*p.* 6.)

Second Antiphon. And now, saith the LORD That formed me from the womb * to be His servant: I will also give thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.

Ps. xx. The king shall joy, &c., (*p.* 10.)

Third Antiphon. Kings shall see, and princes shall arise, and worship the Lord thy God, Who hath chosen thee.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)

Verse. Elizabeth, the wife of Zacharias, was the mother of a mighty man—

Answer. Even of John the Baptist, the Fore-runner of the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered, and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her, and they rejoiced with her. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *Comm. on Luke* i.)

Elizabeth's full time came that she should be delivered, and she brought forth a son. And her neighbours rejoiced with her. The birth of a Saint is a joy for many, for it is a good to all. Righteousness is an help to all, and therefore when a righteous man is born it is an heralding of his life, which is still to come, that the helpful excellency of his future should be hailed by the, as it were, prophetic joy of the neighbours. It is well that we should be told concerning the prophet, while he was yet in the womb, that we may know how that Mary was there; but we hear nothing of his childhood, because we know that it was safe and strong through the nearness of the Lord, Himself then in that womb which was free from the sorrows of pregnancy. And therefore we read in the Gospel nothing touching him save his coming, the annunciation thereof to his father, the leap which he gave in the womb, and his crying in the wilderness.

Seventh Responsory.

The Fore-runner of the Lord cometh, to whom He Himself bare witness, saying: Among them that are born of women there hath not risen a greater than John the Baptist.

Verse. [3] A Prophet? Yea, and much more than a Prophet. This is he of whom the Saviour saith:

Answer. Among them that are born of women there hath not risen a greater than John the Baptist.

Eighth Lesson.

IT was not for him to feel childishness, who beyond all use of nature or of his age, when as yet he lay in his mother's womb, leapt at once "unto the measure of the stature of the fulness of Christ." (Eph. iv. 13.) It is strange how that the Holy Evangelist hath judged meet to tell us that they thought to call the child Zacharias, after the name of his father, that thou mayest notice that the mother would have none of the names whereby their kindred were called, but only that name which the Holy Ghost had dictated, and which the Angel had told before unto Zacharias. The dumb man had certainly not been able to tell his wife by what name to call the child, and Elizabeth must needs have learnt by revelation what she could not have heard from her husband.

Eighth Responsory.

The Angel Gabriel appeared unto Zacharias, and said: Thy wife Elizabeth shall bear thee a son, and thou shalt call his name John; and many shall rejoice at his birth.

Verse. For he shall be great in the sight of the Lord, and shall drink neither wine nor strong drink.

Answer. And many shall rejoice at his birth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And many shall rejoice at his birth.

Ninth Lesson.

"HIS name is John"—that is, it is not for us to choose a name now for him to whom God hath given a name already. He hath a name, which we know, but it is not one of our choosing. To receive a name from God is one of the honours of the Saints. Thus was it that Jacob's name was no more called Jacob but Israël, because he saw God face to face. (Gen. xxxii. 28.) Thus was it that our Lord JESUS was named before He was born, with a name not given by an Angel, but by the Father. Thou seest that Angels tell that which they have been bidden to tell, not matters of their own choosing. Nor oughtest thou to wonder that Elizabeth named a name which she had not heard, since it had been revealed to her by the same Holy Ghost Who had commanded the Angel to tell it.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Elizabeth, the wife of Zacharias, * was the mother of a mighty man, even of John the Baptist, the Fore-runner of the Lord.

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[1] Luke i. 62-64, 67.

[2] Antiphons from Isa. xlix. 2, 5, 7.

[3] Luke vii. 26.

Second Antiphon. They made signs to his father * how he would have him called; and he asked for a writing-table, and wrote, saying: His name is John.

Third Antiphon. Thou shalt call his name John; * and many shall rejoice at his birth.

Fourth Antiphon. Among them that are born of women * there hath not risen a greater than John the Baptist.

Fifth Antiphon. Thou, child, shalt be called the Prophet of the Highest; * for thou shalt go before the face of the Lord, to prepare His ways.

Chapter. (Isa. xlix. 1.)

LISTEN, O isles, unto me, and hearken, ye people, from far: The LORD hath called me from the womb—from the bowels of my mother hath He made mention of my name.

Hymn.[1]

O BLESSED Saint of high renown and honour,
Called in thy mother's womb, by God ordained,
Mightiest Martyr, dweller in the desert,
Virgin unstained.

Saints with their crowns shall glitter, some with increase
Thirtyfold, some with double wreaths shall shine,
Yet shall no other diadem of glory
Glitter like thine.

Come thou again, the crooked highways straighten,
Break the hard rocks that in our bosoms rest,
Meet for our Lord, Who ever cometh onward
With footsteps blest.

Praise we our God, Who dwelleth in the highest,
Father, and Son, and Spirit ever blest;
And may He grant us, while on earth, forgiveness,
In heaven rest. Amen.

Verse. The child shall be great in the sight of the Lord—

Answer. For His hand is with him.

Antiphon at the Song of Zacharias. And the mouth of Zacharias was opened, * and he prophesied, saying: Blessed be the Lord God of Israël.

Prayer throughout the Office.

O GOD, Who hast made this day to be honourable in our eyes because of the Birth of the blessed John, graciously quicken Thy people with spiritual joy, and order the minds of all the faithful in the way of everlasting salvation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Elizabeth the wife, &c. (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the 25th day of June, were born into the better life—

In the country of Golet, near Nusco, the holy Confessor William, father of the hermits of Monte Vergine.

At Berœa, holy Sosipater, disciple of the blessed Apostle Paul.

At Rome, the holy Virgin and martyr Lucy, with twenty-two others.

At Alexandria, the holy martyr Gallican. This was a man of Consular rank, who had received the honour of a triumph and was a personal friend of the Emperor Constantine. He was converted to the faith of Christ by holy John and Paul. After his conversion he withdrew to Ostia with holy Hilarinus, when he gave himself entirely to the service of strangers and the sick. This got noised abroad in all the world so that people came from all parts to see a man who had been a patrician and a consul washing the feet of the poor, laying the table, pouring water on the guests' hands, ministering carefully to the sick, and performing other offices of mercy. He was turned out of Ostia under the Emperor Julian the Apostate, and went to Alexandria. There the judge Raucian would needs have him sacrifice, and forasmuch as he would not, caused him to be beheaded, and so he became Christ's martyr.

At Sibapolis, in Syria, the holy Virgin and martyr Febronia; on account of her steadfastness in faith and chastity during the persecution under Diocletian, the judge Lysimachus ordered her to be first beaten with rods and tormented upon the rack, then torn with combs and burnt with fire; afterwards her teeth were hammered out and her breasts cut off, and then she was beheaded, and so passed away to her Divine Bridegroom prepared with all these sufferings as a bride adorned for her husband.

At Besançon, in Gaul, the holy martyr Antidius, Bishop of Besançon, who for Christ's faith's sake was slain by the Vandals.

At Reggio, holy Prosper of Aquitaine, Bishop of that city, famous for his learning and godliness, who stoutly contended for the Catholic faith against the Pelagians.

At Turin, the holy Confessor Maximus, Bishop of Turin, very famous for his teaching and holiness.

In Holland, the holy Confessor Adelbert, the disciple of holy Willibrord, Archbishop [of Utrecht.]

Chapter at the end. (Isa. xlix. 7.)

KINGS shall see, and princes shall arise, and shall worship the Lord thy God, and the Holy One of Israël that hath chosen thee.

TERCE.

Antiphon. They made signs, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

There was a man sent from God.

Answer. There was a man sent from God.

Verse. Whose name was John.

Answer. Sent from God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. There was a man sen from God.

Verse. Among them that are born of women there hath not risen a greater—

Answer. Than John the Baptist.

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[1] Translation extracted from the People's Hymnal.

SEXT.

Antiphon. Thou shalt call, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. xlix. 5.)

AND now, saith the LORD that formed me from the womb to be His servant, I have given thee for a light to the Gentiles, that thou mayest be My salvation unto the end of the earth.

Short Responsory.

Among them that are born of women there hath not risen a greater—

Answer. Among them that are born of women there hath not risen a greater—

Verse. Than John the Baptist.

Answer. There hath not risen a greater.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Among them that are born of women there hath not risen a greater.

Verse. Elizabeth, the wife of Zacharias, was the mother of a mighty man,

Answer. Even of John the Baptist, the Fore-runner of the Lord.

NONE.

Antiphon. Thou, child, shalt be called, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Elizabeth, the wife of Zacharias, was the mother of a mighty man.

Answer. Elizabeth, the wife of Zacharias, was the mother of a mighty man.

Verse. Even of John the Baptist, the Fore-runner of the Lord.

Answer. A mighty man.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Elizabeth, the wife of Zacharias, was the mother of a mighty man.

Verse. The child shall be great in the sight of the Lord.

Answer. For His hand is with him.

SECOND VESPERS.

All as at First Vespers, except the following.

Antiphons from Lauds.

Verse. The child shall be great in the sight of the Lord.

Answer. For His hand is with him.

Antiphon at the Song of the Blessed Virgin. The child, that unto us is born, * is much more than a Prophet, for this is he of whom the Saviour saith: Among them that are born of women there hath not risen a greater than John the Baptist.

A Commemoration is made of the following. Prayer from his Office.

JUNE 25.

St William, Abbat of Monte Vergine, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout.

O GOD, Who hast given unto us Thy Saints to be an ensample and an help unto our weakness in following the path that leadeth unto life, grant unto us in such wise to honour the worthy deeds of the blessed Abbat William, that we may thereby both gain his prayers, and tread in his footsteps. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS William was born of noble parents at Vercelli in Lombardy. He was but little over fourteen years of age, when, impelled by a strange earnestness for holiness, he undertook a pilgrimage to Compostella, to the far-famed Church of St James. This journey he made clad in a single garment, wearing an iron girdle wound two-fold round his body, and with bare feet. He accomplished his object under the severest hardships of cold and heat, hunger and thirst, and at the great danger of his life. After his return to Italy, he undertook a new pilgrimage, this time to the Holy Sepulchre of the Lord. But in the way of fulfilling this, there arose divers and most grievous obstacles, whereby the hand of God drew the lad to the higher and holier life of a monk. He dwelt in the town of Monte Solicolo for two years, which he passed in constant prayer, watching, sleeping upon the ground, and fasting. At the end of this time, the power of God made him the mean to restore a blind man to sight. The fame of this miracle became so noised abroad, that William could no longer remain unknown. His thoughts turned again towards Jerusalem, and he again entered cheerfully on the journey.

Fifth Lesson.

HE was again hindered by a vision from God, and remained among the Italians to be more useful, and to bring forth more fruit than he would have done among strangers. With extraordinary speed, he built a monastery upon the summit of Monte Vergiliano, ever since named Monte Vergine, [between Nola and Benevento.] Thither he called around him, as his comrades, devout men, and schooled them into a way of life most closely following the commands and counsels of the Gospel, in great part by a rule taken from the constitutions of Blessed Benedict, and supplemented by his own words, and the example of his own holy life.

Sixth Lesson.

AS other monasteries were raised, the holy life of William became more known day by day, and brought men to him from all quarters, drawn by the sweet savour of his godliness, and the fame of his miracles. At his prayers the dumb spake, the deaf heard, the withered were strengthened, and they that suffered under divers and incurable diseases received health. He turned water into wine, and openly worked many other miracles. Among all these things it must be told that a wretched woman sought him to lure him to impurity, but he raked hot embers out upon the floor and cast himself down upon them, and wallowed among them, and escaped unhurt. When this thing came to the knowledge of Roger I., King of Naples, it roused in him the highest reverence for the man of God. At the last, after foretelling his own death to the King and to others, and full of good works and miracles, he fell asleep in the Lord, in the year of salvation 1142.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.)

Lauds Prayer throughout the Office. A Commemoration is made of the Octave of the Birth of St John taken from the Lauds of his feast.

MARTYROLOGY.

Upon the 26th day of June, were born into the better life—

At Rome, upon the Celian Mount, the holy brethren John and Paul, both martyrs. John was provost of the household, and Paul chief steward of the Virgin Constantia, daughter of the Emperor Constantine. Under the Emperor Julian the Apostate they both received the palm of martyrdom by the sword.

At Trent, [about the year 400,] the holy Vigilius, Bishop [of that see,] who, because he was striving to stamp out utterly the last remains of idolatry, was stoned by savage men, and so compassed martyrdom for Christ's Name's sake.

At Cordova, in Spain, [in the tenth century,] the holy child Pelagius, who crowned his confession of the faith with a glorious martyrdom, by being torn to pieces with iron pincers, by order of Abdu-'l-Rahman, King of the Saracens.

At Valenciennes, [at the beginning of the ninth century,] the holy martyrs Salvius, Bishop of Angoulême, and Superius. Also the commemoration of the holy Anthelm, Bishop of Bellay, [in the year 1178.]

At Poitou, [in the sixth century,] the holy Priest and Confessor Maxentius, who was famous for miracles.

At Thessalonica, [likewise in the sixth century,] the holy Hermit David.

On the same day, [in the sixth century also,] the holy Virgin Perseveranda.

Vespers are of the following, from the Chapter, inclusive.

JUNE 26.

The Holy Martyrs John and Paul.

Double.

All from the Common Office for Many Martyrs, (*p.* 602,) *except the following.*

FIRST VESPERS.

If these are entirely of SS. John and Paul, the Antiphons are taken from Lauds. Usually, as concerns SS. John and Paul, they begin with the Chapter.

Antiphon at the Song of the Blessed Virgin.[1] The righteous stand in the Presence of the Lord, and are not divided the one from the other; they drank of the Lord's Cup, and they are called Friends of God.

Prayer from Lauds.

A Commemoration is made of St William of Monte Vergine, (Prayer from his Office,) and of the Birth of St John, taken from his Second Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (*p.* 603.)

First Responsory.

[2] These are two men full of mercy, who stand in the presence of the Lord, the Lord of the whole earth.

Verse. These are two olive trees, and two candlesticks, giving light in the presence of the Lord.

Answer. The Lord of the whole earth.

Second Responsory.

I saw men standing together clad in shining raiment; and the Angel of the Lord spake unto me, saying: These men are holy, for they are the friends of God.

Verse. And I beheld a mighty Angel of God, flying through the midst of heaven, crying with a loud voice, and saying:

Answer. These men are holy, for they are the friends of God.

Third and remaining Responsories from the Common Office.

SECOND NOCTURN.

Fourth Lesson.

JOHN and Paul were two Roman brethren, the godly and trustworthy servants of Constantia, daughter of Constantine. At her death they spent in feeding Christ's poor the property which she left them. Julian the Apostate asked them to enter his household, but they bravely answered that they would not be servants to one who had run away from the service of JESUS Christ. Julian gave them ten days to consider on their choice, whether, at the end of that time, they would cleave to him, and sacrifice to Jupiter, or most surely die.

Fifth Lesson.

THIS interval they spent in distributing to poor creatures all that remained of their goods, that they might be quite free to depart hence to the Lord, and so succoured many by whom they have long since been received into everlasting habitations. On the tenth day Terentian, Præfect of the Prætorian Cohort, was sent to them, bringing with him the image of Jupiter. He explained to them the command of the Emperor, that they should worship the said image or die. They were engaged in prayer, but answered him that for their loyalty to Christ, Whom their understanding acknowledged and their mouths confessed to be God, they felt no hesitation in choosing to suffer death.

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[1] Cf. Zech. iv. 14; 2 Kings (Sam.) i. 23; Matth. xx. 22, 23; John xv. 15.

[2] Quaintly adapted from Zech. iv. and Apoc. xi. 3, &c.

Sixth Lesson.

TERENTIAN, to avoid the uproar, which might have been caused by their public execution, caused their heads to be cut off at home where they then were. They lifted up their last earthly testimony upon the 26th day of June, [in the year of our Lord 362.] They were privately buried, and a story set about that they had been sent into exile. The fact of their death was made generally known by the unclean spirits by whom the bodies of many were tormented, and among others that of Terentian's own son, who was possessed with a devil, and delivered by being brought to the grave of the Martyrs. By this miracle he was led to believe in Christ, and so likewise was his father Terentian, who is said to have been the writer of the life of these blessed Martyrs.

THIRD NOCTURN.

Lessons from Luke xii. 1, *with the Homily of the Venerable Bede*, (*p.* 610.)

Eighth Responsory.

Theirs is a brotherhood, &c., (*p.* 607.)

LAUDS.

First Antiphon. Paul and John * aid unto Julian: We worship One God, Who hath made heaven and earth.

Second Antiphon. Paul and John * said unto Terentian: If thy Lord be Julian, keep thou at peace with him, but as for us, we have no other Lord but the Lord JESUS Christ.

Third Antiphon. John and Paul, * when they had heard the tyrannous command of Julian, began to disperse abroad their goods among the poor.

Fourth Antiphon. O ye holy Spirits and Souls of the righteous, bless ye the Lord. Alleluia.

Fifth Antiphon. John and Paul * said unto Gallican: Make thy vow unto the God of heaven, and thou shalt be yet a greater conqueror than ever thou hast been heretofore.

Antiphon at the Song of Zacharias. These are the holy ones, who for the love of Christ, recked nothing of the threats of men. In the kingdom of heaven the holy martyrs are filled with joy in the company of Angels. O how precious in the sight of the Lord was the death of these His saints! And now they stand day and night in His presence: and are not divided the one from the other.

Prayer.

O ALMIGHTY God, fill us, we beseech Thee, with the twofold gladness which doth flow down upon this bright day from the glory of Thy blessed servants John and Paul, whom one faith and one suffering made to be brothers indeed. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Birth of St John Baptist, taken from the Lauds of the Feast.

MARTYROLOGY.

Upon the 27th day of June, were born into the better life—

In Galatia, holy Crescens, the disciple of the blessed Apostle Paul. He made a journey into Gaul, where by the word of his preaching he brought many to believe in Christ. Then he returned home, where he was specially appointed Bishop till the end of his life. He strengthened the Galatians in the work of the Lord, and at last finished his testimony under Trajan.

At Cordova, [in the fourth century,] the holy martyrs Zoilus and nineteen others.

At Cæsarea, in Palestine, the holy martyr Anectus. In the persecution under Diocletian he exhorted others to martyrdom, and by his prayers caused the idols to fall down; wherefore the President Urban caused him to be beaten by ten soldiers, and his hands and feet, and lastly his head, cut off, and so he received the crown of martyrdom.

At Constantinople, [in the sixth century,] the holy Priest Samson, the harbourer of the poor.

In the country of Tours, [in the sixth century,] the holy Priest and Confessor John.

At Waradin, in Hungary, [in the year 1095,] holy King Ladislaw, who is famous for eminent miracles even unto the present day.

SECOND VESPERS.

Antiphons from Lauds.

Antiphon at the Song of the Blessed Virgin.[1] These are two olive trees, and two candlesticks, giving light in the presence of the Lord; these have power to shut heaven with clouds, and have power again to open the gates thereof, for their tongues are become keys of heaven.

Commemoration of the Birth of St John, from Second Vespers of the Feast.

JUNE 27.

Fourth Day within the Octave of the Birth of St John the Baptist.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Basil the Great, Archbishop [of Cæsarea-in-Pontus.] (*Hom.* ii. *on* Ps. xxviii.)

"THE voice of the LORD is upon the waters." What voice is this? What are these waters? Let us take that which is here said as a prophecy. Thou rememberest how that "this is the record of John, when the Jews [sent Priests and Levites from Jerusalem to ask him, Who art thou? And he confessed and denied not, but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No. Then] said they unto him, Who art thou? that we may give an answer to them that sent us. [What sayest thou of thyself?] He said, I am the voice of one crying in the wilderness." (John i. 19-23; Isa. xl. 3, 4.) Therefore, John is the "voice of the LORD." "This is he, of whom it is written, Behold, I send My messenger before Thy face" (Luke vii. 27) "to make ready a people prepared for the Lord" (i. 17.) This "voice upon the waters" was heard upon those of Jordan, wherein he baptized, preaching the baptism of repentance for the remission of sins (iii. 3.) Nor was this voice heard upon the waters of Jordan only, but "also, in Enon near to Salim, because there was much water there." (John iii. 23.)

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[1] Apoc. xi. 4, 6.

Fifth Lesson.

"THE voice of the LORD upon the waters," then, is John upon baptism. Then also "the God of glory thundereth." For [when "JESUS came from Nazareth of Galilee, and was baptised of John in Jordan . . . .] there came a voice from heaven, saying, This is My Beloved Son, in Whom I am well pleased." (Mark i. 9, 11.) Then also was it true that "The Lord is upon many waters" when He was pleased "to come [from Galilee to Jordan] unto John, to be baptised of him . . . . . . to fulfil all righteousness" (Matth. iii. 13, 15,) "which is of the law." (Rom. x. 5.) "The voice of the LORD is powerful"—powerful to heal the weaknesses of the people through the baptism of repentance, baptizing through John with water unto repentance. (Matth. iii. 11.) "The voice of the LORD is powerful," which saith "Repent ye, for the kingdom of heaven is at hand," (2,) and "Bring forth fruits meet for repentance." (8.)

Sixth Lesson.

"THE voice of the LORD breaketh the cedars." This may well be said of him who, being sent as a messenger before the face of the Lord, to make ready for Him a prepared people, made the crooked places straight, by breaking down and treading flat the haughty growths of ungodliness that had lifted themselves up to block out the acknowledgment of God. He by whom every valley was exalted, and every mountain and hill was made low, the same was he who broke the cedars, and made straight in the desert an highway for our God, by laying low in repentance the hearts that were haughty, and proud, and lifted up. The Lord availing Himself of that preparation, smote down at His coming every power that withstood Him, which are spoken of under a similitude as the cedars of Lebanon. For the Lord "must reign till He hath put all enemies under His feet," (1 Cor. xv. 25,) and trodden down these cedars.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And so on.

From the Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* i.)

"And his father Zacharias was filled with the Holy Ghost, and prophesied." Behold how good is God, and how ready to forgive sinners! Not only doth He give back that which He hath taken away, but He addeth moreover such and such things, more than either we ask or think. He that had hitherto been dumb, now speaketh prophecy. But the greatest grace of God is in this, that he which had denied, now maketh profession. Therefore let no man despair, nay, though he well knoweth what have been his past sins, let him never give up hope of a reward from God. If thou knowest how to amend thy crooked ways, God knoweth how to turn away the judgments of His anger.

Eighth Lesson.

"AND thou, child, shalt be called the Prophet of the Highest." How gracefully, while as he prophesieth of the Lord, he turneth his address to the Prophet, making mention of this great mercy of the Lord along with the others, lest, while he openly gave thanks for his own benefits, he should seem to keep the silence of unthankfulness regarding those which he knew had been given to his boy. But some will perhaps deem it his folly that he addressed his discourse to a babe of eight days old. Verily, if we call to mind that John heard the voice of Mary's salutation when he was in his mother's womb, we shall understand how much rather he could hear the voice of his father now when he was born.

Ninth Lesson.

ZACHARIAS knew well that a Prophet hath ears which open under the influence of the Spirit of God, instead of that of advancing age. He that had sense to leap in the womb for joy, wanted not understanding. At the same time remark unto how many Zacharias prophesied, and though both he and his wife were filled with the Holy Ghost, yet all things are done in due order, and the woman studieth rather to learn the things of God than to teach them.

MARTYROLOGY.

The morrow is the Eve of the holy Apostles Peter and Paul.

Upon the same 28th day of June, were born into the better life—

At Rome, the holy Pope Leo II.

At Lyons, in Gaul, the holy martyr Irenæus, Bishop [of that city.] He was, as holy Jerome writeth, a disciple of the blessed Polycarp, Bishop of Smyrna, and hardly removed from the times of the Apostles. He strove much against heretics both by word and by writing, and was crowned with a glorious martyrdom, along with nearly all the [faithful] people of his city, in the persecution under Severus.

In Alexandria, in the same persecution under Severus, the holy martyrs Plutarch, Serenus, Heraclides, (who was still under preparation for baptism,) Heron, (a recent convert), another Serenus, Rhais, (who also was being prepared for baptism,) Potamiena, and her mother Marcella. Of these the most famous is the Virgin Potamiena. She first endured extraordinary contendings for her virginity, and then suffered terrible and unheard-of torments for her faith, and at the last was burnt, along with her mother.

On the same day, the holy martyr Papius, who, in the persecution under Diocletian, was scourged and put into a vessel filled with boiling oil and fat, and suffered other horrid torments, before he was crowned by being beheaded.

At Utrecht, the holy martyr Bishop Benignus.

At Cordova, the holy martyr, the monk Argymirus, who was slain for Christ's faith's sake, in the persecution by the Arabs, [in the ninth century.]

At Rome, the holy Pope and Confessor Paul I.

Vespers are of the following.

JUNE 28.

St Leo II., Pope and Confessor.

Semi-double.

Should this day be a Sunday, the Office of the Sunday is said with a Commemoration of St Leo in First Vespers and Lauds; and the Ninth Lesson will be an historical one, formed of the three for St Leo. On the Saturday on which is said the Office of St John, the Ninth Lesson is from the Homily of the Vigil of the Apostles; a Commemoration of the same being made at Lauds only.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout the Office.

O GOD, Who didst make the blessed Pope Leo to work deeds worthy of Thy Saints, mercifully grant that we who do keep glad holiday in his memory, may steadfastly follow after the ensample of his life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Birth of St John, from his Second Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

POPE Leo II. was a Sicilian. He was learned in sacred and worldly letters in the Greek and Latin tongues, and was moreover an excellent musician. He re-arranged and improved the music of the sacred hymns and Psalms used in the Church. He approved the acts of the sixth general Council, which was held at Constantinople, under the Presidency of the Legates of the Apostolic See, in the presence of the Emperor Constantine [the Bearded,] the Patriarchs of Constantinople and Antioch, and one hundred and seventy Bishops. Leo also translated the decrees of the Council from Greek into Latin.

Fifth Lesson.

IT was in this Council that Cyrus, Sergius, and Pyrrhus were condemned for teaching that there is in Christ only one Will and one Working. Leo broke the pride of the Archbishops of Ravenna, who had puffed themselves up under the power of the Exarchs to set at naught the power of the Apostolic See. Wherefore he decreed that the elections of the clergy of Ravenna should be nothing worth, until they had been confirmed by the authority of the Bishop of Rome.

Sixth Lesson.

HE was a very father to the poor. Not by money only, but by his work, his labours, and his advice he relieved the poverty and loneliness of widows and orphans. He was leading all to live holy and godly lives, not by mere preaching, but by his own life, when he fell asleep in the Lord, having sat as Pope nine months and twenty-seven days.[1] He was buried in the Church of St Peter upon the 28th day of June. In the month of June he held one ordination whereat he ordained nine Priests, three Deacons, and twenty-three Bishops for divers places.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory, (p. 616.) The Third is omitted or read as one with the Second to make room for the Ninth Lesson.*

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (For the Eve of the Holy Apostles Peter and Paul.)

The Lesson is taken from the Holy Gospel according to John (xxi. 15.)

AT that time: JESUS saith to Simon Peter: Simon, son of Jonas, lovest thou Me more than these? And so on.

Homily by St Austin, Bishop [of Hippo.] (123*rd Tract on John.*)

Thrice had Peter denied his Lord and thrice in reparation did he confess Him, lest fear should have had more service of his tongue than love, or the dread of death be found to have drawn out more words than the Presence of the Life. If to deny the Shepherd have been the outcome of fear, let the feeding of the Lord's flock be a token of love. Such as feed Christ's sheep with the mind that the sheep are their own rather than Christ's, do prove against themselves that they love not Christ, but, contrariwise, they do their work from the lust of glory, or lordship, or gain, not from love of obedience, and helpfulness, and doing God's pleasure.

At Lauds a Commemoration is made of the Birth of St John.

Then, of the Eve of the Holy Apostles; Antiphon, and Verse and Answer of the Week-day, and this

Prayer.

O ALMIGHTY God, we pray Thee mercifully to grant unto us peace from all trouble, unto whom Thou hast given a sure foundation upon the rock of Thine Apostle's confession. Through our Lord JESUS Christ Thy

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[1] The dates seem uncertain. Alban Butler says he reigned a year and seven months, and died May 23, 683; the Petits Bollandistes, vii. 418, give ten months and seventeen days, July 4 as the date of his death, and June 28 (a year after?) as that of his burial at St Peter's.

Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 29th day of June, were born into the better life—

At Rome, the holy Apostles Peter and Paul. They suffered under the Emperor Nero upon the same day of the same year. Peter was crucified in the city with his head downwards, and is buried at the Vatican beside the Triumphal Way, surrounded by the veneration of the whole world. Paul was beheaded with the sword, and buried beside the Ostian Way, surrounded by the same honour.

At Argenten, in Gaul, [in the third century,] the holy martyr Marcellus, who was beheaded for Christ's faith's sake, along with a soldier named Anastasius.

At Genoa, [in the sixth century,] holy Syrus, Bishop [of that see.]

At Narni, holy Cassius, Bishop of that city; of him holy Gregory hath on record that hardly any day of his life passed wherein he did not offer up unto God Almighty the offerings of atonement; and therewith his life accorded well, for he gave away in charity all that he possessed, and at the hour of the sacrifice he wept abundantly. It was his use to come to Rome every year for the birthday of the Apostles, and upon that day, when he had celebrated solemn Mass, and had given unto all the Body of the Lord and the Peace, he passed away to be ever with the Lord.

In Cyprus, holy Mary, the mother of John whose surname was Mark.

In the country of Sens, [in the third century,] the holy Virgin Benedicta.

Vespers are of the following.

JUNE 29.

Feast of the Holy Apostles Peter and Paul.

Double of the First Class, with an Octave.

Whatever is not specially given or referred to here is as in the Common Office for Apostles, (p. 583.)

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

IT is no earthly summer's ray
That sheds this golden brightness round,
Crowning with heavenly light the day
The Princes of the Church were crowned.

The blessed Seer to whom was given
The hearts of men to teach and school,
And he who keeps the key of heaven
For those on earth that own his rule.

Fathers of mighty Rome, whose word
Shall pass the doom of life or death,
By humble cross and bleeding sword
Well have they won their laurel wreath.

O happy Rome, made holy now
By these two Martyrs' glorious blood,
Earth's best and fairest cities bow,
By thy superior claims subdued.

For thou alone art worth them all,
City of Martyrs! Thou alone
Canst cheer our pilgrim hearts, and call
The Saviour's sheep to Peter's throne.

All honour, power, and praise be given
To Him Who reigns in bliss on high,
For endless, endless years in heaven,
One only God in Trinity. Amen.

Antiphon at the Song of the Blessed Virgin. Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

No Commemoration is made.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (iii. 1.)

NOW Peter and John went up together into the temple at the hour of prayer, being the ninth hour.[2] And a certain man, lame from his mother's womb, was carried; whom they laid daily at the gate of the temple, which is called Beautiful, to ask alms of them that entered into the temple. Who, seeing Peter and John about to go into the temple, asked an alms. And Peter, fastening his eyes upon him, with John, said: Look on us. And he gave heed unto them, expecting to receive something of them.

First Responsory.

Simon Peter, before I called thee out of the ship, I knew thee, and appointed thee for a captain over My people. And I have given unto thee the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Answer. And I have given unto thee the keys of the kingdom of heaven.

Second Lesson.

THEN Peter said: Silver and gold have I none, but such as I have give I thee; In the Name of JESUS Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up, and immediately his feet and soles received strength. And he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking, and praising God. And they knew that it was he which sat for alms at the Beautiful Gate of the temple, and they were filled with wonder and amazement at that which had happened unto him.

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[1] Translation by the late Rev. Dr Faber. Hymn by Elpidia, the wife of Boëtius.

[2] *I.e.*, None.

Second Responsory.

[1] Simon Peter, if thou lovest Me, feed My sheep. Lord, Thou knowest that I love Thee. I will lay down my life for Thy sake.

Verse. [2] If I should die with Thee, I will not deny Thee.

Answer. I will lay down my life for Thy sake.

Third Lesson.

AND as the lame man held Peter and John, all the people ran together unto them in the porch that is called Solomon's, greatly wondering. And when Peter saw it, he answered unto the people: Ye men of Israël, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or strength we had made this man to walk? The God of Abraham, and the God of Isaac, and the God of Jacob, the God of our fathers, hath glorified His Son JESUS, Whom ye delivered up, and denied Him in the presence of Pilate, when he was determined to let Him go. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Author of life, Whom God hath raised from the dead, whereof we are witnesses. And His Name, through faith in His Name, hath made this man strong, whom ye see and know: yea, the faith which is by Him hath given him this perfect soundness in the presence of you all.

Third Responsory.

Thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.

Answer. And I will give unto thee the keys of the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will give unto thee the keys of the kingdom of heaven.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo the Great. (*First for the Birthday of the Holy Apostles Peter and Paul.*)

DEARLY beloved brethren, in the joy of all the holy Feast-days the whole world is partaker. There is but one love of God, and whatsoever is solemnly called to memory, if it hath been done for the salvation of all, must needs be worth the honour of a joyful memorial at the hands of all. Nevertheless, this feast which we are keeping to-day, besides that world-wide worship which it doth of right get throughout all the earth, doth deserve from this city of ours an outburst of gladness altogether special and our own. In this place it was that the two chiefest of the Apostles did so right gloriously finish their race. And upon this day whereon they lifted up that their last testimony, let it be in this place that the memory thereof receiveth the chiefest of jubilant celebrations. O Rome! these twain are the men who brought the light of the Gospel of Christ to shine upon thee! These are they by whom thou, from being the teacher of lies, wast turned into a learner of the truth.

Fourth Responsory.

[3] Lord, if it be Thou, bid me come unto Thee on the water! And JESUS stretched forth His Hand, and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt?

Verse. But when he saw the wind boisterous, he was afraid; and, beginning to sink, he cried, saying: Lord, save me!

Answer. And JESUS stretched forth His Hand, and caught him, and said unto him: O thou of little faith, wherefore didst thou doubt?

Fifth Lesson.

THESE twain be thy fathers, these be in good sooth thy shepherds, these twain be they who laid for thee, as touching the kingdom of heaven, better and happier foundations, than did they that first planned thine earthly ramparts, wherefrom he that gave thee thy name took occasion to pollute thee with a brother's blood.[4] These are they who have set on thine head this thy glorious crown, that thou art become an holy nation, a chosen people, a city both Priestly and Kingly, whom the Sacred Throne of blessed Peter hath exalted till thou art become the Lady of the world, unto whom the world-wide love for God hath conceded a broader lordship than is the possession of any mere earthly empire. Thou wast once waxen great by victories, until thy power was spread haughtily over land and sea, but thy power was narrower then which the toils of war had won for thee, than that thou now hast which hath been laid at thy feet by the peace of Christ.

Fifth Responsory.

[5] Arise, O Peter! Cast thy garment about thee, gird thee with strength for the saving of the nations. The chains are fallen off from thine hands.

Verse. The Angel of the Lord came upon him, and a light shined in the prison; and he smote Peter on the side and raised him up, saying: Arise up quickly.

Answer. The chains are fallen off from thine hands.

Sixth Lesson.

IT well suited for the doing of the work which God had decreed that the multitude of kingdoms should be bound together under one rule, and that so the universal preaching of the Gospel should find easier entry into all peoples, since all were governed by the empire of one city. But this city, knowing not Him, Who had been pleased to make her great, used her lordship over almost all nations to make herself the minister of all their falsehoods; and seemed to herself exceeding godly because there was no false god whom she rejected. But the tighter that Satan had bound her, the more wondrous was the work of Christ in setting her free.

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[1] John xxi. 16; xiii. 37.

[2] Mark xiv. 31.

[3] Matth. xiv. 28, 31, 30.

[4] This alludes to the very doubtful story that when Romulus made the first ramparts of Rome, Remus laughed at them for being small, and jumped over the ditch, which so provoked Romulus that he killed him.

[5] Acts xii. 7, 8.

Sixth Responsory.

Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given all the kingdoms of the world. Therefore unto thee hath He given the keys of the kingdom of heaven.

Verse. Whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven.

Answer. Therefore unto thee hath He given the keys of the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And therefore unto thee hath He given the keys of the kingdom of heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of man, am? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iii. *Comment. on Matth.* xvi.)

"Who do men say that I, the Son of man, am?" This question is well put, for they who speak of Him as the Son of man are men, while they that know of Him that He is God are called not men but gods.

"And they said: Some say that Thou art John the Baptist, some, Elias"—I marvel that some commentators have thought it worth their while to search into the origin of each of these blunders, and to engage in a discussion of weary length as to why some thought that our Lord JESUS Christ was John the Baptist, "some, Elias; and others, Jeremias, or one of the Prophets." Their blunders concerning Elias and Jeremias were but of a piece with Herod's concerning John the Baptist: "It is John, whom I beheaded—he is risen from the dead—and therefore mighty works do show forth themselves in him." (Mark vi. 16, 14.)

Seventh Responsory.

[1] Peter, I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren.

Verse. Flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

Answer. And when thou art converted, strengthen thy brethren.

Eighth Lesson.

"BUT who say ye that I am?" Mark, discreet reader, from the context, that a distinction is here drawn between the Apostles and mere men. The Apostles are called gods. "Who," asketh the Lord, "do men say that I am?" but, on the other hand, "who say ye that I am?" They being but men deal in human speculations, but ye that are gods, who be ye persuaded that I am? And then Peter, as the representative of all the Apostles, uttered the testimony: "Thou art the Christ, the Son of the living God." He calleth God "living," to mark the difference between Him and all other that be called gods, and who are indeed dead.

Eighth Responsory.

JESUS asked His disciples, saying: Who do men say that I, the Son of man, am? Peter answered and said: Thou art the Christ, the Son of the living God. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Verse. Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but My Father Which is in heaven.

Answer. And I say unto thee, that thou art Peter, and upon this rock I will build My Church.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I say also unto thee that thou art "Peter," and upon this "Rock" I will build My Church.

Ninth Lesson.

"AND JESUS answered and said unto him: Blessed art thou, Simon Bar-jona."

The Apostle having testified of the Lord, the Lord in turn testifieth of the Apostle. Peter had said: "Thou art the Christ, the Son of the living God"—and he received, in return for that his testimony to the truth, the words: "Blessed art thou, Simon Bar-jona." Why, "blessed"? "For flesh and blood hath not revealed it unto thee, but My Father." What flesh and blood could not reveal, the grace of the Holy Ghost had revealed. Meet for him therefore, because of his confession, is his name, as the name of one who hath revelation from the Holy Ghost, and therefore is called His son. Bar-jona is, being interpreted, "The-son-of-the-Dove."

LAUDS.[2]

First Antiphon. Peter and John * went up together into the Temple at the hour of prayer, being the ninth hour.

Second Antiphon. Silver and gold have I none, * but such as I have, give I thee.

Third Antiphon. The Angel said unto Peter: * Cast thy garment about thee, and follow me.

Fourth Antiphon. The Lord hath sent * His Angel, and hath delivered me out of the hand of Herod. Alleluia.

Fifth Antiphon. Thou art "Peter," and upon this "Rock" I will build My Church.

Chapter. (Acts xii. 1.)

HEROD the King stretched forth his hands, to vex certain of the Church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded farther to take Peter also.

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[1] Luke xxii. 32.

[2] Antiphons from Acts iii. 6; xii. 8, 11; Matth. xvi. 18.

Hymn.[1]

PETER, blest Shepherd! hearken to our cry,
And with a word unloose our guilty chain,
Thou! who hast power to ope the gates on high
To men below, and power to shut them fast again.

Lead us, great teacher Paul, in wisdom's ways,
And lift our hearts with thine to Heaven's high throne;
Till Faith beholds the clear meridian blaze,
And, sun-like, in the soul reigns Charity alone.

Praise, blessing, majesty, through endless days,
Be to the Trinity Eternal given;
Who in Pure Unity, profoundly sways
Eternally all things alike in earth and heaven. Amen.

Antiphon at the Song of Zacharias. Whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven, saith the Lord to Simon Peter.

Prayer throughout the Office.

O GOD, Who didst hallow this day by the Testifying of Thine Holy Apostles Peter and Paul, grant unto Thy Church, whose foundations Thou wast pleased to lay by their hands, the grace always in all things to remain faithful to their teaching. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Peter and John, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we make commemoration of the holy Apostle Paul.

Upon the same 30th day of June, were born into the better life—

At Limoges, in Gaul, [in the first century,] holy Martial, first Bishop [of that see,] and the two Priests Alpinian and Austriclinian, whose lives shone brightly with the fame of miracles.

On the same day, [at Talca, in Spain,] the holy [martyrs, the] Priest Caius and the Sub-Deacon Leo.

At Alexandria, under the Emperor Severus, the holy martyr Bisilides. He led the holy Virgin Potamiœna to execution, and while doing so, protected her from the insults of some lewd man, and he received a reward from her for this reverential service. Three days afterwards she appeared to him and put a crown upon his head, by the which vision she not only turned him to Christ, but also by her prayers, while he fought his short fight, she made him a glorious martyr.

At Rome, holy Lucina, a disciple of the Apostles, who contributed of her goods to the necessities of the Saints, visited the Christians who were kept bound in prison, and ministered to the burial of the martyrs, beside whom she was buried in a vault which she made for herself.

Also at Rome, [in the fourth century,] the holy Virgin Æmiliana.

At Viviers, the holy Priest and Confessor Ostian.

Chapter at the end. (Acts xii. 11.)

AND when Peter was come to himself, he said: Now I know of a surety that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

TERCE.

Antiphon. Silver and gold, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. The Angel said, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts xii. 5.)

PETER therefore was kept in prison. But prayer was made without ceasing of the Church unto God for him.

NONE.

Antiphon. Thou art Peter, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS. (*In Churches not dedicated to St Paul.*)

Hymn from First Vespers.

Chapter from Lauds.

Antiphon at the Song of the Blessed Virgin. This is the day whereon Simon Peter went up upon the gibbet of the cross—Alleluia—this day did he, that holdeth the keys of the kingdom, depart hence with joy to be with Christ: this day did the Apostle Paul, the light of the whole world, bow his head, and for Christ's name's sake receive the crown of his testimony. Alleluia.

No Commemoration is made.

In Churches dedicated to St Paul the above Vespers are not said, but, instead, the First Vespers of his Commemoration, as immediately follow.

JUNE 30.

Commemoration of the Holy Apostle Paul.

Double.

All from the Common Office for Apostles, (p. 583,) except what is otherwise given here.

FIRST VESPERS.

These are said only in Churches dedicated to St Paul.

Antiphons, Chapter, Verse and Answer, Prayer, and Commemoration of St Peter from Lauds.

Psalms as on Sunday, except the last, which is Ps. cxvi., "O praise the Lord, all ye nations, &c.," (*p.* 105.)

Hymn.[2]

LEAD us, great teacher Paul, in wisdom's ways,
And lift our hearts with thine to Heaven's high throne;
Till Faith beholds the clear meridian blaze,
And, sun-like, in the soul reigns Charity alone.

Praise, blessing, majesty, through endless days,
Be to the Trinity Eternal given;
Who in Pure Unity profoundly sways
Eternally all things alike in earth and heaven. Amen.

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[1] Translation by the late Rev. E. Caswall.

[2] Translation by the late Rev. E. Caswall.

Antiphon at the Song of the Blessed Virgin. O Holy Apostle Paul, Preacher of the truth, and teacher of the Gentiles, pray for us to God, Who hath chosen thee.

A Commemoration is made of St Peter, which is taken from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of His Apostles. * O come, let us worship Him.

Hymn, "Lead us, &c.," *as at First Vespers.*

FIRST NOCTURN.

First Antiphon. [1] He That wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles, and they perceived the grace that was given unto me of the Lord Christ.

Second Antiphon. [2] I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day, as a righteous Judge.

Third Antiphon. [3] To me to live is Christ, and to die is gain: God forbid that I should glory, save in the cross of our Lord JESUS Christ.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xiii. 1.)

NOW there were in the Church that was at Antioch certain Prophets and Teachers, as Barnabas and Simeon, that was called Niger, and Lucius of Cyrene, and Menahen, which had been foster-brother to Herod the Tetrarch, and Saul. As they ministered to the Lord, and fasted, the Holy Ghost said: Separate Me Barnabas and Saul for the work whereunto I have called them. And when they had fasted, and prayed, and laid their hands upon them, they sent them away. So they, being sent forth by the Holy Ghost, departed unto Seleucia: and from thence they sailed to Cyprus.

First Responsory.

He That wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles, and they perceived the grace that was given unto me of the Lord Christ.

Verse. [4] The grace of God which was bestowed upon me was not in vain, but His grace abideth ever in me.

Answer. And they perceived the grace that was given unto me of the Lord Christ.

Second Lesson.

AND when they were at Salamis, they preached the word of God in the Synagogues of the Jews. And they had also John to their minister. And when they had gone through the isle unto Paphos, they found a certain sorcerer, a false prophet, a Jew, whose name was Bar-jesus, which was with the Pro-consul Sergius Paulus, a prudent man; who called for Barnabas and Saul, and desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the Pro-consul from the faith.

Second Responsory.

[5] I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness.

Verse. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Answer. Henceforth there is laid up for me a crown of righteousness.

Third Lesson.

THEN Saul, who is also called Paul, filled with the Holy Ghost, set his eyes on him, and said: O full of all subtilty and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? And now, behold, the hand of the Lord is upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness; and he went about seeking some to lead him by the hand. Then the Pro-consul, when he saw what was done, believed, being astonished at the doctrine of the Lord. Now, when Paul and his company loosed from Paphos, they came to Perga in Pamphylia. And John, departing from them, returned to Jerusalem.

Third Responsory.

[5] There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

Verse. I know Whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day.

Answer. Which the Lord, the righteous Judge, shall give me at that day.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Which the Lord, the righteous Judge, shall give me at that day.

SECOND NOCTURN.

First Antiphon. O Holy Apostle Paul, thou art a chosen vessel unto God, to preach the Gospel throughout the whole world.

Second Antiphon. Paul is made one of the chiefest among the Saints, and a chosen vessel; verily he is worthy to be glorified, for he was made worthy to sit upon one of the twelve thrones.

Third Antiphon. I have fought a good fight, I have finished my course, I have kept the faith.

Fourth Lesson.

The Lesson is taken from the Book of St Austin, Bishop [of Hippo,] touching Grace and Free-will. (*Ch.* vi.)

THE Apostle Paul was a man, who, when we first hear of him, had not only no merits, but a great many demerits. That man received the grace of God, Who returneth good for evil, and let us see in what sort of language, when the hour of his last sufferings was at hand, he wrote to Timothy. He saith: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith." (2 Tim. iii. 6.) Here he counteth his merits, whereon a crown was immediately to follow, just as grace had followed immediately on his demerits. Listen to what cometh next: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day." Unto whom would the Lord give a crown as a righteous Judge, if He had not first given grace, as a merciful Father? And how would that crown be a crown of righteousness, if there had not first come grace which justifieth the ungodly? How could a reward have been earned unless the power to earn had first been given unearned?

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[1] Gal. ii. 8, 9. [2] 2 Tim. i. 12; iv. 8. [3] Phil. i. 21; Gal. vi. 14.

[4] 1 Cor. xv. 10.

[5] 2 Tim. iv. 7, 8; i. 12

Fourth Responsory.

O Holy Apostle Paul, thou art a chosen vessel unto God, to preach the Gospel throughout the whole world; through whom all nations have known the grace of God.

Verse. Pray for us to God Who hath chosen thee.

Answer. Through whom all nations have known the grace of God.

Fifth Lesson.

LET us now consider what were the merits of the Apostle Paul, which entitled him to look for a crown of righteousness from the Lord, the righteous Judge, and let us see whether these merits sprang from himself or were God's gifts to him. He saith: "I have fought a good fight, I have finished my course, I have kept the faith." To begin with, these good works would have been nothing worth, unless they had come from good thoughts. Listen therefore to what this same Paul saith concerning good thoughts. He writeth to the Corinthians: "Not that we are sufficient of ourselves to think anything, as of ourselves; but our sufficiency is of God." (2 Cor. iii. 5.) Now let us take point by point.

Fifth Responsory.

By the grace of God I am what I am. And His grace which was bestowed upon me was not in vain, but abideth ever in me.

Verse. He that wrought effectually in Peter to the Apostleship, the Same was mighty in me toward the Gentiles.

Answer. And His grace which was bestowed upon me was not in vain, but abideth ever in me.

Sixth Lesson.

HE saith: "I have fought a good fight." I should like to know in whose strength he fought? In his own strength? or in strength given him from above? God forbid that this great teacher should be supposed not to have known the Law of his God, Who saith in the Book of Deuteronomy: "Say not in thine heart: My power and the might of mine hand hath gotten me this wealth. But thou shalt remember the Lord thy God; for it is He That giveth thee power to get wealth." (viii. 17, 18.) And, again, what is the good of a fight except it end in victory? And who is he that giveth victory save He of Whom this very same Paul saith: "Thanks be to God, Which giveth us the victory, through our Lord JESUS Christ!" (1 Cor. xv. 57.)

Sixth Responsory.

[1] Saul, who also is called Paul, was made a great preacher; and being of God increased the more in strength, he confounded the Jews.

Verse. Proving that This is very Christ, the Son of God.

Answer. And being of God increased the more in strength, he confounded the Jews.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And being of God increased the more in strength, he confounded the Jews.

THIRD NOCTURN.

First Antiphon. Saul, who also is called Paul, was made a great preacher, and, being of God increased the more in strength, he confounded the Jews.

Second Antiphon. [2] Lest I should be exalted above measure through the greatness of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me: for this thing I besought the Lord thrice, that it might depart from me; and the Lord said unto me: Paul, My grace is sufficient for thee.

Third Antiphon. There is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (34*th on Matthew.*)

It is as though He said: "Let not your heart be troubled although when I send you forth as sheep in the midst of wolves, I bid you be harmless as doves—for, albeit, if I would, I could now make things otherwise, and suffer not that ye should have to bear anything grievous, neither be at the mercy of the wolves as are other sheep, but on the contrary, could make you more dreadful to the lions than the lions to you; nevertheless, thus must it needs be, and yourselves it will make more glorious, and My power it will wholly show forth." For thus was it that afterwards the Same Lord said unto Paul: "My grace is sufficient for thee, for My strength is made perfect in weakness." (2 Cor. xii. 9.) It is I that have made you to be what ye are.

Seventh Responsory.

O Holy Apostle Paul, Preacher of the truth, and teacher of the Gentiles, pray for us to God, Who hath chosen thee, that we may be made worthy of the grace of God.

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God, and a Preacher of the truth.

Answer. Pray for us to God Who hath chosen thee, that we may be made worthy of the grace of God.

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[1] Acts ix. 22, 20.

[2] 2 Cor. xii. 7-9.

Eighth Lesson.

But let us look what wisdom it is which the Lord requireth. It is the wisdom of the serpent. The serpent draweth all the rest of his body after his head, and it is no matter to him if his body be cut through, so long as he keepeth his head unharmed. Thus, O Christian, is it with thee. It is no matter to thee that for thy faith's sake thou shouldest lose all things else—money, or body, or, if need be, life itself. Thy faith is thy head, and the root of thy being—hold fast to that, and, as long as thou hast that, although thou shouldest lose all things else, it will only be to receive them back again with interest an hundredfold. And thus it is that the Lord biddeth us, not to be single-hearted only, nor wise only, but both together, that therefrom we may be strong.

Eighth Responsory.

[1] In Damascus the governor under Aretas the king was desirous to apprehend me, and by the brethren in a basket was I let down by the wall, and so escaped I his hands, in the name of the Lord.

Verse. The God and Father of our Lord Jesus Christ knoweth that I lie not.

Answer. And by the brethren in a basket was I let down by the wall.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And so escaped I his hands, in the name of the Lord.

Ninth Lesson.

If thou wilt see how these words were brought to the proof in very deed, read the Book of the Acts of the Apostles. There thou wilt see how that oftentimes the Jewish people rose against the Apostles and gnashed on them with their teeth, but they, with dove-like guilelessness, gave them smooth answers, and turned away their wrath, and quenched their fury, and stopped their onset. When the Jews said: "Did not we straitly command you, that ye should not teach in this Name?"—although the Apostles could have worked any miracles they chose, yet they neither said nor did anything sharp, but answered them with all meekness: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts v. 28; iv. 19.) Here thou hast the harmlessness of doves; listen now to the wisdom of serpents: "We cannot but speak the things which we have seen and heard." (20.)

LAUDS.

First Antiphon. [2] I have planted, * Apollos watered, but God gave the increase. Alleluia.

Second Antiphon. [3] Most gladly therefore will I rather glory * in my infirmities, that the power of Christ may rest upon me.

Third Antiphon. The grace of God which was bestowed upon me was not in vain, * but His grace abideth ever in me.

Fourth Antiphon. In Damascus the governor under Aretas the king was desirous to apprehend me; by the brethren in a basket was I let down by the wall, and so escaped I his hands, in the name of the Lord.

Fifth Antiphon. [4] Thrice was I beaten with rods, * once was I stoned, thrice I suffered shipwreck, for Christ's name's sake.

Chapter. (2 Tim. iv 7.)

I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day.

Hymn from the Common of Apostles, (*p.* 589.)

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God.

Answer. To preach the Gospel throughout the whole world.

Antiphon at the Song of Zacharias. Thus saith the Lord: Ye, which have followed Me, shall sit upon twelve thrones, judging the twelve tribes of Israël.

Prayer throughout the Office.

O God, Who, through the preaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine gloriously among the Gentiles, we beseech Thee that we who keep the Feast of his birth, may, now that he is with Thee, feel to our comfort that his prayer availeth much with Thee. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then the following Commemoration of St Peter.

Antiphon. Thou art the Shepherd of the sheep, and the Prince of the Apostles, and unto thee hath God given the keys of the kingdom of heaven.

Verse. Thou art Peter.

Answer. And upon this rock I will build My Church.

Prayer.

O God, Who hast given unto Thy Blessed Apostle Peter the keys of the kingdom of heaven, and the power to bind and to loose, loose us, we beseech Thee, at his mighty intercession, from all the bands of our sins. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

After the Commemoration of St Peter, is made one of the Birth of St John.

PRIME.

Antiphon. I have planted, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow is the Octave of the Birth of the holy Baptist John.

Upon the same 1st day of July, was born into the better life—

On Mount Hor, holy Aaron, the first High Priest of the tribe of Levi.

In Britain, the holy martyrs Julius and Aaron, who suffered in the persecution under Diocletian, after holy Alban; at the which time there were very many there who suffered divers torments and were most cruelly mangled, and so finished their fight, and went to be glad for ever in the Jerusalem which is above.

At Mechlin, [in the eighth century,]

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[1] 2 Cor. xi. 32, 33, 31.

[2] 1 Cor. iii. 6.

[3] 2 Cor. xii. 9.

[4] 2 Cor. xi. 25.

the holy martyr Rumald, Bishop [of that city,] son of an Irish king and Bishop of Dublin.

At Mondragone, in Latium, the holy Bishops Castus and Secundinus, both martyrs.

At Vienne, holy Martin, Bishop [of that see,] a disciple of the Apostles.

In Auvergne, [in the sixth century,] holy Gallus, Bishop [of Clermont.]

In the country of Lyons, the holy Domitian, Abbat [of Bebron,] the first who there led an hermit's life. He gathered very many together there to serve God, and was gathered unto his fathers in a good old age, very famous for great graces, and for glorious and wonderful works.

In the country of Rheims, the holy Priest Theodoric, a disciple of blessed Bishop Remy.

At Angoulême, [in the sixth century,] the holy Abbat Eparchius.

At Hums, in Syria, [likewise in the sixth century,] the holy Confessor Simeon, whose surname was Sali. He became a fool for Christ's sake, but God showed by great miracles how deep was his wisdom.

At Vicenza, [in the eleventh century,] the holy Hermit Theobald, of the family of the Earls of Campania, whose name Pope Alexander III. added to the list of the Saints on account of his fame for holiness and miracles.

Chapter at the end. (1 Cor. xv. 9.)

FOR I am the least of the Apostles, that am not worthy to be called an Apostle, because I persecuted the Church of God. But by the grace of God I am what I am, and His grace, which was bestowed upon me, was not in vain.

TERCE.

Antiphon. Most gladly therefore, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. The grace of God, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. xii. 7.)

LEST I should be exalted above measure through the greatness of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me: for this thing I besought the Lord thrice, that it might depart from me; and the Lord said unto me: Paul, My grace is sufficient for thee.

NONE.

Antiphon. Thrice was I beaten, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

SECOND VESPERS.

Full Vespers of St Paul, Antiphons and Psalms, as in the Common of Apostles. Chapter and Prayer as at Lauds. Hymn, Verse and Answer, and Antiphon at the Song of the Blessed Virgin as at First Vespers in Churches dedicated to St Paul.

A Commemoration of St Peter is made as at Lauds, and of the Octave of the Birth of St John, from the First Vespers of that Feast.

If the above Festival in Commemoration of St Paul should fall upon the Octave Day of Corpus Christi, in all Churches except those dedicated to St Paul, it is transferred to the first free day, and then the whole Office is as if it were in his own Church.

FEAST-DAYS IN JULY.

On the first day on which Nine Lessons are not read is said the Office of the Dead.

Lord's Day nearest to the first day of the month.

Feast in Honour of the Most Precious Blood of our Lord Jesus Christ.

Double of the Second Class.

All as on Sundays, except the following.

On the Saturday the Martyrology begins with the words:

On the morrow is the Feast of the Most Precious Blood of our Lord Jesus Christ.

FIRST VESPERS.[1]

First Antiphon. Who is this that cometh from Edom, with dyed garments from Bozrah? this, that is glorious in His apparel?

Second Antiphon. I that speak in righteousness, mighty to save.

Third Antiphon. He was clothed with a vesture dipped in blood, and His name is called "The Word of God."

Fourth Antiphon. Wherefore art Thou red in Thine apparel, and Thy garments like him that treadeth in the wine-fat?

Fifth Antiphon. I have trodden the wine-press alone, and of the people there was none with Me.

Ps. cxvi. O praise the Lord, (*p.* 105.)

Chapter and Prayer from Lauds.

Hymn.[2]

FORTH let the long procession stream,
And through the streets in order wend;
Let the bright waving line of torches gleam,
The solemn chant ascend.

While we, with tears and sighs profound,
That memorable Blood record,
Which, stretched on His hard Cross, from many a Wound,
The dying Jesus poured.

By the first Adam's fatal sin
Came death upon the human race;
In this new Adam doth new life begin,
And everlasting grace.

For scarce the Father heard from heaven
The cry of his expiring Son,
When in that cry our sins were all forgiven
And boundless pardon won.

Henceforth, whoso in that dear Blood
Washeth, shall lose his every stain,
And, in immortal roseate beauty robed,
An Angel's likeness gain.

Only, run thou with courage on
Straight to the goal set in the skies;
He Who assists thy course will give thee soon
The everlasting prize.

Father Supreme! vouchsafe that we,
For whom Thine only Son was slain,
And whom Thine Holy Ghost doth sanctify,
May heavenly joys attain. Amen.

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[1] Antiphons from Isa. lxiii. 1-3 except the 3rd, which is Apoc. xix. 13.

[2] Translation by the late Rev. Father Caswall.

Verse. [1] Lord, Thou hast redeemed us by Thy Blood.
Answer. And hast made us unto our God a kingdom.

Antiphon at the Song of the Blessed Virgin. [2] Ye are come unto Mount Sion and unto the city of the living God, the heavenly Jerusalem, and to JESUS the Mediator of the New Covenant, and to the Blood of sprinkling That speaketh better things than that of Abel.

MATTINS.

Invitatory. Christ the Son of God hath redeemed us by His Own Blood.* O come, let us worship Him.

Hymn.[3]

HE Who once, in righteous vengeance,
Whelmed the world beneath the flood,
Once again in mercy cleansed it
With the stream of His Own Blood,
Coming from His Throne on high
On the painful Cross to die.

[4] Blest with this all-saving shower
Earth her beauty straight resumed;
In the place of thorns and briars,
Myrtles sprang and roses bloomed:
Flowers surprised the desert waste,
Wormwood lost her bitter taste.

Scorpions ceased; the slimy serpent
Laid his deadly poison by;
Savage beasts of cruel instinct
Lost their wild ferocity;
Welcoming the gentle reign
Of the Lamb for sinners slain.

O the wisdom of the Eternal!
O its depth and height Divine!
O the sweetness of that mercy
Which in JESUS Christ doth shine!
Slaves we were condemned to die,
Our King pays the penalty.

When before the Judge we tremble,
Conscious of His broken laws,
May this Blood in that dread hour
Cry aloud and plead our cause—
Bid our guilty terrors cease—
Be our pardon and our peace.

Prince and Author of salvation!
Lord of Majesty Supreme!
JESU, praise to Thee be given
By the world Thou didst redeem!
Who with the Father and the Spirit
Reignest in eternal merit. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. [5] And when eight days were accomplished, for the circumcising of the child, His Name was called JESUS.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Second Antiphon. [6] And being in an agony, He prayed more earnestly, and His Sweat was as it were great drops of Blood falling down to the ground.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Third Antiphon. [7] Judas, which had betrayed Him, repented himself, and brought again the thirty pieces of silver, saying: I have sinned, in that I have betrayed the innocent Blood.

Ps. xv. Preserve me, O Lord, &c., (*p.* 7.)

Verse. Lord, Thou hast redeemed us—
Answer. By Thy Blood.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Hebrews (ix. 11.)

CHRIST being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of goats and calves, but by His own Blood, He entered in once into the Holy Place, having obtained eternal redemption for us. For if the blood of goats or of bulls, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who, through the Holy Spirit, offered Himself without spot to God, purge our conscience from dead works to serve the living God? And for this cause, He is the Mediator of the New Testament, that, by means of death, for the redemption of the transgressions that were under the first Testament, they, which are called, might receive the promise of eternal inheritance.

First Responsory.

[8] JESUS also, that He might sanctify the people with His own Blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach.
Verse. Ye have not yet resisted unto blood, striving against sin.
Answer. Let us go forth therefore unto Him without the gate, bearing His reproach.

Second Lesson.

FOR where a testament is, there must also of necessity be the death of the testator. For a testament is of force after men are dead: otherwise it is of no strength at all while the testator liveth. Wherefore neither the first Testament was dedicated without blood. For when Moses had read every precept of the law to all the people, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book and all the people, saying: This is the blood of the Testament which God hath enjoined unto you. Moreover, he sprinkled likewise with blood both the Tabernacle and all the vessels of the ministry. And almost all things are by the law purged with blood; and without shedding of blood is no remission.

Second Responsory.

[9] Moses took the blood, and sprinkled all the people, saying: This is the blood of the Testament which God hath enjoined unto you.
Verse. Through faith he kept the Passover, and the sprinkling of blood, lest he that destroyed the first-born should touch them.
Answer. Saying: This is the blood of the Testament which God hath enjoined unto you.

Third Lesson. (x. 19.)

HAVING therefore, brethren, boldness to enter into the holiest by the Blood of Christ, by a new and living way which He hath consecrated for us, through the veil (that is to say, His Flesh,) and having an High Priest over the house of God, let us draw near with a true heart and full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water; let us hold fast the profession of our faith without wavering; (for He is faithful That promised,) and let us consider one another to provoke unto love and to good works.

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[1] Apoc. v. 9, 10.
[2] Heb. xii. 22, 24.
[3] Translation by the late Rev. E. Caswall.
[4] These two verses are apparently founded on such passages as Isa. xxxv.; xi. 8; Mark xvi. 18, &c.

[5] Luke ii. 21.
[6] Luke xxii. 44.
[7] Matth. xxvii. 3, 4.

[8] Heb. xiii. 12, 13; xii. 14.
[9] Heb. ix. 19, 20; xi. 28.

Third Responsory.

[1] Ye, who sometimes were far off, are made nigh by the Blood of Christ. For He is our Peace, Who hath made both one.

Verse. [2] It pleased [the Father that in Him should all fulness dwell, and,] having made peace through the Blood of His Cross, by Him to reconcile all things unto Himself, [by Him, I say,] whether they be things in earth or things in heaven.

Answer. For He is our Peace, Who hath made both one.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He is our Peace, Who hath made both one.

SECOND NOCTURN.

First Antiphon. [3] Pilate, willing to content the people, delivered JESUS, when he had scourged Him, to be crucified.

Ps. xxii. The LORD is my shepherd, &c., (*p.* 26.)

Second Antiphon. [4] When Pilate saw that he could prevail nothing, he took water, and washed his hands before the multitude, saying: I am innocent of the Blood of this just Person.

Ps. xxix. I will extol Thee, &c., (*p.* 42.)

Third Antiphon. Then answered all the people and said: His Blood be on us, and on our children.

Ps. lxiii. Hear my voice, &c., (*p.* 64.)

Verse. [5] The blood of JESUS Christ, the Son of God,—

Answer. Cleanseth us from all sin.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Archbishop [of Constantinople.]

WOULDEST thou hear the power of the Blood of Christ? Then let us look at the figure thereof, let us call to mind the old type, and tell the story written in the antient Scriptures. The Egyptians would not let God take away Israël His firstborn,[6] "And Moses said: Thus saith the LORD—About midnight will I go out into the midst of Egypt, and all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sitteth upon his throne unto the first-born of the maid-servant that is behind the mill, and all the first-born of beasts. And there shall be a great cry throughout all the land of Egypt, such as there was none like it, nor shall be like it any more. But against any of the children of Israël shall not a dog move his tongue, against man or beast; that ye may know how that the LORD hath put a difference between the Egyptians and Israël." (Ex. xi. 4-7.) "Then Moses called for all the elders of Israël, and said unto them: Draw out and take you a lamb according to your families and kill the Passover. And ye shall take a bunch of hyssop and dip it in the blood that is in the basin, and strike the lintel and the two side-posts with the blood . . . . and when He seeth the blood upon the lintel and on the two side-posts, the LORD will pass over the door, and will not suffer the destroyer to come in unto your houses to smite you." (xii. 21-23.) And could the blood of a sheep save a man? Yea, in good sooth; not because it was blood, but because it represented in a figure the Blood of the Lord.

Fourth Responsory.

[7] Pass the time of your sojourning here in fear; forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold—

Verse. But with the Precious Blood of Christ, as of a lamb without spot.

Answer. Ye know that ye were not redeemed with corruptible things, as silver and gold.

Fifth Lesson.

THE statues of monarchs, mindless and speechless images though they be, have sometimes been an helpful refuge to men endowed with soul and reason, not because they are works of the brazier's skill, but because the likeness they bear is a King's. And just so did this unconscious blood deliver the lives of men, not because it was blood, but because it foreshadowed the shedding of the Blood of JESUS. On that night in Egypt, when the destroying Angel saw the blood upon the lintel and on the two side-posts, he passed over the door, and came not in unto the house. Even so now much more will the destroyer of souls flee away when he seeth, not the lintel and the two side-posts sprinkled with the blood of a lamb, but the[8] mouth of the faithful Christian, the living dwelling of the Holy Ghost, shining with the blood of the True Messiah. If the Angel let the type be, how shall not the enemy quail before the Reality? Wouldest thou hear more of the power of that Blood? I am willing. Consider from what source it welleth, from what fountain it springeth. Its fountain is the Heart of the Lord, pierced for us upon the Cross. "Then came the soldiers, and brake the legs of the first, and of the other which was crucified with Him; but when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water," (John xix. 32-34,) whereof One is a figure of Baptism, and the other of the Sacrament [of the Altar.][1]

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[1] Eph. ii. 13, 14.

[2] Col. i. 19, 20.

[3] Mark xv. 15.

[4] Matth. xxvii. 24, 25.

[5] 1 John i. 7.

[6] The description in the Latin is a sort of oratorical paraphrase of the account in the Pentateuch, which I have thought it best to represent by two simple quotations.

[7] 1 Peter i. 17-19.

[8] *I.e.*, probably, as wet from the Eucharistic chalice.

Fifth Responsory.

[2] Ye are bought with a great price, therefore glorify God and bear Him in your body.

Verse. Ye are bought with a price —be not ye the servants of men.

Answer. Glorify God and bear Him in your body.

Sixth Lesson.

ONE of the soldiers with a spear pierced His Side—the veil of the Temple of His Body was rent in twain. (John ii. 19-21, Matth. xxvii. 51.) O how glorious is the treasure that is laid open to me therein! How noble the riches that it is my joy there to have found! Thus was it with the Paschal lamb. The Jews slew the typical sheep, but to me also is it given to know the worth of the thing typified. "One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." I would not, O my hearer, that thou shouldest pass by the depths of such a mystery as this without pausing. I have some mystic and hidden words to say. I have said that that Blood and Water were a figure of Baptism and of the Mysteries [of the Altar.] These are the foundations of the Church, "the washing of regeneration, and renewing of the Holy Ghost." (Tit. iii. 5.) I say [that the Church is founded in these things, whereof the substance came out of the Redeemer's Side, namely,] in Baptism and the Mysteries [of the Altar.] It was therefore out of the Side of Christ that the Church was created, just as it was out of the side of Adam that Eve was raised up to be his bride. (Gen. ii. 21, 22.) This is the reason why Paul saith, no doubt in allusion to the [bride of the Second Adam, even the Holy Church to which we belong, coming, like the bride of the first Adam, out of the] Side [of her Husband]: "We are members of His Body, [of His Flesh,] and of His bones." (Eph. v. 30.) For even as God made the woman Eve out of the rib which He had taken out of the side of Adam, so hath Christ made the Church out of the Blood and Water Which He made to flow for us out of His Own Side.

Sixth Responsory.

[3] God commendeth His love toward us, in that, while we were yet sinners, in due time Christ died for us.

Verse. Much more then being now justified by His Blood, we shall be saved from wrath through Him.

Answer. In that, while we were yet sinners, in due time Christ died for us.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In that, while we were yet sinners, in due time Christ died for us.

THIRD NOCTURN.

First Antiphon. [4] Then came JESUS forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them: Behold the Man!

Ps. lxxiii. O God, why hast Thou, &c., (*p.* 73.)

Second Antiphon. And He, bearing His Cross, went forth into a place called "the place of a Skull," where they crucified Him.

Ps. lxxxvii. O LORD God, &c., (*p.* 82.)

Third Antiphon. [But] when they [came to JESUS, and] saw that He was dead already, they brake not His legs; but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water.

Ps. xciii. The LORD God to Whom vengeance, &c., (*p.* 84.)

Verse. [5] Christ loved us—

Answer. And washed us from our sins in His Own Blood.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 29.)

AT that time: When JESUS had received the vinegar, He said: It is finished. And He bowed His Head, and gave up the ghost. And so on.

Homily by St Austin, Bishop [of Hippo.] (*120th Tract on John.*)

"One of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water." The Evangelist speaketh carefully. He saith not that he smote the Side, nor yet that he wounded It, nor yet anything else, but "pierced"—"pierced" It, to fling wide the entrance unto life, whence flow the Sacraments of the Church, those Sacraments without which there is no entrance unto the life which is life indeed. That Blood which was shed there was shed for the remission of sins, that Water is the water that mantleth in the cup of salvation. Therein are we washed, and thereof do we drink. Of this was it a type when it was said unto Noah: "The door of the ark shalt thou set in the side thereof . . . . and of every living thing of all flesh shalt thou bring into the ark . . . . to keep them alive." (Gen. vi. 16, 19.) A figure this of the Church. Thus was it that the first woman was made from the side of her husband while he slept, and she was called [Eve, which is, being interpreted,] "Life," "because she was the mother of all living." (Gen. iii. 20.) This name set forth a great good, before it became associated with the bitter fruit of a great evil. And here we have the Second Adam bowing His Head, and the deep sleep of death falling upon Him upon the Cross, and He sleepeth, that the Lord God may take a thing out of His side, and may make thereof a wife for Him. O what a death was His, which quickeneth the dead! What is cleaner than His Blood? What more health-giving than His wounding?

Seventh Responsory.

[6] This is He That came by Water and Blood, even JESUS Christ; not by Water only, but by Water and Blood.

Verse. [7] In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem, for sin and for uncleanness.

Answer. Not by Water only, but by Water and Blood.

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[1] After this comes a passage which I omit, as it relates to a reading in the Gospel of St John, used by St Chrysostom, but rejected by the present Greek and Latin texts.

[2] 1 Cor. vi. 20; vii. 23.

[3] Rom. v. 8, 9, 6.

[4] John xix. 5, 17, 33, 4.

[5] Apoc. i. 5.

[6] 1 John v. 6.

[7] Zech. xiii. 1.

Eighth Lesson.

MEN were being held bondsmen to the devil, slaves to evil spirits. But they have been redeemed from that bondage. They had been able to sell themselves, but they were not able to redeem themselves. A Redeemer came and paid the price for them. He shed His Blood, and at that cost bought the world. Ye ask what He bought? Look what He paid, and ye shall see what He bought. Christ's Blood was the price. What is His Blood worth? What, but the whole world? What but all men? They are very unthankful for His redemption, or very proud, who say that It is only precious enough to buy the Africans, or that they themselves are so precious that It was shed only for them. Let there be an end to such conceit, an end to such vainglory. What He paid, He paid for all.

Eighth Responsory.

[1] God hath predestinated us unto the adoption of children by JESUS Christ, in Whom we have redemption through His Blood.

Verse. The forgiveness of sins, according to the riches of His grace, wherein He hath abounded toward us.

Answer. In Whom we have redemption through His Blood.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. In whom we have redemption through His Blood.

The Ninth Lesson is the Homily of the Sunday, and the Hymn "We praise Thee, O God, &c.," *is said at the end.*

LAUDS.[2]

First Antiphon. What are these * which are arrayed in white robes? And whence came they?

Second Antiphon. These are they which came out of great tribulation, * and have washed their robes [and made them white] in the Blood of the Lamb.

Third Antiphon. Therefore are they before the throne of God, * and serve Him day and night.

Fourth Antiphon. And they overcame the dragon * by the Blood of the Lamb, and by the word of their testimony.

Fifth Antiphon. Blessed are they * that wash their robes in the Blood of the Lamb.

Chapter. (Heb. ix. 11.)

BRETHREN, Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by His Own Blood, He entered in once into the Holy Place, having obtained eternal redemption.

Hymn.[3]

HAIL, Holy Wounds of JESUS, hail!
Sweet pledges of the saving Rood!
Whence flow the streams that never fail—
The purple streams of His dear Blood.

Brighter than brightest stars ye show,
Than sweetest rose your scent more rare,
No Indian gem may match your glow,
No honey's taste with yours compare.

Portals are ye to that dear Home,
Wherein our wearied souls may hide,
Whereto no angry foe can come,
The Heart of JESUS Crucified.

What countless stripes our JESUS bore,
All naked left in Pilate's hall,
What copious floods of purple gore
Through rents in His torn garments fall.

His comely brow, O shame and grief,
By the sharp thorny crown is riven,
Through Hands and Feet, without relief
The cruel nails are deeply driven.

But when for our poor sakes He died,
A willing Priest, by love subdued,
The soldier's spear transfixed His Side—
Forth flowed the Water and the Blood.

Beneath the winepress of God's wrath,
To save our souls from endless pains,
Still hour by hour His Blood flows forth
Till not a single drop remains.

Come, bathe you in that healing flood,
All ye who mourn with sin opprest,
Your only hope in JESUS' Blood,
His Sacred Heart your only rest.

All praise to Him, the Eternal Son,
At God's right hand enthroned above,
Whose Blood the world's redemption won,
Whose Spirit seals the gifts of love.
Amen.

Verse. Being justified by the Blood of Christ—

Answer. We shall be saved from wrath through Him.

Antiphon at the Song of Zacharias. The blood shall be to you for a token, saith the Lord, and when I see the Blood I will pass over you, and the plague shall not be upon you to destroy you.[4]

Prayer throughout the Office.

O ALMIGHTY and Everlasting God, Who hast appointed Thine Only-begotten Son to be the Redeemer of the world, and hast been pleased to be reconciled unto us by His Blood, grant us, we beseech Thee, so to use this solemn worship of the price of our salvation, that the Power thereof may here on earth keep us from all things that may hurt us, and the purchase of the same may gladden us for ever hereafter in Heaven. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Sunday.

PRIME.

Antiphon. What are these, &c., (*First Antiphon at Lauds.*)

Ps. liii. *and the two first sections of* cxviii. *The Creed of St Athanasius is not said. In the Short Responsory, instead of* "Thou that sittest, &c., *is said,*

Verse. Thou that hast redeemed us by Thy Blood.

Chapter. (Heb. ix. 19.)

MOSES took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying: This is the blood of the Testament which God hath enjoined unto you.

TERCE.

Antiphon. These are they, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

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[1] Eph. i. 5-7.

[2] Antiphons from Apoc. vii. 13-15; xii. 11; xxii. 14.

[3] Translation extracted from the Hymnal Noted.

[4] Ex. xii. 13.

Short Responsory.

Lord, Thou hast redeemed us by Thy Blood.
Answer. Lord, Thou hast redeemed us by Thy Blood.
Verse. Out of every kindred, and tongue, and people.
Answer. By Thy Blood.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Lord, Thou hast redeemed us by Thy Blood.
Verse. The Blood of JESUS Christ, the Son of God—
Answer. Cleanseth us from all sin.

SEXT.

Antiphon. Therefore are they, &c., (*Third Antiphon at Lauds.*)

Chapter. (Heb. ix. 13.)

IF the blood of bulls and of goats, and the ashes of an heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the Blood of Christ, Who through the Holy Spirit offered Himself without spot to God, purge our conscience from dead works, to serve the living God?

Short Responsory.

The Blood of JESUS Christ, the Son of God, cleanseth us.
Answer. The Blood of JESUS Christ, the Son of God, cleanseth us.
Verse. From all sin.
Answer. Cleanseth us.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Blood of JESUS Christ, the Son of God, cleanseth us.
Verse. Christ loved us—
Answer. And washed us from our sins in His Own Blood.

NONE.

Antiphon. Blessed are they, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Christ loved us, and washed us from our sins in His Own Blood.
Answer. Christ loved us, and washed us from our sins in His Own Blood.
Verse. And hath made us unto our God and Father a kingdom and priests.
Answer. In His Own Blood.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Christ loved us, and washed us from our sins in His Own Blood.
Verse. Being justified by the Blood of Christ,—
Answer. We shall be saved from wrath through Him.

SECOND VESPERS.

Same as the First except the following.

Last Psalm.

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 114.)

Verse. We pray Thee therefore, help Thy servants.
Answer. Whom Thou hast redeemed by Thy Precious Blood.

Antiphon at the Song of the Blessed Virgin. This day shall be unto you for a memorial, and ye shall keep it a Feast to the Lord throughout your generations; ye shall keep it a Feast by an ordinance for ever.

Commemoration of the Second Vespers of the Sunday.

If this Sunday should be the Visitation of the Blessed Virgin Mary or a Feast of higher rank, the Office of the Precious Blood will be transferred to the first day that is not a Double of the First or Second Class; a Feast above a Double, or of a Doctor, will be kept on the first free day; but of a Double or Semi-Double, a Commemoration will be made in both Vespers and Lauds, and the historical Lessons will be read as the Ninth Lesson.

JULY 1.

Octave-Day of the Birth of St John the Baptist.

Double.

All as on the Feast-day except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (*3rd for the Birth-day of St John the Baptist.*)

DEARLY beloved brethren, the feast which we this day keep hath been hallowed by the true Birth of the worshipful Baptist, John. He was a man whom God was pleased to send into this world, not only that he himself might fill the glorious office of a Prophet, but also that by him the words of all the other Prophets might be established. That we should give him, as we now do, the chiefest honour among them all, is right; for he had poured upon him this special blessing, that, being the last who prophesied in the world the coming of Him Who came to redeem the world, he was the first who, when He came, pointed to Him as already come. The other Prophets, at the distance of ages, knew that our Lord JESUS Christ was to come; the Prophet John alone was worthy to see Him with his very eyes, and to proclaim Him actually present.

Fifth Lesson.

THIS is he concerning whom the seer Isaiah, by the inspiration of God, said: "The voice of him that crieth in the wilderness: Prepare ye the way of the LORD." (xl. 3.) How meetly, dearly beloved brethren, is this blessed John called "a voice"—he who was sent to be at once the herald and the witness of the Word from heaven! This is he whose birth, whose name, and whose work were foretold by the angel Gabriel. This is he who in the sight of heavenly knowledge is more honourable than any other man, as hath been declared by the Lord: "Among them that are born of women there hath not risen a greater than John the Baptist." (Matth. xi. 11.) How beautifully is it said, "born of women"—since He Who was infinitely greater than John was born of a Virgin!

Sixth Lesson.

IN sight of these things, consider, dearly beloved brethren, in how great worship, in how great love ye are behoven to hold him, who is thus honourable, that he hath been foretold by the Holy Ghost, promised by an Angel, extolled by the Lord Himself, and hallowed by the everlasting glory of an holy death. His birth, surrounded with wonders, is the meet beginning of a wondrous life, that holy, sinless life the meet fore-runner of a death which was a gift to God. It is but just then, my brethren, that the Church of Christ should on this day with keen joy keep throughout the whole world the Feast of his Birth, even his, who arose a right faithful witness to tell a wondering world that a life of eternal gladness was lying open to the choice of dying creatures.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 57.)

ELIZABETH'S full time came that she should be delivered; and she brought forth a son. And her neighbours and her cousins heard how the Lord had showed great mercy upon her; and they rejoiced with her. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk* ii. *on Luke* i.)

"He shall be called John."

Elizabeth who had herself prophesied of Christ, could not fail to recognise the Fore-runner of the Lord. It is well added: "There is none of thy kindred that is called by this name"—whereby we know that he was named, not as the son of Zacharias, but as the Prophet of God. "And they made signs to his father, how he would have him called"—but since unbelief had bereft him of voice and hearing, he was not able to answer them by word of mouth, "and he asked for a writing-table and wrote, saying: His name is John."

Eighth Lesson.

"HE asked for a writing-table and wrote, saying: His name is John"—he giveth not this name to his son, but maketh known that it is already his. "And his mouth was opened immediately"—unbelief had shut it, faith opened it. If, then, we likewise would speak, let us believe; let our tongues, which unbelief hath tied, be opened to speak wisdom.

Ninth Lesson.

IF we be fain to speak, let us engrave deep things upon our memories; let us engrave the fact that Christ is at hand, "not in tables of stone, but in fleshy tables of the heart." (2 Cor. iii. 3.) He that spake of John prophesied of Christ. Let us so speak of John, as to speak of Christ, that our mouth also may be opened, as was the mouth of the great Priest Zacharias which, like the mouth of a dumb beast constrained by the bit, was forced by a wavering faith to make voiceless signs.

At Lauds a Commemoration is made of the Holy Apostles Peter and Paul. Antiphon and Verse and Answer from the General Commemorations. Prayer from June 29.

MARTYROLOGY.

On the morrow we keep the feast of the visit of the Blessed Virgin Mary to Elizabeth.

On the same 2nd day of July, were born into the better life—

At Rome, upon the Aurelian Way, the holy martyrs Processus and Martinian, who were baptized by the blessed Apostle Peter in the Mamertine Prison, and crowned with martyrdom under Nero by being slain with the sword, after suffering the beating of their mouths, the rack, thongs, cudgels, fire, and loaded whips.

At Rome also, the three holy soldiers who turned to Christ at the martyrdom of the blessed Apostle Paul, and thus earned a share with him in the glory of heaven.

On the same day, the holy martyrs Ariston, Crescentian, Eutychian, Urban, Vitalis, Justus, Felicissimus, Felix, Marcia, and Symphorosa, who were all crowned with martyrdom in the Campania while the persecution was raging under the Emperor Diocletian.

At Winchester, in England, the holy Swithin, Bishop of that city, [in the year 863,] whose holiness shone forth in the grace of working miracles, and whose feast day we keep upon the 15th day of this present month of July. [His head was taken to the cathedral of Evreux at the end of the fourteenth century.]

At Bamberg, [in Bavaria,] holy Otho, Bishop of [that see,] who preached the Gospel to the Pomeranians, and turned them to the faith, [in the year 1139.]

At Tours, the holy woman Monegund, [about the year 570.]

Vespers of the following.

JULY 2.

Visitation of the Blessed Virgin Mary.

Double of the Second Class.

All from the Common Office for Feasts of the Blessed Virgin, (p. 633,) except the following.

FIRST VESPERS.

Antiphons and Prayer from Lauds.

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of the Blessed Virgin. O Mary! blessed art thou that didst believe! for there shall be a performance of those things which were told thee from the Lord. Alleluia.

A Commemoration is made of the Birth of St John—and no other.

MATTINS.

Invitatory. Let us keep holiday for the Visitation of the Virgin Mary. * Let us worship Christ, her Son, and her Lord and ours.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs.[1] (ii. 1.)

[*THE Bride.*] I am a rose of the plain and a lily of the valleys. [*The Bridegroom.*] As the lily among thorns, so is my love among the daughters.

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[1] This Song of Songs is a Dramatic Pastoral, composed of the dialogue of two lovers. In the text, though not in the original, their speeches are separated, as the English language has not the same power of distinguishing gender as the Hebrew or even the Latin.

[*The Bride.*] As the apple-tree among the trees of the wood, so is my beloved among the sons. Under the shadow of him who is my delight, I sat down, and his fruit was sweet to my taste. He brought me into the wine-cellars, he established his love upon me. Revive me with flowers, stay me up with apples, for I am swooning with love. His left hand is under my head, and his right hand doth embrace me—

[*The Bridegroom.*] I charge you, O ye daughters of Jerusalem, by the hinds, and the roe-bucks of the field, that ye stir not up nor awake my love till she please!

First Responsory.

Rise up, make haste, my love! my fair one! and come away! For, lo, the winter is past, the rain is over and gone. The voice of the turtle-dove is heard in our land.

Verse. Mary entered into the house of Zacharias and saluted Elizabeth.

Answer. The voice of the turtle-dove is heard in our land.

Second Lesson.

[THE *Bride.*] The voice of my beloved! Behold, he cometh!—leaping upon the mountains, skipping upon the hills! My beloved is like a gazelle or a young roe-buck! Behold, he standeth behind our wall, looking through the windows, peeping through the lattice. Behold, my beloved is calling unto me—

[*The Bridegroom.*] Rise up, make haste, my love! my dove! my beautiful one! and come away! For, lo, the winter is past, the rain is over and gone—the flowers appear on the earth—the time of grafting is come—the voice of the turtle-dove is heard in our land—the fig-tree putteth forth her green figs—the vines with the tender grape give a good smell!

Second Responsory.

Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Verse. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Third Lesson.

[THE *Bridegroom.*] Arise, my love! my fair one! and come away! O my dove, that art in the clefts of the rock, in the hole in the wall! let me see thy countenance! let me hear thy voice in mine ears!—for sweet is thy voice and thy countenance is comely. Take us the foxes, the little foxes, that spoil the vines, for our vines have tender grapes.

[*The Bride.*] My beloved is mine, and I am his, that feedeth among the lilies, until the day break, and the shadows flee away. Turn, my beloved! be like a gazelle, or a young roe-buck upon the mountains of Bether!

Third Responsory.

Elizabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said: Blessed art thou among women and blessed is the Fruit of thy womb! And whence is this to me, that the mother of my Lord should come to me?

Verse. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy.

Answer. And whence is this to me, that the mother of my Lord should come to me?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And whence is this to me, that the mother of my Lord should come to me?

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*In Metaphrast. July.*)

AS soon as our Redeemer was come among us, He went with haste, while as yet He was in His mother's womb, to visit His friend John. And John, in the one womb, becoming conscious of the Presence of JESUS in the other womb, dashed himself impatiently against the narrow walls of his natural prison, as though crying out: "I see the very Lord who hath given nature her bounds, and I wait not for the due season of my birth. There is no need for me to linger here till nine months are ended, for He That is Eternal is with me—I will break out of my dark cell—I will proclaim my full knowledge of many wonders. I am the sign. I will show that the Christ is here. I am the trumpet—let me peal forth the news that the Son of God is come in the flesh. Let me give my trumpet-note, let me bless my father's tongue, and make it to speak again. Let me give my trumpet-note, let me quicken my mother's womb."

Fourth Responsory.

Behold, he cometh!—leaping upon the mountains, skipping upon the hills! My beloved is like a gazelle or a young roe-buck!

Verse. He rejoiceth as a giant to run his course, his going-forth is from the end of the heavens.

Answer. My beloved is like a gazelle or a young roe-buck!

Fifth Lesson.

THOU seest, O beloved, how new and how strange a mystery is here! John is not born, but by leaping he speaketh; he is yet unseen, and he giveth warning; he is not yet able to cry, but by his acts he is heard; he draweth not yet the breath of life, but he preacheth God; he seeth not yet the light, but he maketh known the Sun; he is not come out of the womb, but he hasteth to play the Fore-runner; in the Presence of the Lord he cannot restrain himself; he rebelleth against the bounds set by nature, and struggleth to break out of the prison of the belly; his longing is to herald the coming Saviour. He saith, as it were: "Behold, the Deliverer cometh—and am I to remain still bound to abide here? The Word cometh, that He may set right all things—and am I still to tarry in prison? I will go forth. I will run before Him, and cry aloud to all men, 'Behold the Lamb of God! Which taketh away the sin of the world!'"

Fifth Responsory.

Rejoice with me, rejoice with me, all ye that love the Lord, for, while I was yet a little one, I pleased the Most High, and I have brought forth from my bowels God and man.

Verse. All generations shall call me blessed, for God hath regarded the low estate of His hand-maiden.

Answer. And I have brought forth from my bowels God and man.

Sixth Lesson.

BUT do thou tell us, O John, how it came to pass that while thou wast still in the darkness of thy mother's womb, thou didst see and hear? How didst thou behold the things of God? How didst thou leap and bound for joy? "Great," saith John, "is the mystery of that which taketh place here, far from the understanding of men are these doings. It is meet that I should do a new thing in nature for the sake of Him Who is making new things which are beyond nature. I see in the womb, because I see the Sun of righteousness in a womb. I hear, because I am coming as the herald of the Great Word. I cry out, because I espy the Only-begotten Son of the Father clad in Flesh. I bound for joy, because I see that He by Whom all things were made, hath taken upon Him the form of a servant. I leap, because I think of the Redeemer of the world being made Flesh. I run before His coming, and herald His approach unto you with this, as it were, my confession."

Sixth Responsory.

Blessed art thou that hast believed, for there shall be a performance of those things which were told thee from the Lord. And Mary said: My soul doth magnify the Lord.

Verse. [1] Come, hear, and I will declare what God hath done for my soul.

Answer. My soul doth magnify the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. My soul doth magnify the Lord.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 39.)

AND Mary arose in those days and went into the hill-country with haste, into a city of Judah. And entered into the house of Zacharias, and saluted Elizabeth. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *Comm. on Luke* i.)

We must here consider that the greater cometh unto the lesser, Mary unto Elizabeth, Christ unto John. And again afterwards, to hallow the baptism of John, the Lord came unto him to be baptized. It was soon that the blessings of the coming of Mary and of the Presence of God were made manifest. Have regard here to the distinction made, and to the special weight of every word. Elizabeth was the first to hear the voice of Mary's salutation, but John was the first to receive grace. She heard naturally, but he leaped mystically. She hailed the coming of Mary, he that of the Lord, Mary and Elizabeth spake words full of grace, but JESUS and John worked, and commenced their mystery of godliness from their mothers' beginnings, and so by twin miracles the mothers prophesied from the spirit of their unborn offspring. The babe leaped, and the mother was filled with the Holy Ghost. The mother was not filled before the son, but when the son was filled with the Holy Ghost, he filled his mother also.

Seventh Responsory.

All generations shall call me blessed, for the Lord, That is mighty, hath done to me great things, and holy is His Name.

Verse. And His mercy is on them that fear Him, from generation to generation.

Answer. For the Lord, That is mighty, hath done to me great things, and holy is His Name.

Eighth Lesson.

"AND whence is this to me, that the Mother of my Lord should come to me?" That is to say, How cometh it to pass that so great a good should befall me, as that the Mother of my Lord should come to me? I feel the miracle, I acknowledge the mystery; the Mother of my Lord, pregnant with the Word, is full of God.

(56) "And Mary abode with her about three months, and returned to her own house." It is meet to record how Mary showed this kindness, and abode this mystic number of months.[2] She tarried long, not only for friendship's sake, but also for the good of the Great Prophet. For if the first coming of Mary so blessed him, that even as a babe in the womb he leapt for joy, and his mother was filled with the Holy Ghost, what blessedness must we not deem to have flowed upon him from so long neighbourhood of Mary? Thus was the Prophet anointed, and trained by exercise like a strong wrestler, in his mother's womb, for his sinews were being braced for a hard battle.

Eighth Responsory.

O Holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that make remembrance of thine holy Visitation feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

Ninth Lesson. (*For the Holy Martyrs Processus and Martinian.*)

AT what time Peter and Paul were kept in the Mamertine Prison, at the foot of the Tarpeian Rock, two of the gaolers, named Processus and Martinian, along with other forty, were moved by the preaching and miracles of the Apostles to believe in Christ, and were baptized in a spring which suddenly brake forth out of the rock. These men let the Apostles depart if they willed it. But Paulinus, Prefect of the soldiers, when he heard what was come to pass, strove to turn away Processus and Martinian from their purpose. And when he found that he but wasted time, he ordered their faces to be bruised and their teeth to be broken, with stones. Moreover, when he had had them led to the image of Jupiter, and they still boldly answered that they would not worship the gods, he caused them to be tormented on the rack, and white-hot plates of metal to be put to their flesh, and that they should be beaten with sticks. Whileas they were suffering all these things they were heard to say only this one word—"Blessed be the Name of the Lord." They were afterwards cast into prison, and in a little while they were taken outside the city, and slain with the axe, upon the Aurelian Way. The Lady Lucina buried their bodies upon her own farm, upon the 2nd day of July, but they were afterwards brought into the City, and are buried in the Church of the Prince of the Apostles.

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[1] Ps. lxv. 16.

[2] If a Ninth Lesson of the Feast be required the Eighth is broken here.

The Hymn, "We Praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Mary arose * and went into the hill country with haste, into a city of Judah.

Second Antiphon. Mary entered * into the house of Zacharias, and saluted Elizabeth.

Third Antiphon. When Elizabeth heard * the salutation of Mary, the babe leaped in her womb, and she was filled with the Holy Ghost. Alleluia.

Fourth Antiphon. Blessed art thou among women, * and blessed is the Fruit of thy womb.

Fifth Antiphon. As soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. Alleluia.

Verse. Blessed art thou among women—

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of Zacharias. When Elizabeth heard the salutation of Mary, she spake out with a loud voice and said: Whence is this to me, that the Mother of my Lord should come to me? Alleluia.

Prayer throughout the Office.

GRANT, O Lord, we beseech Thee, unto all Thy servants, the gift of Thine heavenly grace, that even as the Blessed Virgin being made a Mother hath been unto them the first step unto their salvation, so the godly and solemn memorial of her Visitation may be the bringer of an increase of peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The only Commemoration is that of the Holy Martyrs Processus and Martinian.

Antiphon, "Even the very hairs of your head, &c.," *and Verse and Answer,* (*p.* 608.)

Prayer.

O GOD, Who dost encompass and shield us with the glorious witnessing of Thine holy Martyrs Processus and Martinian, grant unto us the grace to improve by their ensample, and the happiness to rejoice because of their intercession. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth, from Lauds, respectively.

MARTYROLOGY.

Upon the 3rd day of July, were born into the better life—

At Alexandria, the holy martyrs Tryphon and twelve others.

At Constantinople, the holy martyrs Eulogios and his Companions, [fourth century.]

At Cæsarea, in Cappadocia, holy Hyacinth, a groom of the bed-chamber to the Emperor Trajan. He was accused of Christianity, variously tormented with stripes, and cast into prison, where he died of hunger.

At Chiusi, in Tuscany, the holy martyrs Irenæus, a Deacon, and Mustiola, a matron, who under the Emperor Aurelian were tormented in divers and terrible ways, and gained a crown of martyrdom.

Upon the same day, the holy martyrs Marcus and Mucian were slain with the sword for Christ's sake. A child called out to them not to sacrifice to idols, and for this reason was ordered to be whipped, and forasmuch as he continued to confess Christ all the more vehemently, he also was put to death, along with a certain Paul who also had exhorted the martyrs.

At Laodicea, in Syria, holy Anatolius, Bishop [of that see, in the year 283,] who has left writings which are admired not by devout men only, but by philosophers also.

At Altino, in Venetia, holy Heliodorus, Bishop [of that see, about the year 390,] famous for his teaching and holiness.

At Ravenna, the holy Confessor Dathus, Bishop [of that see, in the year 190.]

At Edessa, in Mesopotamia, is commemorated the translation from India of the body of the holy Apostle Thomas, whose relics have since been brought to Ortona, [in Italy. Henry the Liberal, Count of Champagne, brought one whole rib of St Thomas from the East. He presented it to the Collegiate Church of St Stephen de Troyes (Aube.)]

SECOND VESPERS.

The same as the First, except the following.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, for God hath regarded the lowliness of His hand-maiden. Alleluia.

A Commemoration is made of the Holy Apostles Peter and Paul. Antiphon and Verse and Answer from the Common Commemoration, (*p.* 103.) *Prayer as on June* 29.

On the 3rd, 4th, and 6th of July, being the 5th, 6th, and 8th days of the Feast of the Holy Apostles Peter and Paul, the Office is that Common to all the Apostles, except the following.

1. *The Lessons of the First Nocturn are from Scripture according to the Season.*

2. *The Lessons of the Second and Third Nocturns as immediately hereafter given.*

3. *The Antiphons at the Songs of Zacharias and of the Blessed Virgin, and the Verses and Answers at Lauds and Vespers are from the Common Commemorations, (pp.* 17 *and* 103.)

4. *The Prayer is from June* 29, *except from the evening of the* 5*th till the end, when it also is from the Common Commemoration.*

On the 3*rd and* 4*th, the Antiphons are not doubled.*

JULY 3.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (1*st for the Birth-day of SS. Peter and Paul.*)

"PRECIOUS in the sight of the LORD is the death of His Saints"—and no cruelty can trample out that Religion which was founded in the mysterious Sacrifice of the Cross of Christ. Under persecution the Church waneth not, but waxeth. And the Lord's field is ever clothed with a nobler harvest, when the grains of His wheat abide not alone, but fall into the ground, and die, and bring forth fruit manifold, (John xii. 24.) What an increase hath sprung up from these two glorious grains of God's seed, is witnessed by the thousands of blessed martyrs who have rivalled the triumph of the Apostles, who gird this our city with their red and world-famous armies, and have set upon her head a crown of many kingly jewels.

Fifth Lesson.

THEIR united succour, dearly beloved brethren, which hath been given unto us by God as an example of patience and a confirmation of faith, will be the cause of our joy on the days of the commemoration of all the Saints, but amid all their glory, doth excel in glory the glory of their spiritual fathers, whom the grace of God exalted to such a pitch of eminence among all the members of the Church, that they seem as it were the two eyes of that body whereof Christ is the Head. The worthy deed and loyal courage of either of them are such as to baffle all power of man's speech worthily to express the same, nor need we draw any distinction between them. In their election they were peers, in their work fellows, and in their end equals.

Sixth Lesson.

BUT, as our own experience hath taught us, and that of our forefathers hath proved, we believe and trust that, amid all the toils whereby in this life we strive towards the obtaining of God's mercy, we shall ever be holpen by the prayers of these our special Patrons, and that when our own sins thrust us down, the good deeds of the Apostles may pull us up. Through our Lord JESUS Christ, Who, with the Father and the Holy Ghost, hath but one power, as He hath one Divine nature, for ever and ever. Amen.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Venerable Bede, (p.* 592.)

MARTYROLOGY.

Upon the 4th day of July, were born into the better life—

The Prophets Hosea and Haggai, [766 and 520 B.C.]

In Africa, the holy martyr Jucundian, who was drowned in the sea for Christ's sake.

In the county of Bourges, in Gaul, the holy martyr Laurian, Bishop of Seville, in Spain, [in the year 544,] whose head has been taken thither.

At Sirmich, [in Hungary,] the holy martyrs Innocentius, Sebastia, and thirty others.

At Madaurus, in Africa, the holy martyrs Namphanion and his Companions, whom he nerved to the fight and carried on to the crown. [Namphanion has among his countrymen been called the Arch- or Proto-Martyr, because he was the first to shed his blood in a public persecution—that of Septimius Severus, at the end of the second century. The names of his companions were Miggine, Luciate, and Sanae.]

At Cyrene, in Libya, the holy Confessor Theodorus, Bishop [of that see,] who in the persecution under Diocletian was hided with scourges loaded with lead, under the President Dignian, and had his tongue cut out, but in the end died in peace.

On the same day, holy Flavian, second Patriarch of Antioch, and Elias, Bishop of Jerusalem, who were banished by the Emperor Anastasius because of the Council of Chalcedon, and passed away as conquerors to be ever with the Lord.

At Augsburg, holy Ulderic, Bishop [of that see,] famous for the grace of wonderful self-restraint, beneficence, watchfulness, and miracles, [in the year 973.]

At Lisbon,[1] the holy widow Isabel, Queen of Portugal, [in the year 1336,] whose feast is kept upon the 8th day of this present month of July by order of Pope Innocent XII.

At Tours, are commemorated upon this same day both the translation of the body of the holy Confessor Martin, Bishop of that city, and the dedication of his church there, being also the same day whereon he had been ordained Bishop not many years before.

JULY 4.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Exposition of the Epistle of St Paul to the Romans, written by St John Chrysostom, [Patriarch of Constantinople.] (*Serm.* xxxii. *in the Moral Exhortations.*)

THE Apostle Paul wisheth unto us the grace of our Lord JESUS Christ, as the mother of all good, and it remaineth for us to show ourselves worthy of the care of such a Protector, that we may not only listen to Paul's voice, while we are here, but when we pass away to the hereafter, may earn a sight of that great soldier of Christ. Yea—if we listen to him here, we shall see him there. Not nigh, but from afar off, shall we see him—see him standing near the glory of that Kingly throne where the Cherubim glorify God, where the Seraphim are flying, there shall we see Paul along with Peter, a prince and a leader of the army of the saints, and we shall rejoice in his brotherly love.

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[1] But, according to the lessons of her feast, she died at Estremoz.

Fifth Lesson.

FOR if, while he was yet here, he so loved men, that, although he would fain have been dissolved and been with Christ, yet he was willing still to tarry for man's sake, much greater is the tender love which he now showeth. This is why I love Rome, although if I would, there are many other things for which I might praise her—her greatness, her antiquity, her beauty, her population, her empire, her wealth, or her victories. But all these I pass by, and I call Rome blessed for this cause, that Paul in his lifetime loved her children so well, was so kindly toward them, taught openly there, and at length laid down his life among them. They have there his holy body, and this alone maketh that city illustrious more than doth aught else. And just as a great and strong body hath two bright eyes, so are the bodies of these two Holy Apostles in the city of Rome.

Sixth Lesson.

NOT brighter is the sky when the sun doth make it all light with his beams, than is the city of Rome darting forth these twin rays of light to the uttermost bounds of the earth. There it is that Paul, there it is that Peter, will rise, and be caught up to meet the Lord in the air. (1 Thess. iv. 16.) Think, and thrill at the thought, of what Rome will see then, when she beholdeth Paul and Peter rising suddenly out of that coffin, to be caught up to meet the Lord. What rose will Rome offer to Christ? What twin crowns are they wherewith that city is adorned withal? What fresh springs hath she in her? Therefore it is that I marvel at that city, not because of the abundance of her gold, not because of her pillars, not because of any other loveliness that she hath, but because of these two pillars of the Church. Would that I could even now embrace the corpse of Paul—that I could cling to his grave—that I could see the dust of that body, which filled up those things that were behind of the sufferings of Christ (Col. i. 24,) which bore about in it the marks of the Lord JESUS (Gal. vi. 17,) and which went everywhere carrying the seed of the Gospel!

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of the Venerable Bede,* (*p.* 629.)

MARTYROLOGY.

On the morrow we keep the Feast of St Anthony Mary Zaccaria, Confessor, founder of the Clerks Regular of St Paul, a man illustrious for every virtue, and famous for miracles. Leo XIII. enrolled his name among those of the Saints. His body is reverenced at Milan, in the Church of St Barnabas.

Upon the same 5th day of July, were born into the better life—

At Rome, the holy martyr Zoe, the wife of the blessed martyr Nicostratus. She was praying at the grave of the blessed Apostle Peter when she was arrested by the persecutor under the Emperor Diocletian, and committed to a dark prison. In the end she was hung on a tree by her neck and hair, and a thick smoke made below her, and so, constantly confessing the Lord, gave up the Ghost.

In Syria, the holy martyr Domitius, [in the year 363,] who by his power doth many kindnesses unto the dwellers there.

At Cyrene, in Libya, the holy martyr Cyrilla, [in the year 310.] In the persecution under Diocletian live embers mixed with incense were laid upon her hand, and she held them there for a long while, lest, if she jerked away the live coals, she should seem to have offered the incense, when she was most cruelly mangled, and so passed away to Christ her Bridegroom adorned with her own blood.

At Jerusalem, holy Athanasius, Deacon [of the Church of Rome.] He was seized by the heretics regarding the holy council of Chalcedon, [held in the year 451,] and after he had been tried with all kinds of torments, was at length slain with the sword, [in the year 452.]

In Sicily, the holy martyrs Agathon and Triphina.

At Tomisvar, on the Black Sea, the holy martyrs Marinus, Theodatus, and Sedophas.

At Trier, the holy Confessor Numerian, [Bishop of that see, in the year 657.]

On the same day is commemorated the holy Confessor Michael de Sanctis, of whom mention is made upon the 10th day of April.

At San Severino, in Picenum, the holy Virgin Philumena, [sixth century.]

Vespers of the following.

JULY 5.

St Anthony Mary Zaccaria, Confessor.

Double.

All from the Common Office for a Confessor, (*p.* 621,) *except the following.*

Prayer throughout the Office.

MAKE us able, O Lord God, in the Spirit of Thy blessed Apostle Paul, to know the love of Christ which passeth knowledge, wherein Thy blessed servant Anthony Mary was so wonderfully taught when he gathered together in Thy Church new households of clerks and of virgins. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the holy Apostles Peter and Paul. Antiphon and Verse and Answer from the General Commemorations, (*p.* 103.) *Prayer from June* 29.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANTHONY Mary Zaccaria was born [in 1502] of a noble family, at Cremona, on the Pau. Even in his childhood marks of his future holiness became manifest. There shone brightly in him, signs of excellent graces of childlike love toward

God and the blessed Virgin, and more especially of tenderness toward the poor, for the relief of whose needs he was ready more than once to strip off his own costly dress. He studied arts at his own home, philosophy at Ticino, and medicine at Padua, and as he excelled all others in goodness, so did he surpass all his companions in intellectual power. After taking his degree he returned home, and there understood from God that his call was to the healing of souls, rather than to that of bodies. He therefore began earnestly to study theology while he continued in the meantime to visit the sick, to teach Christian doctrine to children, to excite godliness among the young, and oftentimes even to exhort the aged to amend their ways. It is said that when he first said Mass after his ordination a light broke from heaven, and he seemed to the astonished bystanders to be surrounded by a circle of angels: from that time forth he laboured more earnestly for the salvation of souls, and the struggle against evil living. His fatherly love for strangers, for the needy, and for the afflicted, and the godly exhortations and alms wherewith he entertained them, made his house to become a refuge for the wretched, and earned for himself from his fellow-citizens the title of father of the fatherland and of angels.

Fifth Lesson.

WHILE he was at Milan he bethought him that greater Christian good might be done if he gathered round him some fellow-labourers in the Lord's vineyard, and when he had conferred thereon with those noble and holy men Bartholomew Ferrari and James Morigia, he founded the brotherhood of Clerks Regulars, to whom on account of his own great love for the Apostle of the Gentiles he gave the name of Clerks of St Paul. Under the approbation of the Supreme Pontiff Clement VII. and the confirmation of Paul III. this brotherhood was in a short time widely spread abroad. The Congregation of nuns who are called Angelicals also regard Anthony Mary as their Father and Founder. His own thought of himself was so lowly that he never would be at the head of his own Order. In great long-suffering he bore with patience the violent storms which were raised against his Institute. In the greatness of his charity he never ceased to enkindle the members of religious orders to love toward God, to exhort priests to live Apostolic lives, and to found guilds of married men, to the bringing forth of much fruit. Somewhiles he and his disciples would walk through the streets and squares with a Cross carried before them, and there by burning and vehement harangues call to salvation the wandering and the wicked.

Sixth Lesson.

IT is to be remembered that in his burning love for JESUS Crucified he reminded all men of the Mystery of the Cross by the sound of a bell every Friday evening, and himself as a true disciple of Paul always bore about in his body the dying of the Lord JESUS, (2 Cor. iv. 10.) The holy Name of Christ is found everywhere in his writings and was ever in his mouth. He was moved by a singular love toward the Holy Eucharist. He established a custom of receiving it often, and is said to have brought in the practice of exposing the same upon a lofty throne for three days' adoration. Of his earnest modesty the appearance of life which was seen even in his dead body seemed a witness. Together with all these things he possessed the gifts of trance, of tears, of knowledge of things to come, of reading the thoughts of the heart, and of power against the enemy of mankind. He was worn out with toil when he was seized with his last illness at Guastalla, whither he had been called as a peacemaker. He was carried to Cremona amid the tears of his brethren and the embraces of his devoted mother, whose imminent death he foretold. He was comforted by a vision of the Apostles above, and predicted the increase of his Brotherhood. On the 5th day of July, in the year 1539, he died a holy death at the age of thirty-six. Christians forthwith began to honour him for his eminent sanctity and the number of his signs and wonders, which honour the Supreme Pontiff Leo XIII. approved and confirmed, and on the Feast of the Lord's Ascension in the year 1897 solemnly enrolled his name among those of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark, (x. 15.)

AT that time: Jesus said unto His Disciples: Whosoever shall not receive the Kingdom of God as a little child: he shall not enter therein. [And He took them up in His arms, put His hands upon them, and blessed them.] And when He was gone forth into the way, there came one running, and kneeled to Him, and asked Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Sermon* 47: *various.*)

That which the Lord commandeth hard and heavy seemeth: ["Come, take up the Cross, and follow Me": and as it is written elsewhere,] "If any man will come after Me, let him deny himself, and take up his cross, and follow Me. (Matth. xvi. 24.) But neither hard nor heavy is that which He commandeth when He that commandeth giveth help to fulfil. That is true which is said in Ps. xvi. 5, "By the words of Thy lips I have kept me to strait paths." That which is hard in the commandment love maketh easy. How great is the power of love, we know. And what signifieth this, "let him deny"? Let him put no trust in himself, let him feel that he is man, and let him have regard unto that which was spoken of the prophet, (Jer. xvii. 5,) "saying, Cursed be the man that trusteth in men." Let him mistrust himself, but not to sink; let him mistrust himself, that he may cleave unto God.

Eighth Lesson.

WHITHER are we to follow the Lord? Whither He is gone, we know. He is risen from the dead, and is gone up into heaven. Thither we must follow Him. And we must not despair of so doing, not because man is able to do anything, but because "He is faithful That promised." (Heb. xi. 11.) Why, then, should we despair, since "we are members of His Body, of His Flesh, and of His

Bones," Who is the Head of the Church, and He "is the Saviour of the body," (Eph. xxx. 23.) Good is it to follow Him, but whither we are to follow Him we must see. When the Lord JESUS uttered those words bidding us to follow Him, He had not Himself as yet arisen from the dead, He had not as yet suffered, there lay still before Him the cross, shame, mockery, scourging, thorns, wounds, outrages, insults, death. After He uttered those words, His way became very rough. Art thou slothful? willest thou not to follow Him, but follow Him all the same, for who would not follow unto glory? All men love exaltation, but lowliness is the step to rise withal.

Ninth Lesson. (Epis. xxxviii.)

TAKE up thy cross, and follow the Lord, and the cross that the Lord commandeth us to carry after Him, that we may follow Him most speedfully, what is it but the death of this flesh? For it is this flesh that crucifieth us until "death is swallowed up in victory," (1 Cor. xv. 55.) Therefore must this our own cross itself be crucified and pierced with the nails of the fear of God, lest if it be free it hamper thee, in the carrying of it, and thou canst nowise follow the Lord save in carrying it. For how canst thou follow Him if thou be none of His. "And they that are Christ's," saith the Apostle, "have crucified the flesh with the affections and lusts," (Gal. v. 24.)

At Lauds a Commemoration is made of the Octave of the Apostles.

MARTYROLOGY.

On the morrow is the Octave of the holy Apostles Peter and Paul.

Upon the same 6th day of July, were born into the better life—

In Judea, the holy Prophet Isaiah, who was sawn asunder under King Manasseh, [about 715 B.C.,] and was buried under the oak at En Rogel beside the flowing of the waters, [the first of the four Greater Prophets.]

At Rome, the holy martyr Tranquillinus, father of the holy martyrs Mark and Marcellian. He had been converted to Christ by the preaching of the holy martyr Sebastian, baptized by the blessed Priest Polycarp, and himself ordained a Priest by the holy Pope Caius. He was praying at the grave of blessed Paul, upon the Octave Day of the Apostles, when the pagans under the Emperor Diocletian tried and stoned him. And so he finished his testimony, [in the year 286.]

At Fiesole, in Tuscany, the holy martyr Romulus, Bishop [of that see,] a disciple of Peter. He was sent forth by the Apostle to preach the gospel, and when he had proclaimed Christ in many places of Italy, he came back to Fiesole, where he and many Companions were crowned with martyrdom under the Emperor Domitian.

In Campania, the holy Virgin and martyr Dominica, [fourth century.] Under the Emperor Diocletian she was condemned to the beasts for breaking idols, but the beasts did not hurt her. She was then beheaded, and so passed away to be ever with the Lord. Her body is kept with great reverence at Tropea, in Calabria.

On the same day, the holy martyr Lucy, a Campanian by race, who, being tried and sharply tormented under the Vicar Rixius Varus, turned him to Christ, with whom were joined Antoninus, Severinus, Diodorus, Dion, and seventeen others, who all suffered and were crowned together.

In the country of Treves, the holy Priest and Confessor Goer, [in the year 575.]

Vespers are of the following.

JULY 6.

Octave of the SS. Apostles Peter and Paul.

Double.

All from the Common Office of Apostles, except the following.

FIRST VESPERS.

Verse and Answer, Antiphon at the Song of the Blessed Virgin, and Prayer from the Common Commemoration at Vespers in the Psalter. A Commemoration is made of the Second Vespers of St Anthony. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from the Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.] (*In the Metaphrastes.*)

O BLESSED Apostles, who have toiled so much for us, what thanks shall we give you? When I remember thee, O Peter, I am lost in amazement—Paul, when I think of thee, my heart overwhelmeth me, and I weep. When I look at your sufferings I know not what to say or what to speak. How many prisons have ye made holy? How many fetters have ye made honourable? How many torments have ye endured? How many reproaches have ye borne? How have ye carried Christ? How have ye made the Churches glad by your preaching? Verily, your tongues were blessed instruments; it was for the Church's sake that your limbs were bloody. Ye have been made in all things followers of Christ. Your sound is gone out through all the earth, and your words to the ends of the world. (Ps. xviii. 4.)

Fifth Lesson.

REJOICE, O Peter, who hast been gladdened by the wood of the Cross of Christ. It was a showing forth of thy Teacher that thou didst will to be crucified, not like the Lord Christ, standing upright, but with thine head toward the earth, as one that made a way from earth to heaven. Blessed are the nails which pierced thine holy limbs. With sure and certain hope didst thou commend thy spirit into the hands of the Lord, thou who hadst been a faithful servant to Him and to His Bride the Church, thou who in thy warm heart hadst loved the Lord more loyally than all the Apostles.

Sixth Lesson.

REJOICE thou also, O blessed Paul, whose head was cut off by the sword, thou whose fearless devotion no words can express. What sword was that which divided thine holy neck, that instrument of the Lord's work, worthy that heaven should wonder at it, and earth worship it? What place was that which drank in thy blood, that appeared like drops of milk upon the raiment of him who smote thee, and made the savage and his comrades to become strangely gentle and faithful? Would that I could have that sword for a crown, and the nails of Peter set therein as the jewels of the diadem.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiv. 22.)

AT that time: JESUS constrained His disciples to get into a ship, and to go before Him unto the other side, while He sent the multitudes away. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* ii. *Comm. on* Matth. xiv.)

The Lord commanded His disciples to cross over to the other side, and constrained them to get into a ship. By these expressions we perceive that they were unwilling to leave the Lord, the love of their Teacher making them desire not to lose a moment of His company.

"And when He had sent the multitudes away, He went up into a mountain apart to pray."

Perchance, if Peter, and James, and John, who had seen Him in the glory of the Transfiguration, had been with Him, they would have gone up into the mountain with Him, — but the common herd could not follow Him, save when He taught them on the sea shore, or fed them in the wilderness.

Eighth Lesson.

HE went up into a mountain apart to pray,—not as He Who, with five loaves and two fishes, had satisfied about five thousand men, besides women and children, but as He, Who when He heard of the death of John, departed into a desert place apart (vv. 12-21.) Not that we make two Persons in the Lord; but some of His works He did as God, and some as man.

"But the ship was now in the midst of the sea, tossed with waves."

The Apostles were right to be slow and unwilling to leave the Lord, for, when He was not with them, they were in peril of shipwreck.

Ninth Lesson.

WHILST the Lord abode alone upon the top of the mountain, a contrary wind arose, and the sea raged, and the Apostles were endangered; and yet the threatening shipwreck held off until JESUS came.

"And in the fourth watch of the night, JESUS went unto them, walking on the sea."

The watches of soldiers are divided into three. When therefore it is said that the Lord came unto them in the fourth watch, it appeareth that they had been in peril all night, and that it was at the end of the night, as it will again be at the end of the world, that He came to the rescue of His disciples.

LAUDS.

Verse and Answer, Antiphon at the Song of Zacharias, and Prayer from the Common Commemoration, (*p.* 17.)

MARTYROLOGY.

On the morrow we keep the feast of the translation of the holy martyr Thomas, Archbishop of Canterbury. [On the which 7th day of July, in the year of our Lord 1223, his body was raised from its grave in the crypt of Canterbury Cathedral and placed in a shrine.]

Upon the same 7th day of July, were born into the better life—

At Rome, the holy martyrs Claudius the book-keeper, Nicostratus the chief clerk, Castorius, Victorinus, and Symphorianus, whom holy Sebastian brought to believe in Christ and the blessed Priest Polycarp baptized. Fabian the judge ordered them to be arrested while they were seeking the bodies of holy martyrs, and troubled them for ten days with threats and cajolery. When he found that he was in nowise able to move them, he ordered them to be tortured and afterwards to be cast into the sea, [in the year 302.]

At Durazzo, in Macedonia, the holy martyrs Peregrin, Lucian, Pompey, Hesychius, Papius, Saturninus, and German. These were Italians by nation, and fled to Durazzo during the persecution under Trajan. When they came thither they saw holy Bishop Astius hanging upon the cross for Christ's faith's sake, whereupon they openly confessed themselves to be Christians, and by command of the President they were first tried and then drowned in the sea.

At Perugia, the blessed Pope Benedict XI., surnamed Tarvisini, a Friar of the Order of Preachers, who in the short while of his Papacy did wondrous much for the peace of the Church, the restoration of discipline, and the increase of religion. [He died at Perouse in 1304, after reigning eight months and some days.]

At Alexandria, the holy Pantænus. He was a man apostolic and adorned with all wisdom. Such was his use and love toward the Word of God that he went glowing with faith and earnestness to preach the gospel of Christ to the nations that are in the uttermost parts of the East. Thence he returned to Alexandria, and there at length he fell asleep, under the Emperor Antoninus Caracalla, [in the year 214.]

At Brescia, the holy Confessor Apolonius, Bishop [of that see, second century.]

In Saxony, holy Willibald, first Bishop of Eichstadt, who laboured in the Gospel along with holy Boniface and turned many peoples to Christ, [he died in the year 786,] whose feast we keep upon the 9th day of this present month of July.

[At Clermont,] in Auvergne, holy Illidius, Bishop [of Clermont,] [in the year 385.]

At Urgel, in Spain, holy Odo, Bishop [of that see,] [in the year 1122.]

In England, holy Hedda, [a monk of the monastery of St Hilda,] Bishop of the West Saxons. [In the year 676 he lived first at Dorchester, but afterward removed his see to Winchester. He governed his church with great holiness for about thirty years, and departed to the Lord in the year 705.]

At Gray, in Burgundy, blessed Peter Foreri, a Canon Regular of the Order of the Most Holy Saviour, famous for graces and miracles, [in the year 1640.]

In England, the holy Virgin Eadelburg, daughter of [Anna,] King of the East Angles. [She became a nun, and finally Abbess, in the monastery of Ferremontier, in the forest of Brie, in France, about the year 695.]

Prayer throughout the day from the Common Commemoration. Vespers of the following.

JULY 7.

Translation of St Thomas, Archbishop [of Canterbury,] Martyr.

Greater Double.

All as in the Common Office for One Martyr, (*p.* 594,) *except the following.*

Prayer throughout the Office. (*Extracted from the Salisbury Missal.*)

O GOD, Who dost grant unto us to keep the translation of Thy blessed Martyr and Bishop Thomas, we humbly beseech Thee, for his sake, and at his prayers, to translate us from vice unto virtue, and from the dungeon unto the throne. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers Commemoration of the Holy Apostles Peter and Paul, same as the Common Commemoration, (*p.* 103.)

MATTINS.

FIRST NOCTURN.

Lessons from Acts xx. 17, *as in the Common.*

SECOND NOCTURN.

Lessons from St Ambrose, (*p.* 600.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for His sheep. And so on.

Homily by Pope St Gregory [the Great.] (*14th on the Gospels.*)

Dearly beloved brethren, ye have heard from the Holy Gospel what is at once your instruction, and our danger. Behold, how He Who, not by the varying gifts of nature, but of the very essence of His being, is Good, behold how He saith: "I am the Good Shepherd." And then He saith what is the character of His goodness, even of that goodness of His which we must strive to copy: "The Good Shepherd giveth His life for the sheep." As He had foretold, even so did He; as He had commanded, so gave He ensample. The Good Shepherd gave His life for the sheep, and made His Own Body and His Own Blood to be our Sacramental Food, pasturing upon His Own Flesh the sheep whom He had bought.

Seventh Responsory.

[1] A crown of gold upon his head, wherein is engraved Holiness, an ornament of honour, a costly work.

Verse. For Thou hast prevented him with the blessings of sweetness, Thou hast set a crown of precious stones upon his head.

Answer. Wherein is engraved Holiness, an ornament of honour, a costly work.

Eighth Lesson.

HE, by despising death, hath shown us how to do the like; He hath set before us the mould wherein it behoveth us to be cast. Our first duty is, freely and tenderly to spend our outward things for His sheep, but lastly, if need be, to serve the same by our death also. From the light offering of the first, we go on to the stern offering of the last, and, if we be ready to give our life for the sheep, why should we scruple to give our substance, seeing how much "more is the life than meat?" (Matth. vi. 25.)

Eighth Responsory.

This is a Martyr indeed, who shed his blood for Christ's Name's sake; who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. [2] The Lord guided the righteous in right paths, and showed him the kingdom of God.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who feared not for the threats of judges, nor sought to be great with the glory of this world, but pressed on unto the kingdom of heaven.

Ninth Lesson.

AND some there be which love the things of this world better than they love the sheep; and such as they deserve no longer to be called shepherds. These are they of whom it is written: "But he that is an hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth" (12.) He is not a shepherd, but an hireling which feedeth the Lord's sheep, not because he loveth their souls, but because he doth gain earthly wealth thereby. He that taketh a shepherd's place, but seeketh not gain of souls, that same is but an hireling; such an one is ever ready for creature-comforts, he loveth his pre-eminence, he groweth sleek upon his income, and he liketh well to see men bow down to him.

MARTYROLOGY.

On the morrow we keep the feast of the holy widow Isabel, Queen of Portugal, famous for her graces and miracles, [in the year 1336,] whom Pope Urban VIII. enrolled among the Saints.

In Lesser Asia, the holy Aquila and Priscilla his wife, of whom the holy

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[1] Altered from Ecclus. xlv. 14.

[2] Wisd. x. 10, again substituting "the Lord" for "Wisdom."

Evangelist Luke writeth in the Acts of the Apostles [xviii. 2.]

At Porto, in Italy, fifty holy soldiers, all martyrs, who were brought to the faith through the testifying of holy Bonosa, baptized by the blessed Pope Felix, and slain in the persecution under the Emperor Aurelian.

In Palestine, the holy martyr Procopius. In the persecution under the Emperor Diocletian he was brought from Bethshan, [where he was reader, exorcist, and interpreter in the church,] to Cæsarea, where at the constancy of his very first answers he was beheaded by the command of Fabian the judge.

At Constantinople, the holy Abrahamite monks, who resisted the Emperor Theophilus concerning the worship of the holy images, and therefore suffered martyrdom.

At Wurzburg, in Germany, holy Kilian, Bishop of that city. [An Irish monk, who travelled to Rome in the year 686, was sent by the Roman Pontiff Conon to preach the Gospel. When he had turned many to Christ he was murdered, [in the year 689,] along with Colman a Priest and Tothan a Deacon.

At Rome, the blessed Pope Eugenius III. He had been Abbat of the monastery of SS. Vincent and Anastatius, near Rome, before he was made Supreme Pontiff. He ruled the universal Church with wonderful holiness and wisdom. [His name was Bernard Paganelli, and he was a native of Pisa, and Canon of that city. He then became a monk of Cîteaux and disciple of St Bernard before being elected Pope. He was elected Pope on February 15, 1145, and consecrated in the Benedictine Abbey of Fafa on the 16th of that month. He died at Tivoli on July 8, 1153.]

At Trier, the holy Confessor Auspicius, Bishop [of that see, fifth century.]

At Second Vespers Commemoration of St Isabel.

Antiphon. Be wise now therefore, O ye kings, be instructed, ye judges of the earth.

Verse. Blessed Isabel, pray for us.

Answer. That we may be made worthy of the promises of Christ.

Prayer from her Office.

SECOND LORD'S DAY IN JULY.

Feast of the Holy Relics.

Greater Double.

All from the Common Office for Many Martyrs, (p. 602,) except the following.

At the beginning of the Martyrology on the preceding Saturday is read:

On the morrow is the feast in honour of the holy Relics which are laid up in our churches.

Prayer throughout.

LORD, Who workest wonders in the relics of Thy Saints, increase in us the faith of the Resurrection, and make us finally partakers of that immortal glory whereof in their ashes we do honour the pledges. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the Sunday.

MATTINS.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (*p.* 603.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Treatise by St John of Damascus upon the Orthodox Faith (iv. 15.)

THE Lord Christ hath made the relics of the Saints to be as it were healing wells, whence floweth for us much good, and a right sweet balm. Do not let any one gainsay this. If God was pleased that water should flow out of the hard and living rock in the desert, or again out of the jawbone of an ass in order to quench the thirst of Samson, why should it seem to any one impossible to believe that He should cause a sweet balm to flow from the relics of the martyrs? Nay. None will gainsay this who hath seen and known that power and honour wherewith God doth glorify His Saints. It is written in the old Law, Num. xix. 16, "Whosoever toucheth . . . . a dead body, or a bone of a man, or a grave, shall be unclean." But the martyrs we cannot reckon among the dead.

Fifth Lesson.

FOR since the Life Himself and the Author of life was numbered among the dead we cannot call them dead who have died in the hope of the Resurrection, and in faith toward Him. How could a corpse work miracles? But through the Saints devils are cast out, diseases are put to flight, the sick are healed, the blind receive their sight, lepers are cleansed, trials and sorrows are done away; in short, through the Saints every good gift and every perfect gift cometh down from the Father of Lights upon them who believe, nothing wavering. What trouble wouldst thou not take to find a patron to commend thee unto an earthly king and to speak unto him on thy behalf? and are not they to be honoured who offer themselves as the patrons of all mankind and who entreat God on our behalf?

Sixth Lesson.

IN good sooth are they to be honoured, and thus honoured that we should build temples and offer oblations to God in their name, that we should worship their memories and rejoice therein with spiritual joy, but a joy which should become them by whom we are invited thereto, and not one by which, while we are seeking to worship them and deserve well of them, we should rather insult and provoke them. Those things by which God is worshipped give pleasure to His servants. Those things by which God is insulted offend His champions, therefore let us worship the Saints with psalms and hymns and spiritual songs, and repentance, and pitifulness toward the poor, the which things are a service acceptable to God. Let us put up to them statues and visible images, but let us rather by imitating their goodness make ourselves their living images.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose,* (*p.* 609,) *the last of the three is omitted.*

Ninth Blessing.

May the Gospel's glorious work
Cleansing to our souls afford.

Ninth Lesson.

The Ninth Lesson is the Homily of the Sunday, and the Hymn, "We praise Thee, O Lord, &c.," *is said at the end. A Commemoration of the Sunday is made at Lauds and Second Vespers.*

JULY 8.

St Isabel, Queen of Portugal, Widow.

Semi-double.

All from the Common Office for an Holy Woman neither Virgin nor Martyr, (*p.* 649,) *except the following.*

FIRST VESPERS.

When the full First Vespers are said the Antiphons and Prayer are from Lauds.

MATTINS.

Invitatory. For the holy works of blessed Isabel, * let us praise our God.

Hymn.[1]

PURE, meek, with soul serene,
Sweeter to her it was to serve unseen
Her God, than reign a Queen.

Now far above our sight,
Enthroned in the azure, starry height,
She reigns in realms of light.

So long as time shall flow,
Teaching to all who sit on thrones below
The good that power can do.

Praise to the Father be—
Praise to the Son—praise, Holy Ghost, to Thee!
Through all eternity. Amen.

FIRST NOCTURN.

First Antiphon. Thou hast set * the glory of Isabel above the heavens.

Ps. viii. O LORD, our Ruler &c., (*p.* 4.)

Second Antiphon. Come, O My chosen one, * and I will establish My throne in thee.

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Third Antiphon. She hath received a blessing from the Lord, * and mercy from the God of her salvation.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Verse. Many daughters have gathered riches—
Answer. But thou excellest them all.

Lessons from Prov. xxxi. 10, (*p.* 649.)

First Responsory.

Born daughter of a kingly race, in heaven standeth Isabel victorious, clad in a vesture wrought about with three divers colours of grace. For she hath left upon earth unto all them that come after her a noble ensample of a woman in three states of life.
Verse. As a virgin, as a wife, and as a widow, she walked undefiled.
Answer. For she hath left upon earth unto all them that come after her a noble ensample of a woman in three states of life.

Second Responsory.

She opened her mouth with wisdom, and in her tongue was the law of kindness.
Verse. For thou hast prevented her with the blessings of sweetness.
Answer. And in her tongue was the law of kindness.

Third Responsory.

Thou, O Lord, hast given her her heart's desire, and hast not withholden the request of her lips.
Verse. Thou hast compassed her with Thy favour as with a shield.
Answer. And hast not withholden the request of her lips.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. And hast not withholden the request of her lips.

SECOND NOCTURN.

First Antiphon. Because of truth, and meekness, and righteousness * shall thy right hand lead thee wonderfully.

Ps. xliv. My heart is overflowing, &c., (*p.* 54.)

Second Antiphon. He breaketh the bow, * and cutteth the weapons in sunder, and burneth the shields in the fire.

Ps. xlv. God is our refuge, &c., (*p.* 55.)

Third Antiphon. Thy right hand * is full of righteousness and mercy.

Ps. xlvii. Great is the LORD, &c., (*p.* 55.)

Verse. [2] Thy rod and Thy staff—
Answer. They comfort me.

Fourth Lesson.

ISABEL, daughter of Peter III., King of Aragon, was born in the year of Christ 1271, and it was an omen of her saintly life, that her father and mother, contrary to the usual custom, caused her to be baptized, not by the name of her mother or grandmother, but by that of her mother's aunt, the holy Lady Elizabeth of Thuringia. As soon as ever she was born, her destiny of being a peacemaker between kings and kingdoms began to appear, for the joy of her birth put an end to the ruinous quarrels of her father and grandfather. As she grew up, her father, delighted with her disposition, was used to foretell that his Isabel would in herself excel all the daughters of the kingly house of Aragon, and that the happiness of his own home and kingdom was all owing to this one damsel, whose heavenly life he venerated for her indifference to bodily finery, her abstinence from pleasures, her many fasts, her instancy in prayer to God, and her activity in doing works of charity. This illustrious maiden was sought in marriage by many princes, and [at twelve years of age] was wedded with Christian rites to Denys, King of Portugal.

Fourth Responsory.

Hearken, O daughter, and consider, and incline thine ear; forget also thine own people and thy father's house;

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[1] Translation by the late Rev. E. Caswall.

[2] Ps. xxii. 4.

and the king shall greatly desire thy beauty.

Verse. In thy comeliness and thy beauty, go forward, fare prosperously, and reign.

Answer. And the King shall greatly desire thy beauty.

Fifth Lesson.

AS a wife, she gave herself up as much to the education of her children, as to her own improvement, striving in all ways, next to God, to please her husband. For nearly half the year, she was used to live on bread and water, and once, when she was ill, God changed the water into wine, which the physicians had ordered her to drink, but which she was unwilling to take. Once when she kissed a disgusting ulcer in a poor woman, it was immediately healed. One winter-time when she was giving some money to the poor, and was fain her husband should not see her alms, the coins changed into roses. She gave sight to a maiden who had been born blind, and healed many other persons of grievous sicknesses by the Sign of the Cross. The miracles of this kind, which she worked, were many. She not only built, but richly endowed convents, schools, and churches. She had a wonderful skill in making peace between kings, and toiled unweariedly to lighten all suffering, whether public or private.

Fifth Responsory.

She laid her hands to hard work. She stretched out her hand to the poor, yea, she reached forth her hands to the needy.

Verse. She dispersed, she gave to the poor. Her righteousness endureth for ever.

Answer. She stretched out her hand to the poor, yea, she reached forth her hands to the needy.

Sixth Lesson.

KING Denys died [on the 6th day of January, 1325,] and Isabel, who in her maidenhood had been a pattern to virgins, and in her married life to wives, now, in her loneliness, was an ensample to widows. Clad in the raiment of the nuns of St Clare, she faithfully attended at the King's funeral, and soon after went to Compostella, where she offered many precious gifts, of silk, and gold, and silver, and precious stones, for the benefit of his soul. Thence she returned home, and spent in holy and godly uses everything that remained to her that was dear and costly, eager to relieve every kind of suffering. She lived, not for herself, but for God, and to be useful to mankind. She finished the convent for nuns, right worthy of a Queen, which she had founded at Coïmbra. She fed the poor, defended widows, protected orphans. A war being lighted up between her son Alphonsus IV., King of Portugal, and her grandson Alphonsus XI., King of Castile, she resolved to set out to reconcile them, and went to the famous city of Estremoz, [upon the borders of the two kingdoms.] On the journey, she caught a violent fever, of which, after a vision of the Virgin Mother of God, she died a saintly death on the 4th day of July, in the year 1336. She became illustrious for miracles after her death, especially for the sweetness of the savour of her body, which hath now remained uncorrupt for well-nigh three hundred years,[1] and she hath always been spoken of as "the Holy Queen Isabel." At length, in the year of our salvation 1625, which was that of the Jubilee, Urban VIII., all Christendom gathered together and approving, formally enrolled her name among those of the Saints.

Sixth Responsory.

The kingdoms of the earth and all the glory of the world I have reckoned but loss for the love of Christ JESUS my Lord, Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

Verse. My heart is overflowing with a good matter, I speak of my works unto the king.

Answer. Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whom I have seen, Whom I have desired, Whom I have believed, Whom I have loved.

THIRD NOCTURN.

First Antiphon. Praise and beauty are before Him; * holiness and majesty are in His sanctuary.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Second Antiphon. The heavens declared His righteousness * and all the people saw His glory.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. With righteousness shall He judge * the world, and the people with equity.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 89.)

Verse. A fire shall go before Him.

Answer. And burn up His enemies round about.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.)

Seventh Responsory.

She opened her mouth with wisdom, and in her tongue was the law of kindness. She looked well to the ways of her household; and she spoke of the testimonies of the Lord.

Verse. She tasted and perceived that her merchandise was good. Her candle went not out by night.

Answer. She spoke of the testimonies of the Lord.

Eighth Responsory.

[2] I called [upon God,] and the spirit of wisdom came to me, and I preferred her before sceptres and thrones, and esteemed that riches are nothing in comparison of her.

Verse. [3] Wisdom is better than all riches.

Answer. Riches are nothing in comparison of her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Riches are nothing in comparison of her.

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[1] This was apparently written when she was canonised, in 1625.

[2] Wisd. vii. 7.

[3] Prov. iii. 15.

LAUDS.

First Antiphon. While the King was in his chamber, * my spikenard sent forth the smell thereof.

Second Antiphon. The King shall greatly desire thy beauty, * for He is the Lord thy God.

Third Antiphon. [1] Mighty in work and word, * to pacify the wrath of the Lord, and to turn the heart of the father unto the son.

Fourth Antiphon. As the rainbow giving light in the bright clouds, * and as the flower of roses in the spring of the year.

Fifth Antiphon. As the morning-star in the midst of a cloud, * and as the moon at the full.

Hymn.[2]

ANGEL of peace, thy regal wealth and fame
Thou didst abandon for thy Lord's sweet sake;
Now Angel choirs thy blessedness proclaim—
Let not the foe thy children overtake.

Be thou our guide in life till we have found
Eternal life. Let all one mind approve.
May every act sweet fragrance breathe around,
As when the roses hid thy deeds of love.

O blessed Charity! which can bestow
A never-fading crown in heavenly spheres.
To Father and to Son be glory now,
And to the Spirit, through eternal years.
Amen.

Verse. For the sake and at the prayers of blessed Isabel,

Answer. Be merciful unto Thy people, O Lord!

Antiphon at the Song of Zacharias. [3] Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of thy nation.

Prayer throughout the Office.

O MOST merciful God, Who didst ennoble the blessed Queen Isabel with divers excellent graces, and withal with a gift of stilling the tempest of war, grant unto us through her pleading, in this dying life that peace for which we humbly pray, and hereafter to attain unto everlasting joy in Thy Presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Willibald, first Bishop of Eichstad, in Saxony, who laboured in the Gospel along with holy Boniface, and turned many peoples to Christ, [in the year 786,] of whom mention is made upon the 7th day of this present month of July.

Upon the same 9th day of July, were born into the better life—

At Rome, at the Dropping Well, the holy martyrs Zeno and ten thousand two hundred and three others, [third century.]

At Gortyna, in Crete, the holy Cyril, Bishop [of that see.] In the persecution under Decius he was cast into the fire by order of the President Lucius, when his bonds were burnt but he escaped unburnt, and the judge was so confounded at such a marvel that he would have let him go free, had he not there and then with lively faith proclaimed Christ, wherefore he caused him to be beheaded.

At Tora, on Lake Velino, in the persecution under the Emperor Decius, the holy martyrs Anatolia and Audax. Anatolia was a Virgin of Christ, she had healed many sick of divers diseases throughout the whole province of Picenum, and turned them to Christ, when by command of the judge Faustinian she suffered divers punishments. She was delivered from a serpent which was sent against her and converted Audax to the faith, and at last was run through with a sword as she stood praying with outspread hands. Audax also was thrown into prison, and forthwith received his crown by being beheaded.

At Alexandria, the holy martyrs Patermuth, Copres, and Alexander, who were slain under the Emperor Julian the Apostate.

At La Brille, in Holland, the nineteen holy martyrs who are called the Martyrs of Gorcum. They were subjected to divers mockings and torments, and at last put to death, [in the year 1572,] by the Calvinist heretics, because they defended the authority of the Church of Rome and the real presence of Christ in the Eucharist. Their names were enrolled among those of the holy martyrs by the Supreme Pontiff Pius IX

At Martula, in Umbria, the holy Confessor Brictius; he suffered many things under Marcian the judge, for confessing the Lord, and when he had turned a great multitude of people to Christ he fell asleep in the Lord. [He was Bishop of Martula at the end of the sixth century.]

At Città di Castello, the holy Virgin Veronica de Quiliani, of the Order of Friars Minors Capuchins, Abbess of the Convent of Poor Clares at Città di Castello. [She was born on December 27, 1660, at Mercatello, a little town in the Duchy of Urbino.] Famous for her wonderful love of suffering and other excellences and gifts of heavenly grace, [in the year 1727,] Pope Gregory XVI. enrolled her name among those of the holy Virgins.

Vespers are of the following.

SECOND VESPERS.

When the Second Vespers are said they are the same as the First, except the

Antiphon at the Song of the Blessed Virgin. Mother of peace and of thy Fatherland, * Isabel, now victorious in heaven, gain for us peace.

JULY 9.

St Willibald, Bishop of Eichstad, Confessor.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

FIRST VESPERS.

The first verse of the Hymn is changed.

Prayer throughout. Hear, O Lord, &c.

At First Vespers a Commemoration of St Isabel.

Antiphon. Mother of peace and of thy Fatherland, Isabel, now victorious in heaven, gain for us peace.

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[1] Ecclus. xlviii. 10; l. 8, 6.

[2] Translation by the Rev. Dr Wallace.

[3] Judith xv. 10.

Verse. Blessed Isabel, pray for us.
Answer. That we may be made worthy of the promises of Christ.

Prayer from her Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WILLIBALD was a son of holy King Richard, and brother of the holy Virgin Wallburg and of the Abbat Wunibald. When he was three years old he seems to be at the point of death from sickness when his godly parents carried him to the Cross, which it was the use of the noble Anglo-Saxons to set up in their houses for prayer's sake, and there commended him to God with tears, whereupon he was straightway healed. When he was fifteen years old his parents, in consequence of a vow, put him in a monastery, where he was taught letters and good living. After some years he went on pilgrimage, and while he was visiting the holy places in Palestine he received his eyesight back again upon Calvary after he had lost it for two months.

Fifth Lesson.

HE returned from the East and betook himself to Monte Cassino, where he filled divers offices for ten years, when he went to Rome. Holy Pope Gregory III. sent him into Germany, where he was ordained first Bishop of Eischstad, by holy Boniface, and he took to the work of preaching the Gospel in company with the Apostolic men that were come from England, that is to say the holy Bishops Burchard and Lullus, the Abbat Wigbert, and others. At Eischstad he built a monastery, wherein he showed forth by his own example the things which he had seen at Monte Cassino and in other houses of monks. By his saintly conversation he was a burning and shining light unto his brethren, and trained to a holy life them who resorted to him from all sides. By graces worthy of a Bishop, and by unwearied toil, he greatly profited the church committed to his care. He died full of days, and was buried at Eischstad, about the year of Christ 786. In the Roman Martyrology Willibald is named among the Saints upon the 7th day of July.

Sixth Lesson. (*From St Maximus.*)

Our blessed Father Willibald is safe now, &c., (*p.* 619.)

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

MARTYROLOGY.

Upon the 10th day of July, were born into the better life—

At Rome, under Publius, Prefect of the City, in the time of the Emperor Antonine, seven holy Brethren, the sons of the holy martyr Felicity. Their names were Januarius, Felix, Philip, Silvanus, Alexander, Vitalis, and Martial. Januarius was first beaten with rods and starved, but in the end hided to death with scourges loaded with lead. Felix and Philip were beaten to death with clubs. Silvanus was killed by being cast over a steep place. Alexander, Vitalis, and Martial were beheaded.

Also at Rome, the holy sisters Rufina and Secunda, both Virgins and both martyrs. In the persecution under the Emperors Valerian and Gallienus they were both tortured and then beheaded, and so passed to heaven. Their bodies lie buried in due honour in the Lateran Cathedral, hard by the Baptistery.

In Africa, the holy martyrs Januarius, Marinus, Nabor, and Felix, who were all beheaded.

At Nicopolis, in Armenia, the holy martyrs Leontius, Maurice, Daniel, and their Companions, who were put to divers and dreadful torments under the Emperor Licinius, and the President Lysias, and at length were cast into the fire, and so finished the course of their testimony.

In Pisidia, the holy martyrs Bianor and Sylvanus, who suffered most cruel torments for Christ's name's sake, and then were beheaded, and so received their crowns, [fourth century.]

At Iconium, the holy martyr Apolonius, who finished his illustrious testimony upon the Cross, [fourth century.]

At Ghent, the holy Virgin Amelberga, [in the year 772. She was a nun in the Abbey of Munster Blisen, in the Diocese of Liege. She died at the age of 31.]

At Second Vespers a Commemoration of the following. Prayer from their office.

JULY 10.

The Seven Holy Brethren and the holy Virgins Rufina and Secunda, all Martyrs.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 602,) *except the following.*

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious martyrs to have been in their testimony leal to Thee-ward, may feel the same in their prayers pitiful to us-ward. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IN the persecution at Rome under Marcus Aurelius Antoninus, there were seven brethren, sons of the holy woman Felicity, whom the Præfect Publius first essayed to cajole by kindness, and then to shake by fear, to deny Christ and worship the gods; but, by their own bravery and the exhortation of their mother, they remained firm in their confession, and were all put to death in divers ways. Januarius was lashed to death with whips loaded with lead; Felix and Philip were beaten to death with cudgels; Silvanus was thrown over a precipice; Alexander, Vitalis, and Martial were beheaded. Their mother gained the same palm of martyrdom four months afterwards. The seven Brethren gave up their souls to God upon the 10th day of July.

Fifth Lesson.

THE virgin sisters, Rufina and Secunda, were Romans. Their parents had betrothed them to Armentarius and Verinus, but they both consecrated their virginity by vow to Christ, and refused marriage. They were arrested in the reign of the Emperors Valerian and Gallienus. The Præfect Junius failed to change their minds either by promises or threats, and then ordered Rufina to be scourged. While the lashing was going on, Secunda said to the Judge: "Why dost thou judge my sister to honour and me to dishonour? Be pleased to whip us both together, for we both together declare that Christ is God." The Judge was angered at these words, and ordered them both to a dark and stinking dungeon; but it was presently filled with a bright light and a sweet savour. They were then shut up in a hot flue of a bath, but they came forth from it unharmed. Stones were next tied to their necks and they were cast into the river Tiber, but an Angel delivered them therefrom. In the end they were beheaded on the Aurelian Way, at the tenth mile-stone from the city. The Lady Plautilla buried their bodies upon her own farm, but they were afterwards brought into the city, and laid in the Cathedral Church of the Most Holy Saviour,[1] hard by the Baptistery.

Sixth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (110*th on various subjects.*)

WONDERFUL is the sight, my brethren, which is set before the eyes of our faith. We have heard with our ears, and we see in our thoughts, a mother, with superhuman love, watching her sons leaving this life before her. All men would fain depart hence before their children, but she was ready to die last. Departing from her, they were not lost, but gone before. And she looked, not to the life they were ending, but to the life they were beginning. They laid aside a life which must needs end in death, and began that life wherein they are alive for ever. The least of her work was that she was an on-looker; more amazing is it, when we remember that she was their exhortress. Her courage was more fruitful than her womb, and when she saw them contending and conquering, her heart contended and conquered in each.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xii. 46.)

AT that time: while JESUS yet talked to the people, behold, His mother and His brethren stood without, desiring to speak with Him. And so on.

Homily by Pope St Gregory the Great. (*3rd on the Gospels.*)

Dearly beloved brethren: The gospel which is read this day is but very short, but it is heavy with great mysteries. Here JESUS, our Maker and Redeemer, feigneth Himself as though He knew not His Own Mother, and telleth who they be who are His mother and brethren, not by fleshly kinship, but by kinship of mind. "Who is My Mother? And who are My brethren? Whosoever shall do the will of My Father, Which is in heaven, the same is My brother, and sister, and mother." By the which words, what are we to understand, save that He gathereth together from out of Heathendom many that are willing to obey His commandments, and that He knoweth not Jewry, whereof, according to the flesh, He is a son.

Eighth Lesson.

SEEING that both men and women are called to the faith, we marvel not that He saith that whosoever shall do the will of His Father, the same is His brother, and sister. But it is startling to hear that the same is also His mother. His faithful disciples He is pleased to call His brethren, where He saith: "Go, tell My brethren," (Matth. xxviii. 10.) If then it is by joining His religion that one can become the brother of the Lord, let us see how one can become His mother.

Eighth Responsory.

Theirs is a brotherhood indeed, &c., (*p.* 607.)

Ninth Lesson.

BUT we must know that even as one becometh His brother or His sister by believing in Him, so one becometh His mother by preaching Him. Such an one, as it were, giveth birth to the Lord by causing Him to be in the hearer's heart, and by words giving His love existence in their neighbour's mind. For an example in point, behold blessed Felicity, whose Birth-day we keep to-day. She was one whose faith made her Christ's hand-maiden, and whose preaching made her Christ's mother. We read in the corrected edition of her Acts that she dreaded as much to leave her seven sons behind her alive in the flesh, as do worldly mothers to send theirs dead before them.

MARTYROLOGY.

On the morrow we keep the feast of the holy brethren Cyril and Methodius, Bishops, who brought many peoples and kings to believe in Christ, and of whom mention is made on the 9th day of March.

Upon the same 11th day of July, were born into the better life—

At Rome, the blessed martyr Pope Pius I., [most likely reigned from 142-157,] who was crowned with martyrdom in the persecution under the Emperor Marcus Aurelius Antoninus.

At Nicopolis, in Armenia, [in the fourth century,] the holy martyrs Januarius and Pelagia, who finished their testimony after having been tormented for four days with the rack, with hooks, and with potsherds.

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[1] Now known as St John Lateran.

In the country of Sens, [in the third century,] the holy martyr Sidronius.

At Iconium, the holy martyr Marcian, who under the President Perennius through many torments attained the palm, [in the year 243.]

At Side, in Pamphylia, the holy Priest Cindeus, [third century.] In the persecution under the Emperor Diocletian, the President Stratonicus caused him to be many ways tormented, and afterwards cast into the fire; there he remained unhurt, but afterward, while he was praying, gave up the ghost.

At Brescia, the holy martyrs Savinus and Cyprian, [martyrs in the Diocese of Poitiers, in the fifth or sixth century.] [La Bresse, in France, the native place of these saints, must be meant instead of Brescia, and probably the last entry on this day is merely a repetition.]

At Bergamo, [in Lombardy, in the year 683,] holy John, Bishop [of that see,] who was slain by the Arians for guarding the Catholic faith.

At Cordova, the holy Priest Abundius, who was crowned with martyrdom, [in the year 854,] for inveighing against Mohammedanism.

In the country of Poitiers, the holy Confessor Sabinus, [sixth century.]

Vespers are of the following.

JULY 11.

SS. Cyril and Methodius, Bishops and Confessors.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout.

O ALMIGHTY and everlasting God, Who hast granted unto the Slav peoples the knowledge of Thy Name through the mean of Thy blessed Confessors and Bishops Cyril and Methodius, grant that we, who here keep gladly the festival of the same Thy Saints, may hereafter be gathered unto their company. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end. *Amen.*

FIRST VESPERS.

MATTINS.

Hymn.

THE heroes twain, in heaven's high place
Enthroned in light, the twofold grace
And strength of the Slavonian race,
Ye Faithful sing.

One love these brethren linked in one;
One duty urged them forth to run
With eager feet to preach the Son—
Eternal life.

Bulgaria, and Moravia too,
They bring, with all Bohemia, through
The light of heaven's clear shining to
St Peter's feet.

Heaven crownéd for your well-fought fight,
On tearful suppliants turn your sight,
Defend the gift that once your might
Won for the Slav.

O may the generous soil that lies
Thus pleading keep th' eternal prize.
Rome ever gives to her that cries
What Rome first gave.

Father of all the human race,
Redeemer, Giver of all grace
And good, to Thee be thanks and praise
For ever more. Amen.

Verse. [1] Let Thy Priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Antiphon at the Song of the Blessed Virgin. [2] How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things, that say unto Sion: Thy God reigneth!

A Commemoration is made of the Seven Holy Brethren from the Second Vespers of the Common of Many Martyrs, with the Prayer as above; also of St Pius I. from the First Vespers of the Common of One Martyr, with the Prayer, "Mercifully consider our weakness."

MATTINS.

Hymn as at Vespers.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From the Encyclical Letter of Pope Leo XIII.)

THE brethren Cyril and Methodius were born in an honourable position at Thessalonica. As they advanced in years they went to Constantinople to study letters in the capital of the Eastern world. Both made quick progress, but most chiefly Cyril, who gained such learning that he was called for excellency "the Philosopher." Methodius became a monk, but the Empress Theodora, on the recommendation of the Patriarch Ignatius, deemed Cyril worthy of receiving the task of teaching Christianity to the Khazar who dwelt beyond the Crimea. By the grace of God he so taught them that they laid aside their many superstitions and were joined to JESUS Christ. After properly establishing the new community of Christians Cyril hastened back to Constantinople, where he entered the monastery of Polychron, whither Methodius had already withdrawn himself. Rastilaw, Prince of Moravia, having heard tell of the good deeds beyond the Crimea, sent to Constantinople to the Emperor Michael III. to obtain some Gospel labourers. Cyril and Methodius were sent to him, and gladly received in Moravia, and applied themselves with such power and industry to the work of Christianising souls that it was not long before that nation also joyfully submitted to JESUS Christ. To this end Cyril found of great use the knowledge of the Slavonic language, which he had already acquired, and much effect was produced by the translation of holy Scripture which he made into the language of the people. Cyril and Methodius were the inventors of the alphabet in which the language of the Slavs is characteristically expressed, and for this reason they have been not unjustly termed the fathers of Slavonic literature.

Fifth Lesson.

WHEN the happy tidings of what they had done reached Rome, the Supreme Pontiff the holy Nicholas I. commanded these excellent brethren to come to Rome. When they started for Rome they brought with them the relics of the supreme Pontiff the holy

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[1] Ps. cxxxi. [2] Rom. x. 15; Isa. lii. 7.

Clement I. which Cyril had discovered at Cherson. On hearing of their approach Adrian II., who had succeeded to the Papacy upon the death of Nicholas, went forth to meet them accompanied by the clergy and people with every sign of honour. Then Cyril and Methodius gave to the Supreme Pontiff in the presence of the clergy an account of the Apostolic office which they had discharged in so holy and toilsome a manner. When it was made blame to them by some enviers that they had used the Slavonic language for the purposes of public worship, they stated their reasons with such clearness and force that the Pontiff and clergy praised and approved them. When they had both taken an oath that they would remain in the faith of blessed Peter and of the Roman Pontiffs, they were consecrated bishops by Adrian, but it was the Will of God that Cyril, old in grace rather than in years, should close his life at Rome. His dead body received a public funeral, and was laid in the tomb which Adrian had built for himself, but it was afterwards brought to St Clement's and buried hard by the ashes of that martyr. As it was carried through the city with joyful psalm-singing, it seemed as though the procession were rather that of a triumph than that of a funeral, and that the Roman people were offering heavenly honour to some eminent saint. Methodius went back to Moravia, and there became from his whole soul a pattern to his flock, and from day to day more zealous in the service of Catholicism. He confirmed the Pannonians, the Bulgarians, and the Dalmatians in the Christian religion, and laboured much to bring the Corinthians to the worship of the one true God.

Sixth Lesson.

METHODIUS was again accused before John VIII., the successor of Adrian, of unsoundness in faith, and transgression of the traditions of the elders; he was summoned to Rome, and there easily proved, in the presence of John and of some Bishops and clergy of the city, that he had himself always firmly held the Catholic faith, and had carefully taught it to others, and that as regarded the use of the Slavonic language for public worship, he had acted lawfully from certain reasons, and the permission of Pope Adrian, and in nowise contrary to holy writ. The Pontiff therefore in this matter concurred with Methodius, and confirmed even in writing his archepiscopal authority and his mission among the Slavs. Methodius therefore went back to Moravia and resumed more earnestly than before the task committed to him, for the which also he cheerfully suffered exile. He converted the Prince of the Bohemians and his wife, and spread the Christian name far and wide among that people. He carried the light of the Gospel into Poland, and according to some writers, after establishing the see of Leopolis, went into Muscovy properly so called and established the see of Kieff. At the last he returned into Moravia, and when he felt that he was about to go the way of all flesh he named his own successor, exhorted the clergy and people for the last time to good living, and then calmly departed that life which had been to him a path to heaven. As Rome had honoured Cyril in his death, so did Moravia honour Methodius. The festival of these Saints, which had long been observed among the Slav nations, the Supreme Pontiff Leo XIII. ordered to be kept throughout the Universal Church with a special office and Mass.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 593.)

Ninth Lesson. (*For St Pius I.*)

PIUS I., the son of Rufinus, was from Aquilia, and was a Priest of the holy Roman Church when he was made Supreme Pontiff, he lived under the Emperors Antoninus Pius and Marcus Aurelius, he held five ordinations in the month of December, wherein he ordained twelve Bishops and eighteen Priests. There remain several eminent ordinances of his, notably that which ruleth that the Resurrection of the Lord be not observed upon any day of the week save the Lord's Day. He turned the house of Pudens into a church, and on account of its eminence above the other churches, as being that where the Bishop of Rome dwelt, he dedicated it under the name of the Shepherd. Here he often celebrated, and baptized and numbered among the faithful many converts to the faith. While he strove to do the work of a good shepherd he shed his blood for his sheep, and for the chief Shepherd Christ. He was crowned with martyrdom upon the 11th day of July, and buried upon the Vatican Hill.

LAUDS.

Hymn.

O FATHERLAND'S most radiant light,
Patrons of the Slavonic race,
Twin brethren, ye, of heavenly might,
Accept our yearly song of praise.

O ye whom Rome applauds, receives,
And clasps as in a mother's arms,
Right princely crowns for you she weaves,
And with a new strength you confirms.

Ye penetrate to barbarous lands,
And bring them Christ; so where the night
Of error fixed its hopeless bands
Ye bring the freedom of the light.

Then hearts in evil once forlorn
With new-found heavenly ardour burn;
The cruel thrustings of the thorn
To flowers of holy living turn.

Though, with the saints above, ye reign
In heavenly homes, from strife apart,
O hear our prayers, and maintain
The faith of the Slavonic heart.

So may the people now that stray,
Like wandering sheep from Christ's one fold,
Their fathers' better deeds display;
Then faith shall flourish as of old.

O Blessed Trinity, in us
Renew those bright celestial fires
To seek the path all glorious
Where trod the footsteps of our sires.
Amen.

Verse. [1] The people will tell of the wisdom of the Saints.

Answer. And the congregation will show forth their praise.

Antiphon at the Song of Zacharias. In holiness and righteousness before Him all the days of their life did they serve the Lord, and therefore the Lord God of Israel hath clothed them with a robe of glory.

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[1] Ecclus. xliv.

Commemoration of St Pius I. from Simple Office of One Martyr, (p. 601.) Prayer, "Mercifully consider our weakness," *(p. 599.)*

MARTYROLOGY.

Upon the 12th day of July, were born into the better life—

At the monastery of Passignano, near Florence, the holy Abbat John Gualberto, [in the year 1073,] founder of the Order of Vallombrosa.

At Milan, the holy martyrs Nabor and Felix, who suffered in the persecution under the Emperor Maximian.

In Cyprus, the blessed Jason, [Bishop of Cyprus, his native land. His name is properly Mnason,] an old disciple of Christ.

At Aquileia, the holy martyr Hermagoras, a disciple of the blessed Evangelist Mark, and the first Bishop of the said city. He was performing miracles of healing, preaching without ceasing, and converting the people, when he was many ways punished and at last beheaded, along with his Deacon Fortunatus, and so won an everlasting crown, [under Nero.]

At Lucca, in Tuscany, the blessed martyr Paulinus, who was ordained by the holy apostle Peter the first Bishop of that city. Under the emperor Nero, after many contendings, he finished his testimony along with others his Companions at the foot of Monte Pisano.

On the same day, the holy martyrs Proclus and Hilarion, who gained the palm of martyrdom through most dire torments under the Emperor Trajan and President Maximus.

At Lentini, in Sicily, the holy Epiphana, who had her breasts cut off, and so gave up the ghost, under the Emperor Diocletian and the President Tertyllus.

At Toledo, the holy Virgin and martyr Marciana, who for Christ's faith's sake was thrown to wild beasts and gored by a bull, and so crowned with martyrdom, [fourth century.]

At Lyons, holy Viventiolus, [24th] Bishop [of that see, in the year 524. He was a monk of Coudak, in the diocese of Saint-Claude, of the Order of St Benedict.]

At Bologna, holy Paternian, Bishop [of that see, about the year 470.]

Vespers are of the following, from the Chapter inclusive.

JULY 12.

St John Gualberto, Abbat [of Passignano.]

Double.

All from the Common Office for Abbats, (p. 629,) except the following. Prayer throughout the Office, "O Lord, we beseech Thee that the prayers, &c."

FIRST VESPERS.

These as regards St John begin at the Chapter. A Commemoration is made of the Second Vespers of SS. Cyril and Methodius.

Antiphon at the Song of the Blessed Virgin. These are holy men who are made the friends of God and glorious heralds of His truth: their tongues are as keys for heaven's opening.

Verse. May Thy priests be clothed with righteousness.

Answer. And Thy saints shout aloud for joy.

A Commemoration is made also of the Holy Martyrs Nabor and Felix. Antiphon, Verse and Answer, from the Common of Many Martyrs.

Prayer.

GRANT, we beseech Thee, O Lord, that as the Birth-day of Thine holy martyrs Nabor and Felix faileth not to come round for our keeping, so their prayers may never fail to accompany it. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN Gualberto was the son of a noble family at Florence. In accordance with the wishes of his father, he became a soldier. While he was in that profession, his only brother, Hew, was slain by a cousin. On a certain Good Friday, John, armed and accompanied by soldiers, met the murderer, alone and defenceless, in a narrow way, where neither could turn aside. As he was at the point to kill him, the wretch fell on his knees, and stretched out his arms in the form of the Cross, adjuring him, for the sake of that sign, to forgive him; and out of reverence for the Cross he had mercy on him and spared his life. After pardoning his enemy, he went into the Church of St Minias, which was hard by, to pray. And there he saw the image of JESUS crucified, which had that day received the worship of the faithful, bow its head to him. By this miracle John was so moved, that he laid aside soldiering, even against his father's wishes; cut off his hair with his own hands, at the Convent of St Minias, and clad himself in the garb of a monk. In a short while he so shone with all godly and monkish graces, that he became a pattern of excellency to many. When the Abbat of that house died, the monks all chose John to succeed him. But the servant of God desired to obey, more than to command, and, being kept by God for greater things, he betook himself to one Romuald, a dweller in the hermitage at Camaldoli. Through Romuald he received a revelation from heaven, and forthwith founded an Order of his own under the Rule of St Benedict, in the valley called Vallombrosa.

Fifth Lesson.

MANY gathered themselves to him, drawn by the fame of his holy life. Them he took for his comrades, and laboured earnestly among them to cleanse the Church in those parts from the pollution of heresy and simony, and spread abroad the Apostolic Faith. He and his had to fight with almost countless hardships. Certain enemies broke by night into the monastery of San Salvi, to destroy John and his monks, set the church on fire, pulled down the huts, and mortally wounded all the monks; but the man of God perfectly healed them all by the sign of the Cross. One of his monks named Peter also passed unhurt through a vast and raging fire. At length John and his disciples got the peace which they longed for. He purged Tuscany of the pollution of simony, and restored the faith throughout all Italy to its first purity.

Sixth Lesson.

HE entirely built several monasteries, and furnished them and others with buildings. He restored in them the strict observance of the Rule, and gave them holy laws. He sold the furniture of the Church to feed the poor, and found the very elements subject to him to bend stubborn hearts withal. He used the Cross like a sword to drive out devils. In his old age, worn out by abstinence, watching, fasts, prayers, and punishing of the flesh, his strength utterly gave way, and he often repeated the words of David: "My soul thirsteth for God, for the mighty God, for the living God—when shall I come and appear before God?" (Ps. xli. 2.) When he was at the point of death, he gathered his disciples together and exhorted them to love one another, and, after a little while, ordered the following words to be written down, which he wished should be buried with him—"I, John, do believe and confess that Faith which the Holy Apostles preached, and which the Holy Fathers have ratified in the four Councils." At length, at Passignano, where he is held in the highest reverence, after a vision of angels which lasted three days, he passed away to be with the Lord, upon the 12th day of July, in the 78th year of his own age, and in that of salvation 1073. He is illustrious for countless miracles, and Celestine III. enrolled his name among those of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 43.)

AT that time: JESUS said unto His disciples: Ye have heard that it hath been said: Thou shalt love thy neighbour and hate thine enemy. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i., *Comm. on Matth.* v. *and* vi.)

"But I say unto you: Love your enemies, do good to them that hate you." There are many who judge of the commandments of the Lord by their own weakness, and not by the strength of His Saints; and so deem Him to have commanded things impossible. These are they who think that not to hate their enemies is all that they are able to do; and that to command us to love them, is to command more than man's nature can bear. It behoveth then to know, that this which Christ commandeth is not impossible, albeit perfect. This is what David did in respect of Saul and Absalom; the martyr Stephen also prayed for his enemies, even while they were stoning him; and Paul "could wish that himself were accursed from Christ for his" persecutors. (Rom. ix. 3.) And this, JESUS Himself did, as well as taught, when He said: "Father, forgive them: for they know not what they do." (Luke xxiii. 34.)

Eighth Lesson.

FOR the leaving undone other good works, some excuse can sometimes be given; but no man can give an excuse for being loveless. Such and such an one may say to me, I am not able to fast—but can he say, I am not able to love? Such and such an one may say, I am not able to remain a virgin, I am not able to sell all that I have and give to the poor—but can he say, I am not able to love my enemies?

Ninth Lesson.

THIS is a work wherein the feet are not wearied with running, nor the ears with hearing, neither do the hands fail from labour, that we should set up thereby an excuse to rid us of the duty. It is not said unto us: Go to the East, and search for charity; sail to the West, and ye shall find love. It is into our own inner hearts that we are to go, as saith the Prophet: "Bring it again to mind, O ye transgressors." (Isa. xlvi. 8.) What is asked of us is not to be found afar off.

At Lauds a Commemoration is made of the Holy Martyrs Nabor and Felix. Prayer as at Vespers.

MARTYROLOGY.

Upon the 13th day of July, were born into the better life—

At Rome, the holy martyr Pope Anaclete, who governed the Church of God after holy Clement, and adorned the same with a glorious testimony, [in the year 91 or 96.]

On the same day, the holy Prophets Joel and Ezra, [two of the twelve minor Prophets, in the seventh and fifth centuries, B.C.]

In Macedonia, blessed Silas, who was one of the first of the Brethren, and was sent by the Apostles to the churches of the Gentiles along with Paul and Barnabas. He was full of the grace of God, earnestly discharged his duty of preaching, and when he had glorified Christ in his sufferings, afterward fell asleep. Also the holy martyr Serapion, who under the Emperor Severus and the President Aquila attained through fire unto the crown of martyrdom.

In the island of Chios, the holy martyr Myropis, who under the Emperor Decius and the President Numerian was broken with bars, and so passed away to be with the Lord.

In Africa, the holy Confessors Eugenius, Bishop of Carthage, glorious for faith and good works, and all the Clergy of that church, to the number of five hundred or more, [in the year 505,] in the persecution of the Vandals, under the Arian King Hunneric, suffered stripes and hunger—among whom were very many Readers that were little children—and were driven into cruel exile but rejoicing in the Lord. Among the noblest of them were the Archdeacon named Salutaris, and Murrita the second in the ministry, who became Confessors for the third time, and are illustrious for their glorious steadfastness unto Christ.

In Brittany, the holy Confessor Turiaf, Bishop [of the ancient see of Dol,] a man of marvellous simplicity and innocency, [in the year 749.]

In Second Vespers a Commemoration is made of the following. Prayer, "O God, Who year by year, &c.," (*p.* 599.)

JULY 13.

St Anaclete,[1] Pope and Martyr.

Semi-double.

All from the Common Office for a Martyr, (*p.* 594,) *except the following. Prayer throughout the Office,* "O God, Who year by year, &c."

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ANACLETE was an Athenian who governed the Church in the time of the Emperor Trajan. He ordained that a Bishop should be consecrated by three Bishops and no less, that clerks should be publicly ordained to Holy Orders by their own Bishop, and that in the Mass, after the Consecration, all should afterwards Communicate. He adorned the grave of Blessed Peter, and ordered a place for burying the Popes in. He held two ordinations in the month of December, wherein he ordained five Priests, three Deacons, and six Bishops. He sat as Pope nine years, three months, and ten days. He received the crown of his testimony, and was buried on the Vatican Hill.

Fifth and Sixth Lessons from St Ambrose on Ps. cxviii., (*p.* 600.)

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory,* (*p.* 597.)

MARTYROLOGY.

On the 14th day of July, were born into the better life—

At Lyons, the holy Confessor "Buona-ventura,"[2] of the Order of Friars Minors, Cardinal Bishop of Albano, Doctor of the Church, very famous for his teaching and the holiness of his life, [in the year 1279.]

At Rome, under the Tribune Claudius, the holy soldier Justus. God caused a vision of the Cross to appear to him, whereupon he believed in Christ, and as soon as he was baptized gave all his goods to feed the poor. He was tried under the Prefect Magnetius, who commanded him to be beaten with thongs, and a red-hot helmet to be put upon his head, and to be laid upon a burning fire. Not an hair of his head was hurt, but he gave up the ghost, confessing the Lord.

At Sinope, in Pontus, the holy martyr Phocas, Bishop of that city. Under the Emperor Trajan he overcame imprisonment, chains, iron, and fire for Christ's sake, and winged his flight to heaven. His relics were brought to Vienne, in Gaul, and are laid in the Church of the Holy Apostles.

At Alexandria, holy Heracles, Pope [of that see,] to whose judgment so much weight was attached that the Chronicler Julius the African mentions that he went to Alexandria to visit him, [in the year 246.]

At Carthage, holy Cyrus, Bishop [of that see,] on whose feast-day holy Austin preached to the people a sermon concerning him.

At Como, holy Felix, first Bishop of that city.

At Brescia, the holy Optatian, Bishop [of that see, fifth century.]

At Deventer, in the Low Countries, the holy Priest Marcellinus, [about the year 800.]

At Rome, the holy Camillus de' Lelli, founder of the Congregation of Regular Clerks for ministering to the sick, [in the year 1619.] He was illustrious for his holy life and miracles, and the Supreme Pontiff Benedict XIV. enrolled his name among those of the saints. [We keep his feast upon the 18th day of this present month of July.]

At Lima, in the kingdom of Peru, the holy Confessor Francis Solano, of the Order of Friars Minors,—famous for his preaching, signs, and mighty works, among the Indians of that country, whose name the Supreme Pontiff Benedict XIII. added to the list of the Saints.

Vespers of the following.

JULY 14.

St "Buona-ventura," [Cardinal] Bishop [of Albano,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following. Prayer throughout the Office,* "O God, Who didst give, &c."

At First Vespers. Antiphon at the Song of the Blessed Virgin, "O right excellent Teacher, &c.," (*p.* 612.)

A Commemoration is made of St Anaclete. Prayer as during his Office.

MATTINS.

FIRST NOCTURN.

Lessons from the Book of Ecclesiasticus xxxix. 1, (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

"BUONA-VENTURA" was born at Bagnarea in Tuscany, [in the year of our Lord 1221.] In his infancy he was dangerously ill, and his mother made a vow that, if he recovered, she would dedicate him to the Order of Blessed Francis. While he was still a young man[3] he entered the Order by his own wish. Under the teaching of Alexander of Hales he advanced so quickly in learning, that in seven years he lectured publicly at Paris on the Books of the Sentences, with great applause. He afterwards explained the same Books by a brilliant Commentary. After six years he was made General Master of his Order at Rome, in which office he did his duty with such wisdom and holiness as caused all men to talk of him and marvel at him.

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[1] There are strong grounds for believing that this Anaclete and the Cletus of April 26 are both the same as the Cletus named in the Canon of the Mass, and that the real name was neither Cletus nor Anacletus but Anencletus.

[2] That is, "Good-luck." His real name was John. When he was alarmingly ill as a baby, his mother implored the prayers of St Francis, and the Saint, when he afterwards heard the child had recovered, said in Italian, "O buona-ventura!" "What good luck!"—and the expression stuck to John as a nickname.

[3] He was twenty-two years old.

Fifth Lesson.

HE was the author of many books, in which the depth of his learning and the earnestness of his godliness affect the reader and teach him at the same time. Gregory X., moved by his reputation for wisdom and holiness, created him a Cardinal and Bishop of Albano. Blessed Thomas of Aquino gave him the title of Saint even during his life-time. It fell on this wise. Thomas found him writing the Life of St Francis, and said, "Let us leave one Saint to work for the other." He departed this life at the Council of Lyons, upon the 14th day of July 1274, being of the age of 53 years, and having worked many miracles. Pope Sixtus IV. numbered him among the Saints.

Sixth Lesson from St Gregory on Job, (*p.* 630.)

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St John Chrysostom*, (*p.* 631.)

Eighth Responsory.

In the midst of the congregation, &c.

MARTYROLOGY.

On the morrow we keep the feast of holy Swithun, Bishop of Winchester, of whom mention is made upon the 2nd day of this present month of July.

Upon the same 15th day of July, were born into the better life—

At Bamberg, the holy Emperor Henry II. He and his wife Cunegunda preserved perpetual virginity. He brought holy Stephen, king of Hungary, and nearly all his realm, to believe in Christ, [972-1029.] We keep feast in his honour upon the 21st day of this present month of July.

At Porto, in Italy, the holy martyrs Eutropius and the sisters Zosima and Bonosa.

At Carthage, the blessed Deacon Catulinus, in praise of whom holy Austin preached a sermon to the people, and the holy martyrs Januarius, Florence, Julia, and Justa, who were buried in the Basilica of Faustus.

At Alexandria, the holy martyrs Philip, Zeno, Narseus, and ten little children.

In the island of Tenedos, the holy martyr Abudemius, who suffered under Diocletian.

At Sebaste, the holy physician Antiochus, who was beheaded under the President Hadrian. Milk ran out of his body instead of blood, whereby Cyriacus the headsman was turned to Christ, and himself suffered martyrdom.

At Pavia, the holy martyr Felix, Bishop [of that see, in the year 243.]

At Nisibis, holy James, Bishop of that city, a man of great holiness, and famous for his wonders and his learning. He was one of the Confessors in the persecution under the Emperor Galerius Maximian. At the Council of Nice, [in the year 325,] he condemned the perversity of Arius in opposing the definition that our Lord Christ is *homousius*—that is, of one Being with the Father, and it was at the prayers of this James, and of Alexander Archbishop of Constantinople, that the same Arius received the due reward of his iniquity at Constantinople, when his bowels gushed out.

At Naples, in Campania, holy Athanasius, Bishop of that city, who suffered much from his ungodly nephew Sergius, and was thrust out of his see. In the time of King Charles the Bald, [in the year 872,] he passed away from earth to heaven, worn out with sorrow, at Veroli.

At Palermo is commemorated the finding of the body of the holy Virgin Rosalie of that city. It was found by revelation from God, in the year of the jubilee, under the Supreme Pontiff Urban VIII., and Sicily was freed from the plague. [She was of the family of Charlemagne, and was born at Palermo in 1130 and died in 1160. Her body was found in 1625, when the exposition of it caused the plague to cease at Palermo.]

Vespers of the following, from the Chapter inclusive.

JULY 15.

(*St Henry is permanently transferred to the 21st.*)

Translation of St Swithun, Bishop [of Winchester,] Confessor.

Double.

All from the Common Office, (*p.* 612,) *except the following.*

Prayer throughout the Office. (*Extracted from the Salisbury Missal.*)

O ALMIGHTY and everlasting God, Who makest this day to be honourable unto us because of the feast of Thy blessed Confessor and Bishop Swithun; grant unto Thy Church to rejoice in keeping the same, that he, of whom we do solemnly and reverently keep the memorial upon earth, may by his prayers help us toward heaven. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards St Swithun, begin with the Chapter. A Commemoration is made of St Buona-ventura. Antiphon, "O right excellent, &c." *Prayer as before from the Common Office.*

The first verse of the Hymn is changed.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Harpsfield's Church History of the Ninth Century.*)

SWITHUN bore the stamp of seriousness and holiness even from his boyhood. That he might be freer for God and the things of God, he entered the monastery of Winchester, and became a priest therein. King Egbert heard of his fame and gave his son Ethelwulph into his care, and when this prince many years afterwards succeeded to the kingdom, he did many wise and godly things by the advice of his learned and holy teacher; and one such act was that (not indeed as a reward, but because by universal admission he was best fitted for the place,) he nominated Swithun Bishop of Winchester, with the consent of Celnuth, Archbishop of Canterbury, and the clergy.

Fifth Lesson.

IN his duty towards his See, Swithun left nothing undone which is the part of an holy and faithful shepherd. He fled from luxury and pleasure, and added stern fasts to unceasing prayer and watching. He shrank from all display and gaining of glory in the sight of men, and desired nothing more than that all the good which he did should be unknown, save to God and to his own conscience.

Sixth Lesson.

HE was very careful that all the churches in his diocese should be kept in safe repair. As often as he was summoned to the dedication of a new church, he went thither, not with any idle and pretentious equipage, but barefoot. When he was dying, he expressed the wish that his body should be laid in the earth outside the church, under the open sky, that the feet of them that came thither might pass over him, and that the rain and the dew might fall upon him. His lowly wish was carried out in the year 862, but God was not pleased that the glory of His servant should be hidden, and, an hundred and nine years afterwards, the hallowed body was taken to a worthier place with great pomp and rejoicing.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

MARTYROLOGY.

To-morrow is the Feast of the Blessed Virgin Mary, styled of Mount Carmel.

Upon the same 16th day of July, were born into the better life—

At Greece, the holy martyr Faustus, who was crucified under the Emperor Decius. He remained alive upon the cross five days, and at last was pierced with arrows, and so passed away to Heaven.

At Sebaste, in Armenia, under the Emperor Diocletian, the holy martyrs Bishop Athenogenes, and ten of his disciples.

At Antioch, in Syria, the blessed Confessor Eustace, [Patriarch of Antioch,] famous for his teaching and holiness, [in the year 338.] Under the Arian Emperor Constantius he was banished, for defending the Catholic faith, to Trajanopolis, in Thrace, where he fell asleep in the Lord.

On the same day the holy Monk Hilarinus, who was arrested in the persecution under the Emperor Julian the Apostate, along with holy Donatus, and for as much as he would not offer sacrifice, he was beaten to death with clubs, and so received martyrdom, at Arezzo, in Tuscany, but his body hath been brought to Ostia.

At Trier, the holy martyr Valentine, Bishop [of that see, in the fourth century.]

At Cordova, in Spain, the holy Levite Sisenand, a martyr, [he was born at Badajoz, the capital of Estramadura. While he was still young he entered the community of the Clerks of Saint Aciocle of Cordova,] who was slain by the Saracens, for Christ's faith's sake, [in the year 851.]

In Saintes, in Gaul, the holy Virgin Rainaldis and her Companions, martyrs, who were slain by the barbarians, for Christ's faith's sake, [in the year 680.]

At Bergamo, the holy martyr Domnion, [under Maximianus Herculeus.]

At Capua, the holy Confessor Vitalian, Bishop [of that see, in the seventh century.]

Vespers are of the following.

JULY 16.

The Blessed Virgin Mary, styled, of Mount Carmel.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (*p.* 633,) *except the following.*

Prayer throughout the Office.

O LORD, Who hast given this excellency unto the Order of Carmel that the same should be especially styled the Order of the Most Blessed Mary, always a Virgin, Thine Own Mother, mercifully grant that we who on this day do renew her memory in solemn worship, may worthily be shielded by her protection, and finally attain unto Thine everlasting joy. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers, in the Antiphon at the Song of the Blessed Virgin, instead of—"this thine holy Feast-day," *is said*,—"this thy solemn Commemoration." *A Commemoration is made of St Swithun. Prayer from his Office.*

MATTINS.

FIRST NOCTURN.

Lessons from Proverbs viii., *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

THERE is a story to the effect that many men who had kept a tradition of the holy Prophets Elijah and Elisha, were made ready by the preaching of John the Baptist to hail the coming of the Messiah, and that, when the Apostles having been filled with the Spirit upon the holy day of Pentecost, spake with divers tongues and worked miracles by calling upon the Name of JESUS which is above every other name, these men, seeing and being assured of the truth, straightway embraced the faith of the Gospel, and that on account of their singular love toward the Most Blessed Virgin, whose conversation and friendship they were able to enjoy, they paid her the respect of building her a little Chapel, the first which was ever raised in honour of this same most pure Maiden, and which stood upon that part of Mount Carmel whence [the servant of] Elijah had in old days espied that manifest type of the Virgin, the "little cloud like a man's hand," arising out of the sea. (3 (1) Kings xviii. 44.)

Fifth Lesson.

TO this new Chapel they repaired oftentimes, day by day, and in their sacred ceremonies, prayers, and praises, honoured the most blessed Virgin as the particular Guardian of their Congregation. For this reason they came to be everywhere called the Brethren of Blessed Mary, of Mount Carmel, and the Supreme Pontiffs have not only confirmed to them the right to use this name, but have granted particular indulgences to all those who so call either the Order itself, or any particular member thereof. Her name and protection are not the only gifts which the most bountiful Virgin hath given them—yea, she hath given them the badge of the Holy Scapular, which she delivered to the Blessed Englishman Simon Stock, even an heavenly garment whereby this Holy Order is marked, and harnessed against all assaults. Moreover, in old times, when this Order was unknown in Europe, and not a few were instant with Honorius III. to put an end to it, the most gracious Virgin Mary appeared by night to the said Honorius, and flatly commanded him to show kindness to the Order and to the men belonging thereto.

Sixth Lesson.

MANY godly persons believe that it is not in this world only that the most blessed Virgin hath marked with her favour this Order which pleaseth her so well, but that in the next world, where her power and mercy have a freer scope than here, they who belong to the Guild of the Scapular, who have practised an easy abstinence, have been regular in reciting a few prayers enjoined to them, and have kept chastity according to their state of life, are comforted by her motherly love while they are being cleansed in the fire of Purgatory, and by her help are borne forward towards their home in heaven more quickly than others. The Order loaded with so many and so great gifts, hath instituted a solemn Commemoration of the Most Blessed Virgin, to be made year after year, in perpetual observance, for the glory of the same Virgin.

THIRD NOCTURN.

Lessons from Luke xi., *with the Homily of the Venerable Bede,* (*p.* 638.)

At the Verse in the Seventh Responsory, instead of, "this thine holy Feast-day," *is said,* "this thy solemn Commemoration."

LAUDS.

Antiphon at the Song of Zacharias. [1] Thine head upon thee is like Carmel, and the hair of thine head like kingly purple bound in tresses. Alleluia.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Osmund, Bishop of Salisbury, of whom mention is made upon the 4th day of December, [in the year 1099.]

Upon the same 17th day of July, were born into the better life—

At Rome, the holy Confessor Alexius, [in the year 404,] son of the Senator Euphemian. Upon the first night of his marriage he left his bride untouched, and absconded from his home. After a long pilgrimage he returned to the city, where he was received as a beggar out of charity in his own father's house, and there remained unknown for seventeen years, thus deceiving the world by a new craft. After he was dead, in the Supreme Pontificate of Innocent I., he was recognised by a voice which was heard throughout the churches of the city and by his own writing, and his body was carried with the greatest honour to the Church of Saint Boniface, where he hath been illustrious for many miracles. We keep feast in his honour upon the 24th day of this present month of July.

At Carthage, the holy martyr of Scillita, [now Csarin, in Tunis,] Speratus, Nazales, Cythinus, Veturius, Felix, Acyllinus, Laetantius, Januaria, Generosa, Vestina, Donata, and Secunda. At the command of the Prefect Saturninus, after their first confession of Christ, they were cast into prison, where they were laid in stocks and afterward beheaded, [in the year 180.] The body of Speratus was brought from Africa to Gaul, along with the bones of blessed Cyprian and the head of the holy martyr Pantaleon, where it has been laid with religious honour in the church of St John the Baptist at Lyons.

At Amarserah, in Paphlagonia, the holy martyr Hyacinth, who suffered many things under the President Castrisius, and fell asleep in prison, [fourth century.]

At Tivoli, the holy martyr Generosus. [His body lies, with that of the Monk and Confessor St Severinus, under the high altar in the Cathedral of St Lawrence, at Tivoli.]

At Constantinople, the holy Theodota, martyr under the Emperor Leo the Iconoclast.

At Rome, the holy Pope Leo IV. [He was elected in 847 and died in 855. He was a Benedictine monk in the monastery of Saint Martin, which was joined to the ancient Vatican Basilica.]

At Pavia, the holy Confessor Ennodius, Bishop [of that see, in the year 521. He was born at Arles, about 473.]

At Auxerre, holy Theodosius, Bishop [of that see, in the year 512.]

At Milan, [in the year 398,] the holy Virgin Marcellina, sister of the blessed Bishop Ambrose, who received the holy veil from Pope Liberius in the church of St Peter at Rome. Her holiness is attested by the said blessed Ambrose in his writings.

At Venice is commemorated the translation, [in the year 1230,] of the holy Virgin Marina.

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. [2] The glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. Alleluia.

A Commemoratian is made of the following. Prayer from his Office.

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[1] Cant. vii. 5.

[2] Isa. xxxv. 2.

JULY 17.

(*St Alexis is transferred to the 24th.*)

Translation of St Osmund, Bishop [of Salisbury,] Confessor.

Double.

All from the Common, (p. 612,) *except the following.*

Prayer throughout the Office. (Taken from the Salisbury Missal.)

O ALMIGHTY and everlasting God, who dost this day cause us to rejoice in the feast of Thy blessed Confessor and Bishop Osmund, we humbly beseech Thee in Thy mercy to grant us eternal life and glory at his fatherly prayers whose memory we solemnly honour in this service. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Harpsfield's History of the eleventh Century.)

OSMUND, who was Earl of Seez in Normandy and of Dorset in England, held the dignity of Lord Chancellor in the reign of William the First. After he had served the state in purity and honour, God called him to rule the Church of Salisbury. During his occupancy he finished at a great expense the Cathedral which had been begun by his predecessor. He appointed therein Canons of the kind called sæcular; men eminent for learning and godliness; and bought for their use an excellently furnished library.

Fifth Lesson.

HE was most eminent both for his teaching and for the innocency of his life; he was neither spendthrift of his own substance nor a seeker of other men's. Finding that nearly all the diœceses differed from one another in the way of performing the fixed and occasional offices of worship, he compiled and ordered them into that rite [called the Sarum rite] which was the use of nearly all the churches of England, Wales, and Ireland until the faith of our fathers was overthrown.

Sixth Lesson.

WHEN Osmund laid down his dying life, these and other his godly works made him to be enrolled as a citizen in heaven. He was buried in his own church in the year 1099, and when, after an hundred and twenty years, the clergy went thence to New Salisbury, they took his body with them. His name was inscribed among those of the Saints by Kallistus III. Bishop of Rome.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory, (p.* 616.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Camillus de' Lelli, founder of the Congregation of Regular Clerks for ministering to the sick, whose birthday, [in the year 1614,] to the better life was recorded upon the 14th of this present month of July, and whom the Supreme Pontiff Leo XIII. proclaimed the patron in heaven of the sick and of those that tend them.

Upon the same 18th day of July, were born into the better life—

At Tivoli, the holy Symphorosa, wife of the holy martyr Getulius, along with her seven sons Crescens, Julian, Nemesius, Primitivus, Justin, Stacteus, and Eugene. Under the Emperor Hadrian the Mother, on account of her invincible constancy, was first long beaten with palm branches, then hung up by the hair, and lastly tied to a stone and thrown into the river; her sons stretched upon posts by pullies, finished their testimony by divers ways of death, [about the year 120.] Their bodies were afterwards brought to Rome, and in the time of the Supreme Pontiff Pius IV., they were found in the Diaconal church of the Holy Angel at the Fish-pond.

At Carthage, the holy Virgin and martyr Gondines. Because of her Confession of Christ the Pro-consul Rufinus caused her to be four different times racked; she was horribly tormented with tearing by hooks, she suffered long a foul imprisonment, and in the end she was slain with the sword, [in the year 203.]

At Dorostorum, in Mysia, the holy Martyr Æmilian, who was cast into a furnace under the President Capitolinus, in the time of the Emperor Julian the Apostate, and so received the palm of martyrdom.

At Utrecht, the holy martyr Frederick, Bishop [of that see, in the year 838.]

In Gallicia, in Spain, the holy Virgin and martyr Marina.

At Milan, holy Maternus, Bishop [of that see,] who for the sake of Christ and of the church unto him committed was cast into prison, under the Emperor Maximian, and oftentimes beaten, and at length fell asleep in the Lord, glorious for much testifying.

At Brescia, holy Philastrius, Bishop of that city, who fought much both by word and writing against the heretics, and especially the Arians, of whom he suffered many things, and at length fell asleep in peace, as a Confessor famous for miracles, [in the year 386.]

At Metz, in Gaul, holy Arnulph, Bishop [of that see,] famous for holiness and the gift of working wonders, who chose to live as an hermit and fell asleep in blessedness, [in the year 641.]

At Segni, the holy Confessor Bruno, Bishop [of that see, in the year 1125.]

At Forlimpopoli, on the Emilian Way, holy Ruffillus, Bishop of that city, [in the year 385.]

Vespers of the following, from the Chapter inclusive.

JULY 18.

St Camillus de' Lelli, Confessor.

Double.

All from the Common Office for a Confessor, (p. 621,) *except the following.*

FIRST VESPERS.

As regards St Camillus these begin at the Chapter.

Prayer throughout the Office.

O GOD, Who, to succour the souls of the dying in their last agony, didst ennoble the holy Camillus with an extraordinary grace of charity, we beseech Thee to pour into our hearts, for his sake, the Spirit of Thy love, that we may worthily prevail against the enemy in the hour when we depart hence, and pass to receive a crown of glory in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Osmund. Prayer as in his Office. Then of the Holy Martyrs Symphorosa and her Seven Sons, from the Common Office for Many Martyrs. Prayer, "O God, by Whose mercy we here keep the birth-day of Thine holy Martyrs Symphorosa and her children, &c."

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

CAMILLUS was a son of the noble family of the Lelli, and was born at Bacchianico, a town in the Diocese of Chieti, [in the Abruzzi, in the year of our Lord 1550.] His mother was sixty years of age at the time of his birth. While she was great with child, she dreamed that she brought forth a babe bearing the mark of a Cross upon his breast, and going before a troop of other babes marked likewise. When Camillus was a young man he served as a soldier, and yielded himself for a while to the sins of the world. In the twenty-fifth year of his age light from God broke upon him; and in a violent fit of tears he determined to wipe away the evil relics of his past life, and to put on the new man. That very day, being the holiday of the Purification of the most blessed Virgin, he ran to the Friars Minors, who are commonly called Capuchins, and implored them to enrol him among them. They granted his wishes, but God was keeping him for greater things, and on this as well as on another occasion when he made the same attempt he was forced to abandon it by the increasing virulence of a loathsome running sore in the leg, with which he was afflicted. He meekly bowed himself to the will of Providence, and conquering his own wishes twice, stripped himself of the habit of the Order, which he had sought and received.

Fifth Lesson.

HE went to Rome and was received as an inmate in the Hospital for Incurables. In consequence of his eminent good qualities the administration of the Hospital was committed to his charge, and he discharged this office with the most thorough trustworthiness and with a tenderness like a father's. He counted himself the slave of all the patients, and made it a religious duty to make their beds, clean them, dress their sores, and help by godly prayers and exhortations such as were in their last agony. In doing these things he showed himself a bright example of wonderful patience, indomitable firmness, and heroic charity. He became persuaded that a knowledge of letters would make him much more useful as a comforter to the dying, who were his peculiar care, and therefore, at the age of thirty-two years, he humbly went to school again, among little boys learning the first rudiments. After a time he took Priests' orders,[1] and, in company with some companions who joined him, he laid the first foundations of the Congregation of Regular Clerks for ministering to the sick—a scheme against which the enemy of man made an unsuccessful struggle. Camillus heard a voice from heaven issue from an image of Christ Crucified, strengthening him, and saw the nailed hands stretched out from the Cross to protect him. He obtained from the Apostolic see an approval of his Institute, the members of which, (besides the three vows of Poverty, Chastity, and Obedience,) take a fourth and very stern one, by which they bind themselves to serve all sick persons, even those stricken with the plague. Holy Philip Neri, who was Confessor to Camillus, testified that he had often seen Angels prompting the members of this Congregation what they should speak when they were assisting the dying, a proof how well-pleasing in the sight of God, and how useful for the salvation of souls, is this Institution.

Sixth Lesson.

WHEN he had thus given himself entirely over by these strict ties to the service of the sick, it was wonderful to see with what earnestness Camillus, broken by no weariness, and scared by no danger to himself, watched over their comfort by day and by night as long as life lasted. Becoming all things to all men, he took with cheerful readiness the most repulsive duties, discharging them with the most humble attention, and oftentimes on his knees, as though he saw Christ Himself in His suffering members. That he might be the readier to serve every one's need, he resigned the general government of his own Institute, and denied himself the indulgence in the heavenly refreshment which abundantly poured upon him, when he fixed his mind solely upon God. His tender, fatherly love toward the wretched had its brightest manifestations when Rome was stricken first by a contagious sickness, and then by famine, and Nola in Campagna suffered from a frightful plague. His love to God and to his neighbour was so glorious that he earned the nickname of "Angel," and found Angels helping him in the difficulties of his divers journeyings. He had the gifts of prophecy and healing, and could read the secret thoughts of men's hearts. At his prayer, food was multiplied, and water turned into wine. His want of sleep, fasting, and unceasing work wore him down till he seemed nothing but skin and bones. He suffered from a complication of five different painful and incurable diseases, which he was accustomed to call the Lord's mercies to him, and which he bore bravely. He died at Rome on the day which he had himself foretold, the fourteenth of July, in the year of salvation 1614, and of his own age the 65th. He had received the Sacraments, and fell asleep in the Lord in an attempt to utter the sweet names of JESUS and Mary, while the Priest was reciting the words of the Ritual—"Gentle and joyous may the Countenance of Christ JESUS appear to thee." He was famous for many miracles, and Benedict XIV. solemnly enrolled him in the Kalendar of the Saints.

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[1] He was ordained by Goldwell, Bishop of St Asaph's.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 12.)

AT that time: JESUS said unto His disciples: This is My commandment, That ye love one another, as I have loved you. And so on.

Homily by St Austin, Bishop [of Hippo.] (*83rd Tract on John.*)

What think ye, my brethren? Is this His only commandment, this, That we love one another? Is there not another and a greater, the commandment to love God? Or hath God commanded us only to love, so that we need seek to do no more? Surely the Apostle commendeth three things:—"And now abideth Faith, Hope, Charity, these three; but the greatest of these is Charity." (1 Cor. xiii. 13.) And although in charity, that is, in love, he included the two first and great commandments, and charity he called the greatest, yet is charity not said to be alone. Concerning Faith,—concerning Hope, how much is commanded us! Who can gather them all together? Who can reckon them all? And yet let us consider how the same Apostle saith:—"Love is the fulfilling of the Law." (Rom. xiii. 10.)

Eighth Lesson.

WHERE, therefore, Charity is, what can be lacking? or where Charity is not, what can there be availing? The devil believeth and loveth not, but there is no one that loveth and believeth not. Useless though it be, it is still possible for one that loveth not, to hope to be forgiven; but for one that loveth it is impossible to give up hope. Therefore, where love is, there also must faith and hope needs be, and where there is love toward our neighbour there also must there needs be love toward God. For one that loveth not God, how can he love his neighbour as himself, seeing he hateth himself, for he is a blasphemous, wicked wretch, and the lover of wickedness is not the lover, but the deadly enemy of his own self.

Ninth Lesson. (*For the Holy Martyrs Symphorosa and her children.*)

SYMPHOROSA was a woman of Tivoli, the wife of the martyr Getulius, unto whom she bore seven sons, named respectively, Crescentius, Julian, Nemesius, Primitivus, Justin, Stacteus, and Eugene, all of whom were arrested along with their mother, in the reign of the Emperor Hadrian, for professing the Christian faith. Their love was tried by many and divers torments, and their mother who had taught them their religion, was their leader to martyrdom. A stone was tied round her neck and she was thrown into the river. Her body was found and buried by her brother Eugene. The next day, being the 18th of July, the seven brethren were tied each to a stake, and all put to death in divers ways. Crescentius was stabbed in the throat, Julian in the breast, Nemesius in the heart, and Primitivus in the navel. Justin was hacked limb from limb. Stacteus was shot to death with darts. Eugene was cut into two parts across his breast, [from the head downwards.] Thus were these eight sacrifices of sweet savour offered up to God. Their bodies were thrown into a deep pit, on the road between Rome and Tivoli, at the ninth milestone from Rome, but were afterwards brought to Rome and buried in the Church of the Holy Angel-in-the-Fish-market.

If a Ninth Lesson be required for St Camillus, the following is read:

IF we hold fast to this commandment of the Lord which biddeth us to love one another, we shall do whatsoever else He commandeth us, for all else is included in this. The difference between this love and the earthly love wherewith men use to love one another, is made, where it is added, "as I have loved you." To what end did Christ love us, but that we may be able to reign with Christ? To this end then let us also love one another, and so with a love different to the love of others, who love not one another to this end, because in this sense they love not at all. But they that love themselves to possess God, love themselves: therefore, they love God, that they may love themselves. This love have not all men: but few love themselves that God may be all in all.

At Lauds a Commemoration is made of the Holy Martyrs Symphorosa and her children. All from the Common.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Vincent of Paul, who slept in the Lord upon the 27th day of September, and whom Pope Leo XIII. proclaimed the patron before God in heaven of all charitable societies throughout the whole Catholic world which derive their origin in any way from his institution, [in the year 1660.]

Upon the same 19th day of July, were born into the better life—

The holy Epaphras, whom the holy Apostle Paul doth call his own fellow-prisoner. He was ordained by the same Apostle Bishop of Colossi, where, illustrious for graces, he gained the palm of martyrdom in manly contending on behalf of the sheep committed to his care. His body is buried at Rome, in the Church of St Mary the greater.

At Seville, in Spain, the holy Virgins Justa and Rufina. They were arrested under the President Diogenian. They were first racked and tormented by being torn with hooks, and afterwards afflicted with imprisonment, starvation, and divers tortures; in the end Justa gave up the ghost in prison, and Rufina had her neck broken for confessing the Lord, [at the end of the third century.]

At Cordova, the holy Virgin Aurea, who for a time fell away, but repented of what she had done, and in a renewed combat prevailed against the enemy by the shedding of her blood, [in the year 856.]

At Trier, the holy martyr Martin, Bishop [of that see, in the year 210.]

At Rome, the holy Pope Symmachus, who long suffered through the deeds of the schismatics, and at length passed away, famous for holiness, to be ever with the Lord, [in the year 514.]

At Verona, holy Bishop Felix.

At Mount Skete, in Egypt, holy Arsenius, a Deacon of the Church of Rome, who in the time of Theodosius betook himself to the desert, where he gave up his soul to God, finished in all graces and plentifully wet with tears, [in the year 450.]

In Cappadocia, the holy Virgin Macrina, sister to holy Basil the Great and Gregory of Nyssa, [in the year 379.]

Vespers are of the following from the Chapter inclusive.

JULY 19.

St Vincent de Paul, Confessor.

Double.

All from the Common Office for a Confessor, (p. 621,) except the following.

FIRST VESPERS.

As regards St Vincent, these begin with the Chapter.

The first verse of the Hymn is changed.

Prayer throughout the Office.

O GOD, Who didst make blessed Vincent strong with the strength of an Apostle, to preach the Gospel to the poor, and to adorn the clergy of Thy Church, grant, we beseech Thee, that we who worshipfully recall his godly and worthy conversation, may also order our own goings upon the mighty example of his good life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Camillus. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

VINCENT de Paul was a Frenchman by nation, and was born at [Ranquines, in the parish of] Pouy, not far from Dax in Gascony, [upon the 24th day of April, in the year of salvation 1576.] From a little child he showed remarkable charity towards the poor. His father removed him from keeping his cattle, in order to give him a school education, and he learnt earthly things at Dax, and theology both at Toulouse and at Saragossa. He took Priest's orders, and a degree in Divinity. [In 1605,] he was taken prisoner by Mahommedan pirates, who carried him off, and sold him for a slave in Africa. In his slavery he converted his owner, who was an apostate, back to Christ. Under the protection of the Mother of God, Vincent escaped from Barbary. He first visited the thresholds of the Apostles, and afterwards returned to France. He was the saintly Rector first of the Parish of Clichi, and afterwards of that of Châtillon. He was appointed by the King, Chaplain-General for the galleys of France, and worked with extraordinary zeal for the health of the souls both of those who commanded and of the convicts who rowed. He was made Superior of the Nuns of the Visitation by St Francis de Sales, and discharged this duty for about forty years, with a wisdom which so approved itself to the judgment of their holy Founder, that he was used to say he knew no worthier Priest than Vincent.

Fifth Lesson.

THE preaching of the Gospel to the poor, especially peasants, was the work at which he toiled unweariedly, till he was disabled by age. To this special work he bound himself and the members of the Congregation which he founded under the missionary Congregation of Secular Priests, by a perpetual vow approved by the Holy See. How great were his labours for bettering the discipline of the clergy, is attested by the building of Seminaries for the final education of young clerks, the number of meetings of Priests to discuss holy things, and the religious exercises preparatory to Ordination, for which, as well as for godly retreats by laymen, he wished that the houses belonging to his Institute should be always freely open. To spread wider the growth of faith and godliness, he sent his Gospel labourers not only into the several provinces of France, but also into Italy, Poland, Scotland, and Ireland, and also to Barbary and India. He assisted Lewis XIII. on his death-bed, and the Queen Anne of Austria, mother of Lewis XIV., put him upon the young King's Council of Conscience during the Regency, in which position it was his unceasing effort that none but the most worthy should be named to churches and monasteries, that civil contests, duels, and creeping false doctrines, from which himself shrank as soon as he met them, should be put down, and that all men should yield the obedience which was due to the decisions of the Apostolic See.

Sixth Lesson.

THERE was no kind of misery which he did not strive with fatherly tenderness to relieve. Christians groaning in Mahommedan slavery, foundlings, deformed children, young maidens exposed to danger, houseless nuns, fallen women, convicts sent to the galleys, sick foreigners, disabled workmen, lunatics, and beggars without number, all these he relieved, and devoutly housed in divers charitable institutions which remain to this day. When Lorraine, Champagne, Picardy, and other districts were desolated by plague, famine, and war, he made immense efforts for their relief. He founded many charitable societies, to find out and succour the unfortunate. Among these are remarkable that of Matrons, and that of "Sisters of Charity" which hath been so widely spread. By those "of the Cross," "of Providence," and "of St Guinevere" he aimed at bringing up young girls as school-mistresses. Amid all these and other most anxious business-matters, he remained always looking simply to God, kind to all, true to himself, plain, upright, and lowly. From all honours, riches, and pleasures, he ever shrank, and was heard to say, that nothing gave him any pleasure, except in Christ JESUS, Whom it was his wish in all things to follow. With a body worn out with hardships, work, and old age, he gently fell asleep in the house of St Lazarus at Paris, the chief house of the Congregation of the Missions, upon the 27th day of September, in the year of salvation 1660, and of his own age the 85th. He was famous on account of his life, his works, and his miracles, and Clement XII. inscribed his name among those of the saints, appointing for his Feast-day the 19th day of the month of July. Finally, at the earnest prayer of many prelates, Leo XIII. proclaimed and established this hero of charity, illustrious for his services to all classes of men, as the patron before God in heaven of all charitable societies throughout the whole Catholic world which derive their origin in any way from his institution.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 593.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Jerome Miani, founder of the congregation of Somascha, famous for divers miracles in his life and since his death [in the year 1537,] whose name Pope Clement XIII. solemnly enrolled among those of the saints, and of whom mention is made upon the 8th day of February.

Upon the same 20th day of July, was born into the better life—

At Antioch, the holy Virgin and martyr Margaret, [in the year 275.]

On Mount Carmel is commemorated the holy Prophet Elijah, [of Thesbe, 880 B.C.]

The blessed Joseph called Barsabas, who was surnamed Justus, whom the Apostles appointed along with blessed Matthias that he might take part of the ministry and apostleship, from which Judas by transgression fell. The lot fell upon Matthias, but Joseph nevertheless served in the office of preaching and sanctification, and bore much persecution of the Jews for Christ's faith's sake. He fell asleep in Judea, in a triumphant end. It is told of him that he drank poison, and was unharmed thereby because of his faith in the Lord.

At Damascus, the holy martyrs Sabinus, Julian, Maximus, Macrobius, Cassia, and Paula, and ten others.

At Cordova, the holy Deacon Paul. He rebuked the unbelieving princes for their Mohammedan ungodliness and cruelty and constantly preached Christ, wherefor the said princes commanded him to be slain, and he passed away, to receive a martyr's reward in heaven, [in the year 851.]

In Portugal, the holy Virgin and martyr Wilgefortes, who contended for Christian faith and chastity, and obtained a glorious triumph upon the Cross. [This is probably the same person as St Liberata on January 28.]

In the country of Boulogne, in Gaul, the holy Abbat Vulmar, a man of wonderful holiness, [in the year 689. Founder of the Abbey of Samer, in the Diocese of Arras.]

At Trier, the holy Virgin Severa, [in the year 660.]

Vespers are of the following, from the Chapter inclusive.

JULY 20.

St Jerome Miani, Confessor.

Double.

All from the Common Office for a Confessor, (*p.* 621,) *except the following.*

FIRST VESPERS.

As regards St Jerome, these begin at the Chapter.

The first verse of the Hymn is altered.

Prayer throughout the Office.

O GOD, the Father of mercies, Who wast pleased that blessed Jerome should be an helper and a father to the fatherless, grant unto us for his sake and at his prayers, the grace ever to hold fast to the spirit of adoption, whereby [we cry to Thee "Father," and] are called and are Thy sons. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Vincent. Prayer from his Office. Then of St Margaret, Virgin and Martyr.[1] *Prayer,* "O Lord, we pray Thee, &c.," (*p.* 645.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Jerome was born at Venice, of the Patrician family of the Miani, [in the year of our Lord 1481.] He was trained up to be a soldier, and [in 1508,] in the most troublesome times of the Commonwealth, he commanded the fortress of Castel-nuovo at Quero, in the mountains near Treviso. After the fall of the place, he was chained hand and foot, and cast into a filthy prison. When all hope of help from man had forsaken him, the most blessed Virgin, in answer to his prayers, mercifully came to him, loosed his fetters, and brought him unhurt within sight of Treviso, through the midst of the enemy, who kept all the roads. As soon as he entered the city of Treviso, as an acknowledgment of the favour he had received, he hung up his chains, which he had brought away with him, at an Altar of the Mother of God, to whom he had vowed himself. After his return to Venice he gave himself up to godly works. Amid his great tenderness to all the poor, his compassion was chiefly roused by the fatherless little boys who wandered through the city starving and filthy; them he took into an house conducted by himself, where at his own cost he provided them with board, lodging, clothing, and a Christian education.

Fifth Lesson.

IN those days there came to Venice blessed Cajetan [of Tiene,] and Peter Carafa, who was afterwards Paul IV. They were pleased with the spirit of Jerome, and with his new Asylum for Orphans, and took him to the Hospital for Incurables, as well to bring up Orphans, as to extend his charity equally to the sick. Soon after, by the advice of the same, he went to the mainland, and built orphanages first at Brescia, then at Bergamo and Como. His chief foundations were at Bergamo, where besides an orphanage for little boys, and another for little girls, he opened an house of Refuge for repentant harlots, being the first institution of that kind in that part of the world. In the end he went to dwell at Somascha, a hamlet in the district of Bergamo, close to the frontiers of the Venetian territory, and there made an house for himself and his disciples, and gave shape to a congregation, which is generally called the Congregation of Somascha. This congregation grew and spread, and found its work not only in the education of orphans and the service of Churches, but also in a wider usefulness to the Christian Commonwealth, by training up lads in letters and good manners. Holy Pius V. enrolled it among the religious Orders, and other Popes have given it divers privileges.

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[1] Suffered at Antioch in the persecution under Diocletian, circ. A.D. 284.

Sixth Lesson.

JEROME went to Milan and to Ticino to gather orphans together, and in both places he gathered a multitude of little boys for whom the charity of noblemen enabled him to provide board, lodging, clothes, and schooling. He returned to Somascha, and, still making himself all things to all men, refused no toil by which he saw that he could be of any use to his neighbour. He was used to go about in the fields, helping the reapers in their work, and meanwhile teaching them in the mysteries of the faith. He was very patient in cleansing and healing the heads of little boys foul with lice, and proved so successful a physician to the stinking sores of the poor country-people, that he got a reputation for having the gift of healing. He found a cave in the mountain which hangs over Somascha, and there he would hide himself, passing whole days without meat or drink, and oftentimes scourging himself, continuing in prayer long into the night, and taking his short sleep upon the bare rock, in expiation of his own sins and the sins of others. In the far end of this cave, there drippeth out of the dry stone some water, which is said by an unwavering tradition to have come there at the prayers of the man of God. It droppeth freely even to this day, and is taken to divers places at a distance, where it often hath an healing effect upon the sick. At length an infectious disorder broke out in all the valley, and Jerome, who nursed the sick and carried the dead to burial on his own shoulders, caught it, and died a precious death, as he had himself foretold, [upon the 8th day of February,] in the fifty-seventh year of his age, and that of salvation 1537. He was famous for many miracles, both during his life and after his death; Benedict X. solemnly enrolled his name among those of the Blessed, and Clement XIII. inserted it in the Kalendar of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 13.)

AT that time: At that time, there were brought unto JESUS little children that He should put His Hands on them, and pray. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*26th on Matth.*)

Wherefore did the disciples rebuke them that brought them? From an idea of His dignity. What therefore did He? To teach them to be lowly, and to be above the niceness of the world, He took the little children, and embraced them in His Arms, and declared that of such is the kingdom of heaven—as also He had said above. (xviii. 3, 4.) And we also, if we would fain be heirs of the kingdom of heaven, let us seek with great earnestness this virtue. For this is the highest peak of philosophy, to be simple and wise: this is the life of an Angel. The mind of a little child is free from all the diseases of the mind: a little child keepeth no remembrance of injuries, but goeth unto such as have inflicted them, as if unto friends, and as if nothing had happened. Although his mother give him stripes, yet a little child ever seeketh her, and putteth her before all.

Eighth Lesson.

IF thou wert to show him a Queen adorned with her crown, he would not prefer her before his own mother, in raiment how faded soever, and he would rather see her, albeit unkempt, than the Queen in all her glorious apparel. For his use is to account of things whether they be his own, or of others, not by the standard of poverty and riches, but by that of love only. He seeketh no more than he needeth. When he is satisfied with milk, he leaveth the pap. The things that press upon us, such as the loss of money, and the like, do not press upon him, nor do the same transitory things that please us, please him, neither doth he gaze with admiration at loveliness of shape. Therefore Christ said: "Of such is the kingdom of heaven," to make us do by force of will what little children do by nature.

Ninth Lesson.

THE Pharisees' usual springs of action were spite and vanity; therefore doth the Lord everywhere command His disciples to be simple, and in teaching the one, pointeth silently at the other class. Nothing breedeth pride so much as princedom and precedence. Since, then, His disciples were to receive much honour throughout all the world, He warneth their minds beforehand, and letteth them not stumble into the snare of men, nor go seeking for honours from the mob, nor put themselves forward before others. It is true, these may seem little things, but they give occasion for very great evils. It was when they were placed in these positions, that the Pharisees fell into their direst misfortunes: from looking for salutations, and foremost or good places, they got into a keen desire of distinction, and from that into ungodliness.

At Lauds a Commemoration is made of St Margaret, Virgin and Martyr. Prayer as before.

MARTYROLOGY.

On the morrow we keep the feast of the holy Emperor Henry II. He and his wife Cunegunda preserved perpetual virginity. He brought holy Stephen, King of Hungary, and nearly all his realm, to believe in Christ. Of him mention is made upon the 15th day of this present month of July.

Upon the same 21st day of July, were born into the better life—

At Rome, the holy Virgin Praxedes. She was learned in the divine law, and spent her time constantly in all chastity, in watchings, and prayers, and fastings, and fell asleep in Christ, [in the year 164.] She was buried on the Salarian Way, beside her Sister Pudentiana.

At Babylon, the Prophet Daniel, [in the year of the world 3429, about 626 B.C.]

At Marseilles, the holy soldier Victor. He refused either to perform military service or to offer sacrifice to idols, wherefore he was first cast into prison, where he was visited by an angel, then punished with divers torments, and lastly broken in a flour mill, and so finished his testimony. There also suffered along with him the three soldiers, Alexander, Filician, and Longinus, [in the year 290.]

At Troyes, the holy Virgin and martyr Julia, [in the year 275.]

At the same place, under the Emperor Aurelian, the holy martyrs Claudius, Justus, Jucundinus, and five others.

At Camana, in Armenia, the holy martyr Zoticus, Bishop [of that see,] who was crowned under the Emperor Severus.

At Strasburg, [in the year 678,] holy Arbugastus, [19th] Bishop [of that see, and Patron of the Diocese,] famous for miracles.

In Syria, the holy monk John, [of Edessa,] the Companion of holy Simeon, [called the Fool, sixth century.]

At Second Vespers Commemorations are made of the following, with Prayer from his Office, and of St Praxedes from the Common Office for a Virgin and Martyr, (*p.* 641,) *with the Prayer,* "Graciously hear us, &c.," (*p.* 645.)

JULY 21.

St Henry II., Emperor of the Romans, Confessor.

Semi-double.

All from the Common Office for a Confessor, (*p.* 621,) *except the following.*

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

HENRY II., surnamed the Pious,[1] became successively Duke of Bavaria, [in the year 995,] King of Germany, [in 1002,] and the Emperor of the Romans, [in 1014.] His hope soared beyond the short enjoyment of a fleeting kingdom, and he aimed at the possession of an unfading crown by living as the loyal servant of the Eternal King. After he became Emperor, he earnestly set himself to the furtherance of the cause of godliness. He restored with new splendour the Churches which had been ruined by the unbelievers, and enriched them with many offerings and possessions. Monasteries and other godly places he either built himself, or endowed them with allowances. He founded out of his own family inheritance the Bishopric of Bamberg, and made it tributary to Blessed Peter and to the Bishop of Rome. When Benedict VIII., who had set on his head the Imperial crown, was an exile, he hospitably received him, and afterwards restored him to his See.

Fifth Lesson.

WHEN he was struck down with a grievous sickness in the Monastery of Monte Cassino, he was healed by an evident miracle through the intercession of St Benedict. He was a princely benefactor to the Church of Rome, for the defence of which he entered into a war against the Greeks, and took again from them the province of Apulia, which they had long possessed. He never undertook anything until he had made it a subject of prayer. And in battle he once saw the Angel of the Lord and the Holy Martyrs [Laurence, George, and Adrian] his patrons under whose protection he had placed his army, fighting for him in front of his line. With the help of God, he prevailed against the tribes of savages more by prayer than by arms. He gave his sister in marriage to King Stephen of Hungary, whom he induced to be baptized,[2] and so brought all that country to believe in Christ. His marriage with the holy maiden Cunegunda is one of the rare instances of the union of two virgins. When he drew near to death, he gave her back inviolate to her kinsfolk.

Sixth Lesson.

HE managed with great wisdom whatever could tend to the honour and usefulness of the Empire. He left in France, Italy, and Germany, splendid monuments of his godly munificence. The perfume of his saintly life spread its sweetness far and wide, and the glory of his holiness outshone the splendour of his crown. When the work of his life was done, he was called by the Lord to the possession of an eternal kingdom [on the 14th day of July,] in the year of salvation 1024. His body was buried in the Church of the Blessed Apostles Peter and Paul at Bamberg, and God glorified him by the miracles which began forthwith to take place at his grave. The same being duly proved, Eugenius III. numbered him among the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory,* (*p.* 625.)

The last is omitted or read as one with the Second in order to leave room for

Ninth Lesson (*of St Praxedes.*)

THIS Praxedes was a maiden of Rome, and the sister of the maiden Pudentiana. When the Emperor Marcus Antoninus was hunting down the Christians, she followed them constantly with money, labour, comfort, and every helpful office of Christian charity. Some she hid in her house, some she exhorted to firmness in professing the faith, of some she buried the bodies. For them that were in prison, and them that were toiling in slavery,[1] she supplied every need. At last the sight of such butchery of Christians was more than she could bear, and she implored God that if it were expedient for her to die, He would release her from such suffering. And so upon the 21st day of July she was called away to receive the reward of her godly conversation in heaven. Pastor the Priest laid her body in the grave of her father [Pudens] and her sister Pudentiana, which was in the cemetery of Priscilla, upon the Salarian Way.

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[1] Born A.D. 972.

[2] Alban Butler says this is a mistake. St Stephen was born of Christian parents.

Prayer throughout the Office.

O GOD, Who on this day didst take Thy blessed Confessor Henry from the highest peak of earthly power, and make him to inherit an eternal kingdom—O God, Who didst so prevent him with the blessings of Thy sweetness that the snares of the world could not in any wise entangle him—hear us, we humbly beseech Thee, and make us after his ensample to turn away from the enticements of this life, and with all our heart to seek earnestly after Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds a Commemoration is made of St Praxedes from the Common Office, (*p.* 645,) *with the Prayer,* "Graciously hear us, &c.," (*p.* 645.)

MARTYROLOGY.

Upon the 22nd day of July, were born into the better life—

At Marseilles, holy Mary Magdalen, out of whom the Lord cast seven devils, and who was made worthy to be the first to see this same Saviour after that He was risen from the dead.

At Philippi, holy Syntyche, of whom mention is made by the blessed Apostle Paul.

At Ancyra, in Gallicia, the holy martyr Plato, [in the year 304.] Under the Vicar Agrippinus he was cut with stripes, pronged with iron nails, and tormented with other dire sorts of torments, then at last beheaded, and so gave up his soul unconquered to God. The miracles wrought by him in the succouring of prisoners are attested by the acts of the Second Council of Nice.

In Cyprus, the holy Praetor Theophilus. The Arabs strove to make him deny Christ, but as neither bribery nor threats could bend him, they slew him with the sword, [in the year 790.]

At Antioch, holy Cyril, Bishop [of that see,] famous for his teaching and holiness, [in the year 300.]

In Auvergne, the holy Abbat Menelaus, [about the year 700, Restorer of the Abbey of Menat, in the Diocese of Clermont.]

In the Monastery of Blonda, in Lucania, (?) holy Wandregisilus, Abbat of Fontenelle, [in the year 667. Founder of several monasteries in France.]

At Lisbon, the holy Confessor Laurence of Brindisi, Minister-General of the Order of Capuchin Friars Minors of St Francis. He was famous for his preaching of the word of God, and for his hard work for God's glory, and the Supreme Pontiff Leo XIII. enrolled his name among those of the saints.

At Bethshan, in Palestine, the holy Earl Joseph, [about the year 366.]

Vespers are of the following.

JULY 22.

St Mary Magdalen.

Double.

All from the Common Office for a Woman neither Virgin nor Martyr, (*p.* 649,) *except the following.*

FIRST VESPERS.

Hymn.[2]

FATHER of lights! one glance of Thine,
Whose eyes the Universe control,
Fills Magdalen with holy love,
And melts the ice within her soul.

Her precious ointment forth she brings,
Upon those sacred Feet to pour;
She washes them with burning tears;
And with her hair she wipes them o'er.

Impassion'd to the Cross she clings:
Nor fears beside the tomb to stay;
Nought of its ruffian guard she recks,
For love has cast all fear away.

O Christ, Thou very Love itself!
Blest hope of man, through Thee forgiven!
So touch our spirits from above,
So purify our souls from Heaven.

To God the Father, with the Son,
And Holy Paraclete, with Thee,
As evermore hath been before,
Be glory through eternity. Amen.

Antiphon at the Song of the Blessed Virgin. A woman in the city, which was a sinner, when she knew that JESUS sat at meat in the house of Simon the leper, brought an alabaster box of ointment, and stood at the Feet of JESUS, behind Him, weeping, and began to wash His Feet with tears, and did wipe them with the hairs of her head, and kissed His Feet, and anointed them with the ointment.

Prayer from Lauds.

A Commemoration is made of the preceding. Prayer from his Office.

MATTINS.

Invitatory. For the conversion of Mary Magdalen, * let us praise our God.

Hymn.[2]

HIS sacred Feet with tears of agony
She bathes, and prostrate on the ground adores;
Steeps them in kisses chaste, and wipes them dry
With her own hair; then forth her precious ointment pours.

Praise in the highest to the Father be;
Praise to the mighty coeternal Son;
And praise, O Spirit Paraclete, to Thee,
While ages evermore of endless ages run.
Amen.

FIRST NOCTURN.

First Lesson.

The lesson is taken from the Song of Songs (iii. 1.)

[*THE Bride.*] By night on my bed I sought him whom my soul loveth. I sought him but I found him not. Then I rose and went about the city; in the streets, and in the broad ways I will seek him whom my soul loveth: I sought him, but I found him not. The watchmen that go about the city found me. Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him whom my soul loveth. I have taken hold on him, and I will not let him go, until I bring him into my mother's house, and into the chamber of her that conceived me.

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[1] Ergastula—sort of human stables.

[2] Translation by the late Rev. E. Caswall.

First Responsory.

Mary Magdalen and the other Mary went very early to the sepulchre. That JESUS Whom ye seek, is not here; for He is risen, as He said: He goeth before you into Galilee; there shall ye see Him.

Verse. [1] And very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun; and, entering into the sepulchre, they saw a young man sitting upon the right side, who saith unto them:

Answer. That JESUS Whom ye seek, is not here; for He is risen, as He said: He goeth before you into Galilee; there shall ye see Him.

Second Lesson (viii. 1.)

[*THE Bride.*] O that thou wert my brother, that sucked the breasts of my mother, that I might find thee without, and kiss thee, and still no man despise me! I will take hold on thee, and bring thee into my mother's house; there thou shalt teach me, and I will give thee a cup of my spiced wine, and new wine of my pomegranates. His left hand is under my head, and his right hand doth embrace me.

[*The Bridegroom.*] I charge you, O daughters of Jerusalem, that ye stir not up, nor awake my love, until she please.

Second Responsory.

Rejoice with me, all ye that love the Lord: for I sought Him and He hath appeared unto me; and while as I was weeping at the Sepulchre, I saw the Lord.

Verse. When His disciples were gone away, I tarried still; and the fire of love in my heart yearned after Him.

Answer. And while as I was weeping at the Sepulchre, I saw the Lord.

Third Lesson.

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up—there was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm. For love is strong as death, jealousy is cruel as the grave—the light thereof is a light of fire and flames. Many waters cannot quench love, neither will floods drown it.

Third Responsory.

[2] They have taken away my Lord, and I know not where they have laid Him. The Angels say unto her: Woman, why weepest thou? He is risen, as He said. He goeth before you into Galilee; there shall ye see Him.

Verse. And as she wept, she stooped down and looked into the Sepulchre, and saw two Angels in white, sitting; and they say unto her:

Answer. He goeth before you into Galilee; there shall ye see Him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He goeth before you into Galilee; there shall ye see Him.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (25*th on the Gospels.*)

MARY Magdalen, a woman in the city, which was a sinner, through love of the truth, washed away in her tears the defilement of her sins, and the words of the Truth are fulfilled which He spake—"Her sins, which are many, are forgiven; for she loved much." She who had remained chilly in sin, became fiery through love. When even His disciples went away again unto their own home, Mary still stood without at the sepulchre of Christ, weeping. She sought Him Whom her soul loved, but she found Him not. She searched for Him with tears; she yearned with strong desire for Him Who, she believed, had been taken away. And thus it befell her, that being the only one who had remained to seek Him, she was the only one that saw Him. It is the truth that the backbone of a good work is perseverance.

Fifth Lesson.

AT first when she sought Him, she found Him not; she went on searching, and so it came to pass that she found Him; and this was so, to the end that her longing might grow in earnestness, and so in its earnestness might find what it sought. Hence is it that the Bride in the Song of Songs saith as representing the Church:—"By night on my bed I sought him whom my soul loveth." We seek on our bed for Him Whom our soul loveth, when, having got some little rest in this world, we still sigh for the Presence of our Redeemer—but it is by night that we so seek Him, for though our mind may be on the alert for Him, yet still He is hidden from our eyes by the darkness that now is.

Sixth Lesson.

BUT if we find not Him Whom our soul loveth, it remaineth that we should rise and go about the city, that is, by thought and questioning, go through the holy Church of the elect—seek Him in the streets, and in the broad ways, that is, walk anxiously looking about us both in the narrow and the broad places, that if we can, we may find His footsteps there—for there are some even of those who live for the world, from whom something may be learnt to be imitated by a godly man. As we thus go wakefully about, the watchmen, that keep the city, find us; the holy Fathers, who are the watchmen of the bulwarks of the Church, come to meet our good endeavours, and to teach us either by their words or by their writings. And it needeth but a little to pass from them, but we find Him Whom our soul loveth—[a little we must pass,]—for albeit our Redeemer in lowliness became a man among men, yet by right of His Divine Nature He is still above men.

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[1] Mark xvi. 2, 5-7.

[2] John xx. 13, 12, 11; Matth. xxviii. 6, 7.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vii. 36.)

AT that time: One of the Pharisees desired JESUS that He would eat with him. And He went into the Pharisee's house, and sat down to meat. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* I. *Hom.* 23, *tom.* x.)

Ye have listened carefully to the Gospel whileas it was being read, so that the thing told hath, as it were, passed before the eyes of your heart. Ye have seen in your mind's eye, albeit not with bodily sight, the Lord JESUS Christ sitting down to meat in the Pharisee's house, and not refusing when He is bidden of him. Ye have seen also an infamous woman of the city, one of utterly bad character, a sinner, thrusting herself in an uninvited guest, to the banquet where her Healer was sitting, and seeking health at His hands with godly shamelessness; thrusting herself in eager for mercy, as though eager for the feast. She knew under what a disease she laboured, and she knew that He unto Whom she came was mighty to cure it.

Eighth Lesson.

SHE drew near therefore, not unto the Lord's Head, but unto His Feet. She that had so long walked the paths of sin betook her unto the Feet that went about doing good. She first poured forth heart-felt tears, and washed the Lord's Feet with the humble service of her acknowledgment, wiped them wlth her hair, kissed them, and anointed them. Her silence cried aloud, not in words but in manifested love. The Pharisee, who had desired the Lord JESUS Christ that He would eat with him, belonged to that class of proud men concerning whom the Prophet Isaiah saith: "A people . . . which say, Stand by thyself, come not near to me; for I am holier than thou." (lxv. 5.) When therefore he saw how this woman touched the Lord's Feet with her tears, her kisses, her hair, and her ointment, "he spake within himself, saying: This Man, if He were a Prophet, would have known who and what manner of woman this is, that toucheth Him; for she is a sinner."

Ninth Lesson.

O PHARISEE, that biddest and scornest the Lord! Thou invitest the Lord to meat, and thou knowest not Him That should have given thee to eat! Whence knowest thou that the Lord knoweth not who and what manner of woman this is, save from this, that she is allowed to draw near unto Him, and that He suffereth her to kiss His Feet, to wipe them, and to anoint them? Ought not an unclean woman to have been permitted to do these things to clean feet? If such a woman had drawn near to the feet of this Pharisee, he would have said to her what Isaiah putteth into the mouth of such: "Stand by thyself, come not near to me, for I am holier than thou." But she came unto the Lord unclean that she might go away cleansed,—sick, that she might go away healed,—with confession, that she might go away with thanksgiving.

LAUDS.

Hymn.[1]

THOU only Son of God on high,
Regard us with a gracious eye,
Who weeping Magdalen dost own,
And call unto Thy Glorious Throne.

Lo! in the royal coffers laid,
Again the long-lost coin displayed;
The noble gem of sparkling sheen,
From mire recovered, glows serene.

JESU, our Refuge sure and sweet,
Thee, Hope of penitents, we greet;
Forgive the hearts that fain would break
For that repentant sinner's sake.

The assaults of sin, with ceaseless spite
And galling sting, the conscience smite;
The world's vain blandishments impure,
And harlot smiles, the sense allure.

Fain unto Thee our thankful lays
We would, yet may not, freely raise;
While here on earth, our souls forlorn
Beneath this fleshly burden mourn.

And may Thy Mother kind and meek
Think on our nature frail and weak,
And raise her prayer that we may gain
A passage safe o'er life's rough main.

To God alone be honour paid
For grace so manifold displayed:
Their guilt He pardons who repent,
And gives reward for punishment. Amen.

Verse. God hath chosen her and forechosen her.

Answer. He hath made her to dwell in His tabernacle.

Antiphon at the Song of Zacharias. Mary anointed the Feet of JESUS, and wiped Them with her hair; and the house was filled with the odour of the ointment.

Prayer throughout the Office.

LORD, we pray Thee that we may be holpen by the pleading of Blessed Mary Magdalen, whose prayers so much availed with Thee, that Thou didst call up her brother Lazarus living from the dead, when he had lain in the grave four days already. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 23rd day of July, were born into the better life—

At Ravenna, the holy martyr Apollinaris, Bishop of that city. He was ordained at Rome by the Apostle Peter and sent to Ravenna, where he suffered divers and manifold things for Christ's faith's sake. He afterwards preached the Gospel in Emilia, and turned many from the worshipping of idols. At length he came back to Ravenna, and there finished a glorious testimony under the Cæsar Vespasian.

At Mans, in Gaul, the holy Confessor Liborius, [fourth Bishop of Mans, in the year 425.]

At Rome, the holy martyr Rasyphus.

Also at Rome, the holy Virgin and martyr Primitiva.

Also at Rome, the holy martyrs Apollonius and Eugenius.

On the same day the holy martyrs Trophimus and Theophilus, who under the Emperor Diocletian were stoned and burnt and at last beheaded, and so crowned with martyrdom.

In Bulgaria, very many holy martyrs, whom the profane Emperor Nicephorus, when he was wasting the churches of God, caused to be slain by divers sorts of death—by the sword, by the rope, by arrows, by long imprisonment, and by hunger.

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[1] Translation extracted from the Hymnal Noted.

At Rome, the holy Virgins Romula, Redempta, and Hirundo, of whom writeth the holy Pope Gregory.

Also at Rome, the holy widow Brigid, [about the year 1373,] whose sacred body was taken to Sweden upon the 7th day of October, and whose feast is kept upon the 8th day of the same month.

Vespers are of the following, from the Chapter inclusive.

(*If of St Mary Magdalen, Hymn from First Vespers, Verse and Answer and Antiphon from the Commemoration given below.*

JULY 23.

St Apollinaris, Bishop [of Ravenna,] Martyr.

Double.

All from the Common Office for one Martyr, (*p.* 594), *except the following.*

FIRST VESPERS.

These, as regards St Apollinaris, begin with the Chapter.

Prayer throughout the Office.

O GOD, Who art Thyself the exceeding great Reward of all faithful souls, and in Whose sight this day is holy because Thy blessed Priest Apollinaris did hereon lift up his last earthly testimony, we beseech Thee to grant unto us Thy servants, who do keep his worshipful Feast-day, to obtain by his prayers Thy gracious remission for our offences. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Mary Magdalen.

Antiphon. A woman in the city, which was a sinner, brought an alabaster box of ointment, and stood at the Lord's Feet, behind Him, and began to wash His Feet with tears, and did wipe them with the hairs of her head.

Verse and Answer, and Prayer, from the Lauds of the Office.

A Commemoration is also made of St Liborius, Bishop of Mans and Confessor.[1] *All from the Common Office. Prayer,* "Grant, we beseech Thee, &c."

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

APOLLINARIS came from Antioch to Rome with the Prince of the Apostles, and was by him ordained a Bishop, and sent to Ravenna to preach the Gospel of the Lord Christ. He had already converted a great number of persons to the Christian Faith, when the idolatrous priests caught him and gave him a sharp flogging. A second riot was got up against him on account of one Boniface, a nobleman who had long been dumb, speaking, and his daughter being delivered from an unclean spirit. On this occasion Apollinaris was flogged again, and made to walk barefoot over hot embers. The fire did him no harm, and he was expelled from the city.

Fifth Lesson.

APOLLINARIS lay hid for a while with certain Christians. Thence he went to Emilia, where he restored to life the dead daughter of the Patrician Rufinus, so that the whole household of Rufinus might believe in JESUS Christ. This affair greatly incensed the Præfect, who sent for Apollinaris, and earnestly dealt with him to induce him to cease spreading the Christian Faith in that city. As Apollinaris paid no heed to the Præfect's orders, he was tortured on the rack, boiling water poured on his wounds, and his mouth bruised with a stone, after which he was ironed and cast into prison. On the fourth day he was put on board a ship and sent into banishment. The ship was wrecked, and he so came to Mysia, thence to the shores of the Danube, and afterwards into Thrace.

Sixth Lesson.

HOWEVER, the devil in the temple of Serapis declared that he could not give oracles, while the disciple of the Apostle Peter abode in these parts, and after a long search Apollinaris was found and commanded again to take ship. Thus he went back to Ravenna, where he was denounced by the same idolatrous priests as before, and given into the keeping of a centurion. This centurion was a secret worshipper of Christ, and in the night he let Apollinaris go. When it became known some of the officers of justice followed after him, caught him on the road, beat him till they thought he was dead, and left him. Some Christians took him up, but on the seventh day, still exhorting them to stand firm in the Faith, he departed this life with the glorious splendour of martyrdom. His body was buried hard by the wall of the city.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxii. 24.)

AT that time: There was a strife among the disciples, which of them should be accounted the greatest. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* xxii.)

"My kingdom," our God hath said, "is not of this world." (John xviii. 36.) Man, then, must strive, not to be equal with God, but to be like unto God. Christ alone is the full image of God, as being the brightness of His Father's glory, and the express image of His Person. (Heb. i. 3.) But the righteous man is made after the image of God, in so far as, for the sake of following the example of his God, he, through knowledge of God, setteth no esteem upon this world, and looketh down upon all carnal motions of the will, through having taken in that Word whereby we are fed unto life everlasting—and this is the end whereto we eat the Body of Christ, namely, that we may have eternal life. (John vi. 50.)

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[1] A Gaul, elected fourth Bishop of Mans in A.D. 348. He was a friend of St Martin, in whose presence he died, June 9, A.D. 390.

Eighth Lesson.

THE reward which is promised unto us is not meat and drink, but a part in that grace and that life which come down from heaven. Neither are the twelve thrones (Matth. xix. 28) to be understood as meaning chairs for bodies to sit in, but as meaning a dignity like that of God Himself, wherein they that have left all and followed Christ shall judge as Christ doth, not by dint of cross-examinations, but by simple knowledge of the heart, rewarding the good, and condemning the evil. Thus are the Apostles erected into a ghostly tribunal, for the rewarding of faith and the cursing of unbelief, by their might breaking back errors, and laying upon blasphemers the just punishment of hatred.

Ninth Lesson.

LET us, then, turn about, and look well to it that there be no strife among us, which of us shall be accounted the greatest. That this strife arose among the Apostles, is not an excuse but a caution for us. If it was only after a while that Peter was converted—Peter, who had started up at the first command of the Lord—who can promise himself to be converted forthwith? Have a care, then, of boasting; have a care of the world. He who was commanded to strengthen his brethren (Luke xxii. 32) was he who was able to say, "Behold, we have forsaken all, and have followed Thee." (Matth. xix. 27.)

At Lauds a Commemoration is made of St Liborius. Prayer as at Vespers.

Note. Should this day be a Saturday, the Ninth Lesson will be of St James' Eve, and the Eve will also be commemorated at Lauds; in which case the Prayer in the Commemoration of St Liborius will be (*not* "Grant, we beseech Thee," *as at Vespers, but*) "Hear, O Lord, &c."

MARTYROLOGY.

On the morrow is the eve of the holy Apostle James. Upon the morrow also we keep the feast of the holy Confessor Alexis, son of the Senator Euphemian. Upon the first night of his marriage he left his bride untouched, and absconded from his home. After a long pilgrimage he returned to the city, where he was received as a beggar out of charity in his own father's house, and there remained unknown for seventeen years, thus deceiving the world by a new craft. After he was dead, [in the year 404,] in the Supreme Pontificate of Innocent I., he was recognised by a voice which was heard throughout the churches of the city and by his own writing, and his body was carried with the greatest honour to the Church of St Boniface, where he hath been illustrious for many miracles. Mention is made of him upon the 17th day of this present month of July.

Upon the same 24th day of July, was also born into the better life—

At Tyro, a city which stood formerly on an island, in the lake of Bolsena in Tuscany, in the persecution under the Emperor Diocletian, the holy Virgin and martyr Christina. She brake her father's idols of gold and silver, and gave the morsels to the poor; whereupon he commanded her to be torn with stripes and otherwise fearfully tortured; after which a great stone was tied about her neck, and she was cast into the lake; but an angel delivered her. She then suffered bravely the sharpest torments under another judge, who succeeded her father, and in the end finished the course of her testimony under the President Julian, having endured a burning furnace, wherein she remained shut up unhurt for five days, having by Christ's power overcome serpents, having had her tongue cut out, and being lastly shot to death with arrows.

At Rome, in the Tiburtine Way, the holy martyr Vincent.

At San Vitturino, in Samnium, eighty-three holy martyrs, all soldiers.

At Merida, in Spain, the holy soldier Victor, who, along with his two brothers Stercatius and Antinogenes, in the persecution under the Emperor Diocletian, by divers torments finished their testimony.

In Lycia, the holy martyrs Nicetas and Aquilina, who were turned to Christ by the preaching of the blessed martyr Christopher, and received the palm of martyrdom by being beheaded.

Also the holy martyrs Meneus and Capiton.

At Sens, [in the fourth century,] the holy Confessor Ursicinus, Bishop [of that see.]

At Second Vespers a Commemoration is made of the following. (*Prayer from his Office,*) *and of St Christina, Virgin and Martyr. All from the Common Office. Prayer,* "O Lord, we pray Thee, &c.," (*p.* 645.)

JULY 24.

Eve of St James, Apostle.
St Alexis, Confessor.

Semi-double.

All from the Common Office for a Confessor, (*p.* 621,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst make Thy blessed Confessor Alexis to be a marvel in his contempt of this world, grant, we beseech Thee, unto Thy faithful people, that with the help of his prayers they may esteem but little things earthly, and desire always such things as be heavenly. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

The first verse of the Hymn is changed.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ALEXIS was a member of one of the noblest Roman families. Through his exceeding great love for JESUS Christ, he received a particular command from God to leave his bride untouched upon his wedding night, and to undertake a pilgrimage to the most famous Churches of the world. For seventeen years he remained occupied in these journeys and utterly unknown. At the end of that time, his name was spoken from an image of the most holy Virgin Mary in the city of Edessa, in Syria, and when he found himself recognised he took ship from thence. He landed at Porto near Rome, and fared to the house of his own father, who gave him shelter as a strange beggar. He lived there unrecognised by any for seventeen years more, and then passed away to heaven, in the time of Pope Innocent I. He left behind him a writing giving his name, family, and the story of his life.

Fifth and Sixth Lessons from St Gregory, (p. 628. Fourth and Fifth alternative Lessons for the Second Nocturn.)

THIRD NOCTURN.

Lessons from Matth. xix., *with the Homily of St Jerome, (p.* 588.) *The last may be read along with the Second or omitted.*

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson from John xv. 12, *with the Homily of St Gregory, (p.* 575,) *the three Lessons being read together as one, or the first only.*

At Lauds a Commemoration is made of the Eve of St James. Antiphon and Verse and Answer of the Week-Day. Prayer, "Grant, we beseech Thee," *(p.* 575.)

Then of St Christina, Virgin and Martyr, from the Common Office. Prayer, "O Lord, we pray Thee, &c.," *(p.* 645.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Apostle James, brother to the blessed Evangelist John. He was beheaded by King Herod Agrippa about the time of the Passover. His sacred bones were on this day brought from Jerusalem to Spain, and laid in the uttermost parts thereof, in Gallicia, where they are devoutly honoured by the constant veneration of the peoples of that country, and by the flocking together of multitudes of Christians who betake themselves thither for godliness' sake and from vows.

In Lycia, the holy martyr Christopher, who, under the Emperor Decius, was beaten with iron rods. He was preserved from fire by the power of Christ, but at last was shot with arrows, and then beheaded, and so finished his testimony.

At Barcelona, in Spain, the blessed martyr Cucufas, who, in the persecution under the Emperor Diocletian, overcame many torments under the President Dacian, and was then smitten with the sword, and so passed a conqueror to Heaven.

In Palestine, the holy martyr Paul. He was condemned to death under the President Firmilian in the persecution under the Emperor Maximian Galerius. He asked for a few moments in which to pray, wherein he besought God with all his heart for his fellow-countrymen—then for the Jews and Gentiles, that they might be brought to the knowledge of the truth—then for the multitude that stood around—then for the judge who had condemned him, and for the executioner who was to slay him. Then his head was cut off, and he received the crown of martyrdom.

There also the holy Virgin and martyr Valentina. When she was led to the altar to sacrifice, she kicked it over. She was horribly tortured, and then cast into the fire, along with another Virgin that was her companion, and so hastened hence, to be with Christ her Bridegroom.

At Civita di Bagno, in Valeria, [in the third century,] the holy martyrs Florence and Felix of Siponte.

At Cordova, [in the ninth century,] the holy martyr, the monk Theodemir.

At Treves, at the end of the sixth century,] the holy Confessor Magneric, Bishop [of that see.]

Vespers are of the following.

JULY 25.

St James, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (p. 583,) *except the following.*

Prayer throughout the Office.

BE Thou Thyself, O Lord, the Sanctifier and the Shepherd of Thy people, that we who are overshadowed by the help of Thine Apostle James may, in our conversation, walk with Thee, and in all quietness of spirit serve Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

No Commemoration is made.

FIRST NOCTURN.

Lessons from 1 *Cor.* iv. 1, *(p.* 585.)

SECOND NOCTURN.

Fourth Lesson.

JAMES, the Son of Zebedee and brother of the Apostle John, was a Galilean, and with his brother one of the first of His Apostles whom the Lord called, whileas they were "in a ship with Zebedee their father, mending their nets—and they immediately left the ship, and their father, and followed Him." (Matth. iv. 21, 22.) "And He surnamed them Boanerges, which is, The sons of thunder." (Mark iii. 17.) Peter, and James, and John, were the three Apostles whom the Saviour loved best; them "He took and brought up into an high mountain apart, and was transfigured before them," (Matth. xvii. 1, 2;) when He went to the house of the ruler of the synagogue to raise his daughter from the dead, "He suffered no man to follow Him save Peter, and James, and John," (Mark v. 37;) and, at the last, just before the Jews took Him, when "He cometh unto a place called Gethsemane, and saith unto the disciples: Sit ye here, while I go and pray yonder. . . . He took with Him Peter and the two sons of Zebedee." (Matth. xxvi. 36, 37.)

Fifth Lesson.

AFTER that JESUS Christ was ascended into heaven, James preached how that He was God, and led many in Judæa and Samaria to the Christian Faith. A while afterward, he went to Spain, and there he brought some to Christ, of whom seven were afterwards ordained Bishops by Blessed Peter, and were the first such sent into that country. From Spain James went back to Jerusalem, where he taught the Faith to divers persons, and, among others, to the Magian Hermogenes. Thereupon Herod Agrippa, who had been raised to the kingdom under the Emperor Claudius, to curry favour with the Jews, condemned James to death for his firm confession that JESUS Christ is God. The officer who led James to the judgment-seat, at sight of the courage wherewith he was ready to offer up his testimony, declared himself also to be a Christian.

Sixth Lesson.

AS they were being hurried to execution, this man asked pardon of James, and the Apostle kissed him, saying, "Peace be unto thee." James healed a paralytic, and immediately afterwards both the prisoners were beheaded. The body of the Apostle was afterwards taken to Compostella, [in the province of Gallicia, in Spain,] where his grave is very famous. Multitudes of pilgrims from all parts of the earth betake themselves thither to pray, out of sheer piety or in fulfilment of vows. The Birth-day of James is kept by the Church upon this day, which is that of the bringing of his body to Compostella. It was about Easter-time (Acts xii. 2-4) that he bore witness to JESUS Christ with his blood, at Jerusalem, being the first of the Apostles to do so.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xx. 20.)

AT that time: Came to JESUS the mother of Zebedee's children, with her sons, worshipping Him, and desiring a certain thing of Him. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (66*th on Matth.*)

Let no man be troubled if we say that the Apostles were still imperfect, for the mystery of the Cross was not yet finished, the grace of the Spirit had not yet been shed abroad in their hearts. If thou wilt behold them in their strength, consider them such as they became after the grace of the Spirit was given them, and thou wilt perceive that they had trodden under foot every vain desire. This is the cause wherefore their present imperfection is made known unto us, that is, that thou mayest see how great a change could be forthwith wrought by grace. But nevertheless let us now look how they came unto Christ, and what they said. "Master," they said, "we would that Thou shouldest do for us whatsoever we shall desire." (Mark x. 35.) "And He said unto them: What would ye that I should do for you?" (36)—not, surely, that He knew not what their wish was, but that He would make them answer, and so uncover the wound, to lay a plaster upon it.

Eighth Lesson.

THEIR wish proceeded from earthly motives, and they were shy and ashamed to express it, and therefore they took Christ apart, and so asked Him. The Evangelist saith, "For they were gone apart, that they might not be discovered of them"[1]—and then they told Him what they sought. To me it seemeth most likely that they had heard how that the disciples should sit upon twelve thrones; they were fain to obtain for themselves the chiefest places at this enthronement; they knew that the Lord loved them better than the most of the others; but they feared that Peter would still be preferred before them; and therefore they made bold to say: "Grant unto us that we may sit, one at Thy right Hand, and the other at Thy left Hand, in Thy glory." (Mark x. 37.) They were even instant with Him, saying: "Say . . . that we may . . ." And what answered He? To show that they were asking no spiritual gift, nor even knew for themselves what they were asking, nor would have asked it if they had known what it was, "JESUS said unto them: Ye know not what ye ask"—ye know not how great a thing, how wonderful a thing this is, a thing which even "is not Mine to give."

Ninth Lesson.

AND He said moreover: "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" Behold how He turneth their thoughts at once another way, speaking to them of things altogether different, as though He said, Ye come unto Me treating of honours and crowns, but I speak unto you of the wrestling and the sweat. This is not yet the time of reward, neither is My glory immediately to be revealed; but now death and danger are present with you. But consider how, by the manner of His questioning, He doth both exhort and invite them. He saith not: Are ye able to bear death? Are ye able to shed your blood?—but: How are ye able to drink the cup—whereto He presently inviteth them, saying: "the cup that I shall drink of;" that He may make them readier for the strife by knowing that it is a strife which they are to share with Him.

At Lauds (and Lauds only) is made a Commemoration of St Christopher, Martyr. All from the Common Office. Prayer, "Grant, we beseech Thee, &c., (*p.* 599.)

MARTYROLOGY.

Upon the 26th day of July fell on sleep the holy Anne, mother of Mary the Mother of God.

On the same 26th day of July, was also born into the better life—

At Philippi, in Macedonia, holy Erastus, who was left there as Bishop by the blessed Apostle Paul, and was there crowned with martyrdom.

At Rome, upon the Latin Way, the holy martyrs Symphronius, Olympius, Theodulus, and Exuperia, who, as is written in the Acts of the holy Pope Stephen I., were burnt in the fire, and so gained the palm of martyrdom.

At Porto Romano, the holy martyr Hyacinth. He was first cast into the fire, and then into a torrent, but escaped unhurt. Afterwards, under the Emperor Trajan, Leontius the Consular caused him to be smitten with the sword, and so ended his earthly life. The matron Julia buried his body upon her own farm hard by the city of Rome.

Also at Rome [in the second century,] the holy Priest Pastor, who giveth his name to the Church upon the Viminal Hill, which is that of holy Pudentiana.

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[1] Progressi sunt enim, inquit, ne illis manifesti fierent. The present text of the Gospels does not contain any such words. They look like a conjectural commentary upon Matt. xx. 24, or Mark x. 41, which had got miscopied into the text of St John Chrysostom's New Testament.

At Verona, [in the sixth century,] the holy Confessor Valens, Bishop [of that see.]

In the monastery of St Benedict, in the country of Mantua, [in the year 1016,] the holy Monk and Hermit Simeon, who fell asleep in a good old age, famous for many marvels.

At Second Vespers a Commemoration is made of the following. Prayer from the next Lauds.

JULY 26.

St Anne, Mother of the Blessed Virgin Mary.

Double of the Second Class.

All from the Common Office for an Holy Woman, neither Martyr nor Virgin, (p. 649,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Prov. xxxi. 10, (*p.* 649.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John of Damascus. (*2nd on the Birth of the Blessed Virgin.*)

THE home of Anne is set before us, wherein to see an ensample both of married and of maiden life, the one in the person of the mother, the other in that of the daughter, whereof the one hath but now ceased to be barren, and the other is in a little while destined, beyond the course of nature, to become the Mother of the Messiah by a singular birth, specially designed by God to build up anew our nature. It is with reason then that Anne, filled with the Holy Ghost, with joyful and jubilant spirit singeth aloud: "Rejoice with me, for out of my barren womb I have borne the bud of promise, and, as I have longed, I nourish at my breasts the fruit of benediction. I have laid aside the mournful garments of barrenness, and put on the joyful raiment of fruitfulness. Let Hannah the adversary of Peninnah make merry with me, and join with me for fellow-feeling, in singing of this new and unhoped-for wonder that is wrought in me"—

Fifth Lesson.

"LET Sarah be glad that was joyfully pregnant in her old age, and was a shadow cast before of my conception that hitherto have been barren. Let all the barren and fruitless break forth into singing, when they behold in what wondrous wise I have been visited from heaven." Let all mothers likewise, that like Anne are gifted with fruitfulness, say: Blessed be He That gave their desire unto them that besought Him, That gave fruitfulness unto her that was barren, and That granted unto her that from her should bud forth the joy-bringing Virgin, who, according to the flesh, was Mother of God, and whose womb was a heaven wherein He dwelt Whom no place can contain. Let us also with them offer our praises to her that was called barren, but now is become the mother of a maid-child; let us say unto her in the words of the Scripture: O how blessed is the house of David from whence thou art sprung, and that womb wherein God hath fashioned the ark of His holiness, that is, her, by whom He was Himself conceived without man's seed.

Sixth Lesson.

RIGHT blessed art thou, and thrice blessed, whom God hath so blessed as to make thee to bring forth, as His own gift, the babe Mary, whose very name is highly honourable, out of whom Christ, the Flower of life, blossomed—a maiden whose rising is glorious, and whose delivery is worth more than the world. We also, O woman most blessed, do wish thee joy. In sooth thou hast brought forth what we have all hoped for, and God hath given us, namely, the babe of promise. Blessed indeed art thou, and blessed is the fruit of thy womb. The tongues of all the godly do magnify thine offspring, and every glad word is spoken concerning her of whom thou art delivered. Meet in truth is it, and most meet to praise her who received a revelation from the goodness of God, and bore for us such and so great a fruit, from whom sweet JESUS sprang.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.)

Prayer throughout the Office.

O GOD, Who wast pleased to give unto Blessed Anne such grace that she earned to become the mother of the mother of Thine Only-begotten Son, mercifully grant that, now that she is with Thee, we who keep her Feast-day may be holpen by her prayers. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 27th day of July, were born into the better life—

At Nicomedia, the holy martyr Pantaleon. He was a physician, who was tried by the Emperor Maximian because he believed in Christ, and tormented on the rack, and by scorching with lamps, amid the which things he was comforted by the Lord appearing to him. At last he finished his testimony by the sword.

Also at Nicomedia, the holy Priest Hermolaus, by whose teaching blessed Pantaleon was brought to the faith. Also, the holy brethren Hermippus and Hermocrates, who, after many sufferings, were put to death by Maximian for confessing Christ.

At Nola, the holy martyrs Felix, Julia, and Jucunda.

At Biseglia, in Apulia, the holy martyrs Maurus, Bishop [of that see,] Pantaleemon, and Sergius, who suffered under Trajan.

On the same day are commemorated the holy martyrs whom the tyrant Dunaan caused to be burnt in Yemen, in Arabia, because they believed in Christ.

On this day also were born into the better life—

At Cordova, in Spain, in the persecution under the Arabs, the holy martyrs George the Deacon, Felix, Aurelius, Natalia, and Liliosa.

At Ephesus, the Seven Holy Sleepers, Maximian, Malchus, Martinian, Denis, John, Serapian, and Constantine.

At Auxerre, [in the sixth century,] deceased the blessed Confessor Ætherius, Bishop [of that see.]

At Constantinople, the blessed Virgin Anthusa, who was scourged, under the Emperor Constantine Copronymus, for honouring the holy images, and was sent into exile, where she fell asleep in the Lord.

At Second Vespers a Commemoration is made of the following. Prayer, "Graciously hear us, &c.," (*p.* 599.)

JULY 27.

St Pantaleon, Martyr.

Simple.

All from the Common Office for a Simple Feast of One Martyr, (*p.* 601,) *except the following. Prayer throughout the Office,* "Graciously hear us, &c.," (*p.* 599.)

Third Lesson.

THIS Pantaleon was of a noble family of Nicomedia, and was a physician by trade. Hermolaus the Priest taught him well the faith of JESUS Christ, and he was baptized. A little while after, he persuaded his father Eustorgius to become a Christian. He afterwards duly preached the Faith of the Lord Christ at Nicomedia, and exhorted all to embrace His doctrine. For this he was tortured under the Emperor Diocletian, first on the rack, and then by putting red-hot metal to his body. He bore all the bitterness of his torments with a quiet and brave heart, and at last received the stroke of the sword, and grasped the crown of martyrdom.

MARTYROLOGY.

Upon the 28th day of July, was born into the better life—

At Rome, the holy martyr Pope Victor I.

At Rome also, the holy Confessor Pope Innocent I.

At Milan, the holy Nazarius, and Celsus a lad, both martyrs, whom Anolinus, during the madness of the persecution which Nero stirred up, caused to be beheaded, after they had been long maltreated and afflicted in prison.

On the same day are commemorated many holy martyrs in the Thebaïd, in Egypt, who suffered in the persecution under Decius and Valerian, when the Christians eagerly accepted death by the sword for Christ's name's sake, and the subtil enemy, seeking to slay souls rather than bodies, invented slower paths to death. One of them, after he had conquered the rack, and plates, and vessels of heated metal, had his hands tied behind his back and was smeared with honey, after which he was set in the burning sun, exposed to the stings of bees and flies. Another was tied down softly among flowers, and a shameless harlot was sent to excite him to lust, but he bit off the end of his tongue and spat it into her face as she was cajoling him.

At Ancyra, in Galatia, the holy martyr Eustathius, who was put to the question with divers kinds of torments, and cast into the river, whence he was delivered by an angel. But at length a dove came down to him from heaven, and called him away to his everlasting reward.

At Miletus, the holy martyr Acatius, who, under the Emperor Licinius, after divers torments, was cast into a furnace, where by the help of God he remained unhurt, and then finished his testimony by being beheaded.

In Brittany, [in the sixth century,] the holy Confessor Samson, Bishop [of Dol.]

At Lyons, [in the second century,] the holy Priest Peregrin, whose blessedness is attested by the glory of miracles.

JULY 28.

The Holy Martyrs Nazarius, Celsus, and Victor, and the Holy Confessor Pope Innocent.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 602,) *except the following.*

Prayer throughout the Office.

UPON us, O Lord, be somewhat of the blessing of the testification of Thine holy servants Nazarius, Celsus, Victor, and Innocent, and may the same ever plead with Thee on behalf of our weakness, and ever obtain for us Thy succour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

NAZARIUS was baptized by the blessed Pope Linus, and afterwards went to Gaul. There he met with the boy Celsus, whom he instructed in the Christian law, and baptized. They went together to Treves, and, in the persecution under Nero, were both thrown into the sea, from which they had a marvellous escape. Later on, they came to Milan, where they spread the Faith of Christ, and as they remained firm in declaring that He is God, the Præfect Anolinus had them beheaded. Their bodies were buried outside the Roman gate, and lay long unknown, till, by a revelation from God, Blessed Ambrose found them, smeared with fresh blood, as though they had only a short time undergone martyrdom. They were taken up from thence, carried into the city, and laid in an honourable sepulchre.

Fifth Lesson.

VICTOR was by birth an African, and governed the Church in the time of the Emperor Severus. He confirmed the decree of Pius I. that the Holy Passover should be kept upon the Lord's Day. To bring this rule into use, Councils were held in many places, and in the First Synod of Nice it was decided that the Holy Passover Day should be kept after the 14th day of the month [Nisan], lest the Christians should seem to be copying the Jews. Victor decided that if need be, baptism can be administered with any water, as long as it be natural. He cast out of the Church Theodotus the tanner, of Constantinople, who taught that Christ was nothing but a man. He wrote upon the subject of the Passover, and some other small works. He held two Ordinations in the month of December, wherein he ordained four Priests, seven Deacons, and twelve Bishops for divers places. He received the crown of his testimony, and was buried at the Vatican on the 28th day of July, [in the year of our Lord 197.] He sat in the throne of Peter nine years, one month, and twenty-eight days.

Sixth Lesson.

INNOCENT of Albano flourished in the time of St Jerome and St Austin. Concerning him, St Jerome saith, writing to Demetrias: "Keep firm hold on the faith of holy Innocent, who is the heir and the child of the Apostolic See, and of Anastasius of blessed memory, and receive not any strange doctrine, how wise and acute soever thou mayest count thyself." Orosius writeth that God kept Innocent at Ravenna that he might not see the destruction of the Roman people, even as righteous Lot was withdrawn by God's Providence [from being at the burning of Sodom.] He condemned Pelagius and Cælestius, and made a decree against their heresy, that little children, even those whose mother was a Christian, must be born again in baptism, that the new birth may wash away in them the stain which they have contracted in their conception. He approved also that a Fast should be kept upon Saturday in memory of the Lord Christ's lying in the grave on that day. He sat in the throne of Peter fifteen years, one month, and ten days. He held four Ordinations in the month of December, and made therein thirty Priests, fifteen Deacons, and forty-four Bishops for divers places. He was buried in the "Bear-and-Cap" Cemetery, [upon the 28th of July, in the year 417.]

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of St Gregory*, (*p.* 606.)

MARTYROLOGY.

Upon the 29th day of July, was born into the better life—

At Tarascon, in Gaul, the holy Virgin Martha, the hostess of our Saviour, and the sister of blessed Mary Magdalene and of holy Lazarus.

On the same day is commemorated at Rome, upon the Aurelian Way, the holy martyr Pope Felix II., who was expelled from his See by the Arian Emperor Constantius because of his defence of the Catholic faith, and who fell gloriously, secretly murdered with the sword, at Cera, in Tuscany. [Concerning Felix there has been much dispute. The Missal and Breviary, by suppressing the title of Pope or Bishop (always given in such cases), seem to confirm the view now generally adopted by historians, viz., that he was an African martyr, who suffered on November 10, and whose reliques were brought to Rome on July 29; but the Martyrology retains another theory, now generally rejected, which identifies this Saint with one Felix, intruded into the See of Rome by Constantius during the Pontificate of Liberius, and now commonly regarded as an Anti-Pope of very dubious orthodoxy.] His body was brought thence by clerks and buried upon the aforesaid Way, whence it was afterwards taken to the church of SS. Cosmas and Damian, where it was found under the altar in the time of the Supreme Pontiff Gregory XIII., along with the relics of the holy martyrs Mark, Marcellian, and Tranquillinus, along with which it was again buried in the same spot upon the last day of July. Under the same altar were also found the bodies of the holy martyrs Abundius the Priest and Abundantius the Deacon, which not long after were solemnly taken to the church of the Society of Jesus, upon the eve of their birthday into the better life.

Upon the same day, were born into the same better life—

At Rome, on the Way to Porto, in the time of the Emperor Diocletian, the holy martyrs Simplicius, Faustinus, and Beatrix. Simplicius and Faustinus were beheaded, after many and divers torments, and their sister Beatrix was strangled in prison, for confessing Christ.

Likewise at Rome, the holy martyrs the Virgins Lucilla and Flora, Eugene, Antonine, Theodore, and eighteen others their Companions, who suffered martyrdom under the Emperor Gallienus.

At Gangra, in Paphlagonia, the holy martyr Callinicus, who was first beaten with iron rods and tormented in other and divers ways, and at length cast into a furnace, and so resigned his spirit to God.

In Norway, [in the year 1030,] the holy martyr King Olaf II.

At Troyes, in Gaul, [in the fifth century,] the holy Confessor Lupus, Bishop [of that See,] who went into Britain along with blessed German to rid that country of the Pelagian heresy, and who by his unceasing prayers delivered the city of Troyes from the fury of Attila when he was wasting all Gaul, and at length fell asleep in peace, after having performed the office of the Priesthood with worship for two and fifty years.

At St Brieux, [in the year 1237,] the holy Confessor William, Bishop [of that see.]

On the same day deceased also blessed Prosper, Bishop of Orleans, [in the fifth century.]

At Todi, [in the third century,] the holy Confessor Faustinus.

At Mamia, in Galicia, [in the fifth century,] the holy [Virgin] Seraphina.

Vespers are of the following, from the Chapter, inclusive.

JULY 29.

St Martha, Virgin.

Semi-double.

All from the Common Office for a Virgin, (*p.* 641,) *except the following.*

FIRST VESPERS.

These, as regards St Martha, begin at the Chapter.

Prayer throughout the Office, "Graciously hear us, &c.," (*p.* 645.)

A Commemoration is made of the preceding. Prayer from their Office.

Then of the Holy Martyrs Felix, Simplicius, Faustinus, and Beatrix.

Prayer.

GRANT, O Lord, we beseech Thee, that as Thy Christian people do here in time unite in solemn joy for the blessedness of Thy Martyrs Felix, Simplicius, Faustinus, and Beatrix, they may also rejoice with them hereafter in their eternal joy, and may understand by very knowledge, that whereof they now speak in their prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

Fourth Lesson.

MARTHA was the daughter of noble and wealthy parents, but is best known as having been the hostess of the Lord Christ. After that He was ascended into heaven, Martha, along with her brother [Lazarus,] her sister [Mary Magdalene,] her waiting-woman Marcella, Maximin, who was one of the seventy-two disciples of the Lord Christ, and who had baptized the whole of the family, and many other Christians, was taken by the Jews, and turned adrift upon the open sea in a ship without sail or oars, to meet with certain wreck, but by the governance of God the ship came to land at Marseilles with all safe.

Fifth Lesson.

THROUGH this miracle and the preaching of the Saints, the people of Marseilles first, and then those of Aix, and of the uttermost tribes, believed in Christ, and Lazarus was made Bishop of Marseilles, and Maximin Bishop of Aix. Mary Magdalene sat still at JESUS' Feet, being altogether given to prayer and the contemplation of heavenly blessedness, that that good part which she had chosen might not be taken away from her, withdrew herself to a great cave in an exceeding high mountain, where she lived for thirty years, utterly cut off from all conversation with men, and every day during that time carried up by Angels into the air, to listen to them that dwell in heaven praising God.

Sixth Lesson.

MARTHA, by the wondrous holiness and charity of her life, drew upon herself the love and wonder of all the inhabitants of Marseilles. She withdrew herself in company with some other honourable women into a place out of the way of men, where she lived long, with great praise for godliness and discretion. She foretold her own death long before, and at last, illustrious for miracles, passed away to be ever with the Lord, upon the 29th day of July. Her body is held in great worship at Tarascon.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a certain woman, named Martha, received Him into her house. And so on.

Homily by St Austin, Bishop [of Hippo.] (*26th upon the Words of the Lord.*)

The words of our Lord JESUS Christ which have just been read from the Gospel, give us to wit that there is one thing toward the which we are making our way, all the while that we are striving amid the divers cares of this world. Thitherward we make our way, whileas we are still strangers and pilgrims, unpossessed as yet of any abiding city, still on the journey, not yet come home, still hoping, not yet enjoying. Still thitherward let us make our way, not slothfully nor by fits and starts, but so that some day we may arrive thither. Martha and Mary were sisters, not in the flesh only, but also in godliness; together, they clave unto the Lord; together, with one heart they served the Lord present in the Flesh.

Eighth Lesson.

MARTHA received Him into her house. It was just as strangers are received, but it was the handmaiden receiving her Lord, the sick receiving her Saviour, the creature receiving her Creator. She received Him, to give bodily meat unto Him by Whom she herself was to be fed unto eternal life. It had been the Lord's will to take upon Him the form of a servant, to be fed by servants, (still out of His good pleasure, not of necessity,) and in that form of a servant which He had taken upon Him. This was His good pleasure, to offer Himself as a subject for hospitality. He had Flesh, wherein He was somewhiles an-hungered and athirst, but know ye not how that, when He was in the desert and was an-hungered, "angels came and ministered unto Him." Himself it was therefore, That gave unto them of whom He was fain to be fed, the wherewithal. And what wonder is this if we consider how that holy Elijah, coming from being fed by the ministry of ravens, asked bread of the widow of Zarephath, and himself gave her the wherewithal to feed him? Had God failed to feed Elijah when He sent him unto the widow? God forbid. He did so that He might bless that godly widow for a service rendered unto His servant.

Ninth Lesson.

THUS was that same Lord received as a guest, Who came unto His own, and His own received Him not, "but as many as received Him, to them gave He power to become the sons of God," adopting servants and making them children, redeeming prisoners and appointing them coheirs. Perchance some of you will say: O how blessed were they who were worthy to receive Christ as a guest into their own home! but mourn not, neither murmur, for that thou hast been born in an age wherein thou canst no more see Christ in the flesh. He hath not put the honour of receiving Him beyond thy reach. "Inasmuch," saith He, "as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matth. xxv. 40.) The above remarks have occurred to me regarding the Lord considered as fed in the flesh, and I shall now touch briefly, as time permits, upon the Same, considered as the Feeder of the soul.

At Lauds a Commemoration is made of the Holy Martyrs Felix, Simplicius, Faustinus, and Beatrix. Prayer as at Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy German, Bishop of Auxerre, a man illustrious alike for his birth, his faith, his teaching, and the glory of his miracles, who rid Britain of the Pelagian heresy, and of whom mention is made upon the morrow.

Upon the same 30th day of July, were born into the better life—

At Rome, the holy martyrs Abdon and Sennen. These were Persians who were brought to Rome in bonds under Decius. They were first hided with scourges loaded with lead, and then slain with the sword.

At Tuburbe, in Africa, the holy Virgin martyrs Maxima, Donatilla, and Secunda. In the persecution under Valerian and Gallienus, Maxima and Donatilla were given vinegar and gall to drink, then severely hided and racked, burnt over gratings, and rubbed with lime. Afterward, they were thrown to the beasts along with Secunda, a virgin of twelve years of age, but as the beasts would not touch them they were all slain with the sword.

At Assisi, in Umbria, the holy martyr Rufinus.

At Cæsarea, in Cappadocia, [in the time of the Emperor Diocletian,] the holy martyr Julitta. She raised a law-plea against a certain great man who had spoiled her goods, and he pleaded against her that being a Christian she could not be heard, whereupon the judge commanded her to offer some incense to the idols in order that she might be able to plead. She firmly refused, and was cast into the fire, where she resigned her soul to God, but the fire did not hurt her body. Her famous praises have been set forth by holy Basil the Great in a noble discourse.

At Auxerre, [at the beginning of the sixth century,] the holy Confessor Ursus, Bishop [of that See.]

Vespers of the following.

JULY 30.

St German, Bishop of Auxerre, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following. Prayer throughout, "Hear, O Lord, &c.," *(p. 617.)*

FIRST VESPERS.

The first verse of the Hymn is altered.

A Commemoration is made of the preceding, all from the Common as in her Office, then of the Holy Martyrs Abdon and Sennen from the Common Office for Many Martyrs, (p. 602,) and the following.

Prayer.

O GOD, Who didst give unto Thy saints Abdon and Sennen the abundant grace whereby to attain unto this glory, Grant unto Thy servants the remission of all their sins, that, with the pleading of the worthy deeds of Thy Saints, they may worthily be delivered from all things hurtful. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

GERMANUS of Auxerre was a man eminent by birth, by learning, and by legal wisdom, who had moreover improved his social position by a distinguished marriage. In the time of the blessed Bishop Amator he was appointed to the governorship of a province. In consequence of a warning from God he caused himself to be enrolled by Amator among the clergy, and was afterwards his successor in the Bishopric. Thenceforth he became a new man, and a type of the Gospel counsels of perfection. He renounced all the pomps and pleasures of the world, became his wife's brother, distributed all his goods to feed the poor, and adopted a life of extraordinary austerity and self-denial. For food he had nothing but barley bread and water mingled with ashes, slept upon bars covered with ashes, clad himself in sackcloth and hair-cloth, prayed without ceasing, passed almost whole nights without sleep in bewailing his sins, washed the feet of the poor and extended hospitality to all, while he himself fasted. At length his love toward God and toward his neighbour broke forth marvellously, and he became famous for oftentimes working wonders.

Fifth Lesson.

AT this time the Pelagian heresy was doing wide harm to souls in Britain, and at the prayers of the Britons for help a synod of Gaulish Bishops, under the authority of Pope Celestine, sent blessed German along with Lupus, the holy Bishop of Troyes, to confute the authors of the corrupt doctrine, and either to preserve the people in the faith or recall them thereto. It was during this journey that blessed German, while he was at Paris, foresaw in the spirit of prophecy the future holiness of the Virgin Geneviève, and hallowed her unto Christ while she was as yet a little maid. When he embarked on the sea he calmed by his prayers, and by the sprinkling of oil blessed by him, a storm which was raised by evil spirits. When these two apostolic Bishops were landed, they soon filled the whole island with their opinion, their preaching, and their works of power, so that the whole country shortly passed over to their judgment, and the heretics, being confuted in argument, were compelled either to give way or at least to hide themselves in darkness. At this time also, German, at a general assembly of the people, gave sight to a blind damsel aged ten years, the daughter of a tribune, by the which miracle he turned a countless multitude to Christ. Presently after, being sent for to the camp of the Britons, against whom the Saxons and Picts were making war, he first made the soldiers friends with Christ, and then obtained for them a bloodless victory at the triple intonation of the word Alleluia.

Sixth Lesson.

AFTER these and other wonders, the two apostolic Bishops returned home to their own Churches, but no long while after there came to blessed German from Britain a new messenger to give him the wish of all the bishops that he would come over again, since the heresy was beginning to sprout anew, and they were fain that he should pluck it up by the roots. He took with him therefore Severus, the blessed Bishop of Treves, and went back to Britain again. There, by his preaching and by the wonderful work of healing a lame man, he confirmed the people in the faith. He sought out and condemned the authors of the corrupt doctrine, and caused them to leave the whole island. He returned home, and after many illustrious works betook himself to Ravenna, to plead for peace for the Britons. At Ravenna he was received with the deepest reverence by the Emperor Valentinian III. and his mother Placidia, and there, among other wonders, he raised a dead man to life. In that city he was seized with his last illness, and upon the seventh day thereof passed away to be for ever with Christ, in the year of our Lord 448, upon the 31st day of July, on the which day he is commemorated in the Roman Martyrology. By command of the Emperor his body was carried home to his own Church, and wonders took place at its home-bringing. The Empress took for herself his box of reliques. The Bishops divided his clothes among them, and holy Peter Chrysologos, Archbishop of Ravenna, received his cowl and hair-cloth for the lot of his own possession.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619,) *the Ninth is read along with the Eighth in order to make room for the*

Ninth Lesson. (*For SS. Abdon and Sennen.*)

ABDON and Sennen were Persians. In the reign of the Emperor Decius they were accused of interring, on their own farm, the bodies of Christians, which had been thrown out unburied. The Emperor commanded them to be arrested and ordered to sacrifice to the gods. This they refused to do, and persistently preached that JESUS Christ is God, whereupon they were put into strict confinement. When Decius afterwards returned to Rome, he had them led in chains in his triumph. Being thus dragged into the city and up to the idols, they abhorred and spat upon them, for which they were cast to bears and lions; the beasts were afraid to touch them. They were butchered with the sword, and the corpses, with their feet bound together, were dragged before the image of the sun. Thence they were stolen away, and the Deacon Quirinus buried them in his own house.

At Lauds a Commemoration is made of SS. Abdon and Sennen from the Common Office, with Prayer as at Vespers.

MARTYROLOGY.

Upon the 31st day of July, was born into the better life—

At Rome, the holy Confessor Ignatius, Founder of the Society of Jesus, famous for holiness and miracles, and most earnest to spread everywhere the Catholic religion.

At Cæsarea, the blessed martyr Fabius. He refused to carry the President's standard; wherefore he was committed to prison for some days, after which he was twice interrogated, and then, as he persevered in confessing Christ, was beheaded by order of the judge.

At Milan, the holy martyr Calimerus, Bishop [of that see.] He was arrested in the persecution under Antonine, grievously wounded, pierced through the neck with a sword, and cast headlong into a well, and so finished the course of his testimony.

At Synnada, in Phrygia, the holy martyrs Democritus, Secundus, and Denys.

In Syria, three hundred and fifty holy martyrs, all monks, who were slaughtered by the heretics for their defence of the Council of Chalcedon.

At Ravenna, the holy German, Bishop of Auxerre, eminent alike for his birth, his faith, his teaching, and the glory of his miracles, who rid Britain of the Pelagian heresy; whose feast we are this day keeping.

At Tagaste, in Africa, [in the fourth century,] holy Firmus, Bishop [of that see,] famous for his glorious testimony.

At Sienna, in Tuscany, [in the year 1367,] the blessed John Columbini, Founder of the Order of the Jesuates; he was famous for his holiness and miracles.

Vespers are of the following, from the Chapter inclusive.

JULY 31.

St Ignatius, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout the Office.

O GOD, Who, to set forward the greater glory of Thine own Name,[1] didst through blessed Ignatius strengthen Thy Church in her earthly warfare, with the succour of a new regiment, grant unto us so to fight here upon earth with his help and after his ensample, that we may worthily hereafter be crowned with him in heaven. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as regards St Ignatius, begin with the Chapter.

A Commemoration is made of St German. All from the Common as in his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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[1] Of course an allusion to the celebrated motto of the Society of JESUS—A.M.D.G.—Ad majorem Dei gloriam—For the greater glory of God.

SECOND NOCTURN.

Fourth Lesson.

IGNATIUS was a Spaniard by nation, and was born of the noble Biscayan family of Loyola, [in the year of our Lord 1491.] He followed first the Court and then the army of the Most Catholic King. At the siege of Pampeluna [in the year 1521] he received a severe wound which laid him up with a long and dangerous illness. During this time he chanced to read some godly books, and conceived from them a burning desire to follow in the footsteps of Christ and His saints. He betook himself to Monserrat, and there entered himself for the heavenly warfare, by hanging up his weapons, and watching them for a night before the Altar of the Blessed Virgin. Thence he withdrew to Manresa, clad in sackcloth, for he had before given his costly raiment to a beggar. At Manresa he lived upon bread and water, begging the bread, and fasting every day except the Lord's Day. He mastered his flesh by the use of a sharp chain and hair-cloth, slept upon the ground, and lashed himself to blood-shedding with iron scourges. Thus he dwelt for a year, feasted by God with such clear lights, that he was used afterwards to say that even if the Holy Bible had not existed, he would have been ready to die for the faith only on the evidence of those things which the Lord had shown unto him at Manresa. It was at this time that, albeit a man of little education, he put together that wonderful book intituled "Spiritual Exercises," whose worth hath been attested by the judgment of the Apostolic See, and by universal usefulness.

Fifth Lesson.

TO make himself of greater use for the profit of souls, he determined to improve himself by education, beginning by going through the rudiments among little boys. He left nothing untried that could help towards the salvation of others, and it was marvellous what pain and mockery he cheerfully accepted on all hands, suffering ill-usage also, imprisonment and stripes almost unto death; but he was willing to suffer them all much more for the greater glory of his Master. At Paris he took to him seven comrades from the members of that University, men of different nations, but who had all taken the Degree of Master of Arts and in Divinity. With these seven he laid the first foundations of the Society of JESUS in the crypt at Montmartre, [upon the 15th day of August, in the year of Christ 1534.] When he afterwards organised the same Society at Rome he bound it by the closest bonds to the Apostolic See, adding to the three accustomed vows of Poverty, Chastity, and Obedience, a fourth, concerning Missions. Paul III. was the first Pope to receive and confirm the Institute, but it has since been approved by other Popes and by the Council of Trent. Ignatius, to spread the Faith, sent holy Francis Xavier to preach the Gospel in the Indies, and others in other parts of the world, and the war, which he thus proclaimed against paganism and heresy, was waged with such success, that it was the general belief, confirmed by the utterance of the Pope, that even as God had in other times raised up holy men specially to meet the needs of their day, so He had raised up against Luther and the heretics of that age, Ignatius and the Society which he had founded.

Sixth Lesson.

BUT the first care of Ignatius was to set forward godliness among Catholics. He was a great promoter of seemliness in the Churches, instruction in the Catechism, and often hearing Sermons and using the Sacraments. He opened schools everywhere to train up boys in godliness and good learning. At Rome he founded the German College, a home for fallen, and another for imperilled girls, an orphanage for boys and another for girls, houses for converts under instruction, and other godly institutions. He never wearied in his work of gaining souls for God, and was sometimes heard to say that if he had the choice he would rather live without knowing whether he was to be among the blessed, and meanwhile work for God and the salvation of his neighbours, than know he was going to glory and die forthwith. He exercised an extraordinary power over devils. Holy Philip Neri and others saw heavenly light shining from his face. At last, [on the 31st day of July,] in the year [of our Redemption 1556 and] of his own age the sixty-fifth, he passed away to the embrace of that Lord Whose greater glory had been the constant theme of his words and aim of all his works. He is very illustrious in the Church on account of his great deeds and miracles, and Gregory XV. enrolled him in the Kalendar of the Saints.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 593.)

MARTYROLOGY.

Upon the 1st day of August is commemorated the dedication of the Church of St Peter-in-Chains, upon the Esquiline Mount at Rome.

Upon the same day, were born into the better life—

At Antioch, the seven holy Maccabee brethren and their mother, who suffered under King Antiochus Epiphanes. Their relics have been brought to Rome and buried in the aforesaid Church of St Peter-in-Chains.

At Rome, [in the year 137,] the holy Virgins, Faith, Hope, and Charity, [daughters of St Sophia, who is named under September 30,] who gained the crown of martyrdom under the Emperor Hadrian.

Likewise at Rome, upon the Latin Way, [in the third century,] the holy martyrs Bonus the Priest, Faustus, and Maurus, and nine others, of whom it is written in the Acts of holy Pope Stephen.

At Philadelphia, in Arabia, the holy martyrs Cyril, Aquila, Peter, Domitian, Rufus, and Menander, who were all crowned upon one and the same day.

At Perge, in Pamphylia, [in the fourth century,] the holy martyrs Leontius, Attius, Alexander, and six other husbandmen, who were beheaded under the President Flavian in the persecution under the Emperor Diocletian.

At Gerona, in Spain, [in the year 304,] the holy martyr Felix, who after torments of divers kinds was ordered by the Emperor Dacian to be mangled until he gave up his unconquered spirit to Christ.

At Vercelli, [in the year 370,] the holy martyr Eusebius, Bishop of that city, who was banished by the Emperor Constantius, first to Bethshan and then into Cappadocia, on account of his confession of the Catholic faith, but at length returned unto his own Church. He suffered [a living] martyrdom under the persecution of the Arians. His memory is chiefly kept upon the 15th day of December, which is that of his ordination as Bishop.

At Paris, [in the year 287,] the holy martyr Justinus.

At Vienne, [in the year 136,] holy Verus, [fifth] Bishop [of that see.]

At Winchester, in England, [in the year 984,] holy Ethelwold, Bishop [of Winchester, and Confessor.]

In the district of Lisieux, [in the department of Calvados, France,] the holy Confessor Nemesius.

Vespers are of the following.

FEAST-DAYS IN AUGUST.

On the first day on which Nine Lessons are not read is said the Office of the Dead.

AUGUST 1.

Lammas Day.

Feast of St Peter-in-Chains.

Greater Double.

All from the Common Office for an Apostle, (p. 583,) except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

THE Lord commands; and, lo, his iron chains,
Falling from Peter, the behest obey,
Peter, blest shepherd! who, to verdant plains,
And life's immortal springs from day to day,
Leads on his tender charge, driving all wolves away.

Praise to the Father through all ages be;
Praise, blessing to the eternal Son,
And Holy Ghost, One Glorious Trinity;
To Whom all majesty and might belong:
So sing we now, and such be our eternal song. Amen.

Verse. Thou art Peter.

Answer. And upon this rock I will build My Church.

Antiphon at the Song of the Blessed Virgin. Thou art the shepherd of the sheep, and the Prince of the Apostles, and unto thee are given the keys of the kingdom of heaven.

Commemoration of St Paul from Lauds.

A Commemoration is made of the preceding. Prayer from his Office.

Then of the Seven Holy Martyred Brethren, told of in the Second Book of the Machabees.[2] *All from the Common Office for Many Martyrs, with the following.*

Prayer.

LORD, we pray Thee, that the crown of the Brethren Thy Martyrs, may be a joy unto us, nerving the valour of our Faith, and strengthening us by sevenfold intercession. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

Hymn.[1]

PETER, whatever thou shalt bind on earth,
The same is bound above the starry sky;
What here thy delegated power doth loose,
Is loosed in heaven's supremest court on high:
To judgment shalt thou come when the world's end is nigh.

Praise to the Father through all ages be!
The same to Thee, O Co-eternal Son!
And Holy Ghost, One Glorious Trinity;
To Whom all majesty and might belong:
So sing we now, and such be our eternal song. Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (xii. 1.)

HEROD the King stretched forth his hands to vex certain of the Church. And he killed James, the brother of John, with the sword. And, because he saw it pleased the Jews, he proceeded farther to take Peter also. Then were the days of unleavened bread. And, when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers, to keep him, intending, after the Passover, to bring him forth to the people. Peter therefore was kept in prison: but prayer was made without ceasing of the Church unto God for him.

First Responsory.

Simon Peter, before I called thee, &c., (*p.* 909.)

Second Lesson.

AND when Herod would have brought him forth, the same night, Peter was sleeping between two soldiers, bound with two chains. And the keepers before the door kept the prison. And, behold, the Angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up, saying: Arise up quickly. And his chains fell off from his hands. And the Angel said unto him: Gird thyself, and bind on thy sandals. And so he did. And he saith unto him: Cast thy garment about thee, and follow me.

Second Responsory.

Simon Peter, if thou lovest Me, &c., (*p.* 910.)

Third Lesson.

AND he went out and followed him, and wist not that it was true which was done by the Angel, but thought he saw a vision. And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord.

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[1] Translation by the late Rev. E. Caswall.

[2] See Sunday, Monday, and Tuesday, Fifth Week of October.

And they went out, and passed on through one street. And forthwith, the Angel departed from him. And when Peter was come to himself, he said: Now I know of a surety that the Lord hath sent His Angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews.

Third Responsory.

Thou art Peter, &c., (*p.* 910.)

SECOND NOCTURN.

Fourth Lesson.

IN [the year of our Lord 439, in] the reign of the Emperor Theodosius the younger, his wife went to Jerusalem in fulfilment of a vow, and there was gifted with many presents. Among other things, they gave her in especial an iron chain, adorned with gold and precious stones, which they affirmed to be the same wherewith the Apostle Peter had been bound by King Herod. Eudocia, with godly reverence, afterwards sent this chain to Rome, to her daughter Eudoxia, who brought it to the Pope, and the Pope in return showed to her another chain wherewith the same Apostle had been shackled under the Emperor Nero.

Fourth Responsory.

Lord, if it be Thou, &c., (*p.* 910.)

Fifth Lesson.

WHEN then the Pope put together the Roman chain and that which had been brought from Jerusalem, it came to pass that they got so entangled the one with the other that they seemed no longer two but one chain. From this wonder these holy fetters began to receive such honour, that Eudoxia's Church of St Peter on the Esquiline Mount was dedicated under the name of St Peter-in-Chains, and a Feast-Day instituted upon the first day of August in memory of it.

Fifth Responsory.

Arise, O Peter, &c., (*p.* 910.)

Sixth Lesson.

FROM that time forth the honour which before had used to be paid to the profane festivity of the Gentiles, [held in memory of the dedication of the temple of Mars, and of the birth of Claudius,] began to be turned to the Chains of Peter, whose very touch healed the sick, and drave out devils. Among other such cases there befell in the year of man's Redemption 969, that of a certain Count, a servant of the Emperor Otho, who was possessed by an unclean spirit, and tore himself with his own teeth. This man the Emperor ordered to be taken to Pope John, and as soon as he had touched the Count's neck with the hallowed chains, the foul spirit came out of him, and left him free. And thenceforward the reverence for these holy chains greatly increased in the City.

Sixth Responsory.

Thou art the shepherd, &c., (*p.* 911.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man, am? And so on.

Homily by St Austin, Bishop [of Hippo.] (29*th on the Saints.*)

Peter was the only one of the Apostles who was worthy to hear the words: "Amen, I say unto thee that thou art Peter, and upon this rock I will build My Church." Worthy indeed must he be, who, when the nations are to be built up into a Temple of God, is chosen as the ground-stone whereon the building is to stand: the pillar whereby it is to be held up, and the key wherethrough entrance is to be made into the kingdom. Concerning him the Word of God saith: "That they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them." (Acts v. 15.) If the shadow of his body then could give help, how much more shall the fulness of his strength give help now? If the very air, as he passed by, was then profitable to such as besought him, how much more shall his favour profit where now he abideth? It is with reason that, throughout all the Churches of Christ, the iron chains wherewith he was afflicted are reckoned more precious than gold.

Seventh Responsory.

Peter, I have prayed for thee, &c., (*p.* 911.)

Eighth Lesson.

IF his shadow as a visitor was so healthful, what is his chain now that he bindeth and looseth? If his empty image in the air had healing power, how much power must have been contracted from his body by those chains, whose iron weight sank into his holy limbs during his suffering? If, before he testified, he was so mighty to aid them that called upon him, how much mightier is he now since his victory? (*If a Ninth Lesson of St Peter be required, the Eighth is divided here.*) Blessed were the links, doomed to be changed from fetters and shackles, into a crown, which by touching the Apostle, made him a Martyr. Blessed were the chains, whose prisoner left them for the Cross of Christ, and which brought him thither, not as the instruments of condemnation, but of sanctification.

Eighth Responsory.

JESUS asked His disciples, &c., (*p.* 911.)

Ninth Lesson. (*For the Holy Martyrs.*)

The Lesson is taken from the Sermons of St Gregory of Nazianzus, Patriarch of Constantinople. (20*th on the Machabees.*)

WHAT were the Machabees? For it is under their name that the Festival at which you are this day assembled is kept. It is true that many persons do not hold them in honour, because they fought before the coming of Christ; nevertheless they deserve to be venerated by all men, for they bore themselves bravely and faithfully in defence of the laws and ordinances of their people. They that underwent martyrdom before Christ came, what would not have been their deeds, if they had suffered persecution after He came, and had had before them for a pattern the Death which He embraced for the sake of man's salvation? With no ensample to lead them, their bravery was what it was; had they had the ensample before their eyes, would they not have gone down with double nerve to the battle? There is a mystic and subtle idea, which seemeth very likely to me and to all lovers of God, that none of those who were crowned with martyrdom before Christ came, could have been so, unless they had had faith in Christ.

LAUDS.

First Antiphon. Herod the King proceeded farther * to take Peter also. And when he had apprehended him, he put him in prison: intending, after the Passover, to bring him forth to the people.

Second Antiphon. Peter therefore was kept in prison, * but prayer was made without ceasing of the Church unto God for him.

The rest is as on June 29th, except the following.

Hymn.[1]

PETER, blest Shepherd! hearken to our cry,
And with a word unloose our guilty chain;
Thou! who hast power to ope the gates on high
To men below, and power to shut them fast again.

Praise, blessing, majesty, through endless days,
Be to the Trinity immortal given;
Who in pure Unity profoundly sways
Eternally alike all things in earth and heaven. Amen.

Verse. Thou art Peter.

Answer. And upon this rock I will build My Church.

Prayer throughout the Office.

O GOD, Who didst make the chains to fall off from the hands of Thy Blessed Apostle Peter, and didst cause him to go away unhurt out of prison, make to fall off from us, we beseech Thee, the chains of our sins, and in Thy great mercy deliver us from all evil. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then the following Commemoration of St Paul.

Antiphon. O Holy Apostle Paul, Preacher of the truth, and Teacher of the Gentiles, pray for us to God Who hath chosen thee.

Verse. O Holy Apostle Paul, thou art a chosen vessel unto God.

Answer. To preach the Gospel throughout the whole world.

Prayer.

O GOD, Who, through the preaching of the Blessed Apostle Paul, hast caused the light of the Gospel to shine throughout the world, grant, we beseech Thee, that we, who do keep his memorial, may continually be holpen by his intercession with Thee.

Then of the Holy Martyrs. Prayer as at Vespers.

Antiphon at Prime. Herod the King, &c. (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 2nd day of August, were born into the better life—

At Nocera-dei-Pagani, [in Campania, Italy, in the year 1787,] holy Alphonsus Mary de' Liguori, Bishop of Santa-Agata-de'-Goti, and Founder of the Congregation of the Most Holy Redeemer. Illustrious for the zeal for the salvation of souls shown both by his writings, his words, and his ensample. Pope Gregory XVI. enrolled his name with those of the Saints, and the Supreme Pontiff Pius IX. gave him the title of Doctor of the Church.

At Rome, in the cemetery of Callistus, [in the year 257,] the holy Pope and martyr Stephen. He was celebrating Mass during the persecution under the Emperor Valerian, when the soldiers broke in. He finished his office before the altar without fear or trembling, and then was beheaded as he sat upon his throne.

At Nice, in Bithynia, [in the fourth century,] the holy Theodota and her three sons, who were all burned [alive] in the fire together by the order of Neretius, Consular of Bythinia, after he had first caused the eldest son, whose name was Evodius, to be beaten with clubs for his faithful confession of Christ.

In Africa, [in the year 211,] the holy martyr Rutilius. He had fled from one place to another in order to escape the persecution, and had sometimes bought himself out of danger, when he was unexpectedly arrested and brought before the President. He was long put to the torture, then given over to the fire, and so crowned with a noble testimony.

At Padua, [in the second century,] the holy Maximus, Bishop of that city, who died a blessed death, famous for miracles.

Antiphon at Terce. Peter therefore, &c. (*Second Antiphon at Lauds.*)

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer as at Lauds.

Hymn as at First Vespers.

Antiphon at the Song of the Blessed Virgin. Thou to whom God hath given the keys of the kingdom of heaven, loosen the chains which bind the sordid souls of the earthly.

A Commemoration is made of St Paul, as at Lauds.

Then of St Alphonsus Mary de' Liguori. Antiphon, "O right excellent, &c.," *and Prayer from his Lauds.*

Then of St Stephen, Pope and Martyr. Prayer, "O God, Who year by year, &c.," (*p.* 599.)

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[1] Translation by the late Rev. E. Caswall.

AUGUST 2.

St Alphonsus Mary de' Liguori, Bishop [of Santa-Agata-de'-Goti,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

ALPHONSUS Mary de' Liguori was born of a noble family, at [Marianella, near] Naples, [on the 26th day of September, in the year of salvation 1696.] From his earliest days he gave no dark signs of holiness. When he was but a babe, his parents carried him to holy Francis de Hieronymo, of the Society of JESUS, and holy Francis, after long prayer, said that the child would live to ninety years of age, that he would become a Bishop, and that he would be a great blessing to the Church. From his childhood, he had a strong distaste to games, and by his entreaty and example, induced the noble pages [of the Court, among whom he served,] to conduct themselves with Christian decency. As a young man, he became a member of divers godly guilds, and made it among his delights to nurse the sick in the hospitals, to spend much time in prayer in the Churches, and often to receive the Holy Sacraments. With his godliness he so joined zeal for learning, that when he was scarcely sixteen years of age he took degrees in Canon and Civil law in the University of Naples. In obedience to the wish of his father, he adopted the profession of an advocate, in which he gained great credit, but, finding dangers in the practice of the law, he entirely gave it up. He declined a very brilliant marriage which was proposed to him by his father, resigned his family inheritance as an eldest son, hung up his sword at the Altar of the Blessed Virgin Mary, styled "of Ransom," and surrendered himself altogether to the service of God. He became a Priest, [in 1726,] and made so zealous an onslaught on sin, running hither and thither in the office of an Apostle, that he accomplished the conversion of multitudes of lost creatures. The poor and the country-people most chiefly roused his compassion, and [in 1742] he founded the Congregation of Priests called that "of the Most Holy Redeemer," to follow the Redeemer's footsteps by preaching the Gospel to the poor throughout the fields, villages, and hamlets.

Fifth Lesson.

THAT he might not turn aside from his work, he bound himself by a vow never to lose any time. Inflamed with the love of souls, he toiled to gain them to Christ and to amend their lives, not only by preaching of the word of God, but also by writings full of holy learning and godliness. It is a marvel how many hatreds he stilled, and how many backsliders he led again into the paths of salvation. He was eminently devoted to the Mother of God, published a book on her glories, and when he was earnestly speaking thereof in his sermons, it happened more than once that all the people openly saw a strange brightness fall upon him from her image, till all his countenance shone, and he was rapt in an ecstasy. The sufferings of the Lord and the Holy Eucharist were ever before his eyes, and to them he spread abroad a wonderful love. When he was praying before the Altar of the Blessed Sacrament, or celebrating the Holy Liturgy, which he never failed to do every day, through the seraphic violence of his love, he wept burning tears, or shook with strange movements, or became altogether beside himself. He joined a wonderful innocence and purity, which he never polluted by the stain of deadly sin, to a wonderful depth of repentance, and chastised his body with hunger, iron chains, hair-cloth, and scourgings even to blood-shedding. Among all these things he was remarkable for the gift of prophecy, the power of seeing into the hearts of men, the ability to be in more places than one at the same time, and other miracles.

Sixth Lesson.

HE firmly and perseveringly refused all high places in the Church which were offered him, but [in 1762] Pope Clement XIII. absolutely commanded him to take the Bishoprick of the Church of Santa Agata de' Goti. On becoming a Bishop, the only change which he made in the hardness of his life was that of his outer raiment. There remained, too, the same simplicity of meats, the same strong zeal for Christian discipline, the same determined will to put down sin and keep out false doctrines, and the same earnestness in all the duties of a shepherd of souls. In his tenderness to the poor, he spent among them all the revenues of his Church, and in a year of famine sold the furniture of his own house to feed his starving people. He was all things to all men; and brought nuns to lead a more perfect life, while he saw to it that a monastery was opened for nuns attached to his own Congregation. On account of grievous and continual sickness, he resigned his Bishoprick, and poor as when he had left them, poor he returned among his disciples. On the 1st day of August, in the year 1787, he peacefully died at Nocera-dei-Pagani, amid the tears of his followers. He was then ninety years of age; his body was worn out with old age and hard work, and with chronic gout, and other painful maladies, but the freshness of his mind never failed to the last, in talking and writing on heavenly things. In the year 1816 Pope Pius VII., finding him famous on account of his good works and miracles, enrolled his name among those of the Blessed. God still glorified him by new signs and wonders, and on the Feast of the Most Holy Trinity, in the year 1839, Gregory XVI., with solemn pomp, numbered him among the Saints of the Church. Lastly, Pope Pius IX., in accordance with a Resolution of the Congregation of Sacred Rites, gave him the title of Doctor of the Universal Church.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory*, (*p.* 593.) *The last Lesson is omitted or read as one with the Eighth.*

Eighth Responsory.

In the midst of the congregation, &c.

Ninth Lesson. (*For St Stephen, Pope and Martyr.*)

THIS Stephen was a Roman, and exercised the Popedom in the reign of the Emperors Valerian and Gallienus. It was his ordinance which forbade Priests and Deacons ever to use their hallowed garments except in the Church. He forbade a re-baptism of such as had been baptized by heretics, writing to St Cyprian in these words:—"Let us have no innovations, but only what hath been handed down unto us." He turned many to Christ, and, among them, the Tribune Olympius, with his wife Exuperia, and his son Theodulus, and the Tribune Nemesius, to whose blind daughter he had given sight, along with all his household. All these were martyrs for JESUS Christ. When the persecution of the Emperors was waxing dreader and more dread, Stephen gathered together the clergy, and exhorted them to be brave in lifting up their testimony, and himself celebrated Masses and Councils in the Catacombs. He was caught by some unbelievers, and haled to the temple of Mars, to do sacrifice to that idol, but he boldly said he would never pay to devils an honour which it behoved to give to God only. As he spake these words an earthquake made the image of Mars to fall down, and all the temple to tremble. All they that held Stephen fled, and the Pope went back to his own people in the cemetery of Lucina. He there delivered to them a discourse full of the Word of God, and gave them the Communion of the Sacrament of the Body of Christ. While he was finishing the Mass, the soldiers of the Emperor again brake in upon them, and his head was cut off as he sat in his chair. The rêliques of the Martyr, along with the chair stained with his blood, were buried by the clergy in the cemetery of Callistus, upon the 2nd day of August, [in the year of our Lord 257.] He lived as Pope three years, three months, and twenty-two days. He held two ordinations in the month of December, and in them ordained six Priests, five Deacons, and three Bishops.

Prayer throughout the Office.

O GOD, Who didst enkindle in Thy Blessed Confessor and Bishop Alphonsus Mary a burning love of souls, and by him didst make Thy Church the Mother of a new family, we pray Thee to give us such strength that, taught by his wholesome doctrine and nerved by his ensample, we also may in the end happily attain unto Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds, a Commemoration is made of St Stephen. Prayer as at Vespers.

MARTYROLOGY.

Upon the 3rd day of August is commemorated the finding at Jerusalem, [in the year 415,] of the body of the most blessed Stephen, the first of all the martyrs, and of those of holy Gamaliel, Nicodemus, and Abibon. Their place was revealed by God to Lucian the Priest, in the time of the Emperor Honorius. [The body of St Stephen now rests at Rome in the Basilica of St Lawrence beyond the Walls.]

Upon the same day, were born into the better life—

At Constantinople, the holy martyr Hermellus.

In India, upon the coasts of Persia, the holy Monks and others whom King Abenner, when he was persecuting the Church of God, caused to be tormented and slain in divers ways.

At Naples, in Campania, [in the year 97,] holy Aspren, Bishop of Naples, who was healed of sickness by the holy Apostle Peter, and thereupon procuring himself to be baptized was ordained Bishop of that city.

At Autun, [in the year 490,] the holy Confessor Euphronius, Bishop of that see.

At Anagni, [in the year 1105,] holy Peter, Bishop [of that see,] who fell asleep in the Lord, famous for his observance as a Monk first, and afterwards for his carefulness as a shepherd.

At Philippi, [in the year 60,] in Macedonia, holy Lydia, a seller of purple, who was the first of all to believe the Gospel there at the preaching of the holy Apostle Paul. [Acts of the Apostles xvi. 14.]

At Berœa, in Syria, [about the year 450,] the holy women Marana and Cyra, [Virgins of Berœa.]

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c.

A Commemoration is made of the following.

Antiphon. And Stephen, full of grace and power, did great wonders among the people.

Verse. Thou hast crowned him with glory and honour, O Lord.

Answer. And madest him to have dominion over the works of Thy hands.

Prayer.

GRANT, O Lord, that we may have grace to tread in his footsteps whom we honour, and learn to love and bless our persecutors by the example of Thy First Martyr Stephen, who prayed even for his murderers to JESUS Christ, Thy Son; Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 3.

Finding of the Body of St Stephen, the First Martyr.

Semi-double.

All from the Common Office for One Martyr, except what is otherwise given here.

Should there be First Vespers, the Antiphons and Chapter are from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of the Martyrs, * O come, let us worship Him!

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Acts of the Apostles (vii. 51.)

[1] "YE stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of Whom ye have been now the betrayers and murderers: who have received the law by the disposition of Angels, and have not kept it." When they heard these things they were cut to the heart, and they gnashed on him with their teeth.

First Responsory.

And Stephen, full of grace and power, did great wonders and miracles among the people.

Verse. There arose certain of the synagogue, disputing with Stephen; and they were not able to resist the wisdom, and the Spirit which spake.

Answer. Did great wonders and miracles among the people.

Second Lesson.

BUT he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and JESUS standing on the right hand of God. And said: "Behold, I see the heavens opened, and the Son of Man standing on the right hand of God." Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. And they cast him out of the city and stoned him: and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying: "Lord JESUS, receive my spirit."

Second Responsory.

[2] All that sat in the council, looking steadfastly on Stephen, saw his face as it had been the face of an angel standing among them.

Verse. Full of grace and power, he did great wonders and miracles among the people.

Answer. His face as it had been the face of an angel standing among them.

Third Lesson.

AND he kneeled down and cried with a loud voice, saying: "Lord, lay not this sin to their charge." And when he had said this, he fell asleep in the Lord. (viii. 1.) And Saul was consenting unto his death. And at that time there was a great persecution against the Church which was at Jerusalem: and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles. And devout men carried Stephen to his burial and made great lamentation over him.

Third Responsory.

[3] The blessed Stephen looked up steadfastly into heaven, and saw the glory of God, and said: Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

Verse. But Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and said:

Answer. Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold, I see the heavens opened, and the Son of Man standing at the right hand of the power of God.

SECOND NOCTURN.

Fourth Lesson.

IN [the year of our Lord 415,] in the reign of the Emperor Honorius, a Priest named Lucian, [dwelling at Caphargamala, about twenty miles from Jerusalem,] received a message from God, in consequence of which discovery was made of the bodies of the Saints Stephen the First Martyr, Gamaliel, Nicodemus, and Abibon, [the son of Gamaliel,] which had long been lying unknown and unheeded. Lucian was asleep when Gamaliel appeared to him in a dream as a tall comely old man of worshipful presence, told him where the bodies were lying, and bade him go to John, Patriarch of Jerusalem, and deal with him that they might have more honourable burial.

Fourth Responsory.

[4] They stoned Stephen, calling upon God and saying: Lord JESUS Christ, receive my spirit; and lay not this sin to their charge.

Verse. And he kneeled down, and cried with a loud voice, saying:—

Answer. Lord JESUS Christ, receive my spirit; and lay not this sin to their charge.

Fifth Lesson.

WHEN the Patriarch of Jerusalem heard it, he called together Bishops and Priests from the neighbouring cities, and betook himself to the place, where he found the tombs hewn in the rock, and a right sweet savour flowing forth from them. The thing being noised abroad, a great multitude of people came together, and many that were sick and weak of divers diseases returned home whole. The sacred body of holy Stephen was then carried with great pomp to the holy Church of Zion. Under the Emperor Theodosius the Younger it was taken to Constantinople; and during the Popedom of Pelagius I. it was brought to Rome, where it has been laid in the sepulchre of the holy Martyr Lawrence in the Veranian Field.[5]

Fifth Responsory.

[6] They ran upon him with one accord, and cast him out of the city, calling upon God, and saying: Lord JESUS, receive my spirit.

Verse. And the witnesses laid down their clothes at a young man's feet, whose name was Saul; and they stoned Stephen, calling upon God, and saying:

Answer. Lord JESUS, receive my spirit.

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[1] The end of the speech of the Saint before the Council.

[2] Acts vi. 15.

[3] Acts vii. 55.

[4] Acts vii. 59, 60.

[5] See a curious and learned account of the whole thing in Alban Butler, vol. viii. August 3.

[6] Acts vii. 56-58.

Sixth Lesson.

The Lesson is taken from the Book upon "The City of God," written by St Austin, Bishop [of Hippo,] (xxii. 8.)

WHEN the Bishop Projectus brought some reliques of that most glorious Martyr Stephen to Tibilis,[1] a great multitude came together and went out to meet the shrine.[2] A blind woman prayed to be led to the Bishop who was bearing the hallowed deposit.[3] She laid on the reliques the flowers which she was carrying, took them up again, touched her eyes with them —and forthwith saw. She went forward rejoicing, at the head of the amazed procession, choosing her own path, and needing no more that any should lead her. I remember also the shrine of this same Martyr which hath been placed in the town of Synica, hard by this city of Hippo. Lucillus, Bishop of that place, was carrying it, with a multitude going before and following after; when, all of a sudden, by bearing this hallowed burden, he was healed of the emerods, from which he was even then suffering, and which were being treated by a physician, an intimate friend of his, who was about to cut them.

Sixth Responsory.

The ungodly fell upon the righteous, to put him to death. But he received the stones with joy, that he might earn a crown of glory.

Verse. They stopped their ears, and ran upon him with one accord.

Answer. But he received the stones with joy, that he might earn a crown of glory.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. But he received the stones with joy, that he might earn a crown of glory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiii. 34.)

AT that time: JESUS said unto the Scribes and Pharisees: Behold, I send unto you Prophets, and wise men, and Scribes; and some of them ye shall kill and crucify. And so on.

Homily on this passage by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *Commentary on Matth.* xxiii.)

We have already remarked that the Lord's words, "Fill ye up the measure of your fathers," (32,) refer in the first place to Himself, Whom the Jews afterwards put to death. In a secondary sense it may likewise be applied to His disciples, of whom He saith, "Behold, I send unto you Prophets, and wise men, and Scribes." Here observe that, according to the Apostle writing to the Corinthians, (1 Cor. xii. 4,) there are diversities of gifts among Christ's followers. Some are Prophets of that which is to come; some are wise men, who know the due season for rebuke and exhortation; some are Scribes learned in the law. And of these they stoned Stephen, slew Paul with the sword, crucified Peter, and scourged the Disciples mentioned in the Acts of the Apostles. (v. 40; xvi. 33.)

Seventh Responsory.

Stephen, the servant of God, who was stoned by the Jews, saw the heavens opened: he saw and entered in. Blessed is he, unto whom the heavens were opened.

Verse. While his poor body was crushed by the hurtling shower of stones, God's brightness broke upon him out of the heavenly palaces.

Answer. Blessed is he unto whom the heavens were opened.

Eighth Lesson.

IT is a subject of dispute among commentators who is meant by Zacharias the son of Barachias. We read of several persons of the name of Zacharias. But here, in order to prevent any mistake, it is particularly said, "Whom ye slew between the temple and the altar." I have read various opinions in various places upon this question, and I will give each. First, some hold that Zacharias the son of Barachias is the eleventh of the twelve Minor Prophets; and this opinion is supported by the father's name. But the Bible nowhere telleth us that this Prophet was slain between the temple and the altar; and it is hardly possible that he can have been, for in his time it could scarcely be said that even the ruins of the temple were in existence. Secondly, others maintain that this Zacharias was Zacharias, the father of John the Baptist. This interpretation is derived from the dreams of the Apocryphal Gospels, wherein it is asserted that he was martyred for preaching Christ's coming.

Eighth Responsory.

The gates of heaven were opened to Christ's blessed martyr Stephen, and he is the first of all the martyrs. Wherefore he reigneth crowned in heaven.

Verse. For he was the first to make an offering of his death to that Saviour Who vouchsafed to suffer death for us.

Answer. Wherefore he reigneth crowned in heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wherefore he reigneth crowned in heaven.

Ninth Lesson.

A THIRD school will have it that this Zacharias, the son of Barachias, was that Zacharias of whom we read, in the story of the Kings,[4] that he was slain by Joash, king of Judah, between the temple and the altar. Against this it is to be remarked, that that Zacharias was not the son of Barachias, but of Jehoiada the priest; whence it is written, "Joash remembered not the kindness which Jehoiada his father had done to him." The question therefore ariseth, if this opinion be true, why, the name and manner of death both agreeing with this explanation, Zacharias is called the son, not of Jehoiada, but of Barachias. In Hebrew "Barachias" signifieth "the Blessed of the LORD," and "Jehoiada" "Righteousness." In the Gospel used by the Nazarenes, the name of Jehoiada is used instead of Barachias.

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[1] About 15 miles from Hippo.

[2] Memoria.

[3] Pignora. Perhaps "pledges" now entrusted to the Church on earth, but to be redeemed with glory on the Resurrection morning.

[4] The place is 2 Par. (Chron.) xxiv. 21.

LAUDS.

First Antiphon. [1] They stoned Stephen, * calling upon God, and saying: Lay not this sin to their charge.

Second Antiphon. The stones of the brook * were sweet to him: all the souls of the righteous follow him.

Third Antiphon. O my God, my soul followeth hard after Thee, * for my flesh hath been stoned for Thy sake.

Fourth Antiphon. Stephen saw the heavens opened; * he saw and entered in: blessed is he unto whom the heavens were opened.

Fifth Antiphon. [2] Behold, I see * the heavens opened, and JESUS standing on the right hand of the power of God.

Chapter. (Acts vi. 8.)

AND Stephen, full of grace and power, did great wonders and miracles among the people.

Verse. [3] Devout men carried Stephen to his burial.

Answer. And made great lamentation over him.

Antiphon at the Song of Zacharias, and Prayer throughout the Office from the Commemoration of the preceding evening.

PRIME.

Antiphon. They stoned Stephen, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 4th day of August is commemorated the holy Confessor Dominic [of Guzman,] Founder of the Order of Friars Preachers, very famous for his holiness and teaching. He remained always a virgin, and through his wonderful gifts raised three dead men to life. By his preaching he crushed heresies, and grounded many in a religious and godly life. He fell asleep in peace, [in the year 1221,] upon the sixth day of this present month of August. But his feast is kept upon this day by command of Pope Paul IV.

On the same 4th day of August, were born into the better life—

At Thessalonica, [in the first century,] the blessed Aristarchus, the disciple and close companion of the holy Apostle Paul, concerning whom the same Apostle writeth unto the Colossians, (iv. 10,) "Aristarchus my fellow-prisoner saluteth you." He was by the same Apostle ordained Bishop of the Thessalonians, and after long contendings under Nero he was crowned by Christ, and fell asleep.

At Rome, upon the Latin Way, [in the year 275,] the blessed martyr Tertullinus. He was a Priest who, under the Emperor Valerian, was horridly beaten with clubs, had his sides burnt and his mouth crushed, was stretched upon a rack and had his muscles cut, and then sentence was given to behead him, and so he finished his testimony.

At Constantinople, [in the fourth century,] the holy martyr Eleutherius, of the Senatorial Order, who was slain with the sword for Christ's sake, in the persecution under Maximian.

In Persia, [in the year 346,] the holy martyrs Ia and her Companions, who were diversly afflicted and underwent martyrdom along with nine thousand Christian prisoners under King Sapor.

At Cologne, the holy martyr Protasius.

At Verona, the holy Confessor Agabius, Bishop of that see.

At Tours, holy Euphronius, [Arch-] Bishop of that see.

At Rome, holy Perpetua, who was baptized by the blessed Apostle Peter. She turned her son Naserius and her husband Africanus to believe in Christ, and buried a great number of bodies of the holy martyrs, and passed away to be with the Lord, full of good works.

Chapter at the end. (Acts vii. 59.)

AND he kneeled down, and cried with a loud voice, saying: Lord, lay not this sin to their charge. And when he had said this, he fell asleep in the Lord.

TERCE.

Antiphon. The stones of the brook, * &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. O my God, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts vi. 9.)

THEN there arose certain of the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia and of Asia, disputing with Stephen, and they were not able to resist the wisdom, and the Spirit, which spake.

NONE.

Antiphon. Behold, I see, * &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Vespers are of the following.

N.B. If there are Second Vespers of St Stephen, the Antiphons and Chapter are from Lauds; the rest as below.

AUGUST 4.

St Dominick, Confessor.

Greater Double.

All from the Common Office for a Confessor, (p. 621,) except the following.

FIRST VESPERS.

Prayer throughout the Office.

O GOD, Who hast been pleased to shed throughout Thy Church the light of the worthy deeds and healthful teaching of Thy blessed Confessor Dominick, grant unto the same, with the help of his prayers, that she may never be either helpless in things temporal, or barren in things spiritual. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then is made the following Commemoration of the preceding.

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[1] Acts vii. 58, 59. [2] Acts vii. 55. [3] Acts viii. 2.

Antiphon. Devout men carried Stephen to his burial, and made great lamentation over him.

Verse. Stephen saw the heavens opened—

Answer. He saw, and entered in; blessed is he unto whom the heavens were opened.

Prayer as during the Office.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclesiasticus xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

Fourth Lesson.

DOMINICK was a Spaniard, a son of the noble family of Guzman. He was born at Calaruega, [in Old Castile,] in the year of our Lord 1170, and was sent to be taught worldly and sacred learning at Palencia. He attained great success in his studies, and became, first, a Regular Canon of the Cathedral Church of Osma, and afterwards Founder of the Order of Friars Preachers. While his mother was great with child, she dreamt that what was in her womb was a little whelp dog with a lighted torch in his mouth, and that when she was delivered of him, he set all the world on fire. By this dream was figured that burning and shining light of holiness of life and power of doctrine, whereby he should enkindle godliness throughout whole nations. The end proved the truth of the image, for this is in good sooth what his work was, a work which he hath continued to do through the Brethren of his Order.

Fifth Lesson.

HIS wisdom and bravery were most chiefly shown in confounding the [Albigensian] heretics, who were fain, with their pestilential falsehoods, to corrupt the people of the county of Toulouse. In this business he spent seven years. Afterwards he came to Rome to the IVth Lateran Council, along with the Bishop of Toulouse, that the Order which he had founded might be confirmed by Innocent III. While the matter was under consideration, Dominick, by the advice of the Pope, went home, that he might put his Rule into shape. He returned again to Rome [in 1216,] and obtained from Honorius III., the immediate successor of Innocent, the confirmation of the Order of Preachers. At Rome Dominick founded two Convents, one for men, and one for women. He raised three dead men to life, and worked many other miracles, wherethrough the Order of Preachers became exceedingly spread abroad.

Sixth Lesson.

BY his work convents were already during his life-time established in all countries, and almost countless persons embraced the life of prayer and godliness. In the year of Christ 1221 he fell sick of a fever at Bologna. When he understood that he was about to die, he called together his brethren and disciples, and exhorted them to innocence and uprightness. Lastly, he left to them as his legacy, love, lowliness, and poverty, and as the brethren were all praying, and the words were being said, "Come ye to help him, ye Saints of God! run ye to meet him, ye Angels—" he fell asleep in the Lord. It was the 6th day of August. Pope Gregory IX. afterwards placed his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory the Great,* (*p.* 625.)

MARTYROLOGY.

Upon the 5th day of August is kept the dedication of the Church of St Mary in the Snow upon the Esquiline Hill at Rome, [in the year 366.]

Upon the same day, were born into the better life—

At Rome, [in the year 304,] twenty-three holy martyrs, who, in the persecution under Diocletian, were beheaded on the old Salarian Way, and buried there at Cucumber Hill.

At Augsburg, [in the year 304,] the holy martyr Afra. She was turned from paganism to Christ by the teaching of the holy Bishop Narcissus, and baptized with all her house, and for confessing Christ she was burnt.

At Ascoli, in Picenum, [in the Marches of Ancona,] the holy Bishop and martyr Emygdius, who was ordained Bishop [of that see] by holy Pope Marcellus and sent thither to preach the Gospel, and he received a crown of martyrdom for confessing Christ, under the Emperor Diocletian.

At Antioch, [in the year 362,] the holy soldier Eusignius. He was in the hundred and tenth year of his age when he cast in the teeth of the Emperor Julian the Apostate the faith of Constantine the Great, under whom he had served, and rebuked Julian himself for a renegade from the religion of his Fathers, whereupon Julian commanded him to be beheaded.

Also, in Egypt, the holy martyrs Cantidius, Cantidian, and Sobel.

At Châlons[-sur-Marne,] in Gaul, holy Memmius, a Roman citizen, whom the holy apostle Peter consecrated first Bishop of that city, and who led unto Gospel truth the people committed unto him.[1]

At Autun, [in the year 355,] blessed Cassian, Bishop [of that see.]

At Teano, [in Italy, about the year 346,] holy Paris, Bishop [of that see.]

In England, [in the year 642,] the holy Oswald, King of the Northumbrians, whose acts are written by the venerable Priest Bede, [and whose feast we keep upon the 9th day of the present month of August.]

Upon the same day, [about the year 374,] holy Nonna, the mother of blessed Gregory of Nazianzus.

Vespers are of the following.

AUGUST 5.

Our Lady of the Snows.

Dedication of the Church of St Mary in the Snow.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin Mary, (*p.* 633,) *except the following.*

At First Vespers, a Commemoration is made of St Dominick.

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[1] By some stated to have died in 126, by others in 290.

MATTINS.

SECOND NOCTURN.

Fourth Lesson.

IN the time of Pope Liberius, there lived at Rome a certain nobleman named John and a noble lady his wife, who had no children to whom to leave their substance. Then they vowed that they would make the most holy Virgin Mother of God their heiress, and earnestly besought her in some way to make known to them upon what godly work she would that the money should be spent. The blessed Virgin Mary graciously listened to their prayers and heart-felt earnestness, and by a miracle assured them of her will.

Fifth Lesson.

ON the 5th day of August, which is that time when the heat of summer waxeth greatest in Rome, a part of the Esquiline Hill was covered by night with snow. And on this same night the mother of God appeared in a dream to John and his wife separately, and told them that on that spot, which in the morning they should see clad with snow, they should build a Church, to be dedicated in the name of the Virgin Mary, for that this was the way in which she chose that they should make her their heiress. John went and told it to Pope Liberius, who declared that he also had been visited by a like dream.

Sixth Lesson.

THEREFORE he came in a solemn procession of Priests and people to the snow-clad hill, and traced upon that spot the plan of a Church which was built with the money of John and his wife. It was afterwards rebuilt by Sixtus III. At the beginning it was called by divers names, sometimes the Liberian Basilica, sometimes the Church of St Mary-at-the-Manger.[1] Howbeit, since there are in Rome many Churches called after the Holy Virgin Mary, and this Church doth excel them all, both in honour, and because of the strange sign wherewith it was dedicated, it hath come to be called the Church of St Mary, the Greater.[2] The memory of the dedication thereof is kept every year by a Feast-day that taketh name from the wonderful fall of snow which on this day took place.

MARTYROLOGY.

Upon the 6th day of August we keep the feast of the Transfiguration of Our Lord Jesus Christ upon Mount Tabor [in the year of our Lord 32.]

Upon the same day, were born into the better life—

At Rome, in the cemetery of Callistus, upon the Appian Way, [in the year 258,] the blessed Pope and martyr Xystus II., who received the crown of martyrdom by the sword in the persecution under Valerian. Likewise the holy martyrs Felicissimus and Agapitus, deacons of the aforesaid blessed Xystus, and his sub-deacons Januarius, Magnus, Vincent, and Stephen, who were all beheaded along with him, and were buried in the cemetery of Pretextatus. Along with them suffered also the blessed Quartus, as is written by holy Cyprian.

At Burgos, in Spain, in the Monastery of St Peter de Cardeña, of the Order of St Benedict, [in the year 872,] the Abbat Stephen and two hundred monks, who were massacred by the Saracens for their faith in Jesus Christ, and by the Christians then buried inside their cloister.

At Alcala, in Spain, [in the year 304], the holy brethren Justus and Pastor, both martyrs. They were boys learning at school when they threw away their slates, and ran of their own wish to be martyred. The President Dacian ordered them to be taken and cudgelled, and when they continued to call on each other to stand firm he had them led outside the city, where the executioner cut their throats.

At Rome, [in the year 523,] the holy Confessor Pope Hormisdas.

At Diarbekr, [in Mesopotamia, about the year 502,] the holy hermit James, famous for miracles.

Vespers are of the following.

AUGUST 6.

Transfiguration of our Lord Jesus Christ.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Fifth Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Hymn.[3]

O YE who seek the Lord,
Lift up your eyes on high!
For there He doth the sign afford
Of His bright majesty.

We see a dazzling sight
That shall outlive all time,—
Older than depth or starry height—
Limitless and sublime.

'Tis He for Israël's fold
And heathen tribes decreed—
The King to Abraham pledged of old—
And his unfailing seed.

Prophets foretold His Birth,
And witnessed when He came;
The Father speaks to all the earth,
To hear and own His Name.

To JESUS, Who displays
To babes His beaming Face,
Be, with the Father, endless praise,
And with the Spirit of grace. Amen.

Verse. Thou wast manifested in Thy glory in the Presence of the Lord.

Answer. Therefore the Lord hath clothed Thee with majesty.

Antiphon at the Song of the Blessed Virgin. [4] Christ JESUS, being the Brightness of the Father's glory, and the express Image of His Person, and upholding all things by the word of His power, when He was about purging our sins, was pleased, as on this day, to manifest forth His glory upon an high mountain.

A Commemoration is made of the Blessed Virgin Mary.[5]

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[1] A small piece of wood, brought by St Helen from the cave at Bethlehem, and supposed to have been part of the stable-fittings at the time of the Birth of our Lord, is kept there.

[2] In Italian, "Santa Maria Maggiore."

[3] Translation by Dr Newman.

[4] Heb. i. 3.

[5] Notice that these Commemorations are omitted where the Transfiguration is a double of the First Class.

Antiphon. All generations shall call me blessed, for God hath regarded the lowliness of His handmaiden.

Verse. Holy Virgin, my praise by thee accepted be—
Answer. Give me strength against thine enemies.

Prayer from her Common Commemoration, (*p.* 102.)

Then of the Holy Martyrs Xystus, Felicissimus, and Agapitus. Prayer, "O God, by Whose mercy, &c.," (*p.* 608.)

The last verse of the Hymn at Compline is said thus:

To JESUS, Who in love displays
To little ones His face,
And to the Father endless praise,
And to the Spirit of grace.

And the same is done throughout the Office of the Transfiguration, (*and its Octave, if it have one*)—*viz. the last verse of every Hymn, capable of it, is altered in honour of that event.*

MATTINS.

Invitatory. The Most High King, the King of glory, even Christ, * Him let us worship.

Hymn as at First Vespers.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. Even while He was made a little lower than the angels, * He was crowned with glory and honour, and made to have dominion over the works of God's hands.

Ps. viii. O LORD our Ruler! &c., (*p.* 4.)

Second Antiphon. The Lord discovereth the thickets,[1] * and in His temple every whit of it uttereth His glory.

Ps. xxviii. Give unto the LORD, &c., (*p.* 42.)

Third Antiphon. Thou art fairer than the children of men; * grace is poured into thy lips.

Ps. xliv. My heart is overflowing, &c., (*p.* 54.)

Verse. Thou wast manifested in Thy glory in the Presence of the Lord.
Answer. Therefore the Lord hath clothed thee with majesty.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Peter (i. 10.)

WHEREFORE, the rather, brethren, give diligence by good works to make your calling and election sure: for while ye do these things, ye shall never sin. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour JESUS Christ. Wherefore I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. But I think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance: knowing that shortly I must put off this my tabernacle, even as our Lord JESUS Christ hath showed me.

First Responsory.

[2] Arise, shine, O Jerusalem, for thy light is come, and the glory of the LORD is risen upon thee.
Verse. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.
Answer. And the glory of the LORD is risen upon thee.

Second Lesson.

MOREOVER, I will endeavour that ye may be able also after my decease, to have these things always in remembrance. For we have not followed cunningly devised fables when we made known unto you the power and coming of our Lord JESUS Christ, but were eyewitnesses of His Majesty. For He received from God the Father honour and glory, when there came such a voice to Him from the excellent glory: This is My beloved Son, in Whom I am well pleased, hear ye Him.

Second Responsory.

[3] The Holy Ghost was manifested in a bright cloud, and the voice of the Father was heard: This is My beloved Son, in Whom I am well pleased; hear ye Him.
Verse. There was a cloud that overshadowed them, and the voice of the Father came out thereof in thunder:
Answer. This is My beloved Son, in Whom I am well pleased; hear ye Him.

Third Lesson.

AND this voice which came from heaven we heard, when we were with Him in the holy mount. We have also a more sure word of prophecy, whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. Knowing this first, that no prophecy of the Scripture is of any private interpretation; for the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.

Third Responsory.

[4] Behold what manner of love God the Father hath bestowed upon us, that we should be called, and should be, the sons of God.
Verse. We know that when He shall appear, we shall be like Him, for we shall see Him as He is.
Answer. That we should be called, and should be, the Sons of God.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. That we should be called, and should be, the sons of God.

SECOND NOCTURN.

First Antiphon. When Thou didst make Thy light to shine forth right wondrously *, from the everlasting hills, all they that were foolish of heart were troubled.

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[1] Mount Tabor in Galilee, which an ancient, but somewhat difficult tradition assigns as the scene of the Transfiguration, is very well wooded.

[2] Isa. lx. 1-3; Apoc. xxi. 24.

[3] Matth. xvii. 5; Mark ix. 7.

[4] 1 John iii. 1, 2.

Ps. lxxv. In Judah is God known, &c., (*p.* 73.)

Second Antiphon. A day in Thy courts * is better than a thousand.

Ps. lxxxiii. How lovely, &c., (*p.* 81.)

Third Antiphon. Glorious things are spoken * of thee, O city of God!

Ps. lxxxvi. Her foundation, &c., (*p.* 82.)

Verse. Thou hast crowned him with glory and honour, O Lord—
Answer. And madest him to have dominion over the works of Thy hands.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*On the Transfiguration.*)

THE Lord taketh chosen witnesses, and in their presence, revealeth His glory. That form of body which He had in common with other men, He so transfigured with light, that His Face did shine as the sun, and His raiment became exceeding white as snow. Of this metamorphosis the chief work was to remove from the hearts of the disciples the stumbling at the Cross. Before their eyes was unveiled the splendour of His hidden majesty, that the lowliness of His freely-chosen suffering might not confound their faith. But none the less was there here laid by the Providence of God a solid foundation for the hope of the Holy Church, whereby the whole body of Christ should know with what a change it is yet to be honoured. The members of that body whose Head hath already been transfigured in light may promise themselves a share in His glory.

Fourth Responsory.

[1] They were abundantly satisfied with the fatness of Thy house, and Thou madest them drink of the river of Thy pleasures.
Verse. For with Thee is the fountain of life, and in Thy light shall we see light.
Answer. And Thou madest them drink of the river of Thy pleasures.

Fifth Lesson.

FOR the strengthening the Apostles and bringing them forward into all knowledge, "there appeared unto them Moses and Elias"—that is, the Law and the Prophets—"talking with Him." Before five witnesses did His glorification take place, as though to fulfil that which is written: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established." (Deut. xix. 15.) What can be more certain, what can be better attested than this matter, which is proclaimed by the trumpets of both the Old and the New Testaments, and concerning which the witness of ancient testimony uniteth with the teaching of the Gospel? The pages of either Covenant strengthen one another, and the brightness of open glory maketh manifest and distinct Him Whom the former prophecies had promised under the veil of mysteries.

Fifth Responsory.

Master, it is good for us to be here. Let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.
Verse. [2] For he wist not what to say.
Answer. Let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias.

Sixth Lesson.

THE unveiling of such mysteries roused the mind of the Apostle Peter to an outburst of longing for the things eternal, which despised and disdained the things worldly and earthly; overflowing with gladness at the vision, he yearned to dwell with JESUS there, where the revelation of His glory had rejoiced him. And so he said: "Master, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, and one for Moses, and one for Elias." To this proposal the Lord answered nothing, this signifying, that what Peter wished was not wrong, but out of place, since the world could not be saved but by the death of Christ. And the Lord's example was to call the faith of believers to this, that albeit we are behoven to have no doubts concerning the promise of eternal blessedness, yet we are to understand that, amid the trials of this life, we are to seek for endurance before glory.

Sixth Responsory.

[3] If the ministration of death, written and engraven on stones, was glorious, so that the children of Israël could not steadfastly behold the face of Moses, for the glory of his countenance—which is done away—how shall not the ministration of the Spirit, which abideth, be rather glorious?
Verse. For Christ was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house.
Answer. How shall not the ministration of the Spirit, which abideth, be rather glorious?
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. How shall not the ministration of the Spirit, which abideth, be rather glorious?

THIRD NOCTURN.

First Antiphon. Tabor and Hermon shall rejoice in Thy Name. * Thou hast a mighty arm.

Ps. lxxxviii. I will sing of the mercies, &c., (*p.* 83.)

Second Antiphon. Light is sprung up for the righteous, * and gladness for the upright in heart.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. He was clothed with honour and majesty, * covering Himself with light as with a garment.

Ps. ciii. Bless the LORD, &c., (*p.* 91.)

Verse. His glory is great in Thy salvation.
Answer. Honour and great majesty shalt Thou lay upon him.

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[1] Ps. xxxv. 9, 10.

[2] Mark ix. 5.

[3] 2 Cor. iii. 7, 8; Heb. iii. 3.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvii. 1.)

AT that time: JESUS took Peter, and James, and John his brother, and brought them up into an high mountain apart, and was transfigured before them. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (57*th on Matthew.*)

Since the Lord had spoken much concerning dangers, much concerning His Own sufferings, much concerning death, and the killing of His disciples, and had laid upon them many hard and grievous things, and since all these were in this present life, and already hanging over them, whereas the good things were matter for hope and waiting; as, for example, that whosoever should lose his life for His sake should find it, for that the Son of Man should come in the glory of His Father, and reward every man according to his works. (Matth. xvi. 25, 27.) Therefore, to assure them by their own eyes, and show them what the glory is wherein He will come, He manifested and unveiled it to them, as far as in this life they were able to grasp it, lest they—and especially Peter—should grieve over their own deaths, or the death of their Lord.

Seventh Responsory.

[1] God hath called us with an holy calling, according to His own grace, which is now made manifest by the appearing of our Saviour JESUS Christ.

Verse. Who hath abolished death, and brought life and immortality to light.

Answer. By the appearing of our Saviour JESUS Christ.

Eighth Lesson.

BEHOLD what He doth, when He treateth of heaven[2] and hell. Where He saith: "Whosoever will save his life shall lose it, and whosoever will lose his life for My sake shall find it." And again: "He shall reward every man according to his works"—in these words He pointeth at heaven and hell. But although He speaketh concerning both, He giveth a glimpse of heaven only and not of hell. To see hell would have profited the brutish and stupid, but His disciples were upright and clear-sighted, and therefore for them it was enough to be strengthened by the better things. This was what suited Him the best. Yet He left not the other altogether undone. Sometimes He set the horrors of hell, as it were, before the eyes, as for instance in the parable of the rich man and Lazarus, and that of him who was fain to wring the hundred pence from his fellow-servant.

Eighth Responsory.

[3] God, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the Face of JESUS Christ.

Verse. Unto the upright there ariseth light in the darkness; he is gracious and full of compassion, and righteous.

Answer. To give the light of the knowledge of the glory of God, in the face of JESUS Christ.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. To give the light of the knowledge of the glory of God, in the face of JESUS Christ.

Ninth Lesson. (*For certain Holy Martyrs.*)

POPE Xystus II. was an Athenian, who, from a philosopher, became a disciple of Christ. In the persecution under Valerian he was accused of openly preaching Christ, and was seized and haled to the temple of Mars, where he was given the choice of death or offering sacrifice to the idol. He firmly refused to commit that wickedness, and as he was being led away to seal his testimony, holy Lawrence ran up to him and in his grief said to him: "Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon?" Xystus answered him: "I am not leaving thee, my son; there awaiteth thee for Christ's truth a sterner wrestling than mine; yet three days, and thou shalt follow me, the Deacon behind the Priest; and in the meanwhile, if thou hast anything in the treasury, give it to the poor." Xystus was accordingly slain upon that day, and with him the Deacons Felicissimus and Agapitus, and the Subdeacons Januarius, Magnus, Vincent, and Stephen. He was buried in the cemetery of Callistus, and they in the cemetery of Prætextatus upon the 6th day of August, [in the year of our Lord 258.] He sat [in the throne of Peter] eleven months and twelve days. During that time he held one ordination in the month of December, wherein he made four Priests, seven Deacons, and two Bishops.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. JESUS took Peter, * and James, and John his brother, and brought them up into an high mountain apart; and was transfigured before them.

Second Antiphon. His Face did shine as the sun, * and His raiment exceeding white as snow. Alleluia.

Third Antiphon. And, behold, there appeared unto them Moses and Elias, * talking with JESUS.

Fourth Antiphon. Then answered Peter, * and said unto JESUS: Lord, it is good for us to be here.

Fifth Antiphon. While he yet spake, * behold, a bright cloud overshadowed them.

Chapter. (Phil. iii. 21.)

WE look for the Saviour, the Lord JESUS Christ; Who shall change our vile body, that it may be fashioned like unto His glorious Body.

Hymn.[4]

LIGHT of the anxious heart,
JESU, Thou dost appear,
To bid the gloom of guilt depart,
And shed Thy sweetness here.

Joyous is he, with whom,
God's Word, Thou dost abide—
Sweet Light of our eternal home,
To fleshly sense denied.

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[1] 2 Tim. i. 9, 10.

[2] Regnum et gehenna.

[3] 2 Cor. iv. 6; Ps. cxi. 4.

[4] Translation by Dr Newman.

Brightness of God above!
Unfathomable grace!
Thy Presence be a fount of love
Within Thy chosen place.

To Thee, Whom children see,—
The Father ever blest,—
The Holy Spirit,—One and Three,—
Be endless praise addressed. Amen.

Verse. [1] A crown of gold upon his head.

Answer. Wherein was engraved Holiness, glory, and honour.

Antiphon at the Song of Zacharias. And, behold, a voice out of the cloud, * which said: This is My beloved Son, in Whom I am well pleased; hear ye Him. Alleluia.

Prayer throughout the Office.

O GOD, Who, in the glorious Transfiguration of Thine Only-Begotten Son didst attest the mysteries of the Faith by the witness of the Fathers, and didst wonderfully signify by a voice out of a bright cloud, the adoption of sons, mercifully grant unto us to be made co-heirs with the very King of glory, and bestow upon us a partaking of His glory. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

[2] *A Commemoration is made of the Holy Martyrs. Prayer,* "O God, by Whose mercy, &c." (*p.* 608.)

PRIME.

The last verse of the Hymn as at Compline.

Antiphon. JESUS took, &c., (*First Antiphon at Lauds.*)

The Psalms are liii. *and the sections of* cxviii., *and the Creed of St Athanasius is omitted.*

In the Short Responsory, instead of "Thou That sittest, &c.," *is said:*

Verse. Thou That didst reveal Thyself this day.

MARTYROLOGY.

Upon the 7th day of August, were born into the better life—

At Naples, in Campania, [in the year 1547,] the holy Confessor Gaëtan of Tiené, Founder of the Clerks Regular, who with wonderful confidence in God enjoined upon them the first way of living of the Apostles. He was famous for miracles, and Clement X. enrolled his name among those of the Saints.

At Arezzo, in Tuscany, [in the year 362,] the holy martyr Donatus, Bishop [of that see.] Blessed Pope Gregory writeth that among other works of power which he wrought he mended by his prayers a chalice which had been broken by the heathen. He was arrested by the Augustal Quadratian in the persecution under the Emperor Julian the Apostate, and for as much as he refused to sacrifice to idols he was beheaded, and so finished his testimony. There suffered also along with him the blessed monk Hilarinus, whose feast is kept upon the 16th day of July, being the day whereon his body was brought to Ostia.

At Rome, [in the third century,] the holy martyrs Peter and Julian, and eighteen others.

At Milan, [in the second century,] the holy soldier Faustus, who under the Emperor Aurelius Commodus, after many contendings, gained the crown of martyrdom.

At Como, [in the district of Milan,] the holy martyrs Carpophorus, Exanthus, Cassius, Severinus, Secundus, and Licinius, who were beheaded, [about the year 303,] for confessing Christ.

At Nisibis, in Mesopotamia, [in the year 363,] holy Dometius, a Persian monk, who was stoned to death with two of his disciples, under the Emperor Julian the Apostate.

At Rouen, [about the year 407,] holy Vitricius, Bishop [of that see.] He was a soldier who threw away his belt for Christ's sake under the same Emperor Julian. He was put to many torments by his Tribune, and condemned to death, but the executioner who had been sent to behead him was struck blind, and he got his bonds loosed, and escaped. He afterwards became a Bishop, and by his preaching of the word brought the unconquered tribes of the Morini and Nervii to believe in Christ, and at the last fell asleep in peace.

At Châlons[-sur-Marne,] in Gaul, [in the year 136,] holy Donatian, Bishop [of Châlons.]

At Messina, in Sicily, [in the year 1306,] the holy Confessor Albert, of the Order of Carmelites, famous for miracles.

Chapter at the end. (Apoc. xxi. 10.)

HE carried me away in the Spirit to a great and high mountain, and showed me the holy city Jerusalem, descending out of heaven from God, having the glory of God. And the Lamb is the Light thereof.

TERCE.

The last verse of the Hymn is said thus:

JESU, to Thee Who in Thy grace
Grantest to babes to see Thy Face,
With Father and with Spirit, be given
Praise upon earth and praise in heaven.

Antiphon. His Face, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

Answer. Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

Verse. Wherefore the Lord hath clothed Thee with majesty.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou wast manifested in Thy glory in the Presence of the Lord. Alleluia, Alleluia.

Verse. Thou hast crowned him with glory and honour, O Lord—Alleluia.

Answer. And madest him to have dominion over the works of Thy hands. Alleluia.

SEXT.

The last verse of the Hymn is said thus:

JESU, to Thee, Whom children see,
And to the Father, praise be given,
And to the Spirit, One and Three,
By men on earth, by Saints in heaven.

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[1] Ecclus. xlv. 14.

[2] Not of course where the Office is of the First Class.

Antiphon. And, behold, &c., (*Third Antiphon at Lauds.*)

Chapter. (2 Cor. iii. 18.)

WE all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord.

Short Responsory.

Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.
Answer. Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.
Verse. And madest him to have dominion over the works of Thy hands.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Thou hast crowned him with glory and honour, O Lord—Alleluia, Alleluia.
Verse. His glory is great in Thy salvation—Alleluia.
Answer. Honour and great majesty shalt Thou lay upon him. Alleluia.

NONE.

The last verse of the Hymn is as at Compline.

Antiphon. While he yet, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

His glory is great in Thy salvation—Alleluia, Alleluia.
Answer. His glory is great in Thy salvation—Alleluia, Alleluia.
Verse. Honour and great majesty shalt Thou lay upon him.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. His glory is great in Thy salvation—Alleluia, Alleluia.
Verse. A crown of gold upon his head—Alleluia.
Answer. Wherein was engraved Holiness, glory, and honour—Alleluia.

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. And when the disciples heard it, they fell on their face, * and were sore afraid; and JESUS came and touched them, and said unto them: Arise, and be not afraid. Alleluia.

A Commemoration is made of the following.

Antiphon. Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.

Verse. The Lord loved him, and adorned him—
Answer. He clothed him with a robe of honour.

Prayer from the next Lauds.

[1] *Then of the Holy Martyr Donatus. Prayer also from the next Lauds.*

Where a Ninth Lesson of the Transfiguration is wanted, the following is used.

CONSIDER with how great calmness Matthew giveth the names of the three most honoured disciples. This trait also John often showeth, where he doth most truly and carefully write the praises of Peter. In the fellowship of the Apostles jealousy and vanity had no place. The Apostles whom the Lord took up into the mountain apart were the three chiefest. Wherefore took He only those three? Because they were more excellent than the others. But wherefore did He do it, not at once, but "after six days?" (Matth. xvii. 1.) Lest either the other disciples or men in general should be moved; wherefore also He did not give beforehand the names of those whom He was going to take.

AUGUST 7.

St Gaëtan, Confessor.

Double.

All from the Common Office for a Confessor, (p. 621,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture, according to the Season.

SECOND NOCTURN.

Fourth Lesson.

GAËTAN was born at Vicenza, [in the year 1480,] of the noble family of the lords of Tiené, and was forthwith dedicated by his mother to the Virgin Mother of God. From his childhood such wonderful innocence shone in him that all called him "the Saint." He took the degree of Doctor in Civil and Canon Law at Padua, and afterwards went to Rome, where Julius II. gave him a place among the Prelates. Having taken Priest's Orders, he became so full of the fire of the love of God, that he left the Court, that he might be free to work entirely for God. He founded hospitals at his own expense, and nursed the sick, even such as were suffering from the plague, with his own hands. He laboured with such constant earnestness for the salvation of his neighbours that he got the name of the "Hunter of souls."

Fifth Lesson.

FROM a desire to restore the corrupted discipline of the clergy to the mould of the Apostolic life, he founded, [in 1524,] a Congregation of Clerks Regular, who should give up all care of earthly things, neither keeping any income, nor begging the needful things of life from the faithful, but living only on such alms as might be given them unasked. For this end, and with the approval of Clement VII., Gaëtan himself, together with John Peter Carafa, Archbishop of Chieti, (afterwards Pope Paul IV.), and two other men of eminent godliness, took solemn vows at the High Altar of St Peter's Church on the Vatican. When the city of Rome was sacked by the troops [of the Constable de Bourbon, in 1527,] Gaëtan was most cruelly ill-used to make him reveal his wealth, which had long before been laid up for him in heaven by the hands of the poor, and he endured with unconquered patience stripes, torture, and imprisonment. He held on bravely in the way of life he had taken up, trusting altogether to the Providence of God, Whose unfailing care of him was sometimes attested by miracles.

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[1] If the Transfiguration be of the First Class, the Commemoration of St Donatus is omitted.

Sixth Lesson.

HE was a great advancer of care in the worship of God, of splendour in the house of God, of exactness in the holy ceremonies, and of the often receiving of the most holy Eucharist. The hideous forms and dark convolutions of heresy he more than once unmasked and abolished. He would remain in prayer with abundance of tears as much as eight hours at a time. He was often thrown into trances, and was celebrated for the gift of prophecy. One Christmas night at Rome, when he was praying before the Lord's manger, he was deemed worthy that the Mother of God should lay the Child JESUS in his arms. He sometimes spent the whole night in whipping himself, nor could he ever be persuaded to soften the hardness of his life, but witnessed that he was fain to die in sackcloth and ashes. In the end he fell ill with grief at the offence against God, which the people of Naples committed by rebelling [against the establishment of the Inquisition.] Refreshed by a vision from heaven, he departed thither [on the 7th day of August, 1547.] His body lieth at Naples in the Church of St Paul, where it is held in great reverence. Pope Clement X., finding him to have been illustrious for miracles, both during his life and after his death, enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Matth. vi. 24, *with the Homily of St Austin, (p.* 565.) *The Seventh and Eighth Lessons there given are read here together as the Seventh, the Ninth of the Sunday as the Eighth.*

Ninth Lesson. (For the Holy Martyr Donatus, Bishop of Arezzo.)

DONATUS was the child of a father and mother who had both been slain for JESUS Christ's sake. He fled with the monk Hilarinus to Arezzo in Tuscany, of which city he afterwards became Bishop. There the Præfect Quadratian, during the persecution under Julian, commanded both Hilarinus and Donatus to worship idols, and when they both refused to commit such abominable iniquity, Hilarinus was beaten with clubs before the eyes of Quadratian, until he gave up the ghost. Donatus also was savagely tortured, and slain with the sword.[1] The Christians buried their bodies honourably hard by the city.

LAUDS.

Antiphon at the Song of Zacharias. Take no thought, saying, What shall we eat? or, What shall we drink? For your Father knoweth what things ye have need of.

Prayer throughout the Office.

O GOD, Who didst give grace unto Thy blessed Confessor Gaëtan to order his life on the pattern of Thine Apostles, grant unto us through his prayers, and after his ensample ever to put all our trust in Thee, and to seek only heavenly things. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

A Commemoration is made of St Donatus.

Prayer.

O GOD, Who art Thyself the glory of Thy Priests, grant unto us, we beseech Thee, to feel the help of Thine holy Martyr and Bishop Donatus, whose Feast we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 8th day of August are commemorated at Rome the holy martyrs Cyriacus the Deacon, Largus, Smaragdus, and twenty others, who suffered upon the 16th day of March in the persecution under Diocletian and Maximian, and whose bodies, which had been buried by John the Priest beside the Salarian Way, were upon this day moved by the holy Pope Marcellus to Lucina's farm upon the Ostian Way, whence they have since been brought into the city and buried in the deaconry of St Mary in Broad Street.

Upon the 8th day of August, were born into the better life—

At Anazarbus, in Cilicia, [in the year 290,] holy Marinus the Elder. Under the Emperor Diocletian and the President Lysias he was flogged, tied to a beam, and mangled, and at last thrown to wild beasts. Likewise, the holy martyrs Eleutherius and Leonides, who finished their martyrdom, [in the third century,] by fire.

In Persia, under King Sapor, the holy martyr Hormisdas.

At Cyzicus, upon the Hellespont, [in the year 820,] holy Æmilianus, Bishop [of that see,] who suffered much at the hands of the Emperor Leo on account of the worship of the holy images, and at last died in exile.

In Crete, [in the year 350,] holy Myron, Bishop [of that see,] famous for miracles.

At Vienne, in Gaul, [in the fifth century,] the holy Confessor Severus, a Priest, who undertook a wearisome pilgrimage from India in order to preach the Gospel, and when he came to the aforesaid city, by his word and miracles brought a vast multitude of heathen to believe in Christ.

At Second Vespers, Antiphon at the Song of the Blessed Virgin as at the Commemoration last evening, and a Commemoration of the following. Prayer from their Lauds.

AUGUST 8.

The Holy Martyrs Cyriacus, Largus, and Smaragdus.

Semi-double.

All from the Common Office for Many Martyrs, (p. 602,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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[1] In the year 361.

SECOND NOCTURN.

Fourth Lesson.

CYRIACUS the Deacon was long kept in prison with Sisinius, Largus, and Smaragdus, and wrought many wonderful works. Among other things he by his prayers freed from a devil Arthemia, a daughter of Diocletian, and, being sent to Sapor, King of the Persians, also delivered his daughter Jobia from a foul spirit. He baptized the king, her father, and four hundred and thirty others, and afterwards returned to Rome. He was arrested by command of the Emperor Maximian, and dragged in chains before his chariot. Then after four days he was brought forth from prison, had boiling pitch poured upon him, was stretched on a block, [and belaboured with a cudgel,] and at last was slain with the axe, along with Largus, Smaragdus, and twenty others, at the gardens of Sallust, on the Salarian Way. On this Way were their bodies buried by John the Priest, on the 16th day of March, [in the year of our Lord 303,] but afterwards, on the 8th of August, Pope Marcellus and the noble lady Lucina took them and wrapped them in linen, and embalmed them with costly ointments, and carried them to the farm belonging to the said lady Lucina, at the seventh milestone from Rome on the road to Ostia.

Fifth and Sixth Lessons from the Sermon of St John Chrysostom, (p. 609,) the last being omitted, or the three read as two.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 15.)

AT that time: JESUS said unto His disciples: Go ye into all the world, and preach the Gospel to every creature. And so on.

Homily by Pope St Gregory [the Great.] (29*th on the Gospels.*)

By the words "every creature" we may understand every tribe of the Gentiles. Of aforetime it had been said, "Go not into the way of the Gentiles," (Matth. x. 5,) but now, "Preach the Gospel to every creature," that, since the Jews had proudly rejected the preaching of the Apostles, that might become our gain which was the seal of their condemnation. But when the Eternal Truth sendeth forth His disciples to preach, what doth He but scatter seed over the field of the world? He scattered abroad a few grains for seed, that He may afterward reap an abundant harvest in our faith.

Eighth Lesson.

THE great harvest of faithful souls throughout the whole world would never have sprung up, if the hand of the Lord had not first scattered those chosen grains of preachers over the reasonable soil of men's minds. Then is written, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Now, perchance, thou sayest in thine heart: I believe, and therefore I shall be saved. True, if to thy faith thou dost add works. He only hath a living faith whose life doth not give the lie to his profession. It is of this that Paul speaketh, where he saith of certain vain believers, "They profess that they know God; but in works they deny Him." (Tit. i. 16.)

Ninth Lesson.

"AND these signs shall follow them that believe: In My name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

My brethren, these signs do not follow us. Do we, then, not believe? Nay. The truth is, these things were needful when the Church was young. That she might grow by the increase of the faithful, she needed to be nourished with miracles. So we, when we plant a young tree, continually water and tend it, till we see that it hath taken firm root in the earth: but when once it hath taken firm root, it can grow of itself. Hence Paul saith of tongues: "Tongues are for a sign not to them that believe, but to them that believe not." (1 Cor. xiv. 22.)

Prayer throughout the Office.

O GOD, Who dost gladden us by the yearly Feast-day of Thine holy Martyrs Cyriacus, Largus, and Smaragdus, mercifully grant unto us who keep their birth-day, the strength to imitate their patience under suffering. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

The morrow is the eve of the holy martyr Lawrence.

Upon the same 9th day of August, we keep in England the feast of the holy Oswald, King of the Northumbrians, whose acts are written by the Venerable Priest Bede, and of whom mention is made upon the 5th day of this same month.

Upon the same 9th day of August, were born into the better life—

At Rome, [in the year 258,] the holy soldier Romanus, who was so wrought upon by the confession of the blessed Lawrence that he sought baptism at his hands, and was presently arraigned, beaten with clubs, and then beheaded.

In Tuscany, [in the year 261,] the holy martyrs Secundian, Marcellian, and Verian. In the time of the Emperor Decius the Consular Promotus caused them first to be hided, then hung upon the rack, scarified with hooks, and burnt in the sides, thereafter they were beheaded, and so gained the palm of victory through martyrdom.

At Verona, the holy martyrs Firmus and Rusticus, in the time of the Emperor Maximian.

In Africa, [in the third century,] many holy martyrs, who at the exhortation of holy Numidicus gained the palm of martyrdom in the persecution under the Emperor Valerian by being cast into the fire. Numidicus himself was thrown upon the burning fire along with the others, and then covered with stones; but when his daughter dug him out there was still some life left in him, he was healed, and afterwards by his worthy life obtained from blessed Cyprian admission as a Priest to the Church at Carthage.

At Constantinople, [in the year 730,]

the holy martyrs Julian, Marcian, and eight others, who were long tortured, and then slain with the sword by command of the wicked Emperor Leo, on account of the image of the Saviour which they had set up in the Brazen Gate.

At Châlons[-sur-Marne], in Gaul, [in the fourth century,] the holy Confessor Domitian, [third] Bishop [of that see.]

Vespers of the following.

AUGUST 9.

Eve of St Lawrence, Martyr. St Oswald, King of the Northumbrians, Martyr.

Double.

All from the Common Office for One Martyr, (p. 594,) except the following.

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who hast hallowed the joyful and holy gladness of this day by the martyrdom of the blessed King Oswald, pour into our hearts an increase of the love of Thee, and grant that as we gaze upon the glorious contending of his faith we may so follow his ensample as to be found like him faithful unto death.

At First Vespers a Commemoration is made of the preceding. Prayer from their Office. Then of the holy martyr Romanus.[1] *Antiphon, and Verse and Answer from Lauds, (p. 599,) and Prayer,* "Graciously hear us, &c.," *(p. 599.)*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

OSWALD was the son of Ethelfrid, King of the Northumbrians. After his father had been slain in battle by Redwald, King of the East Angles, he was carried into exile in Scotland, where he was taught the faith of Christ and baptized. When he returned to his own country he found Cadwalla, King of the Britons, pitifully wasting everything. This Cadwalla had already slain three kings of the English, and sought to destroy all that nation. Oswald gathered together a small army, and, placing his trust in God, bravely attacked the countless hosts of the enemy. Before he joined battle he set up the standard of the Cross of the Lord with his own hands, knelt down, and prayed God to help a righteous war for the saving of the fatherland. He exhorted all his soldiers to do likewise, and so did they, and all promised that if God granted them the victory they would believe in Him Who had been crucified. Thereupon they obtained an easy victory, and crushed the tyrant with all his legions. The place where the Cross was set up is called in the English language Heaven Field, and through pieces of the Cross in question miracles from heaven have oftentimes been wrought.

Fifth Lesson.

OSWALD being thus placed in possession of his kingdom was fain that all that nation should receive the grace of Christian belief. He sent forthwith into Scotland, praying them to send him a Bishop, by whose teaching and ministry the English people might receive the faith and sacraments of Christ. There was sent unto him blessed Aidan, unto whom the king granted at his own prayer the island of Lindisfarne to be the see of his Bishopric. After Aidan came many other Gospel preachers, especially from the island of Iona. By their preaching and the support given to them by the godliness and zeal of the king the kingdom of Christ was wonderfully spread in all the country between the Humber and the Forth, churches were built in divers places, schools set up for the teaching of children, and monasteries founded by the king's bounty, so that the English might learn not only the greater studies but also the institutes of regular discipline. The king himself listened to the preaching of Aidan, and humbly and cheerfully granted all his wishes, and by his own illustrious example did much to set forward the cause of the Church throughout all his dominions. Now Aidan could not speak English well, and when he was preaching the Gospel there could often be seen the lovely spectacle of the king himself interpreting the heavenly Word to his own officers and servants.

Sixth Lesson.

THUS did this most devout King Oswald show himself a loyal and ready subject of the eternal King of kings, and by Him he was glorified as regards his temporal dominion more than all that had been before him, so that nearly all the provinces of all Britain came under his sway, and nevertheless he was never tainted with pride, and was always lowly, kindly, and open-handed to Christ's poor and to strangers. When he had happily reigned for eight years he was encompassed in battle by heathen rebels, and when he saw that he was bound to perish he called for the divine mercy for himself and for the souls of them that were about to slay him, in the year of Christ 642, and of his own age the thirty-eighth, upon the 5th day of August, upon the which day mention is made of his memory in the Roman Martyrology. How precious was his death in the sight of the Lord became afterwards manifest by countless miracles obtained through his intercession.

THIRD NOCTURN.[2]

Lesson from Matth. xvi. 24, *with the Homily of St Gregory, (p. 600.)*

At Lauds a Commemoration is made of the Eve of St Lawrence. Antiphon, and Verse and Answer of the Week-day, and the following,

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[1] He was a soldier at Rome at the time of the martyrdom of St Lawrence. Seeing the joy and constancy with which that holy martyr suffered his torments, he was moved to embrace the faith, and addressing himself to St Lawrence, was instructed and baptized by him in prison. He was arraigned, condemned, and beheaded the day before the martyrdom of St Lawrence. (Alban Butler, viii. Aug. 9.)

[2] Notice that there is no Homily for the Eve of St Lawrence, because the Gospel and Homily of that Eve are the same as for the Feast of St Oswald.

Prayer.

GIVE ear, O Lord, to our supplications, and that the prayers of Thy blessed martyr Lawrence, for whose feast we are making ready, graciously pour upon us Thine everlasting mercy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then of St Romanus, from the First Vespers of the Common Office for One Martyr, (*p.* 594,) *with the Prayer,* "Graciously hear us, &c.," (*p.* 599.)

MARTYROLOGY.

Upon the 10th day of August, were born into the better life—

At Rome, upon the Tiburtine Way, [in the year 258,] the blessed Archdeacon Lawrence. In the persecution under the Emperor Valerian he suffered many torments, divers stripes, armed scourges, cudgels, and whips loaded with lead, and plates of heated metal, and at the last he was laid upon a bed of iron bars over a slow fire, and so finished his testimony. His body was buried in the cemetery of St Cyriaca in the Veran field by blessed Hippolytus and Justin the Priest.

Likewise at Rome, [in the third century,] one hundred and sixty-five holy soldiers, who suffered martyrdom under the Emperor Aurelian.

At Bergamo, in the persecution under the Emperors Diocletian and Maximian, the holy Virgin and martyr Asteria.

At Alexandria are commemorated the holy martyrs, who under the President Æmilian, in the persecution under the Emperor Valerian, were long tortured with divers and terrible torments, and gained the crown of martyrdom by divers kinds of death.

At Carthage, the holy Virgins Bassa, Paula, and Agathonica, all martyrs.

At Rome, [in the sixth century,] the holy Confessor Deus Dedit, who gave to the poor every Saturday whatever he had gained by working with his hands throughout the week.

In Spain, the apparition of the blessed Virgin Mary, styled of Ransom, Foundress of the Order for the Redemption of Captives, established in her name.

Vespers of the following.

AUGUST 10.

The Holy Martyr Lawrence.[1]

Double of the Second Class, with an Octave.

Whatever is not given here is from the Common Office for a Martyr, (*p.* 594.)

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The Levite Lawrence wrought a good work, * in that with the sign of the Cross he gave sight to the blind, and dispersed among the needy the riches of the Church.

A Commemoration is made of St Oswald. Prayer from his Office.

MATTINS.

Invitatory. Christ's blessed Martyr Lawrence is crowned and triumphing in heaven. * O come, let us worship the Lord!

FIRST NOCTURN.

First Antiphon. Father, whither goest thou * without thy son? Holy Priest, dost thou fare hence without a Deacon?

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. Leave me not, holy father, * for I have spent already thy treasures, which thou gavest unto me.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Third Antiphon. I leave thee not, my son, neither forsake thee; * there awaiteth thee for Christ's truth a sterner wrestling than mine.

Ps. iii. Lord, how are they increased, &c., (*p.* 3.)

Lessons from Ecclus. li. 1, (*p.* 646.)[2]

First Responsory.

The Levite Lawrence wrought a good work, in that with the sign of the Cross he gave sight to the blind, and dispersed among the needy the riches of the Church.

Verse. He hath dispersed, he hath given to the poor; his righteousness endureth for ever.

Answer. He dispersed among the needy the riches of the Church.

Second Responsory.

[3] O my child, be not afraid, for I am with thee, saith the Lord. When thou passest through the fire, the flame shall not harm thee, neither shall the smell of fire pass upon thee.

Verse. And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

Answer. When thou passest through the fire the flame shall not harm thee, neither shall the smell of fire pass upon thee.

Third Responsory.

They laid him upon the grating, and stretched out his limbs. Christ's Levite held in derision them that brought the live coals. O Lawrence, blessed witness for Christ! plead for us!

Verse. [4] The darkness is no darkness to me, but the night is all as clear as the morning, that shineth more and more unto the perfect day.

Answer. O Lawrence, blessed witness for Christ! plead for us!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Lawrence, blessed witness for Christ! plead for us!

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[1] Appointed Archdeacon of the Roman Church by St Xystus II. on his accession to the Papacy in A.D. 257. Before his martyrdom on August 6, 258, Xystus charged him to distribute the property of the Roman Church among the poor, which he accordingly did. He was soon after arrested, and, after being scourged, was grilled alive on a sort of large gridiron over a slow fire, during the night between the 9th and 10th August. The Antiphons and Responsories of the Office are mostly taken from his own words to St Xystus or others.

[2] Lessons of First Nocturn of St Lawrence. Notice that the first sentence of the Third Lesson on p. 647, "Thou hast lifted up my dwelling on earth, and I prayed for deliverance from death," forms part of the *Second* Lesson in St Lawrence's Office. The Third Lesson therefore begins, "I called upon the Lord," &c.

[3] Jer. xv. 20, 21; Isa. xliii. 2; Dan. iii. 94.

[4] Cf. Ps. cxxxviii. 12; Prov. iv. 18.

SECOND NOCTURN.

First Antiphon. The blessed Lawrence prayed * and said: "O Lord JESUS Christ, God of God, take pity upon me Thy servant."

Ps. iv. When I called, &c., (*p.* 116.)

Second Antiphon. Romanus said * to Blessed Lawrence: "I see in front of thee a very well-favoured young man; make haste to baptize me."

Ps. v. Give ear to my words, &c., (*p.* 49.)

Third Antiphon. The blessed Lawrence said: The darkness is no darkness to me, * but the night is all as clear as morning, that shineth more and more unto the perfect day.

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*For St Lawrence's Birth-day.*)

WHEN the fury of the heathen power was raging against Christ's choicest members, in aiming in especial at such as were of the Priestly Order, the wicked persecutor turned fiercely on the Levite Lawrence, who was remarkable, not only as a minister of the Sacraments, but also as distributor of the property of the Church, promising himself a double prey by the taking of this one man, namely, to make him betray the consecrated treasure, and apostatise from the true faith. The wretch was thus doubly fired by his greed for money and his hatred of the truth, his greed urging him to seize the gold, and his wickedness to rob a believer of Christ. He demanded of the upright keeper of the sacred treasury, to bring him the wealth of the Church, for which his rapacity longed. But the pure-minded Levite showed him where these riches were stored, by bringing before him a great multitude of holy poor, by the feeding and clothing of whom he had laid up all that he had, in such wise, that it could be lost no more, and was now all the safer, as the way of spending it had been the holier.

Fourth Responsory.

Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon? It hath never been thy use to offer sacrifice without a minister.

Verse. What therefore in me hath displeased thee, my Father? Hast thou tried me and found me unworthy to be called thy son? Make trial if I am indeed an useless servant, even I, whom thou didst choose, to commit unto me the administration of the Cup of the Blood of the Lord.

Answer. It hath never been thy use to offer sacrifice without a minister.

Fifth Lesson.

THE baffled thief chafed, and his hatred for the godliness which had appointed such an use of riches, flaming forth, he attempted the robbery of a dearer treasure from him in whose hands he had found no coin, even to take from him that possession wherein he had holier wealth. He commanded Lawrence to deny Christ, and made ready to assail the immovable firmness of the Levite's soul with appalling tortures, of which the failure of the first was followed by the application of others more fearful still. When his limbs had been mangled and cut by many stripes, his tormentor ordered them to be roasted over a fire. He was laid on an iron grating, the bars of which by the continual fire below, became themselves burning hot, so that by turning and rearranging his limbs upon them, his agony was kept keener, and his suffering made to last longer.

Fifth Responsory.

Leave me not, holy Father, for I have spent already thy treasures. I leave thee not, my son, neither forsake thee—but there awaiteth thee for Christ's truth a wrestling sterner than mine.

Verse. We, as old men, have an easier race to run; for thee in thy youth there is kept a more glorious victory over the enemy; yet three days, and thou shalt follow me, the Deacon behind the Priest.

Answer. I leave thee not, my son, neither forsake thee—but there awaiteth thee for Christ's truth a wrestling sterner than mine.

Sixth Lesson.

CRUEL savage! thou gainest nothing, and advancest nothing. That which can die passeth by degrees beyond the reach of thy tortures, and when Lawrence departeth to heaven, thou and thy fires are conquered. The love of Christ could not be overcome by the flames, and the glow that scorched the outward man was colder than that that burnt in the inner. Thou didst rage, O thou persecutor; thou didst rage against the Martyr, but by making keener his agony, thou hast but made nobler his palm. What did thine imagination fail to discover that could minister to the glory of him who conquered thee, since even the means of his execution have turned to the honour of his triumph? Wherefore, dearly beloved brethren, let us rejoice with spiritual joy, and make our boast in the Lord, Who is wonderful in His Saints, (Ps. lxvii. 36,) and hath given unto us, in them an help and an ensample; let us, I say, make our boast of the extraordinary happiness of the illustrious Lawrence's end, in that same Lord Who hath so glorified the name of His servant throughout the whole world, that from the rising of the sun unto the going down thereof, wheresoever the constellation of the Levitical lights shineth, even as Jerusalem is made glorious by Stephen, so Rome is made famous by Lawrence.

Sixth Responsory.

The blessed Lawrence cried and said: My God do I worship, and Him only do I serve—and therefore I am not afraid of thy tortures.

Verse. The darkness is no darkness to me, but the night is all as clear as the morning, that shineth more and more unto the perfect day.

Answer. And therefore I am not afraid of thy tortures.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And therefore I am not afraid of thy tortures.

THIRD NOCTURN.

First Antiphon. They laid him upon the grating, and stretched out his limbs. * Christ's Levite held in derision them that brought the live coals.

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Second Antiphon. Thou hast tried me with fire, * and found no wickedness in me.

Ps. xvi. Hear my right, &c., (*p.* 7.)

Third Antiphon. When I was asked, I acknowledged Thee to be the Lord—* now that I am roasted, I give Thee thanks.

Ps. xx. The King shall joy, &c., (*p.* 10.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract* 51 *on John.*)

The Lord JESUS was Himself a corn of wheat that was to die and bring forth much fruit; to die by the unbelief of the Jews, and to bring forth much fruit in the faith of the Gentiles. He, exhorting men to follow His steps, saith: "He that loveth his life shall lose it." Now, these words may be understood in two ways. First: "he that loveth his life shall lose it," that is, "If thou love life, thou wilt lose it; if thou wilt live for ever in Christ, refuse not to die for Christ." Or secondly: "he that loveth his life shall lose it; love not then that which thou shalt lose; love not this present life, so that thou be thereby in jeopardy of losing life eternal."

Seventh Responsory.

Upon the bars I denied Thee not, O God. And when they put me to the fire, I acknowledged Thee to be the Lord, O JESUS Christ.

Verse. Lord, Thou hast proved mine heart and visited it by night.

Answer. And when they put me to the fire, I acknowledged Thee to be the Lord, O JESUS Christ.

Eighth Lesson.

THAT this second interpretation is the meaning of the Gospel, appeareth most probable from the words which follow: "And he that hateth his life in this world, shall keep it unto life eternal." From which we may suppose the sense of the first words to be: "He that loveth his life in this world shall lose it unto life eternal." This is a great and marvellous saying, showing how a man may so love life as to lose life, and so hate life as to keep life. If thou love it too well, then dost thou hate it: if thou hate it with an holy hatred, then dost thou love it. Blessed are they that, lest they should so love it as to lose it, so hate it as to keep it.

Eighth Responsory.

O Hippolytus, if thou believest in the Lord JESUS Christ, I lay before thee treasure an hundredfold, and promise thee life everlasting.[1]

Verse. The blessed Lawrence said unto Hippolytus: If thou believest in the Lord JESUS Christ—

Answer. I lay before thee treasure an hundred-fold, and promise thee life everlasting.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I lay before thee treasure an hundred-fold, and promise thee life everlasting.

Ninth Lesson.

BEWARE lest thou take these words—"He that hateth his life in this world shall keep it unto life eternal"—as some do, for an approval of suicide. Some evil and perverse men, bloody and guilty murderers of themselves, do indeed throw themselves into the fire, drown themselves in water, and cast themselves down precipices, and so perish. This is not the teaching of Christ, Who, when the devil would have Him cast Himself down from an high place, answered: "Get thee behind Me, Satan. It is written, Thou shalt not tempt the Lord thy God." (Matth. iv. 5-7.) Who also said to Peter, signifying by what death he should glorify God: "When thou wast young thou girdedst thyself and walkedst whither thou wouldest; but when thou shalt be old, another shall gird thee, and carry thee whither thou wouldest not." (John xxi. 18.) From which it is evident that he that would follow Christ's footsteps, must be slain, not by himself, but by another.

LAUDS.

First Antiphon. Lawrence went in to be a martyr, * and acknowledged the name of our Lord JESUS Christ.

Second Antiphon. Lawrence wrought a good work, * in that with the sign of the Cross he gave sight to the blind.

Third Antiphon. O my God, my soul cleaveth fast after Thee, * for my flesh hath been burnt with fire for Thy sake.

Fourth Antiphon. The Lord hath sent His Angel, * and hath delivered me out of the midst of the fire, so that I am not scorched.[2]

Fifth Antiphon. The blessed Lawrence prayed * and said: I give Thee thanks, O Lord, that Thou hast made me worthy to enter within Thy gates.

Chapter. (2 Cor. ix. 6.)

BRETHREN—He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully.

Verse. He hath dispersed, he hath given to the poor—

Answer. His righteousness endureth for ever.

Antiphon at the Song of Zacharias. Upon the bars I denied Thee not, O God. * And when they put me to the fire, I acknowledged Thee to be the Lord, O Christ. Thou has proved mine heart, and visited it by night; Thou hast tried me with fire, and found no wickedness in me.

Prayer throughout the Office.

O ALMIGHTY God, Who didst give unto Blessed Lawrence power to be more than conqueror in his fiery torment, grant unto us, we beseech Thee, the power to quench the flames of our sinful lusts. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Matth. xix. 29.

[2] Cf. Dan. iii. 49; vi. 22; Acts xii. 11.

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth, from Lauds, respectively.

MARTYROLOGY.

Upon the 11th day of August, were born into the better life—

At Rome, [in the year 286,] between the two Laurel trees, the holy martyr Tiburtius. In the persecution under the Emperor Diocletian the judge Fabian caused him to walk with bare feet upon burning coals, and as he confessed Christ all the more firmly, commanded him to be led to the third mile-stone outside the city, and there beheaded.

Likewise at Rome, [in the year 295], the holy Virgin Susanna, a damsel of noble birth, a niece to blessed Pope Caius. She was beheaded in the time of the Emperor Diocletian, and so gained the palm of martyrdom.

At Comana, in Pontus, [in the year 250,] holy Alexander, Bishop of that city, surnamed the charcoal-burner. He was a most learned philosopher, who learnt to be eminent for humility as a Christian. He was raised by holy Gregory the wonder-worker to fill that see, and was illustrious not only for his preaching but because he suffered martyrdom by fire.

Upon the same day, under the Emperor Maximinus, [in the fourth century,] the holy martyr Rufinus, Bishop of the Marsi, and his Companions.

At Evreux, [in the fifth century,] the holy Confessor Taurinus, who was ordained [first] Bishop of that city by blessed Pope Clement. He spread the Christian faith by his preaching of the gospel, and after much labour for that end fell asleep in the Lord, famous for miracles.

At Cambray, in Gaul, [in the year 614,] the holy Confessor Gaugeric, [St Géry,] Bishop of that see.

In the province of Valeria, on the Danube, [about the year 540,] the holy Abbot Equitius, whose holiness is attested by the witness of blessed Pope Gregory.

At Todi, the holy Virgin Digna.

At Prime the Chapter at the end is (2 Cor. ix. 8.)

AND God is able to make all grace abound in you, that ye, always having all sufficiency in all things, may abound to every good work, as it is written: He hath dispersed, he hath given to the poor; his righteousness endureth for ever.

At Terce the Chapter is from Lauds.

Chapter at Sext. (2 Cor. ix. 7.)

EVERY man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver.

At None the Chapter is as at the end of Prime.

SECOND VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. The Levite Lawrence wrought a good work—

Answer. In that with the sign of the Cross he gave sight to the blind.

Antiphon at the Song of the Blessed Virgin. When the blessed Lawrence was lying, stretched upon the bars, and burning, he said * to the iniquitous magistrate: The cooking is done enough now, turn the meat and eat; for the property of the Church, which thou seekest, hath been garnered up in heaven by the hands of the poor.

A Commemoration is made of the Holy Martyrs Tiburtius and Susanna.

Prayer.

LORD let the constant succour of Thine holy Martyrs Tiburtius and Susanna continually defend us, for Thou never failest to look in mercy upon all them unto whom Thou dost grant the aid of such helpers. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 11.

Second Day within the Octave of St Lawrence.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (30*th on the Saints.*)

I BELIEVE that ye know the history of the sufferings of that most blessed Martyr, Lawrence, whose birth-day we are keeping this day, and I doubt not, my beloved brethren, but that ye may know what agonies he endured under the persecutors. So illustrious is the glory of his martyrdom, that the splendour thereof shineth throughout the whole world. And this light, which Lawrence maketh so clearly to shine throughout the world, is the light of the fire wherewith he himself was enkindled. By the flames which he endured, he hath made hot every Christian heart.

Fifth Lesson.

WHO is there but knoweth how that Lawrence chose rather to burn in earthly flames for a while, than to suffer the eternal fire of hell? The ensample, therefore, of blessed Lawrence provoketh us to lift up our testimony, kindleth our faith, and setteth our love all a-glow. If for us there are now no fires of persecution, the flame of faith is not therefore quenched. We give not our bodies to be burned for Christ's sake, but our hearts burn with His love. The persecutor stirreth up no fire around me, but a fire is stirred up in me by the longing for the presence of my Saviour.

Sixth Lesson.

BUT that the Saviour hath a fire of His own we read in the Gospel, where the Lord saith: "I am come to send fire on the earth, and what will I but that it be kindled?" (Luke xii. 49.) It was this fire which had been enkindled in the two disciples when they said: "Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures?" (Luke xxiv. 32.) It was because this fire had been enkindled within him that the blessed Lawrence felt not the burning of the flames, and through eager yearning for the sight of Christ perceived not the cruelty of his persecutor.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St Austin, Bishop [of Hippo.] (51*st Tract on John.*)

When matters are come to this pass that a simple choice must be made, either to break the law of God, or to bid farewell to this life; when a man must needs choose one or the other alternative, and the persecutor is threatening him with death, then let him choose rather to honour God and die, than to insult Him and live. This choice will be to hate his life in this world and to keep it unto life eternal. "If any man serve Me, let him follow Me." And what is it to follow Christ but to imitate Him? "Christ," saith the Apostle Peter, "suffered for us, leaving us an example, that we should follow His steps." (I. ii. 21.)

Eighth Lesson.

BEHOLD what is said: "If any man serve Me, let him follow Me." Follow Him!—and with what result? at what wage? for what reward? "And," saith the Lord, "where I am, there shall also My servant be." He must be loved for Himself alone, if the wage of working in His service be to be with Him. Where would it be well where He was not? Or where could it be ill where He was? Hear even more clearly: "If any man serve Me, him will My Father honour." With what honour will He honour him, but to put him to be with His Own Son? That which is said first: "Where I am there shall also My servant be"—is explained by the next words: "Him will My Father honour." What higher honour can an adopted son receive, than to be where the Only-Begotten Son is, not in equality of Divine nature, but linked in eternal fellowship?

Ninth Lesson. (*For the Holy Martyrs Tiburtius and Susanna.*)

TIBURTIUS was son to Chromatius, Præfect of the city of Rome, and was converted to Christianity by holy Sebastian. On this account he was brought before Fabian the judge, and spake boldly in his presence many things concerning belief in Christ. Then Fabian broke out in anger and caused the pavement to be spread with live coals. "Now, Tiburtius," said he, "thou must either sacrifice to our gods, or walk barefoot on these coals." Tiburtius armed himself with the sign of the Cross and walked boldly on the coals. "Learn from this," said he, "that there is no God but He whom the Christians worship; for the coals are to me like flowers." For this [in the year 286] he was credited with art magic, led forth without the city and smitten with the sword at the third milestone on the Lavican Road, where he was buried by the Christians.

On the same day, [about the year 295,] the noble maiden Susanna, having refused the offer of marriage of Galerius Maximianus, son to the Emperor Diocletian, because she had made a vow of her virginity to God, after divers torments wherewith her holy resolution was tried, was smitten with the sword, in her own house, by order of the Emperor, and passed to heaven to receive the double reward of virginity and martyrdom.

At Lauds a Commemoration is made of the Holy Martyrs Tiburtius and Susanna. Prayer as at Vespers.

MARTYROLOGY.

Upon the 12th day of August, were born into the better life—

At Assisi, in Umbria, [in the year 1253], the holy Virgin Clare, the first of the women of the Order of Friars Minors [who are called Poor Clares.] Her life and miracles were famous, and Pope Alexander IV. enrolled her name among those of the holy virgins.

At Catania, in Sicily, in the persecution under the Emperors Diocletian and Maximian, the holy Deacon Euplius. He was long put to the torture for confessing the Lord, and at length beheaded, and so received the crown of martyrdom.

At Augsburg, [in the fourth century,] the holy Hilaria, the mother of the blessed martyr Afra. She was watching at her grave when she was taken by persecutors, and for Christ's faith's sake committed to the fire, along with her handmaidens Digna, Euprepia, and Eunomia.

In the same city, upon the same day, [in the fourth century,] there suffered also Quiriacus, Largis, Crescentian, Nimmia, Juliana, and twenty others.

In Syria, the holy martyrs Macarius and Julian.

At Nicomedia, under the Emperor Diocletian, the holy martyrs Count Anicete, his brother Photinus, and many others.

At Civita Castellana, in Tuscany, [under Galerius Maximianus,] the holy martyr Gracilian and the Virgin Felicissima. Because they confessed the faith, their mouths were first bruised with stones, and then they were smitten with the sword, and so received that palm of martyrdom which they had desired.

On the same day, [about the year 730,] the holy martyrs Porcarius, Abbat of the monastery of Lerins, and five hundred monks, crowned with martyrdom, slain by the barbarians for the Catholic faith's sake.

At Milan, the holy Confessor Eusebius, Bishop [of that see.]

At Brescia, holy Herculanus, Bishop [of that see.]

Vespers are of the following.

AUGUST 12.

St Clare, Virgin.

Double.

All from the Common Office for a Virgin not Martyr, (p. 641,) except the following. Prayer throughout, "Graciously hear us, &c.," *(p. 645.)*

At First Vespers a Commemoration is made of St Lawrence, from his Second Vespers.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE noble maiden Clara was born at Assisi in Umbria, [in the year 1193.] In imitation of her holy fellow-citizen Francis, she distributed all her goods among the poor and needy. She fled from the din of the world, and [on the 18th day of March, 1212,] betook herself to the Church [of St Mary of the Angels] in the fields, where blessed Francis cut her hair. She stoutly resisted the efforts of her family to make her come back, and after a while Francis took her to the Church of St Damian, where the Lord gathered around her several companions. Thus she founded an holy Sisterhood, which, at the earnest entreaty of holy Francis, she governed. For two-and-forty years she directed her monastery with wonderful care and wisdom in the fear of the Lord and the full keeping of the Rule. Her own life was an instruction and teaching for the rest, whence others learnt to order their own.

Fifth Lesson.

THAT she might wax stronger in spirit by keeping the body down, she made her bed on the bare ground, sometimes with little twigs, and with hard wood for a pillow. Her dress was a gown and cloak of mean and rough cloth, and she sometimes wore hair-cloth next the skin. She bridled herself with such abstinence, that for a long time she took no bodily nourishment whatever upon three days in the week. Upon the remaining days she ate so little that the others wondered how she lived. As long as her health allowed it, she kept two Lents every year, during which she fasted upon bread and water. Moreover, she was instant in watching and prayer, wherein she chiefly spent both her days and nights. She suffered from constant illnesses, and when she could not herself rise to bodily work, she sat up with the help of the sisters, and with her back propped, worked with her hands, that she might not be idle even in the midst of her weaknesses. She was an eminent lover of poverty, from which no need ever made her swerve, and she persistently refused the possessions which were offered to the sisters by Gregory IX. for their support.

Sixth Lesson.

THE power of her holy life shone forth in many and divers miracles. She restored the use of speech to one of the sisters in her convent; for another she opened a deaf ear; she healed one sick with fever, one swollen with dropsy, one troubled with an hollow oozing ulcer, and others afflicted with divers ailments. She cured a brother of the Order of Friars Minors of raging madness. Once when all the oil in the house was spent, she took the vessel and washed it, and it was found filled with oil by the goodness of God. She multiplied half a loaf till it was enough to satisfy fifty sisters. When the Saracens [attached to the army of Frederick II.] attacked Assisi, [in the year 1239,] and were fain to break into Clare's monastery, she being sick, caused herself to be carried to the door, and likewise the vessel in which was held the Most Holy Sacrament of the Eucharist, and there she prayed, saying: "O Lord, deliver not unto beasts the souls of them that praise Thee, but preserve Thine handmaids whom Thou hast redeemed with Thy Precious Blood." Whereupon a voice was heard which said: "I will always preserve you." Some of the Saracens took to flight, and others who had mounted the wall became blind, and fell down headlong. When Clare herself was at the point of death she beheld a white multitude of blessed Virgins, with one among them nobler and brighter than the rest. Having received the Holy Eucharist, and a Plenary Indulgence from Innocent IV., she resigned her soul to God upon the [1] 12th day of August [1253.] After her death she became illustrious for very many miracles, and Alexander IV. enrolled her name among those of the Holy Virgins.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with Homily of St Gregory, (p. 644.)*

At Lauds there is a Commemoration of the Octave of St Lawrence from his Feast.

MARTYROLOGY.

Upon the 13th day of August, were born into the better life—

At Rome, [in the year 258,] the blessed martyr Hippolytus. Such was the glory of his confession, under the Emperor Valerian, that after other torments his feet were tied to the necks of unbroken horses, and he was thus cruelly dragged through thistles and thorns until his whole body was torn and he gave up the ghost.

Upon the same day there suffered his nurse, the blessed Concordia, who was beaten to death with scourges loaded with lead, and passed away before him to be ever with the Lord, and nineteen others of his house, who were beheaded outside the Tiburtine Gate, and buried along with him in the Veran field.

At Imola, [in the fourth century,] the holy martyr Cassian. When he refused to worship idols the persecutors called for the boys to whom he had become hateful while teaching them, and gave them permission to kill him, and the weaker their hands were the greater were his sufferings through the delay of death.

At Todi, [in Umbria,] under the Emperor Diocletian, the holy martyr Cassian, Bishop [of that see.]

At Burgos, in Spain, the holy martyrs Centolla and Helen.

At Constantinople, [in the year 662,] the holy monk Maximus, famous for his teaching and zeal for Catholic truth. He vigorously contended against the Monothelites, and the heretical Emperor Constans cut away his hands and tongue, and banished him to the Crimea, where he gave up the ghost. At the same time the two Anastasii, his disciples, and many others, suffered divers torments and were sent into hard banishments.

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[1] Alban Butler says the 11th. Perhaps he reckons from midnight and the Church from sunset.

In Germany, [in the year 747,] the holy Confessor Wigbert the Priest.

At Poitiers, [in the year 587,] the holy Queen Radegundis, whose life was famous for miracles and graces.

At Rome, [in the year 1621,] holy John Berchmans, a scholastic of the Society of Jesus, illustrious for the innocency of his life and his observance of the discipline of his Institute, to whom the supreme Pontiff Leo XIII. decreed the honours paid to the Saints in heaven.

At Vespers there is a Commemoration of the Octave of St Lawrence, and of the Holy Martyrs Hippolytus and Cassian. Prayer, "Grant, we beseech Thee, &c.," *(p.* 617,) *as in the Office of a Bishop and Confessor, but substituting the words* "worshipful Feast of Thy Blessed Martyrs Hippolytus and Cassian."

AUGUST 13.

Fourth Day within the Octave of St Lawrence.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Offices written by St Ambrose, Bishop [of Milan.] (*Bk.* i. *ch.* 41.)

LET us not pass by the holy Lawrence, who began to weep when he saw Sixtus his Bishop being led to martyrdom, not because Sixtus was going to suffer, but because he himself was going to remain behind. And so he began to say to him such words as these: "Father, whither goest thou without thy son? Holy Priest, dost thou fare hence without a Deacon? It hath never been thy use to offer sacrifice without a minister. What therefore in me hath displeased thee, my Father? Hast thou tried me and found me unworthy to be called thy son? Make trial if I am indeed an useless servant, even I, whom thou didst choose to commit unto me the administration of the cup of the Blood of the Lord; unto me, to whom thou gavest part in the celebration of the Sacraments, dost thou refuse part with thee in thy blood-shedding?"

Fifth Lesson. (*Bk.* ii. 28.)

WHEN he was asked for the treasures of the Church, he answered that he would show them. The next day he brought the poor. When he was asked where were the treasures which he had promised, he pointed to the poor and said: "These are the treasures of the Church." And in good sooth, he was right. They are treasures indeed, in whom Christ is, and in whom the belief in Christ is. The Apostle saith: "We have this treasure in earthen vessels." (2 Cor. iv. 7.) What better treasures hath Christ than they in whom He hath said that He Himself is? For thus is it written: "I was an hungered, and ye gave Me meat; I was thirsty, and ye gave Me drink; I was a stranger, and ye took Me in," and then: "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." (Matth. xxv. 35, 40.) These were the treasures which Lawrence showed, and he had the better of his persecutors, for these were treasures which they could not take away.

Sixth Lesson.

WAS it not said to blessed Lawrence: "Thou hadst no right to disperse the riches of the Church, or to sell the vessels which were used for the Sacraments?" If any man is to do thus, it is a thing which must be done with the most upright honesty and the most wise discretion. If any man do it for his own profit, it is surely a sin, but if it be done to help the poor or redeem slaves, it is a work of mercy. For no man can say, Why doth the needy live? or, Why ought we to ransom slaves? No man can challenge it, if it be done to build the temple of God. No man can rebuke it, if a rule be stretched to bury the remains of the faithful. No man can grieve that the departed find rest in Christian burial-places. For these three objects it is lawful to break, melt down, or sell the vessels of the Church, even after they have been in use.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Continuation of the Homily by St Austin, Bishop [of Hippo.] (*As on Aug.* 11.)

He which suffereth martyrdom hath followed Christ, even to the point of having that love, greater than which no man hath, even that a man lay down his life for his friends. (John xv. 13.) Hereby also he hath laid down his life for Christ, Who hath said touching His members: "Inasmuch as ye have done it unto these, ye have done it unto Me." (Matth. xxv. 35, 40.) Such a servant as this He was pleased to make and to call Himself, as He saith: "The Son of man came not to be ministered unto, but to minister, and to give His life a ransom for many." (Matth. xx. 28.) A servant of Christ, therefore, is so called for the same reason that Christ is called, a servant. And thus it cometh that if any man serve Christ, him will the Father honour, even with the great honour that, where His Son is, there shall also His servant be; and his joy will never wane.

Eighth Lesson.

WHEN, therefore, my brethren, ye hear how that the Lord saith:—"Where I am, there shall also My servant be,"—think not that He speaketh only of good Bishops and Clergymen. Do ye also do your little to serve Christ, by living well, by giving alms, and by proclaiming His Name and doctrine to such as ye can. Let every man who is father of a family know that this very name implieth that he should bear them a fatherly love. For Christ and for life eternal let him warn, teach, exhort, correct all that belong to him; let him shew kindness, let him use discipline upon them. And so shall he discharge in his own house the office of the Church and, as it were, of a Bishop, serving Christ, that where He is, there also he may be.

Ninth Lesson. (*For the Holy Martyrs Hippolytus and Cassian.*)

HIPPOLYTUS was one of those baptized by St Lawrence. He was arrested in his own house while he was taking the Holy Communion. He was brought before the Emperor Valerian, and, when he was asked by him touching his religious profession, he freely confessed that he was a Christian. Wherefore he was beaten with clubs, but when his faith was found only the bolder under the blows, he was tempted with promises of gifts and honours. Then when words were found only to be thrown away upon him, he was given over to the Præfect to be put to death. The Præfect went to the house of Hippolytus to take possession of his goods, and there found that all the household were Christians. He strove in vain to awe them into the denial of their faith, and then ordered Concordia, the nurse of Hippolytus, who was encouraging the rest, to be beaten to death with whips loaded with lead, and afterwards the others to be slain outside the gate that leadeth toward Tivoli. Hippolytus was tied to wild horses which dragged him through rough places full of briars and thistles, until with a mangled body he resigned his soul to God. Justin the Priest buried him along with the others.

On the same day, at Imola, the Martyr Cassian was put to a most cruel death. He was a schoolmaster, and was given up to his scholars, with his hands bound behind his back, to be stabbed and torn to death with steel pens. Owing to the weakness of the means, the suffering of his martyrdom was very grievous and long, and his palm all the more glorious.

At Lauds there is a Commemoration of SS. Hippolytus and Cassian. Prayer as before.

MARTYROLOGY.

The morrow is the Eve of the Assumption of the Blessed Virgin Mary.

Upon the same 14th day of August, were born into the better life—

At Rome, [in the year 357,] the holy Priest Eusebius. On account of his defence of the Catholic faith the Arian Emperor Constantius caused him to be imprisoned in a bed-chamber in his own house, where he lived for seven months, continuing instant in prayer, and then fell asleep. His body was taken by the Priests Gregory and Orosius and buried in the cemetery of Callistus, upon the Appian Way.

In Illyricum, under the Emperor Maximian and the President Aristides, the holy martyr Ursicius, who was beheaded for Christ's name's sake after many and divers torments.

In Africa, the holy martyr Demetrius.

At Apamea, in Syria, [in the year 389,] the holy martyr Marcellus, Bishop [of that see,] who was destroying a shrine of Jupiter when he was slain by the infuriated Gentiles.

At Todi, [in Umbria,] the holy martyr Callistus, Bishop [of that see.]

In the island of Ægina, in the Grecian Archipelago, [about the year 860,] the holy widow Athanasia, [Abbess of a monastery under the rule of St Basil,] famous for her monastic observance and her power of working miracles.

At Vespers a Commemoration is made of St Eusebius, Confessor. Prayer, "O God, Who, year by year, &c.," (*p.* 626.)

AUGUST 14.

Eve of the Assumption.

Fifth Day within the Octave of St Lawrence.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Maximus, Bishop [of Turin.] (*1st on St Lawrence.*)

IT is an holy thing, brethren, and a thing well-pleasing in the sight of God, to venerate with special earnestness the Birth-day of blessed Lawrence, in the radiance of whose flames the victorious Church of Christ doth, even unto this day, shine splendidly throughout all the world. He discharged the office of a Deacon at the seat of the most glorious of the Patriarchates, and by the purity of his stainless life, and the brilliant victory of his noble death, hath gained himself a place in the fellowship of the Apostles. It is not an exaggeration to claim something in common with the Apostles for one whose purity of soul gave him the ministry of a Levite, and whose fulness of faith hath crowned him with the dignity of Martyrdom.

Fifth Lesson.

WHEN the worshipful Sixtus, Bishop of the city of Rome, was overcoming through suffering the wickedness of a frantic world, and was now drawing very nigh to the kingdom of heaven, he saw Lawrence very sorrowful at the death of his ghostly father, and he is said to have addressed to him, in the spirit of prophecy, these words: — "Be not sorrowful, my son; yet three days, and thou shalt follow me." Hence it appeareth, dearly beloved brethren, that the blessed Lawrence was not sorrowful because of his Bishop's victory, but because he was not going to equal his Bishop in conquering the world. "Be not sorrowful, my son," said Sixtus, "yet three days, and thou shalt follow me,"—that is to say—"Be not sorrowful, as though thou wert left alone in the world; thy faith and thy life will not suffer thee to go without such a death as thou wouldest."

Sixth Lesson.

WHEN, therefore, Lawrence learned from the mouth of the Priest and Martyr that he also was to be taken away, he called together the multitudes of the needy, and dispersed among them with godly bounty the treasures of the Church. This was a deep and heavenly thought of this spiritual-minded man, that he might care for the poor, and also that, at the same time, by the multitude consuming what he had given them, the persecutor might not be able to find anything to plunder. Herein he followed that which is written:—"He hath dispersed, he hath given to the poor; his righteousness endureth for ever." (Ps. cxi. 8.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (65*th on John.*)

Paul also, when disputing about the resurrection, hath used the same figure. What excuse then have they who believe not in the resurrection, when we see it take place every day in the case of seeds and plants, and even in [the procreative functions of] our own kind? For the seed from which generation taketh place must first itself corrupt. But at the same time, when God doth anything, there is no need to look for any reason. How made He us out of nothing? This I speak to Christians, who say that they believe the Scriptures.

Eighth Lesson.

BUT I will also bring forward another argument from human reason. Some live bad lives, and others live good lives. But many of the evil-doers attain to an happy old age, and the well-doers do not. How then is each to be rewarded according to his works? and when? They will certainly be rewarded, say [my opponents,] but still their bodies will not rise again. Do they not hear how Paul saith:—"This corruptible must put on incorruption"?—(1 Cor. xv. 53.) And this cannot be understood of the soul, which is incapable of corruption. And it is called the rising again from the dead. Now, it is the body which falleth.

Eighth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (*For the Eve of the Assumption.*)

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto multitudes, a certain woman of the company lifted up her voice, and said unto Him: Blessed is the womb that bare Thee. And so on.

Homily by St Austin, Bishop [of Hippo.] (10*th Tract on John.*)

Blessed is the Virgin Mary, because she did the will of the Father. (Matth. xii. 50.) This it was that the Lord praised in her, namely, that she did the will of His Father, not that her flesh had given birth to His Flesh. Be kind enough to give me your attention, my dear brethren. When the Lord amazed the crowd by working signs and wonders, and showing thereby What was veiled in His Flesh, a woman, in the astonishment of her mind, cried out:—"Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said: Yea, rather, blessed are they that hear the Word of God, and keep it." That is to say—"Even My Mother, whom ye call blessed, hath her blessedness from this, that she keepeth the word of God; not because it was in her that the Word of God was made Flesh, and dwelt among us, but because she heareth and keepeth that Word of God by Which she was made, (John i. 3,) and Which in her was made Flesh."

At Lauds a Commemoration is made of the Eve. Antiphon and Verse and Answer from the Week-day, and the following.

Prayer.

O GOD, Who wast pleased to choose for Thy dwelling the maidenly palace of Blessed Mary, grant unto us, we beseech Thee, under the shield of her protection, all joys in keeping her Festival.

Then of St Eusebius. Prayer as before.

MARTYROLOGY.

Upon the 15th day of August God took to Himself His most holy Mother the Virgin Mary, [in the year of Our Lord 57.]

Upon the same day were also born into the better life—

At Rome, upon the Appian Way, [under the Emperors Valerian and Gallienus,] the holy Acolyte Tharsicius. The pagans found him bearing the Sacraments of the Body of Christ, and began to ask him what he was carrying, but he deemed it unseemly to produce pearls before swine, and they maltreated him so with sticks and stones that he gave up the ghost. When they sacrilegiously searched his body, they did not find any trace of the Sacraments of Christ either in his hands or among his clothes, but the Christians took up the body of the martyr and buried it honourably in the cemetery of Callistus.

At Tagaste, in Africa, [in the year 431,] the holy [Confessor] Alypius, Bishop [of that see,] first the disciple of blessed Augustine, then his companion in his conversion, his comrade in his work as a shepherd of souls, his brave fellow-soldier in his contendings against the heretics, and now a sharer in his glory in heaven.

At Soissons, in Gaul, [in the year 1087,] the holy Confessor Arnulf, Bishop [of that see.]

At Alba, in Pannonia, in the year 1038,] holy Stephen, King of Hungary, whose feast is kept upon the 2nd day of September.

At Rome, [in the year 1568,] the holy Polish Confessor Stanislaus Kostka, of the Society of Jesus, who was made perfect in a little while, and finished the work of many years in angelic innocency of life, and whose name the Supreme Pontiff Benedict XIII. enrolled among those of the Saints.

The Vespers are of the Festival.

AUGUST 15.

Marymas[1] or Lady-Day-in-Harvest.

The Assumption[2] of the Blessed Virgin Mary.

Double of the First Class, with an Octave.

Whatever is not specially given here is from the Common Office for Feasts of the Blessed Virgin, (p. 633.)

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. Maiden most wise, whither goest thou up, like the dawn gloriously rising?[3] * O daughter of Zion, thou art all beautiful and pleasant, fair as the moon, clear as the sun.

No Commemorations.

MATTINS.

Invitatory. O come let us worship the King of kings. * This day was His Mother taken to the heavens above.

FIRST NOCTURN.

First Antiphon. The holy Mother of God is exalted over choirs of Angels * into the heavenly kingdom.

Ps. viii. O LORD our Ruler, &c., (*p.* 4.)

Second Antiphon. Through thee have the gates of Paradise been thrown open to us, * O thou who this day dost triumph so gloriously among the Angels.

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Third Antiphon. Blessed art thou among women, * and blessed is the Fruit of thy womb.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Verse. The holy Mother of God is exalted

Answer. Over choirs of Angels into the heavenly kingdom.

First Lesson.

Here beginneth the Song of Songs, (i. 1.)

[*THE Bride.*] Let him kiss me with kisses of his mouth—for better than wine are thine embraces, redolent of the best perfumes! Thy name is as ointment poured forth, therefore do the virgins love thee. Draw me! We will run after thee on the scent of thy perfume. The king hath brought me into his chambers. We will be glad and rejoice in thee. We will think of thine embraces more than of wine. I am black, but comely, O ye daughters of Jerusalem,—as the tents of Kedar, as the curtains of Solomon.

First Responsory.

I saw her, when, fair like a dove, she winged her flight above the rivers of waters. The priceless savour of her perfumes hung heavy in her garments. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.[4]

Verse. Who is this that cometh out of the wilderness like a pillar of smoke, perfumed with myrrh and frankincense?[5]

Answer. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Second Lesson.

[*THE Bride.*] Look not upon me, because I am black, because the sun hath tanned me. My mother's children were angry with me; they made me the keeper of the vineyards; mine own vineyard have I not kept. Tell me, O thou whom my soul loveth, where thou feedest thy flock, where thou layest thee down at noon, lest I begin to turn aside after the flocks of thy companions.

[*The Bridegroom.*] If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherd's tents. I have compared thee, O my love, to my company of horses in Pharaoh's chariot. Thy cheeks are comely like a dove's, thy neck like strings of jewels.[6]

Second Responsory.

I was exalted, &c., (*p.* 637.)

Third Lesson.

NECKLACES of gold will we make for thee, with inlaid work of silver.

[*The Bride.*] While the king sat on his couch, my spikenard sent forth the smell thereof. A bundle of myrrh is my well-beloved unto me. He shall lie betwixt my breasts. My beloved is unto me as a bunch of cypress in the vineyards of Engaddi.

[*The Bridegroom.*] Behold, thou

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[1] This is the only regular popular title for this Festival with which I have ever met, and that only as the name of some horse-races which take place annually at Irvine in Ayrshire. They are of ancient institution, and there can be no doubt what they are meant to celebrate, though those who take part in them are now unconscious of it.

[2] Literally, God's *taking* the Blessed Virgin *to Himself, i.e.*, by death (from the Latin *assumo*, I *take to myself.*) There is a common tradition that her resurrection took place in about forty hours, like our Lord's, and that both body and soul are now where He is—but such tradition must be carefully distinguished from matters of faith. See Alban Butler, August 15.

[3] Mrs Jameson, in her *Legends of the Madonna*, elegantly paraphrases these words, as applied to the Assumption, "like the morning, rising from the night of death."

[4] Ecclus. l. 8.

[5] Cant. iii. 6.

[6] Or "Thy cheeks are comely with strings, and thy neck with rows of jewels."

art fair, my love, behold, thou art fair; thou hast doves' eyes.

[*The Bride.*] Behold, thou art fair, my beloved, yea, comely.

[*Both.*] Our bed is of flowers, the beams of our house are of cedar, our rafters of cypress.

Third Responsory.

[1] Who is this that cometh up like the sun? This, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Verse. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her and called her blessed; the queens also, and they praised her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

SECOND NOCTURN.

Verse. Mary hath been taken to heaven—the Angels rejoice—

Answer. They praise and bless the Lord.

Fourth Lesson.

The Lesson is taken from the Sermons of St John [of Damascus.] (*2nd on the Falling-on-sleep of Blessed Mary.*)

THIS day the holy and animated Ark of the living God, which had held within it its own Maker, is borne to rest in that Temple of the Lord, which is not made with hands. David, whence it sprang, leapeth before it,[2] and in company with him the Angels dance, the Archangels sing aloud, the Virtues ascribe glory, the Princedoms shout for joy, the Powers make merry, the Lordships rejoice, the Thrones keep holiday, the Cherubim utter praise, and the Seraphim proclaim its glory. This day the Eden of the new Adam receiveth the living garden of delight, wherein the condemnation was annulled, wherein the Tree of Life was planted, wherein our nakedness was covered.

Fourth Responsory.

When the Lord beheld, &c., (*p.* 637,) *omitting the last Verse and Answer.*

Fifth Lesson.

THIS day the stainless maiden, who had been defiled by no earthly lust, but ennobled by heavenly desires, returned not to dust, but, being herself a living heaven, took her place among the heavenly mansions. From her true life had flowed for all men, and how should she taste of death? But she yielded obedience to the law established by Him to Whom she had given birth, and, as the daughter of the old Adam, underwent the old sentence, which even her Son, Who is the very Life Itself, had not refused; but, as the Mother of the living God, she was worthily taken by Him unto Himself.

Fifth Responsory.

All generations, &c., (*p.* 639,) *omitting the last Verse and Answer.*

Sixth Lesson.

EVE, who had said "yea" to the proposals of the serpent, was condemned to the pains of travail and the punishment of death, and found her place in the bowels of the Netherworld. But this truly blessed being who had inclined her ears to the word of God, whose womb had been filled by the action of the Holy Ghost, who, as soon as she heard the spiritual salutation of the archangel, had conceived the Son of God without any sexual pleasure or carnal knowledge by a man, who had brought forth her Offspring without any the least pang, who had hallowed herself altogether for the service of God—how was death ever to feed upon her? how was the grave ever to eat her up? how was corruption to break into that body into which Life had been welcomed? For her there was a straight, smooth, and easy way to heaven. For if Christ, Who is the Life and the Truth, hath said: "Where I am, there shall also My servant be"—how much more shall not rather His mother be with Him?

Sixth Responsory.

Blessed art thou, &c., (*p.* 635.)

THIRD NOCTURN.

Verse. The Virgin Mary hath been taken into the chamber on high.

Answer. Where the King of kings sitteth on a throne amid the stars.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a woman named Martha received Him into her house. And so on.

Homily by St Austin, Bishop [of Hippo.] (*27th on the Words of the Lord.*)

When the Holy Gospel was read, we heard how that a godly woman hospitably received the Lord into her house, and that this woman's name was Martha. And while Martha herself was cumbered about much serving, a sister of her's, called Mary, sat at the Lord's Feet, and heard His word. The one worked, the other was idle. One ministered, the other was filled. Nevertheless, Martha, working hard in the bustle and business of the serving, came to the Lord, and made complaint of her sister, because she would not help her in her work.

Seventh Responsory.

Grace is poured into thy lips; therefore God hath blessed thee for ever.

Verse. Thy garments smell of myrrh, and aloës, and cassia, out of the ivory palaces whereby kings' daughters among thy honourable women have made thee glad.

Answer. Therefore God hath blessed thee for ever.

Eighth Blessing.

She whose Feast-day, &c.

Eighth Lesson.

BUT the Lord undertook to answer Martha for Mary; He, Who had been called upon to be her Judge, became her Advocate. "And JESUS answered and said unto her:

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[1] Cant. viii. 5; vi. 10, 4, 8.

[2] Cf. 2 Kings (Sam.) vi. 14.

Martha, Martha, thou art careful and troubled about many things. But one thing is needful, and Mary hath chosen that good part, which shall not be taken away from her." We have heard both the complaint, and the sentence of the Judge, the which sentence replieth to the complainant, and shieldeth her whom the Lord had received. Mary was wrapped up in the sweetness of the word of the Lord. Martha was busied how to feed the Lord, and Mary, how to be fed by the Lord. Martha was getting ready a banquet for that same Lord, at Whose banquet Mary was already revelling.

Eighth Responsory.

O Virgin Mary, Mother of God, blessed art thou that didst believe the Lord, for there hath been a performance of those things which were told thee from the Lord. Behold, thou art exalted over choirs of Angels. Plead for us with the Lord our God.

Verse. Hail, Mary, full of grace, the Lord is with thee.

Answer. Plead for us with the Lord our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Plead for us with the Lord our God.

Ninth Lesson.

WHEN, then, Mary was listening in peace and gentleness to those words of unutterable sweetness, and being feasted to the full extent of her heart's power, and Martha came and complained of her to the Lord, how must we imagine that she feared, lest the Lord should say unto her: Arise, and help thy sister—? She was held by that wondrous sweetness the smack whereof is felt more by the mind than by the belly. She was excused, and she sat all the safer. But on what grounds was she excused? Let us now turn our attention to this point, and thoroughly see into and examine it as far as we can, that we also may be fed.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. Mary hath been taken to heaven; * the Angels rejoice; they praise and bless the Lord.

Second Antiphon. The Virgin Mary hath been taken into the chamber on high, * where the King of kings sitteth on a throne amid the stars.

Third Antiphon. We run after thee, on the scent of thy perfumes— * the virgins love thee heartily.

Fourth Antiphon. Blessed of the Lord art thou, O daughter, * for by thee we have been given to eat of the fruit [of the tree] of Life.

Fifth Antiphon. Fair and comely art thou, O daughter of Jerusalem, * terrible as a fenced camp set in battle array.

Chapter. (Ecclus. xxiv.)

IN all these I sought rest, and I will abide in the inheritance of the Lord. So the Creator of all things gave me a commandment and said, (and He That made me rested in my tabernacle):—[1]

Verse. The holy Mother of God hath been exalted.

Answer. Over choirs of Angels, into the heavenly kingdom.

Antiphon at the Song of Zacharias. Who is she that cometh up like the rising dawn, * fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

Prayer throughout the Office.

O LORD, we beseech Thee, forgive the transgressions of Thy servants, and, forasmuch as by our own deeds we cannot please Thee, may we find safety through the prayers of the Mother of Thy Son and our Lord. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Mary hath been taken, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 16th day of August we keep the feast of the holy Confessor Hyacinth, of the Order of Preachers, [who died at Cracow, in Poland, upon the feast-day of the Assumption, in the year 1257, and] whose feast Pope Clement VIII., when he enrolled his name among those of the Saints, ordered to be kept on the morrow thereof.

Upon the same 16th day of August, were born into the better life—

At Rome, [in the year 410,] the holy Deacon Titus. While the city was occupied by the Goths he was distributing money to the poor, when a tribune of the barbarians ordered him to be killed.

At Nice, in Bithynia, the holy physician Diomede, who in the persecution under Diocletian was for Christ's faith's sake slain with the sword, and so finished his testimony.

Likewise thirty-three holy martyrs.

At Ferentino, in Latium, the holy centurion Ambrose, who in the persecution under the Emperor Diocletian was tortured in divers ways, and when he had passed unhurt through the fire was sunk in water, and so entered into rest.[2]

At Milan, [about the year 400,] holy Simplician, Bishop [of that see,] famed through the testimony of holy Ambrose and Augustine.

At Auxerre, [in the year 561,] holy Eleutherius, Bishop [of that see.]

At Nicomedia, [in the year 358,] the holy Confessor Arsacius. Under the persecutor Licinius he deserted from the army, and took to the life of a hermit, wherein he shone with such graces that it is written that he cast out devils and by his prayers killed a huge dragon. At length he foretold the sack which was coming upon the city, and gave up his soul to God in prayer.

At Montpellier, in Languedoc, [in the year 1327,] the blessed Confessor Roch, who by the sign of the Cross delivered many cities of Italy from the plague. His body hath been taken to Venice, and buried with great honour in the church consecrated in his name.

At Rome, holy Serena, once the wife of the Emperor Diocletian.

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[1] The end of the sentence is "—and He said: Dwell thou in Jacob, and inherit in Israël, and strike thy roots amid My chosen people."

[2] Per ignem illacsus transiens demersus in aquam, eductus est in refrigerium. This does not seem to be, as might at first appear, a sort of grim pleasantry upon the nature of his two last sufferings, but a quaint adaptation of Ps. lxv. 12: Transivimus per ignem et aquam et eduxisti nos in refrigerium.

Chapter at the end. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

TERCE.

Antiphon. The Virgin Mary, &c., (*Second Antiphon at Lauds.*)

Chapter as at Lauds.

Short Responsory.

The holy Mother of God hath been exalted—

Answer. The holy Mother of God hath been exalted—

Verse. Over choirs of Angels, into the heavenly kingdom.

Answer. Hath been exalted.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The holy Mother of God hath been exalted—

Verse. Mary hath been taken to heaven; the Angels rejoice—

Answer. They praise and bless the Lord.

SEXT.

Antiphon. We run, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and in the holy city likewise was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God as His Own inheritance, and mine abiding was in the full assembly of the Saints.

Short Responsory.

Mary hath been taken to heaven; the Angels rejoice—

Answer. Mary hath been taken to heaven; the Angels rejoice—

Verse. They praise and bless the Lord.

Answer. The Angels rejoice.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Mary hath been taken to heaven; the Angels rejoice—

Verse. The Virgin Mary hath been taken into the chamber on high,

Answer. Where the King of kings sitteth on a throne amid the stars.

NONE.

Antiphon. Fair and comely, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The Virgin Mary hath been taken into the chamber on high.

Answer. The Virgin Mary hath been taken into the chamber on high.

Verse. Where the King of kings sitteth on a throne amid the stars.

Answer. On high.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Virgin Mary hath been taken into the chamber on high.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

SECOND VESPERS.

All as the First except—

Antiphon at the Song of the Blessed Virgin. This is the day * whereon Mary went up into heaven. Rejoice; for she reigneth for ever with Christ.

A Commemoration is made of St Hyacinth. Prayer, "O God, Who, year by year, &c.," (*p.* 626.)

Lord's Day within the Octave of the Assumption.

Feast of St Joachim, Father of the Blessed Virgin Mary, Confessor.

Double of the Second Class.

All from the Common Office of a Confessor not a Bishop, (*p.* 621.)

The Verse at Prime and the last verses of all the Hymns except at Vespers and Mattins are altered in honour of the Incarnation.[1]

FIRST VESPERS.

The first verse of the Hymn is altered.

Verse and Answer from Lauds.

Antiphon at the Song of the Blessed Virgin from that of Zacharias. Prayer from Lauds.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Epiphanius, Bishop [of Pavia.]

FROM the Root of Jesse sprang King David, and from the stock of King David, the Holy Virgin. Holy I call her, and the daughter of holy men. Her father and mother were Joachim and Anne, who pleased God in their lives, and brought forth an offspring well-pleasing to Him, even the Holy Virgin Mary, at once the Temple and the Mother of God. These three, Joachim, Anne, and Mary, clearly offered up unto the Trinity a sacrifice of praise. For the name Joachim being interpreted, signifieth "The preparation of the Lord,"[2] and out of him was prepared the Temple of the Lord, namely, the Virgin. The name Anne signifieth "grace," and she and Joachim did indeed receive a grace when, in answer to their prayers, they generated such an offspring, compassing the Holy Virgin. Joachim prayed upon the mountain and Anne in her garden.[3]

Fifth Lesson.

The Lesson is taken from the Sermons of St John of Damascus. (*1st on the Birth of the Blessed Virgin Mary.*)

SINCE it was to be that the Virgin Mother of God should be born of Anne, nature dared not to produce any other child before this child of grace, but humbly waited until grace should have produced her's. It behoved that she should come into the world as a first-born, who was to bear the First-born of every creature, even Him by Whom all things were made. O blessed couple, Joachim and Anne—unto you is all creation laid under debt, since through you creation hath offered to the Creator this noblest of gifts, namely, that chaste mother, who alone was worthy of the Creator.

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[1] That is, if this Feast be kept within the Octave of the Assumption.

[2] Rather, according to Gesenius, "The LORD hath established" or "set up," the name seeming to be the same as Jehoiachin or Jehoiakim.

[3] This relates to a story in the Apocryphal Gospels. Protevangel. i.-iv. Pseudo-Matthew, ii. iii., &c., &c.

Sixth Lesson.

REJOICE, O Joachim, from whose daughter a Child hath unto us been born, and His name is called The Angel of the Great Counsel, that is, of the salvation of the whole world. Let Nestorius be ashamed, and put his hand upon his mouth. Her Child is God. How then can His Mother be other than Mother of God? "Whosoever acknowledgeth not the Holy Mother of God is far from God." This saying is not mine, although it is mine in all other senses than that of authority. I have received it as a most godly legacy from Father Gregory the Divine. O blessed couple, Joachim and Anne. Christ saith in a certain place: "By their fruits ye shall know them" (Matth. iii. 20)—and ye are known by the fruit of your chaste loins. That that which should be born of you might be worthy and well-pleasing in the sight of God, ye ordered your own lives by rule. In the chaste and holy exercise of your natural gift, ye produced the treasure of virginity.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE book of the generation of JESUS Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St John of Damascus. (*Bk.* iv. *on the Orthodox Faith.*)

That Joseph sprang from the lineage of David, the most holy Evangelists Matthew and Luke have clearly shown. There is this difference between them, that Matthew traceth the pedigree from David through Solomon, and Luke through Nathan. But both of them pass in silence over the descent of the Holy Virgin. In explanation of this we shall find on investigation that among the Jews, and in the Holy Scriptures, it hath never been in use to chronicle the pedigrees of women. But the Law containeth a warning against the tribes intermarrying one with another. Joseph was of the same tribe as David, [namely, Judah,] and since he was a just man (this is the praise which the Gospel of God giveth him,) he would not have espoused the Holy Virgin, unless she had been of the same race, as such an union would not have been in accordance with the commandment of the law. For this reason the Evangelist held it enough to have shown the descent of Joseph.[1]

Eighth Lesson.

THEREFORE, from the stock of Nathan the son of David, Levi begat Melchi and Panther; and Panther begat Bar-Panther (for so was he called;) and Bar-Panther begat Joachim; and Joachim begat the Holy Mother of God. Again, from the stock of Solomon the son of David, Mathan of his wife begat Jacob. And after Mathan was dead, Melchi, of the family of Nathan, son to Levi and brother to Panther, took to him in marriage her that had been the wife of Mathan, and was mother of Jacob, and begat of her Heli. So that Jacob and Heli were half-brothers, sons of the same mother, but one of the stock of Solomon and the other of the stock of Nathan. (*Here the Eighth Lesson ends, if a Ninth Lesson of St Joachim be needed.*) Then Heli, who was the descendant of Nathan, died, having had no children. Whereupon, Jacob, who was the descendant of Solomon, took to himself the widow of his half-brother Heli, to raise up seed unto his brother, and begat of her Joseph. So Joseph was by nature the son of Jacob the descendant of Solomon, but in the eye of the Law he had for his father Heli the descendant of Nathan. Things being thus, Joachim took to wife that most eminent and praiseworthy woman, Anne. And even as the patient Hannah, being stricken with barrenness, by prayer and promise became the mother of Samuel, so likewise this woman also through prayer and promise received from God the Mother of God, that in fruitfulness she might not be behind any of the famous matrons. And thus "grace" (for such is the signification of the name of Anne) is mother of the "Lady" (for such is the signification of the name of Mary.[2]) And indeed she became the Lady of every creature, since she hath been mother of the Creator.

Ninth Lesson from the Gospel of the Sunday.

LAUDS.

Verse. His seed shall be mighty upon earth.

Answer. The generation of the upright shall be blessed.

Antiphon at the Song of Zacharias. [3] Let us praise a man famous in his generation, * with whom the Lord didst establish the blessing of all nations, and on whose head He made His covenant to rest.

Prayer throughout the Office.

O GOD, Who, out of all Thy Saints, didst choose blessed Joachim to be the father of the mother of Thy Son, mercifully grant that as we hold his Festival in honour, we may ever feel his protection. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Sunday at Lauds.

At Second Vespers all from the Common, except the Prayer. Commemoration of the Sunday.

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[1] The ordinance referred to by St John Damascene is doubtless that contained in Numbers xxxvi., and appears to relate only to heiresses. Joachim and Anne seem to have had no male issue, hence any daughter they had would be bound to "be wife unto one of the family of the tribe of her father." (8.) As to this genealogy, see note after Sept. 8.

[2] This is opposed to other passages in the Breviary. See Sunday after Sept. 8.

[3] Ecclus. xliv. 1, 24, 5.

AUGUST 16.

St Hyacinth, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following. Prayer throughout*, "O God, Who year by year, &c.," (*p.* 626.)

The Verse at Prime and the last verse of all the Hymns except at Vespers and Mattins are altered in honour of the Incarnation.

MATTINS.

The first verse of the Hymn is altered.

FIRST NOCTURN.

Lessons from Scripture according to the Season. See the Rubric for the Third Sunday of August (*p.* 488.)

SECOND NOCTURN.

Fourth Lesson.

HYACINTH was a Pole, and was born [in the year 1185] of the noble and Christian family [of the Counts of Odrowatz,] in the town of Camien, in the diœcese of Wratislaw. He was trained up in learning from his youth, and after studying law and theology, became a Canon of Crakow, where he was eminent above his fellows by the singular godliness of his life and the depth of his learning. Being at Rome, [in 1218,] he was received into the Order of Friars Preachers by the Founder, St Dominick, himself, and kept in holiness to the end of his life the rule of perfect living which he had learnt from him. He remained always a virgin, and loved modesty, long-suffering, lowliness, self-restraint, and all other good graces as his heritage in the life of a Friar.

Fifth Lesson.

IN the heat of his love for God, he sometimes passed whole nights in pouring forth prayers and chastising his body, to which he never gave rest but in leaning against a stone or lying upon the ground. He was sent back to his own country, and, on the way, founded a very large house of his Order at Friesach; and soon afterwards another at Crakow. In other provinces of the kingdom of Poland he founded four others, and it passeth belief what success he had with all kinds of men, by his preaching of the Word of God, and the innocency of his life. Not a day passed wherein he did not display some bright gift of faith, godliness, or innocency.

Sixth Lesson.

THE zeal of this most holy man for the salvation of his neighbours was that which God marked by His greatest miracles. Among these is famous the time when coming to the River Vistula near Wisgrade, and finding it in flood, he crossed it without a boat, drawing over also his three companions standing upon the waves upon his outspread mantle. He led a wonderful life for nearly forty years after his profession, and then foretold to his brethren the day of his death. Upon the very day of the Feast of the Assumption of the Virgin, he finished the recitation of the Office of the Church, received the Sacraments with the utmost reverence, and then with the words, "Into Thy hands, O Lord," gave up his soul to God in the year of salvation 1257. He was illustrious for miracles even after his death, and Pope Clement VIII. numbered him among the saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.)

At Lauds Commemorations are made of the Assumption and of St Lawrence.

MARTYROLOGY.

On the morrow is the Octave of the holy martyr Lawrence.

Upon the same 17th day of August, were born into the better life—

At Carthage, in Africa, [in the year 483,] the holy martyrs Liberatus the Abbat, Boniface the Deacon, Servus and Rusticus the Sub-Deacons, the monks Rogatus and Septimus, and the boy Maximus. In the persecution by the Vandals under King Hunneric, they were put to divers and unheard-of tortures, on account of their confession of the Catholic faith and their defence of one baptism; at last they were nailed to the wood upon which they were to be burnt, and the fire was several times kindled but by the power of God always extinguished. Then the king commanded to beat in their heads with the handles of oars, and so they finished the lovely course of their fight, and were crowned by the Lord.

At Cæsarea, in Cappadocia, [about the year 273,] the holy martyr Mamas, who endured one long martyrdom from his childhood to his old age, and at last happily finished it under the President Alexander in the reign of the Emperor Aurelian. The holy fathers Basil and Gregory of Nazianzus highly extol him.

In Achaia, [in the Peloponnesus, about the year 253,] the holy martyr Myron, a Priest, who was beheaded at Cyzicus, [in Asia Minor,] after many torments, under the President Antipater, in the time of the Emperor Decius.

At Nicomedia, [in the year 303,] the holy martyrs Straton, Philip, and Eutychian. They were condemned to the beasts, but as these left them unhurt they finished their testimony by fire.

At Terni, [in Spoleto, in the sixth century,] the holy Confessor Anastasius, Bishop [of that see.]

At Ptolemais, in Palestine, [about the year 260,] the holy martyrs Paul and Juliana his sister, who suffered under the Emperor Valerian.

Vespers are of the Octave of St Lawrence, from the Chapter, inclusive.

AUGUST 17.

Octave Day of St Lawrence.

Double.

All as on the Festival, except the following, and that the Verse at Prime and the last verse of every Hymn, except at Vespers and Mattins, is altered in honour of the Incarnation.

FIRST VESPERS.

These, as regards St Lawrence, begin with the Chapter.

Prayer throughout the Office.

STIR up in Thy Church, O Lord, the spirit in which the blessed Levite Lawrence served Thee, that we being filled therewith, may be ever fain to love what he loved, and to do what he taught. Through Our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Same Holy Spirit, one God, world without end. *Amen.*

A Commemoration is made of St Hyacinth, and then of the Assumption.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from one of the Tracts upon John, written by St Austin, Bishop [of Hippo.] (27*th.*)

BRETHREN, we know that all we who are in the body of the Lord, and abide in Him that He also may abide in us, must needs in this world live even unto the end among the wicked; by the wicked I mean not such as blaspheme Christ, for it is now but few who are found who blaspheme Him with their tongue, but many there be who do it by their lives. Among such we must needs live, even unto the end. But what is it that He saith, "He that abideth in Me and I in him?" (John xv. 5.) Is it not that whereunto the Martyrs gave ear, "He that endureth to the end shall be saved?" (Matth. x. 22.)

Fifth Lesson.

IN what wise abode in Him the holy Lawrence whose Feast-day we keep to-day? He abode in Him until trial came; he abode in Him until He was browbeaten by the tyrant; he abode in Him until his fearful sentence came; he abode in Him even unto death. That is saying but a little of him; he abode in Him even in savage torture. He was not slain quickly, but tortured in the fire. He was allowed to remain long alive, and yet not allowed to remain long alive, but slowly put to death. During that long death, in all that agony, since he had well eaten and well drunk, filled with that Food, and drunken with that Cup, he felt not the torture.

Sixth Lesson.

FOR the holy Martyr Xystus, whose day we kept five days ago, had said unto him: "Be not sorrowful, my son" (for he was the Bishop and Lawrence the Deacon,) "be not sorrowful," said he, "yet three days and thou shalt follow me." These three days of which he spake were the three clear days which elapse between the day of the passion of holy Xystus, and this day, the day of the passion of holy Lawrence. The three days are those between. O what a strange comfort! He saith not: "Be not sorrowful, my son; the persecution will come to an end, and thou wilt be safe," but "Be not sorrowful, whither I go, thither shalt thou follow me, and the time will not be long. Three clear days shall pass, and then thou shalt be with me." Lawrence received the prophecy, conquered the devil, and entered into his triumph.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 24.)

AT that time: JESUS said unto His disciples: Amen, Amen, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (66*th on John.*)

This present life is sweet, and full of many pleasures, not indeed for all, but for those who love it. But if one should have cast his looks heavenward, and studied the excellent things that are there, he will forthwith despise this present life and hold it of no moment. So is bodily comeliness esteemed, only as long as we see none fairer, but as soon as a comelier appeareth, the first is held cheap. And thus if we will look at the beauty above, and study the loveliness of the kingdom in heaven, we shall forthwith loose the ties that bind us to this world.

Eighth Lesson.

THE ties that bind us to this world are the love of earthly things. Listen to what Christ saith, to draw us to loosen these ties. "He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal." This hath the sound of a puzzle, and yet it is full of the most excellent wisdom. How shall he that loveth his life lose it? He shall lose it by yielding to its senseless lusts, by indulging any of its lusts more than he ought. Whereas he that hateth his life in this world, shall keep it unto life eternal, by not obeying it when it demandeth things hurtful.

Ninth Lesson.

CHRIST saith not, He that obeyeth it not, but, "He that hateth it." For even as we cannot bear to hear the voice or see the face of them whom we hate, so doth it behove us to turn angrily away from our own life, if it demand from us anything contrary to the will of God. He was about to speak to them touching death, even His Own death, and He foresaw their grief and faintness, and spake in strong expressions, as though He said: "What shall I say, if ye take not My death bravely? Unless ye also die, ye shall gain no profit."

At Lauds a Commemoration is made of the Assumption.

MARTYROLOGY.

Upon the 18th day of August, were born into the better life—

At Rome, upon the Lavican Way, [in the year 328,] holy [widow] Helen, [Empress of the West,] mother of that most religious Emperor Constantine the Great, who was the first to leave to other princes the pattern of how to protect and spread the Church.

At Palestrina, Italy, [in the year 274,] the holy martyr Agapitus, [principal patron of the Church in Palestrina]; he was fifteen years of age, and hot with the love of Christ. He was tried by command of the Emperor

Aurelian, and was first scourged for a very long time with raw thongs, afterwards he suffered worse under the Prefect Antiochus. By command of the Emperor he was thrown to lions, but as these hurt him not at all the servants smote him with the sword, and so he went to be crowned.

At Rome, the blessed Priests John and Crispus. During the persecution under Diocletian they busied themselves in burying many bodies of the Saints, with whom they themselves were afterward made fellows, and gained the gladness of life eternal [by martyrdom.]

Likewise at Rome, the holy martyrs Hermas, Serapion, and Polyænus, who were dragged through strait, rocky, and rough places until they gave up their souls to God.

In Illyricum, [in the second century,] the holy martyrs Florus and Laurus, quarrymen, who, after their masters Proculus and Maximus had been martyred, were put to many torments, under the President Licion, and then thrown into a well.

At Myra, in Lycia, the holy martyrs Leo and Juliana.

At Metz, in Gaul, [in the fourth century,] the holy Confessor Firmin, [eleventh] Bishop [of that see.]

At Montefalco, in Umbria, [in the year 1308,] the blessed Virgin Clare, a Nun of the Order of Hermits of St Austin, on whose heart the mysteries of the suffering of the Lord were found set forth anew, and are therein most reverently worshipped. The Supreme Pontiff Leo XIII. solemnly enrolled her name in the list of those of the holy Virgins.

Vespers are of the following, from the Chapter inclusive.

AUGUST 18.

St Helen, Empress of the Romans, Widow.

All from the Common Office for a Holy Woman, neither Virgin nor Martyr, (*p.* 649,) *except the following.*

Prayer throughout.

O LORD JESUS Christ, Who didst reveal unto Thy blessed handmaid Helen the place where Thy Cross lay hid, that so Thou mightest use her to enrich Thy Church with that precious Treasure, grant unto us at her petition, that we may gain the prize of life eternal which Thou didst purchase for us upon that Tree of Life, Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These as regards St Helen begin with the Chapter. A Commemoration is made of the Second Vespers of the Octave day of St Lawrence, then of the Assumption, and then of the Holy Martyr Agapitus.

Prayer.

MAY Thy Church, O God, rejoice with confidence in the pleadings of Thine Holy Martyr Agapitus, and with the help of his glorious prayers remain ever godly and stand ever secure. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermon of St Ambrose, Bishop [of Milan.] (*Funeral Sermon on Theodosius.*)

HELEN therefore cometh and beginneth to visit the holy places. The Holy Ghost hath inspired into her that she should seek the Wood of the Cross. She hath come to Golgotha, and she saith, Behold the battlefield! Where is the victory? I seek the Standard of Salvation and I find it not. Am I, saith she, upon a throne, and the Lord's Cross in the dust? Am I in kingly halls, and Christ's triumph in ruins? There it still lieth hid, and still lieth hid the palm of life eternal. Why should I think myself redeemed if the redemption itself is unseen? I see what thou hast done, O devil, to hide the sword wherewith thou hast been slain. But "Isaac digged again the wells of water which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them. And Isaac's servants digged in the valley and found there a well of living water" (Gen. xxvi. 18, 19.) Therefore let the ruins be cleared away, that the life may be seen. Let the sword wherewith the true Goliath's head hath been cut off be drawn from its sheath. Let the earth be opened that salvation may flash forth. Hast thou not hid the Tree, O devil, that thou mayest just be conquered again?

Fifth Lesson.

MARY conquered thee, Mary who brought forth the Victor, Mary who remaining always a virgin brought forth Him Who was to conquer thee by His Crucifixion and crush thee by His death; thou shalt be conquered this day also, that a woman may detect thy tricks. Mary in her holiness bore the Lord, I will search out His Cross; she carried Him when He was born, I will carry Him now that He is risen from the dead. She caused God to be seen among men, I will raise up His standard from these ruins for the healing of sinners. She openeth therefore the ground, she putteth away the dust, she findeth lying heaped together the three crosses which the enemy had hidden and the ruin had covered. But the triumph of Christ cannot be obscured. As a mere woman she is at a loss, but the Holy Ghost inspireth her to a search that can leave no doubt.

Sixth Lesson.

SHE seeketh for the nails wherewith the Lord had been crucified, and she findeth them. With one nail she commandeth to make a horse's bit, another she hath worked up into a crown; of the one she maketh an ornament, of the other an object for godliness. Mary was visited to set Eve free, Helen was visited to redeem Emperors. She sendeth unto her son Constantine the crown set with gems, wherewith, herself a gem, she had joined the more precious iron with the cross of God's redemption of man; she sendeth the bit also. Constantine used them both, and hath bequeathed his faith unto the monarchs that have followed him.[1] In time, therefore, the beginning of the believing Emperors which was on the bit of the horse was holy, from him began the faith whereby persecution ended and godliness took its place. Wisely hath Helen done in setting the Cross above kings' heads, that on kings Christ's Cross may be adored; to bow down to the holy [sign of] Redemption is not a novelty but an act of godliness. Good therefore is the nail[2] of the Roman Empire which ruleth the whole globe and clotheth the brows of princes, that they who once were persecutors may now be preachers.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.)

The Ninth Lesson is read along with the Eighth to leave room for the Ninth Lesson. (*For the Holy Martyr Agapitus.*)

THIS Agapitus was a lad of Palestrina, who eagerly accepted martyrdom at the age of fifteen years, under the Emperor Aurelian. On account of his firmness in his religion, the Emperor ordered him first to receive an exceedingly long hiding with cat-gut, and then to be thrown into a foul dungeon, where he remained for four days without food. Being brought out of prison, live embers were put upon his head, but, whereas he still gave God thanks, he was whipped again, and hung up naked by the feet, in such wise that a thick smoke from a fire kindled under his face might pour into his mouth. Afterwards, boiling water was poured upon his belly, and his jaws were broken. Then presently the judge fell from the judgment-seat, and shortly after died. Whereupon the Emperor was enraged, and commanded the holy lad to be thrown to wild beasts, but these dared not to touch him, and he was stricken by the sword at Palestrina.

At Lauds a Commemoration is made of the Assumption, and then of St Agapitus.

Prayer as at First Vespers.

MARTYROLOGY.

Upon the 19th day of August, were born into the better life—

At Rome, [in the year 192,] the holy martyr Julius. He was a Senator who was denounced to the judge Vitellius and by him committed to prison, thereafter by command of the Emperor Commodus he was beaten with cudgels until he gave up the ghost. His body was buried in the cemetery of Calipodius, upon the Aurelian Way.

In Cilicia, [about the year 300,] the holy soldiers Andrew the Tribune, and his Companions. After obtaining a victory over the Persians by God's help, they were turned to the faith of Christ, and being accused therefore, they were massacred by the army of the President Seleucus in the straits of the Taurus mountain, under the Emperor Maximian.

In Palestine, the holy martyr Timothy, who after overcoming many torments was burnt at a slow fire, under Urban the President, in the persecution under the Emperor Diocletian. There suffered there at the same place Thecla and Agapius. Thecla was thrown to wild beasts, and being rent by them passed away to her Divine Bridegroom. Agapius suffered many tortures, but was kept for greater contendings still.

At Anagni, [about the year 250,] the holy martyr Magnus, Bishop [of that see,] who was slain in the persecution under Decius.

At the Brignoles, in Provence, [in the year 1297,] holy Lewis, of the Order of Friars Minors, Bishop of Toulouse, famous for the holiness of his life and his miracles. His body was carried thence to Marseilles, and is honourably buried there in the church of the Friars Minors.

At Sisteron, in Gaul, [in the year 535,] the blessed Confessor Donatus, a Priest, who had been from his very infancy marvellously gifted with the grace of God. He lived as a hermit for many years, and passed away to be with Christ, famous for miracles.

In Berry, [in the sixth century,] the holy Confessor Marian.

At Mantua, the holy Confessor Rufinus.

AUGUST 19.

Fifth Day within the Octave of the Assumption.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (v. 8.)

[*THE Bride.*] I charge you, O daughters of Jerusalem, if ye find my beloved, that ye tell him that I am faint with love.

[*Chorus of Damsels.*] What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us?

[*The Bride.*] My beloved is white

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[1] Principium itaque credentium Imperatorum Sanctum est quod super frenum—the passage is excessively crabbed and the reference very far-fetched. Zech. xiv. 20 runs: "In that day shall there be upon the bells of the horses holy unto the Lord, and the pots in the Lord's house shall be like the bowls before the altar" (*Revised Version*). The reference seems to be to Exodus xxxix. 30, where, speaking of the mitre of the High Priest, it is said: "And they made the plate of the holy crown of pure gold, and wrote upon the writing like the engravings of a signet holy to the Lord" (*Revised Version*), and the general meaning to be that in the regeneration the commonest objects shall be precious, beautiful, and holy. The LXX renders the first clause of the verse of Zechariah: "In that day what is upon the horse's bit shall be holy unto the Lord Almighty," and the Latin is, In that day what is upon the horse's bit shall be holy unto the Lord—In die illa erit quod super frenum equi est sanctum Domino—and the author of this homily availing himself (1) of the fact that the word *super* may be taken in the sense of above, (2) that a rider on horseback is from his position raised somewhat higher than the bit in the animal's mouth, and (3) that the Latin word *principium* is of the neuter gender, has managed to apply the passage to the Emperor Constantine riding on horseback, with a bit formed in whole or in part out of one of the nails of the Passion.

[2] There seems to be an untranslatable play upon the sense in which the word Clavus was used as a symbol of immovable fixedness, based upon the custom of fixing a nail in the temple of Jupiter in order to mark the year.

and ruddy, one among thousands. His head is [precious as] the most fine gold, his locks [long] like the sprays of palm-branches, and black as a raven. His eyes are like doves [reflected] upon floods of water, washed with milk, and they rest in watery fulness.

Second Lesson. (vi.)

[*THE Bride.*] My beloved is gone down into his garden, to his bed of spices, to feed in the gardens, and to gather lilies. I am my beloved's and my beloved is mine; he feedeth among the lilies.

[*The Bridegroom.*] Thou art beautiful, O my love, pleasant and comely as Jerusalem, terrible as a fenced camp set in battle array. Turn away thine eyes from me, for they have scared me. Thine hair is like flocks of goats that have come up from Gilead. Thy teeth are like a flock of sheep that have come up from the washing, whereof every one is with lamb with twins, and none is barren among them.

Third Lesson. (8.)

[*THE Bridegroom.*] My dove, my undefiled is but one—she is the only one of her mother, the darling one of her that bare her. The daughters saw her, and cried out that she was most blessed, yea, the queens and the concubines, they praised her. Who is she that goeth forth, like the dawn gloriously rising, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array? I went down into the garden of nuts, to see the fruits of the valleys, and to see whether the vine was in flower, and the pomegranates budded. I knew not; my soul troubled me on account of the chariots of Aminadab.[1] Return, return, O Shulammith! return, return, that we may look upon thee.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*1st on the Assumption.*)

WHEN the glorious Virgin this day mounted upon the heavens, without doubt, she abundantly increased the joy of the citizens above. This same is she the voice of whose salutation maketh to leap with joy even such as are still shut up in their mothers' bellies. (Luke i. 41, 44.) If the soul of an unborn babe melted when Mary spake, what must we imagine to have been the jubilation of the heavenly ones, when it was their reward at once to hear her voice, and to see her face, and to enjoy her blessed presence?

Fifth Lesson.

BUT who also can picture to himself with what glory the Queen of the world went forth, and with what keen desire the whole multitude of the armies which are in heaven came out to meet her, with what hymns she was led to her throne of glory, with what a look of peace, with what a countenance of grace, with what Divine embraces her Son welcomed her, and set her above everything which God hath made? It was that honour of which such a Mother was worthy, and with that glory which beseemed such a Son.

Sixth Lesson.

SWEET indeed were the kisses which the Suckling, Whom His Mother had praised while yet He lay hid in her virginal womb, pressed upon her lips. But shall we not believe that sweeter were those which she received from Him in blessed welcome, when He was sitting at the right hand of His Father, and she went up to the throne of His glory, singing the marriage-song and saying:—"Let Him kiss me with the kisses of His mouth?" (Cant. i. 2.) Who shall declare the generation of Christ or the Assumption of Mary? So much as she found grace on earth more than others, so much more excellent than that of others is the glory which she hath in heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a woman named Martha received Him into her house. And so on.

Homily by St Austin, Bishop [of Hippo.] (*27th on the Words of the Lord.*)

The troubling about many things passeth away, but the love for the one thing remaineth. Therefore that which Mary hath chosen shall not be taken away from her. But that which thou hast chosen, O Martha, it must needs follow, it must needs be understood, shall be taken away from thee. But it will be taken away from thee for thy good, that that which is better may be given unto thee. Work will be taken away from thee that thou mayest rest. Thou art on the voyage; Mary is already in port.

Eighth Lesson.

YE see then, my dearly beloved brethren, and, as I think, ye now understand that in these two women, who were both well-pleasing in the sight of the Lord, both lovely, both disciples, ye see, I say, and whosoever ye be that understand, ye understand something great, which ye also that do not understand ought to hear and know, that in these two women there were figured two lives, that which now is, and that which is to come, the toilful and the restful, the sorrowing and the blessed, the temporal and the eternal.

Ninth Lesson.

THERE are two lives. Think more about them. Whatsoever this present life hath, I say not of evil, not of wickedness, not of crime, not of uncleanness, not of ungodliness, but toilsome and full of troubles, chastened by fears, and tried by temptations, so, I say, is even the guileless life which Martha must have. Look into this, then, as well as ye can, and, as I have said, think more about it than I speak. There was no wrong life in that house, either in the case of Martha, or in the case of Mary, and if ever there had been, it fled away when the Lord came in.

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[1] Gesenius merely gives it as a man's proper name, signifying "Kindred of the Prince." Abp. Kenrick, quoting Rosenmuller, says, "'Without knowing it, my soul made me as the chariots of my noble people.' His desire of seeing his beloved was such that unconsciously he moved almost with the rapidity of a war-chariot,"—in hasty return from the garden of nuts. As the text stands in the Latin the natural meaning is that he was afraid of some distinguished person carrying her off.

MARTYROLOGY.

Upon the 20th day of August, were born into the better life—

In the country of Langres, [in the year 1153,] holy Bernard, the first Abbat of Clairvaux, glorious for his life, his teaching, and his miracles, whom the Supreme Pontiff Pius VIII. declared and confirmed a Doctor of the Universal Church.

In Judea, [in the year 1043 before Christ,] the holy Prophet Samuel, whose sacred bones, as writeth blessed Jerome, were carried to Constantinople by the Emperor Arcadius, and laid near the Hebdomon.

On the same day, [in the fourth century,] the holy Senator Lucius. He was turned to the faith of Christ by seeing the constancy with which Theodore, Bishop of Cyrene, underwent martyrdom, and drew the President Dignian to the same belief; they went together to Cyprus, and when he saw other Christians there being crowned for confessing the Lord, he thrust himself forward and gained the same crown of martyrdom by being beheaded.

In Thrace, thirty-seven holy martyrs, who under the President Apellian, for Christ's faith's sake, had their hands and feet cut off, and were cast into a furnace of fire. Likewise the holy martyrs Severus and Memnon the centurion, who finished their testimony by the same kind of death, and departed to heaven as conquerors.

At Cordova, [in the year 852,] the holy martyrs Leovigild and Christopher. They were monks who were cast into prison for their defence of the Christian faith in the persecution under the Arabs, and were presently beheaded, and so gained the palm of martyrdom, whereafter their bodies were burnt.

At Rome, [in the third century,] blessed Porphyry, a man of God, from whom the holy martyr Agapitus learnt the faith and teaching of Christ.

In the island of Noirmoutier, [in the seventh century,] the holy Philibert, [first] Abbat [of Jumièges and of Noirmoutier.]

In the castle of Chinon, [in the fifth century,] the holy Confessor Maximus, a disciple of blessed Martin, Bishop [of Tours.]

At Monte Senario, in the Diocese of Florence, [in the year 1268,] the blessed Confessor Manetto [Zantella,] one of the Seven Founders of the Order of Servants of the Blessed Virgin Mary, who died as he was reciting hymns to her.

Vespers are of the following.

AUGUST 20.

St Bernard, Abbat [of Clairvaux,] Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

The Verse at Prime and the last verse of all Hymns capable of it are altered in honour of the Incarnation.[1]

Antiphon at the Song of the Blessed Virgin. O right excellent, &c., (*p.* 621.)

Prayer throughout the Office. O God, Who didst give, &c., (*p.* 626.)

A Commemoration is made of the Assumption.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BERNARD was born [in the year of salvation 1091] at a decent place in Burgundy called Fontaines. On account of extraordinary good looks, he was as a boy very much sought after by women, but he could never be turned aside from his resolution to keep chaste. To fly from these temptations of the devil, he determined at two-and-twenty years of age to enter the Monastery of Citeaux, whence the Cistercian Order took its rise. When this resolution of Bernard's became known, his brothers did all their diligence to change his purpose, but he only became the more eloquent and happy about it. Them and others he so brought over to his mind, that thirty young men entered the same Order along with him. As a monk he was so given to fasting, that as often as he had to eat, so often he seemed to be in pain. He exercised himself wonderfully in watching and prayer, and was a great lover of Christian poverty. Thus he led on earth an heavenly life, purged of all care and desire for transitory things.

Fifth Lesson.

HE was a burning and shining light of lowliness, mercifulness, and kindness. His concentration of thought was such, that he hardly used his senses except to do good works, in which latter he acted with admirable wisdom. Thus occupied, he refused the Bishoprics of Genoa, Milan, and others, which were offered to him, declaring that he was unworthy of so high a sphere of duty. Being made Abbat of Clairvaux [in 1115,] he built monasteries in many places, wherein the excellent rules and discipline of Bernard long flourished. When Pope Innocent II., [in 1138,] restored the monastery of St Vincent and St Anastasius at Rome, Bernard set over it the Abbat who was afterwards the Supreme Pontiff Eugene III., and who is also the same to whom he addressed his book upon "Consideration."

Sixth Lesson.

HE was the author of many writings, in which it is manifest that his teaching was rather given him of God, than gained by hard work. In consequence of his high reputation for excellence, he was called by the most exalted Princes to act as arbiter of their disputes, and for this end, and to settle affairs of the Church, he often went to Italy. He was an eminent helper to Pope Innocent II., in putting down the schism of Peter Leoni, and worked to this end, both at the Courts of the Emperor and of Henry King of England, and in the

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[1] Supposing the Feast to be kept within the Octave of the Assumption.

Council of Pisa. He fell asleep in the Lord, [at Clairvaux, on the 20th day of August,] in the [year 1153, the] sixty-third year of his age. He was famous for miracles, and Pope Alexander III. numbered him among the Saints. Pope Pius VIII., acting on the advice of the Congregation of Sacred Rites, declared and confirmed St Bernard a Doctor of the Universal Church. He also commanded that all should use the Mass and Office for him as for a Doctor, and granted perpetual yearly plenary indulgences to all who should visit Churches of the Cistercian Order upon the Feast-day of this Saint.

THIRD NOCTURN.

Lessons jrom Matth. v. 13, *with the Homily of St Austin*, (*p.* 631.)

Eighth Responsory. In the midst, &c., (*p.* 625.)

At Lauds a Commemoration is made of the Assumption.

MARTYROLOGY.

On the morrow we keep the feast of holy Jeanne Frances Frémiot de Chantal, Foundress of the Order of Nuns of the Visitation of St Mary, at Annecy, in Savoy, of whom mention is made on the 13th day of December.

Upon the same 21st day of August, were born into the better life—

At Rome, in the Veran Field, [San Lorenzo, in the third century,] the holy widow and martyr Cyriaca. In the Valerian persecution she spent herself, and all that she had, in ministering to the saints, and at last suffered martyrdom for Christ, and so willingly spent her life itself.

At Salona, [in the third century,] holy Anastasius, a petty officer in the army, who was converted to the faith by beholding the firmness with which the blessed martyr Agapitus bore all his torments, and who was slain by order of the Emperor Aurelian for confessing Christ's name, and so passed away as a martyr, to be ever with the Lord.

In Sardinia, the holy martyrs Luxorius, Cisellus, and Camerinus, who were slain with the sword under the President Delphius, in the persecution under the Emperor Diocletian.

In the Gévaudan country, the holy martyr Privatus, Bishop [of Mende,] who suffered in the persecution under the Emperors Valerian and Gallienus.

On the same day, [in the year 363,] the holy martyrs Bonosus and Maximian, [officers of the Old Herculians, and the last victims of the Emperor Julian the Apostate.]

At Fondi, in Latium, [under the Emperor Decius,] the holy martyr Paternus. He had come from Alexandria to Rome to visit the graves of the Apostles, and had gone from Rome to Fondi. He was arrested by a Tribune while he was burying the bodies of martyrs, and died in his chains.

At Edessa, the holy Bassa and her sons Theogonius, Agapius, and Faithful, all martyrs. Their loving mother by her exhortations sent them, crowned before her, to receive their palms, in the persecution under the Emperor Maximian, and then was herself beheaded, and thus joyfully followed them in triumph.

At Verona, the holy Confessor Euprepius, Bishop [of that see.]

Likewise, the holy Bishop Quadratus.

At Sienna, in Tuscany, [in the year 1348,] the holy Abbat Bernard Tolomei, Founder of the Congregation of the Olivetans.

Vespers are of the following, from the Chapter inclusive.

AUGUST 21.

St Jeanne Frances Frémiot de Chantal, Widow.

Double.

All from the Common Office for an Holy Woman neither Martyr nor Virgin, (*p.* 649,) *except the following.*

The Verse at Prime and the last verse of all the Hymns capable of it are altered in honour of the Incarnation.

FIRST VESPERS.

As regards St Jeanne, these begin with the Chapter.

Prayer throughout the Office.

O ALMIGHTY and merciful God, Who didst enkindle the love of Thyself in the blessed Jeanne Frances, Who didst give unto her the grace to make every path of life temporal the straight and narrow way which leadeth unto life eternal, and Who wast pleased to use her as a mean whereby to adorn Thy Church with a new sisterhood, grant unto us for that Thine handmaid's sake, and at her prayers, that we who know that we have no strength as of ourselves to help ourselves, and therefore do put all our trust in Thine Almighty power, may by the assistance of Thy heavenly grace, always prevail in all things against whatsoever shall arise to fight against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Bernard. Antiphon, "O right excellent, &c." *Then, of the Assumption.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JEANNE Frances Frémiot de Chantal was born of parents of the highest rank, at Dijon in Burgundy, [on the 23rd day of January, in the year 1575.] From her earliest childhood she gave no dark promise of a life of eminent holiness. It is said that when she was scarcely fifteen years of age she confuted with precocious acuteness a Presbyterian nobleman, and when he gave her a little present she put it in the fire, saying: "That is how heretics will burn in hell for not believing Christ when He speaketh." On the death of her mother, she placed herself under the keeping of the Virgin Mother of God, and discharged a maid who strove to beguile her into loving the world. She had nothing youthful about her ways. She shrank from the pleasures of life. She had a strong wish that she might die a martyr. She devoted herself unweariedly to religion and godliness. Her father gave her in marriage, [at twenty years of age,] to the Baron de Chantal, and she strove to excel in all the duties and graces of a wife. She made it her work to see that her children, her servants, and all others under her authority were taught the doctrines of the faith and the practice of good living. She relieved the sufferings of the poor by plentiful almsgiving, for which purposes God not unfrequently miraculously multiplied her money. And so it came to pass that no one ever asked her for food in Christ's name and was refused it.

Fifth Lesson.

[IN 1601] her husband was accidentally killed out shooting, and in her widowhood she determined to embrace the more excellent way, and took a vow not to marry again. She bore her bereavement with resignation to the Will of God, and so far overcame her horror of the gentleman who had fired the shot, that, to show she attributed no blame to him, she stood god-mother to his little boy. She was quite content with few servants and plain cookery and dress, and sold her rich wardrobe for the benefit of charities. She received offers of second marriage which would have been both politic and honourable, but never was induced to accept one of them, and to harden herself in her intention of remaining in her widowhood, she renewed her vow to that effect, and branded on her chest with a hot iron the most holy name of JESUS Christ. Her love grew tenderer every day, and she had brought to her the starving, the abandoned, the diseased, and those who were afflicted with the most sickening disorders. Them she not only sheltered, comforted, and nursed, but washed and mended their filthy and ragged garments, and shrank not from putting her mouth to their sores oozing with disgusting matter. Whatever of her time was not taken up by her household duties she spent in prayer, reading godly books, and working.

Sixth Lesson.

SHE used the services of St Francis de Sales as her spiritual adviser, and when she learnt from him what was the will of God, she scrupled not to disregard the wishes of her own father, brother-in-law, and even of her son, whom she left with calm determination, went forth from her home, and founded the holy Institution of the Sisters of the Visitation of St Mary, [at Annecy, upon Trinity Sunday 1610.] She most rigidly kept the rules of this Institute, and loved so well to be poor, that it made her glad to lack even the necessaries of life. She showed herself a model of Christian lowliness, obedience, and all graces. Having settled in her heart still to go up higher and higher towards the Temple of the Lord, she bound herself by a most difficult vow always to do that which she should understand to be best. It was chiefly through her labour that the holy Institute of the Visitation became spread far and wide, and she stirred up the sisters to godliness and love by her words, by her example, and by writings full of Divine wisdom. She duly received the Sacraments before her death, and then, at Moulins, on the 13th day of December, in the year 1641, departed hence, to be for ever with the Lord. St Vincent of Paul, who was far distant, in a vision beheld her soul borne to heaven, and St Francis de Sales coming to meet it. Her body was afterwards taken to Annecy. She was famous for miracles both before and after her death, and Pope Benedict XIV. enrolled her among the Blessed, and Pope Clement XIII. among the Saints. Pope Clement XIV. ordered her Feast-day to be kept by the whole Church upon the twenty-first day of August.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.) *At Lauds a Commemoration is made of the Assumption.*

MARTYROLOGY.

On the morrow is the Octave of the Assumption of the Blessed Virgin Mary.

Upon the same 22nd day of August, were born into the better life—

At Rome, upon the Ostian Way, [in the fourth century,] the holy martyr Timothy. He was tried by Tarquinius, Prefect of the city, and suffered a long imprisonment, and forasmuch as he would not sacrifice to idols, he was then hided, put to horrid tortures, and at length beheaded.

At Porto, [in the third century,] holy Hippolytus, Bishop [of that city,] a man of eminent learning, who received the palm of martyrdom under the Emperor Alexander, on account of his illustrious confession of the faith, for the which he had his hands and feet tied and was cast into a deep pit full of water; his body was buried by the Christians at the same place.

At Autun, the holy martyr Symphorian, who finished his testimony in the time of the Emperor Aurelian,[1] because he would not sacrifice unto idols, being first beaten, then imprisoned, and in the end beheaded.

At Rome, [in the second century,] the holy martyr Antoninus. He openly professed himself a Christian, and therefore was sentenced to death by Vitellius the judge, and was buried upon the Aurelian Way.

Likewise at Porto, [in the third century,] the holy martyrs Martial, Saturninus, Epictetus, Maprilis, and Felix, and their Companions.

At Nicomedia, under the Emperor Maximian and the President Eutholomius, the holy martyrs Agathonicus, Zoticus, and their Companions.

At Tarsus, [in Cilicia,] under the Emperor Valerian, the holy martyrs Athanasius, Bishop [of that see,] the noble lady Anthusa, whom he had baptized, and two of her slaves, [called Charisius and Neophytus.]

At Rheims, [at the end of the third century,] the holy martyrs Maurus and his [forty-nine] Companions.

In Spain, the holy martyrs Fabrician and Philibert.

At Pavia, the holy martyr Gunifort.

AUGUST 22.

Octave of the Assumption of the Blessed Virgin Mary.

Double.

All as on the Feast, except the following.

At First Vespers a Commemoration is made of St Jeanne Frances. Prayer from her Office.

Then of the Holy Martyrs Timothy, Hippolytus, and Symphorian.

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[1] Said by the *Petits Bollandistes* to be an error for [Marcus] Aurelius.

Prayer.

MERCIFULLY help us, O Lord, we beseech Thee, and at the pleading of Thine holy Martyrs Timothy, Hippolytus, and Symphorian, stretch forth over us the right hand of Thy favour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (viii. 5.)

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up. There was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Second Lesson.

[*THE Bride.*] Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her battlements of silver—if she be a door, we will furnish her forth with boards of cedar.

Third Lesson.

[*THE Bride.*] I am a wall, and my breasts like towers; whence it was that I found "Peace"[1] in his presence. "Peaceful"[1] hath a vineyard at "The-place-of-a-multitude,"[2] he hath let it out unto keepers; the man bringeth for the fruit thereof a thousand pieces of silver. Mine own vineyard is before me.[3] The thousand pieces be thine, O "Peaceful," and two hundred for them that keep the fruit thereof.

[*The Bridegroom.*] O thou that dwellest in the gardens! they that love thee are listening—cause me to hear thy voice!

[*The Bride.*] Flee away, my beloved! and be like to a roe or to a young hart upon the mountains of spices.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat of Clairvaux. (*4th on the Assumption of the Blessed Virgin.*)

THERE is nothing which giveth me keener pleasure or keener fear than to have to speak of the glory of the Virgin Mary. Behold! if I praise her virginity, many virgins come before me, who bear her company, and, after her, are brought unto the King. (Ps. xliv. 16.) If I proclaim her lowliness, there will some be found, few though they may be, who have learnt of her Son to be meek and lowly in heart. (Matth. xi. 29.) If I extol the multitude of her mercies, there are men who are also merciful—yea, and women. But there is one thing wherein—

> "Neither before nor henceforth hath there been or shall be such another,—
> The joy of a Mother was hers, remaining a virgin unsullied."[4]

This is the peculiar grace of Mary, which will never be another's. This standeth alone, and what it is words can never really tell.

Fifth Lesson.

NEVERTHELESS, if thou gazest thoughtfully upon her, thou wilt see that her virgin motherhood was not the only grace which was peculiar to Mary alone, although, at first sight, her graces other than her motherhood seem to have been possessed by others as well as by herself. Where, for example, even among Angels, canst thou find any purity such as that of her maidenhood,—her maidenhood, which was meet to become the shrine of the Holy Ghost, and the dwelling of the Son of God? Again, what must have been the greatness and price of lowliness in one, whose purity and whose guilelessness were what her's were, whose conscience never could or did, ever so gently, reproach her with anything, and who was actually filled full of grace? (Luke i. 28.) Blessed being! how came it that thou couldest be lowly at all, far less, lowly as thou wast? Worthy in good sooth was His handmaiden that the Lord should regard her lowliness (48), that the King should greatly desire her beauty, (Ps. xliv. 13,) and that the unspeakable savour of her perfumes should lure Him from His eternal rest in the bosom of the Father.

Sixth Lesson.

BEHOLD, blessed maiden! with what congratulations we have been able, though from so far off, to follow and cheer thee on thy way as thou goest up unto thy Son! May it be the work of thy kindness to show to the world what grace thou hast found with God, by procuring, through thy holy prayers, pardon for the guilty, health for the sick, courage for the faint-hearted, help and deliverance for the endangered. Yea, in this solemn day of His joy and of the gladness of His Heart, (Cant. iii. 11,) may our Lord JESUS Christ thy Son be pleased to make a special out-pouring of His grace through thee, O merciful Queen! upon all who are calling upon the sweet name of Mary. He is over all, God, blessed for ever. Amen. (Rom. ix. 5.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (x. 38.)

AT that time: JESUS entered into a certain village, and a certain woman named Martha received Him into her house. And so on.

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[1] The name of the Bridegroom "Sh'lomoh" means "Peaceful."

[2] Baal-hamon, a place near Samaria. Whether it really means "The-place-of-a-multitude" and not rather a shrine of the idol Jupiter Ammon, is at least doubtful.

[3] The meaning seems to be that she afforded in herself a richer feast than any vineyard, and had it always at hand.

[4] From the second Antiphon at Lauds of Christmas Day.

Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on the Assumption of the Blessed Virgin.*)

Why should we speak of JESUS having entered into a village? He entered even into the narrow lodging of a Virgin's womb. "And a certain woman received Him into her house." Happy was that woman whose house the Saviour, Whom she received therein, found clean but not empty. For how can any man say that she was empty whom an Angel hailed as full of grace? Nor this only, but also declared that the Holy Ghost was about to come upon her. And wherefore, thinkest thou, should He come but to fill her unto overflowing? Wherefore, but that she who was full when He came, should, when He came upon her, and the power of the Highest overshadowed her, brim over and overflow upon us?

Eighth Lesson.

LET the Saviour then enter into that house. Let Him oftentimes resort to that home cleansed by the repentant Lazarus, adorned by Martha, and hallowed by Mary to inward contemplation. But perchance some curious enquirer will ask why in the passage now read from the Gospel there is no mention made of Lazarus. I opine that it was to avoid anything which could mar the perfection of this house as a figure [of the womb of Mary.] The Holy Spirit willing to set forth a maidenly dwelling, hath been meetly silent touching repentance, which implieth the thought of evil. Let not this house be spoken of as ever having had any defilement for the broom of Lazarus to seek.

Ninth Lesson. (*For the Holy Martyrs.*)

TIMOTHY came from Antioch to Rome in the time of Pope Melchiades. He had preached the faith of Christ there for a year, when he was thrown into irons by Tarquinius, Præfect of the city. After suffering a long imprisonment he was brought to the idols to offer them sacrifice. He refused right boldly to commit this great sin, and was thereupon savagely scourged, and his raw body covered with quick-lime. He steadily persisted in his testimony under these and other tortures, and at last was beheaded, [in the year 311.] His body is buried upon the road to Ostia, hard by the sepulchre of the blessed Apostle Paul.

On the same day, under the Emperor Alexander, and at Ostia, Hippolytus,[1] Bishop of Porto, on account of his illustrious confession of the faith, had his hands and feet bound, and was thrown into a deep pit full of water, and so received the crown of his testimony. The Christians buried him there.

Also on the same day, [in the year 180,] under the Emperor Aurelian, and at Autun, the young lad Symphorian was tortured in divers ways for professing the same faith. As he was being led to die, he heard his mother crying out to him: "My child, my child! think of life eternal! Look to heaven and to Him That reigneth there! Thy life is not being taken away, but changed for a better." And so, for JESUS Christ's sake, he bravely offered his neck to the executioner.

A Commemoration of these holy Martyrs is made at Lauds. Prayer as at Vespers.

MARTYROLOGY.

The morrow is the eve of the holy Apostle Bartholomew.

Upon the same 23rd day of August, were born into the better life—

At Todi, [in Umbria, in the year 1285,] the holy Confessor Philip Benizzi of Florence, a man of eminent lowliness, who greatly spread the Order of Servants of the Blessed Virgin Mary, and whose name Pope Clement X. added to the list of those of the Saints.

At Antioch, [in the fourth century,] the holy martyrs Restitutus, Donatus, Valerian, and Fructuosa, along with twelve others, who were crowned with the glory of an illustrious testimony.

At Ostia, [in the third century,] the holy martyrs Quiriacus, Bishop [of that see,] the Priest Maximus, the Deacon Archelaus, and their Companions, who suffered under the Prefect Ulpian, in the time of the Emperor Alexander.

At Ægæa, in Cilicia, the holy brethren Claudius, Asterius, and Neon, all martyrs. They were accused of Christianity by their step-mother, in the time of the Emperor Diocletian, and were first severely tortured, and then crucified, under the President Lysias, and so triumphed as conquerors with Christ. After them suffered Donvina and Theonilla.

At Rheims, in Gaul, [in the third century,] the holy martyrs Timothy and Apolinaris, who there finished their testimony and gained the Kingdom of Heaven.

At Lyons, [in the third century,] the holy martyrs Minervus and Eleazar, with their eight children.

Likewise, the holy martyr Luppus, who was a slave, but free in Christ, and received also the crown of martyrdom.

At Jerusalem, [in the second century,] holy Zachæus, the fourth Bishop from the blessed Apostle James who governed that Church.

At Alexandria, [in the year 300,] the holy Confessor Theonas, Pope [of that see.]

At Utica, in Africa, [in the fifth century,] blessed Victor, Bishop [of Vite, in the territory of Tunis.]

At Autun, [in the seventh century,] holy Flavian, Bishop [of that see.]

At Clermont, in Auvergne, [in the fifth century,] holy Sidonius, Bishop [of that see,] famous for his learning and holiness.

At Second Vespers a Commemoration is made of the following. Prayer from Lauds.

AUGUST 23.

Eve of the Holy Apostle Bartholomew. St Philip Benizzi, Confessor.

Double.

All from the Common Office for a Confessor, (p. 621,) except the following.

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[1] There is some uncertainty about this Saint's identity, but the person chiefly meant is no doubt the eminent author. He seems, most probably, to have suffered under Decius in the year 251.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Philip was a scion of the noble Florentine family of the Benizzi; from his very cradle he showed signs of holiness. When he had scarcely entered the fifth month of his life, his cries marvellously assumed the form of words, entreating his mother to give some alms to the servants of the Mother of God. While he was a young man at Paris studying letters, but ever of a fervent piety, he stirred up in many the love of our Fatherland which is in heaven. After his return to his own country, the most blessed Virgin appeared to him in a vision, and specially called on him to enter the Order of her Servants, which had then been newly founded. He withdrew himself to a cave on Monte Senario, where he led a life hard as touching the chastisement of the flesh, but sweet with thoughts of the agonies of Christ. Thence he came forth and went through nearly all Europe and great part of Asia, preaching the Gospel, founding Guilds everywhere in honour of the Seven Sorrows of the Mother of God, and extending his Order by the wonderful example of his own holy life.

Fifth Lesson.

HE was forced against his own wishes to undertake the duties of General of his Order, and, in his love of God and of the spreading of the Catholic Faith, sent forth brethren to preach the Gospel of Christ in Russia. He himself went through many cities of Italy, stilled the raging quarrels of the inhabitants, and recalled many of them to their obedience to the Bishop of Rome. He left nothing undone to forward the salvation of his neighbour, and brought the most depraved wretches to leave the slough of their sins, to do penance, and to love JESUS Christ. He was most earnest in prayer, and was often seen to fall into trances while engaged in it. Virginity he so prized that to his very last breath he kept it unsullied by dint of self-imposed and stern penances.

Sixth Lesson.

THERE appeared in him an extraordinary pity towards the poor, whereof it is a famous instance that at the village of Camiliano in the territory of Sienna he gave his own garment to a naked leper who asked him for an alms, and as soon as the said leper had cast it about him he was straightway cleansed of his leprosy. The fame of this miracle spread far and wide, and some of the Cardinals who had assembled at Viterbo after the death of Clement IV., to elect a successor to him, cast their eyes upon Philip, with whose heavenly wisdom they were also acquainted. When the man of God found how things stood, lest he should be constrained to take upon him the burden of the Pastoral Office, he went and hid himself on Montagnate, until Gregory X. had been proclaimed Pope. By his prayers he obtained medicinal powers for the waters in these mountains, which are still called St Philip's Baths. At length, [on the 22nd of August,] in the year 1285, he departed this life in a most holy manner at Todi, while embracing the image of Christ hanging upon the Cross, which he called "his book." At his grave the blind received their sight, the lame walked, and the dead were raised. Pope Clement X., finding him famous for these and many other great signs and wonders, enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 628.)

The Ninth Lesson is omitted or read as one along with the Eighth.

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson.

From John xv. 12, *with the Homily of St Gregory*, (*p.* 575); *either the First Lesson only, or the three together as one.*

Prayer throughout the Office.

O GOD, Who hast given us in Thy blessed Confessor Philip a wonderful ensample of lowliness, grant unto Thy servants walking in his steps to set little store by the pleasant things of this life, and to seek ever for that glory which Thou hast prepared in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds a Commemoration is made of the Eve of St Bartholomew.

Prayer.

GRANT, we beseech Thee, O Almighty God, that the solemn and Venerable Feast-day of Thine holy Apostle Bartholomew, on the Eve of which we now are, may both encourage and profit us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 24th day of August, were born into the better life—

The holy Apostle Bartholomew. He preached the Gospel of Christ in India, whence he went into the greater Armenia, where, when he had turned many to the faith, he was flayed alive by the barbarians, and beheaded by order of King Astyages, [about the year of our Lord 71,] and so finished his testimony. His sacred body was first taken to the island of Lipari, then to Benevento, and lastly to Rome, to the island in the Tiber, where it is devoutly reverenced by the veneration of the faithful.

At Carthage, three hundred holy martyrs, in the time of the Emperors Valerian and Gallienus, among other torments applied to them the President caused a limekiln to be lighted, and producing some hot embers and incense said to them, now choose one of two things, either offer this incense to Jupiter upon these coals, or be thrown into that lime. Then they, being armed with faith, and confessing that Christ is the Son of

God, threw themselves in a twinkling into the kiln, where they were burnt to powder among the lime, whence this white-robed army of the blessed has gained the name of the White Lump.

At Nepi, [in the first century,] the holy Bishop Ptolemy, a disciple of the blessed Apostle Peter, by whom he was sent into Tuscany to preach the Gospel, and in that city fell a glorious martyr of Christ; and in the same place holy Romanus, Bishop of the same city, who, as he had been the disciple of holy Ptolemy was also his comrade in his last testimony and sufferings.

At Ostia, [in the year 230,] the holy Virgin and martyr Aurea, who was cast into the sea with a stone tied about her neck. Her body was washed up upon the shore, and was buried by blessed Nonnus.

In Isauria, [about the year 304,] the holy martyr Tation, who was slain with the sword under President Urban, in the persecution under the Emperor Diocletian, and so received the crown of martyrdom.

On the same day, [at the end of the first or beginning of the second century,] holy Eutychius, a disciple of the blessed Evangelist John. For preaching the Gospel he suffered in many countries imprisonment, stripes, and fire; but at length fell asleep in peace. Also, [in the eighth century,] the holy monk George, surnamed Limniotes; he rebuked the wicked Emperor Leo for breaking the holy images and burning the relics of the Saints, whereupon the Emperor commanded his hands to be cut off, and his head to be set on fire, and so as a martyr he passed away to be ever with the Lord.

At Rouen, [in the year 683,] the holy Confessor Ouen, [Bishop of that see.]

At Nevers, the holy Abbat Patrick.

Vespers of the following.

AUGUST 24.

St Bartholomew, Apostle.

Double of the Second Class.

All from the Common Office for Apostles, (*p.* 583,) *except the following.*

FIRST VESPERS.

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who hast given unto us this day to be a day worshipful, and holy, and joyful, because of the Feast of Thy blessed Apostle Bartholomew, grant, we beseech Thee, unto Thy Church both to love that which he believed, and to preach that which he taught. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Philip Benizzi. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from 1 Cor. iv. 1, (*p.* 585.)

SECOND NOCTURN.

Fourth Lesson.

THE Apostle Bartholomew was a Galilæan. In the division of the world among the Apostles it fell to his lot to preach the Gospel of Jesus Christ in hither India. He went thither and preached to those nations the coming of the Lord Jesus, according to the Gospel of St Matthew. When he had turned many in that province to Jesus Christ, and had endured many toils and woes, he came into the Greater Armenia.

Fifth Lesson.

THERE he brought to the Christian faith Polymius the King, and his wife, and likewise the inhabitants of twelve cities. This stirred up a great hatred against him among the priests of that nation. They so inflamed against the Apostle Astyages the brother of King Polymius, that he savagely ordered Bartholomew to be flayed alive and beheaded; under the which martyrdom he gave up his soul to God.

Sixth Lesson.

HIS body was buried at the town of Albanopolis in the Greater Armenia, where he had suffered. It was afterwards taken to the Island of Lipari, and thence carried to Benevento. Lastly, the Emperor Otho III. brought it to Rome, where it was laid in the Church dedicated to God in his name on the Island in the Tiber. His Feast is kept at Rome upon the 25th day of August, and is celebrated by great crowds of people at the Church above mentioned, during the eight days following.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (vi. 12.)

AT that time: Jesus went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* v. *Comment. on Luke* 6.)

All they who go up into the mountain are the great and the aspiring. It is not to every man that the Prophet saith: "O thou that tellest good tidings to Zion, get thee up into the high mountain! Thou that tellest good tidings to Jerusalem, lift up thy voice with strength." (Isa. xl. 9.) Not with bodily feet, but by high deeds get thee up into this mountain, and follow Christ, that thou mayest be a mountain thyself. Therefore it is that thou findest in the Gospel that none but His disciples went up into the mountain with the Lord. The Lord therefore prayeth, not to entreat anything for Himself, but to obtain somewhat for me. For, albeit the Father had given the Son power over all flesh, that He might give eternal life to as many as He had given Him, (John xvii. 2,) the Son Himself, being found in fashion as a man, (Phil. ii. 8,) thinketh well to pray the Father (John xiv. 16) on our behalf, inasmuch as He is our Advocate with the Father, (1 John ii. 1.)

Eighth Lesson.

"AND continued all night in prayer to God." Herein, O Christian, a pattern is set before thee, an example is given thee, after the which thou oughtest to aspire. What doth it not behove thee to do for thy salvation, when Christ spent an whole night in prayer for the same? What doth it become thee to do, when thou willest some good work, when Christ prayed before He sent forth His Apostles? He prayed first, and He prayed alone. Neither, unless I am mistaken, do we anywhere find that He ever joined in prayer with His disciples. He ever prayed alone. Human desires cannot grasp the counsel of God, nor can any man, however spiritually minded, share the thoughts of God.

Ninth Lesson.

THE Evangelist continueth thus: "And when it was day, He called unto Him His disciples; and of them He chose twelve"—whom He sent forth to help the salvation of men by sowing the seed of the faith throughout the whole world. Consider here the counsel of heaven. He chose out for His mission men, not wise, nor rich, nor noble, but fishermen and publicans, lest He should seem to have converted any to His grace by skill, or bought them with money, or drawn them by the power and authority of greatness, and the simple force of the truth, not the charms of argument, might have the victory.

MARTYROLOGY.

Upon the 25th day of August, were born into the better life—

At Paris,[1] [in the year 1270,] the holy Confessor Lewis, King of France, famous for the holiness of his life and for the glory of his miracles.

At Rome, [in the second century,] the holy martyrs Eusebius, Pontian, Vincent, and Peregrin. Under the Emperor Commodus they were first racked, then stretched with thongs, and afterwards cudgelled, their sides were burnt, and as they remained faithful in the praise of Christ they were hided to death with scourges loaded with lead.

Likewise at Rome, [in the year 286 or in 303,] the holy martyr Genesius; while he was a Gentile he was a player. One while in the theatre, in the presence of the Emperor Diocletian, he was making a mock at the mysteries of the Christians, when the spirit of God came upon him, and he was suddenly turned to the faith, and baptized. The Emperor caused him to be very cruelly beaten with cudgels, then racked, and tormented for a long time by being torn with hooks, and burned with lamps. He stood firm in Christ's faith, saying there is no King but Christ, and if I should be slain for Him a thousand times, ye cannot take Him either out of my mouth or out of my heart. In the end he was beheaded, and so gained the palm of martyrdom.

At Old Seville, in Spain, [in the first century,] holy Gerontius, Bishop [of that see,] who preached the Gospel in that province in the time of the Apostles, and after many toils fell asleep in prison.

At Arles, in Gaul, [in the year 303,] blessed Genesius; he was a registrar who refused to register the wicked edicts which commanded the punishment of Christians, but publicly cast away his tables and professed himself a Christian; for this cause he was taken and beheaded, and being so baptized in his own blood gained the glory of martyrdom.

In Syria, the holy martyr Julian.

At Taragona, [under the Emperor Maximin,] the holy martyr Maginus.

At Constantinople, [in the year 552,] holy Mennas, [Arch-]Bishop [of that see.]

At Utrecht, [about the year 776,] holy Gregory, Bishop [of that see.]

At Naples, [in the year 365,] the holy Virgin Patricia, [daughter of the Emperor Constans I.]

At Second Vespers a Commemoration is made of the following. Prayer from the next Lauds.

AUGUST 25.

St Lewis IX., King of France, Confessor.

Semi-double.

All from the Common Office for a Confessor, (p. 621,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

LEWIS IX., King of France, [was born on the 25th day of April, in the year of our Lord 1215.] At the age of twelve years he lost his father. He was brought up under the godly care of his mother, Blanche of Castile. In the twentieth year of his reign he fell grievously sick, and the thought then occurred to him of delivering Jerusalem out of the hands of the Moslems. On his health being restored, he received a banner from the Bishop of Paris, and crossed the sea [to Egypt] with a very great army. In his first battle he put the Saracens to flight, but, a great number of the soldiers perishing by disease, he was himself conquered and taken prisoner.

Fifth Lesson.

THE King afterwards entered into treaty with the Saracens, and he and his army departed in peace. He remained five years in the East, during which he redeemed great numbers of Christians from slavery among the unbelievers, and also brought many of the unbelievers themselves to believe in Christ. Moreover he rebuilt several cities of the Christians at his own cost. Meanwhile, his mother departed this life, whereby he was constrained to return home, where he gave himself up entirely to works of godliness.

Sixth Lesson.

HE built many monasteries, and charitable institutions for the poor. By his alms he relieved the needy, and often visited the sick, for whom he not only provided at his own cost, but waited on them with his own hands with such things as they wanted. He wore a plain dress and constantly chastised his body with hair-cloth and fasting. [In the year 1270] he crossed the sea [to Tunis] to make war again upon the Saracens. His camp was pitched in sight of the enemy, but he was seized with pestilence, and died uttering the words—"I will come into Thy house—I will worship toward Thy holy temple, and praise Thy Name." (Pss. v. 8; cxxxvii. 2.) His body was afterwards carried to Paris, and it is kept and honoured in the famous Abbey Church of St Denys, but his head in the oratory called "La Sainte Chapelle." He was renowned for miracles, and Pope Boniface VIII. enrolled his name among those of the Saints.

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[1] This is a singular statement, as he died at Tunis.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 13.)

AT that time: JESUS spake this parable unto His disciples: A certain nobleman went into a far country to receive for himself a kingdom and to return. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* viii. *on Luke.*)

It is well ordered that, being about to call the Gentiles, and to command the destruction of those Jews, who would not have Christ to reign over them, He should put forth first this parable; lest it should be said: He had given the Jews no means of becoming better. How can they be asked to repay who have received nothing? That is not a piece of silver of little worth, which, when the woman before mentioned in this Gospel (xv. 8) hath lost, she lighteth a candle, and sweepeth the house, and searcheth diligently until she findeth it.

Eighth Lesson.

WITH a single pound one gained ten and another five pounds. Perchance by him which had the five pounds is signified he which practiseth well, since the body hath five senses, and by him which had the ten, (that is, double the other,) he which is learned and orthodox in the deep things of doctrine, as well as upright in his practical life. Hence also in Matthew we have five talents and two talents—the five talents signifying good practice, and the two talents precept and practice together. So that that which counteth as the greater number is but a fraction of the lesser number.

Ninth Lesson.

AND here we may also understand by the ten pounds the ten words, that is, the Commandments, and by the five pounds, the enforcement of their teaching. But I would that a lawyer should be in all things perfect. "For the kingdom of God is not in word but in power." (1 Cor. iv. 20.) Meet also is it, that, in speaking of Jews, Christ should represent only two as bringing in increased capital, for these talents are talents not of money but of grace, and to increase money by usury is a very different thing from improving heavenly revelation by the like means.

MARTYROLOGY.

Upon the 26th day of August, were born into the better life—

At Rome, [in the year 219,] the holy Pope and martyr Zephyrinus.

Likewise at Rome, [in the third century,] the holy martyrs Irenæus and Abundius. In the persecution under the Emperor Valerian they took the body of blessed Concordia out of the sewer into which it had been thrown, and for so doing were themselves drowned in the same sewer. Justin the Priest drew their bodies thence, and buried them under the ground near blessed Lawrence.

At Vintimiglia, [under the Emperor Maximian,] the holy martyr Secundus. He was a man of good social position, and a captain in the Theban Legion.

At Bergamo, [in the year 286,] the holy martyr Alexander, who was also a soldier of the same legion. As he constantly confessed the name of the Lord JESUS Christ he was beheaded, and so finished his testimony.

Among the tribe of the Marsi, holy Simplicius and his sons, Constantius and Victorian, who were first put to divers torments, under the Emperor Antoninus, and then beheaded, and so gained the crown of martyrdom.

At Nicomedia, [in the fourth century,] holy Hadrian, the son of the Emperor Probus. He blamed the persecution stirred up by Licinius against the Christians, and was therefore by him ordered to be slain; his body was buried at Argyropolis by his uncle Domitius, Bishop of Byzantium.

In Spain, the holy martyr Victor, who was slain by the Moors for Christ's faith's sake, and so received the crown of martyrdom.

At Capua, the holy Confessor Rufinus, Bishop [of that see.]

At Pistoia, the holy Priest and Confessor Felix.

At Lima, in the kingdom of Peru, holy Rose of St Mary, a Virgin of the Third Order of St Dominic, whose feast is kept upon the 30th day of this present month of August.

Prayer throughout the Office.

O GOD, Who didst give unto Thy blessed Confessor Lewis a glorious change from an earthly kingdom unto an heavenly, grant unto us, we beseech Thee, for his sake and by his prayers, one day to enter like him into the Presence of the King of kings, even Thy Son JESUS Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Second Vespers a Commemoration of the following, from the Simple Office for One Martyr, (p. 602,) with the following.

Prayer.

GRANT, we beseech Thee, O Almighty God, that as the worthy acts of Thy blessed Bishop and martyr Zephyrinus are made unto us a cause of joy, so his ensample may be of betterment. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

AUGUST 26.

St Zephyrinus, Pope and Martyr.

Simple.

All from the Simple Office of One Martyr, (p. 601,) except the following. Prayer throughout the Office, as in the Commemoration at Vespers.

MATTINS.

Third Lesson.

POPE Zephyrinus was a Roman, who was called to govern the Church, [in the year 202,] during the reign of the Emperor Severus. It was he who decreed that they who are to be ordained should be ordained only at a fit time, and in the presence of many clerks and laymen, as was indeed already the custom, and that none but learned men and well known and spoken of should be set apart to that office. He decreed also that when the Bishop celebrated the Holy Liturgy, all the Priests should be present around him. Also he decreed that no Patriarch, Primate, or Metropolitan should pronounce sentence on a Bishop, unless they were charged with the authority of the Apostolic See. He lived as Pope eighteen years. He held four December ordinations, wherein he made thirteen Priests, seven Deacons, and thirteen Bishops for divers places. He received the crown of his testimony under the Emperor Antonine, and was buried on the Appian Way, near the cemetery of Callistus, upon the 26th day of August, [in the year 219.]

MARTYROLOGY.

Upon the 27th day of August, were born into the better life—

At Rome, [in the year 1648,] the holy Confessor Joseph, famous for the innocency of his life and for his miracles, who founded the Order of Poor Regular Clerks of the Mother of God of the Pious Schools, for the teaching of godliness and good learning unto children.

At Capua, [towards the end of the first century,] the holy martyr Rufus, Bishop [of that see.] A man of Patrician family, who was baptized along with all his house by blessed Apollinaris, the disciple of holy Peter.

Likewise at Capua, the holy martyrs Rufus and Carpophorus, who suffered under the Emperors Diocletian and Maximian.

At Tomi, [about the year 303,] in Pontus, the holy martyrs Marcellinus the Tribune, Mannea his wife, and their sons, John, Serapion, and Peter.

At Lentini, in Sicily, [about the year 256,] the holy Virgin Euthalia, who was slain by her own brother Sermilian with the sword, because she was a Christian, and so passed away to Christ the Bridegroom.

On the same day holy Anthusa the younger received martyrdom by being drowned in a well for Christ's faith's sake.

At Bergamo, [about the year 75,] holy Narnus, who was baptized by blessed Barnabas, and was ordained by him to be the first Bishop of that city.

At Arles, [in the year 542,] holy Cæsarius, Bishop of that city, a man of marvellous holiness and godliness.

At Autun, [about the year 600,] the holy Confessor Syagrius, Bishop [of that see.]

At Pavia, [in the year 813,] holy John, Bishop [of that see.]

At Lerida, in Spain, holy Licerius, Bishop [of that see.]

In the Thebaid, [about the year 450,] the holy hermit Pœmon [or Pastor, Abbat of Sceté.]

At San Severino, in the March of Ancona, [in the year 1396,] the holy widow Margaret.

Vespers are of the following. The first verse of the Hymn is altered.

AUGUST 27.

St Joseph Casalanz, Confessor.

Double.

All from the Common Office for a Confessor, (p. 621,) except the following.

FIRST VESPERS.

Prayer throughout the Office.

O GOD, Who wast pleased to provide a new help for Thy Church by raising up Thine holy Confessor Joseph to train up the young in the spirit of understanding and godliness, we beseech Thee for his sake, and by his prayers, to grant us the grace always so to work and so to teach, that we may finally attain unto Thine everlasting joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOSEPH Casalanz, called "of the Mother of God," was born of a noble family at Petralta in Aragon, [on the 15th day of September, in the year of Christ 1556.] From his tender years he began to show that fondness for children, and that gift of instructing them for which he was afterwards distinguished. He called them around him when he was still but a child himself, and taught them the mysteries of the faith and godly prayers. He was deeply learned in profane and sacred letters, and it was while he was studying theology at Valencia that he bravely overcame the wiles of a noble and powerful lady and, by a brilliant victory, kept untarnished that virginity which he had vowed to God. He became a Priest in consequence of a vow, and was summoned by many Bishops in the kingdoms of New Castile, Aragon, and Catalonia to help them in their work, wherein he surpassed the hopes of all, correcting depraved manners, restoring the discipline of the Church, and marvellously putting an end to hatreds and bloody feuds. But in obedience to a vision from heaven and many warnings from the voice of God, he left Spain and went to Rome.

Fifth Lesson.

IN Rome he afflicted his body with extraordinary hardness of living, with watching, and with fasting, and so passed his days and nights in prayer, and in the contemplation of heavenly things. He was used to visit the Seven Churches almost every night, a custom which he kept for many years. Having joined several godly Brotherhoods, it was strange how eagerly he relieved the poor by alms and every sort of kindness, choosing especially the sick and the imprisoned. When the city was ravaged by a pestilence, such was the charitable zeal with which he joined in the labours of St Camillus de' Lelli, that besides the great help which he brought to the sick poor, he would even carry the bodies of the dead on his own shoulders to burial. Having understood from God that his call was to bring up children in godliness and good learning, he founded the Order of the Poor Regular Clerks of the Pious Schools of the Mother of God, who profess as the special object of their Institute a singular care for the teaching of the poor. This Institute received the warm approval of Clement VIII., Paul V., and other Popes, and in a short time obtained a marvellous extension through many provinces and kingdoms of Europe. In this work Joseph Casalanz underwent so many toils, and patiently bore so many griefs, that he was proclaimed by all men a wonder of endurance and a very image of holy Job.

Sixth Lesson.

EVEN when he was at the head of his whole Order, and toiling with all his might for the salvation of souls, he never ceased to teach children, especially the poor, to sweep out the school-rooms, and to accompany the scholars home. Thus in spite of broken health he worked on for two and fifty years, with the greatest long-suffering and lowliness. He won that God should glorify him by many miracles worked in the presence of his disciples, and that the most blessed Virgin should appear to him, with the Child JESUS in her arms, blessing them as they prayed. He refused wealthy preferments when they were offered to him. He was eminent for the gift of prophecy, for the power of reading the secrets of the heart, of knowing distant events, and of miracles. The Virgin Mother of God, to whom from his childhood he had had an especial love, and other heavenly ones, honoured him by often allowing him to see them. He foretold the day of his own death, and the restoration and growth of his Order, which seemed at that time to be almost entirely destroyed. He fell asleep in the Lord at Rome, upon the 25th day of August, in the year of salvation 1648, and of his own age the 92nd. An hundred years after his death his heart and tongue were found whole and incorrupt. God glorified him by many miracles even after his death, and he was first crowned by Benedict XIV. with the honours paid to the Blessed, and then solemnly enrolled by Clement XIII. among the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*60th on Matth.* xviii.)

"Take heed," saith JESUS, "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father"—and that for their sake am I come, and this is the will of My Father. Hereby the Lord stirreth us up to guard and save these little ones. Thou seest how mighty are the walls which He raiseth to protect little children, and how great thought and care He hath lest they should be lost, threatening on the one hand the uttermost punishment against whosoever shall offend one of these little ones which believe in Him, (6) and promising on the other hand, the highest reward to whosoever shall receive one such little child in His Name, (5) and this His teaching He giveth both in His Own, and in His Father's Name.

Eighth Lesson.

LET us therefore take ensample by the Lord, and let us leave nothing undone for the good of any of our brethren, even for such as seem to us the least and lowliest, but if there be any need that we should serve any, low and outcast though he be, let us serve him; though the thing look hard to us and calling for a great deal of work, let such things, I pray, be looked on as light and easy if they be required for our neighbour's salvation, for of such price and such care did God count his soul to be worth, that He spared not to purchase it, even His Own Son. (Rom. viii. 32.)

Ninth Lesson.

IF it be not enough for our salvation that we should ourselves live well, but we must also seek the salvation of others, what shall we answer, if we neither live well ourselves, nor exhort others? What hope that we shall be saved is then left to us? What more important task is there than to train up minds, and teach to the young how to live? He that is skilled to mould well the minds of children I reckon a nobler workman than any painter or sculptor, or such like artist.

MARTYROLOGY.

Upon the 28th day of August, were born into the better life—

At Hippo, in Africa, [in the year 430,] the holy Austin, Bishop of that city, the eminent Doctor of the Church. He was converted to the Catholic faith, and baptized by blessed Bishop Ambrose. He was the stalwart defender of the faith against the Manicheans and other heretics, and, after manifold toil for the Church of God, he passed away to be rewarded in heaven. His body was first brought from his own city to Sardinia, on account of the barbarians, and afterwards by Luitprand, King of the Lombards, to Pavia, where it is honourably buried.

At Rome, [in the year 116 or 132,] the holy martyr Hermes, a man of illustrious worldly station, who, as is written in the acts of the blessed Pope Alexander, was first committed to prison, and then slain with the sword along with many others, under the judge Aurelian.

At Brioude, in Auvergne, the holy martyr Julian; he was a comrade of the blessed Tribune Ferreolus, and secretly served Christ as a soldier; but in the persecution under the Emperor Diocletian he was tried by the other soldiers, who horribly murdered him by cutting his throat.

At Constance, the holy martyr Pelagius, who received his crown under the Emperor Numerian and the judge Evilasius.

At Salerno, the holy martyrs Fortunatus, Caius, and Anthes, who were beheaded under the Emperor Diocletian and the Proconsul Leontius.

At Constantinople, [in the year 340,] holy Alexander, [Arch-]Bishop [of that see,] that glorious old man by the power of whose prayer the judgment of God smote Arius so that he burst asunder in the midst, and all his bowels gushed out.

In Saintes, [about the year 450,] the holy Confessor Vivian, Bishop [of that see.]

Also, [about the year 395,] holy Moses the Ethiopian, who from a famous robber became a famous Hermit, converted many other robbers, and took them with him to his monastery.

Vespers are of the following, from the Chapter inclusive.

AUGUST 28.

St Austin, Bishop [of Hippo,] Confessor and Doctor of the Church.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

FIRST VESPERS.

These, as regards St Austin, begin with the Chapter.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c.

Prayer throughout the Office.

GRACIOUSLY hear our supplications, O Almighty God, and as Thou hast given unto us the hope that we are of the number of them upon whom Thou wilt show mercy, grant unto us in Thy goodness, that, holpen by the prayers of Thy blessed Confessor and Bishop Austin, we may experience the fulfilment of Thine accustomed loving-kindness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Joseph Casalanz. (Prayer from his Office.) And then of the Holy Martyr Hermes.

Prayer.

O GOD, Who didst make Thy blessed witness Hermes strong to wrestle and to suffer, grant unto us that nerved by his ensample, we may, for the love of Thee, seek but lightly of the pleasant things of this world, and dread not such things therein as be grievous. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

AUSTIN was born of honourable parents at Tagaste in Africa, [upon the 13th day of November, in the year of our Lord 354.] As a boy his great intellectual sharpness caused him to distance all his companions in learning. When he was living at Carthage as a young man, he fell into the heresy of the Manichæans. He afterwards went to Rome, and was thence sent to Milan to teach Rhetorick. At Milan he often went to hear the sermons of Bishop Ambrose, by whose labours he was drawn to the Catholic Church, and by whom he was baptized [on Holy Saturday,[1] 387,] at the age of thirty-three. After his return to Africa, [in 388,] Valerius, the illustrious and saintly Bishop of Hippo, finding him to unite holiness of life with Catholic profession, made him a Priest, [about the end of 390.] At this time he founded a sort of family of godly men, who lived and worshipped in common with him, and whom he earnestly formed upon the model of the Apostolic life and teaching. The Manichæan heresy flaming forth with violence, he began strongly to attack it, and confounded the arch-heretic Fortunatus.

Fifth Lesson.

VALERIUS, moved by the godly zeal of Austin, [in December 395,] joined him with himself as an assistant in his duties of Bishop: [and dying in the year following, was succeeded by him.] He was lowly and pure in the highest degree. His furniture and dress were plain, and his food of the commonest sort, which he always seasoned when at table by either reading some religious book, or arguing upon some religious subject. His tenderness to the poor was such that, failing all other resources, he broke up the hallowed vessels to relieve their wants. It was his rule not to dwell or be very close friends with any woman, a rule which he did not relax even in the case of his sister and niece, for he was accustomed to say, that although no scandal could arise in the case of such near kinswomen, yet it might arise concerning the women friends who sought their company. He never ceased to preach the Word of God, until he was disabled by heavy sickness. He was always an hard follower after heretics, and by his words and his writings never suffered them to rest anywhere. In great measure, he purged Africa of the Manichæans, Donatists, Pelagians, and other heretics.

Sixth Lesson.

HE wrote so much, and that with such godliness and understanding, that he is to be held among the very chiefest of them by whom the teachings of Christianity have been shown forth. He is one of the first of those whom later theologians have followed, in method, and in argument. He fell sick of a fever what time the Vandals were laying Africa waste, and when they were busy in the third month of besieging Hippo. When he understood that his departure from this present life was at hand, he caused the Psalms of David which most speak the language of repentance to be placed before him, and read them with tears, for he was wont to say that even if a man's conscience were to accuse him of no sin, he should not dare to leave this world except as a penitent. His senses remained vigorous to the last, and it was while rapt in prayer, in the presence of the brethren whom he had exhorted to love, godliness, and all goodness, that he departed for heaven, [upon the 28th of August, 430.] He lived 76 years, whereof he had been a Bishop nearly thirty-six. His body was first carried to Sardinia, but Luitprand, King of the Lombards, afterwards bought it for a great price, and took it to Ticino, where it is honourably buried.

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[1] April 24.

THIRD NOCTURN.

Lessons from Matth. v. 13, *with the Homily of St Austin*, (*p.* 631.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 616.)

At Lauds a Commemoration is made of St Hermes. Prayer as before.

MARTYROLOGY.

On the morrow we commemorate the beheading of the holy Baptist John, whom Herod commanded to be beheaded about the time of the feast of the Passover, [in the 31st year of our Lord;] but the memorial of his death is solemnly made on the day when his worshipful head was found for the second time, which head hath since been brought to Rome, and is kept with deep reverence of the people in the Church of St Sylvester, at the Campus Martius, [hence commonly called the Church of S. Silvestro in Capite, that is to say, St Sylvester with the Head of the Fore-runner.]

Upon the same 29th day of August, were born into the better life—

At Rome, [in the year 126,] upon the Aventine Mount, the holy martyr Sabina, who under the Emperor Hadrian was smitten with the sword, and so gained the palm of martyrdom.

Likewise at Rome, the holy Virgin and martyr Candida, whose body Pope Paschal I. brought to the Church of St Praxedes.

At Antioch, in Syria, the holy martyrs Nicæas and Paul.

At Constantinople, [in the eighth century,] the holy martyrs Hypatius, a Bishop of Asia, and Andrew, a Priest, who were killed, under the Emperor Leo the Isaurian, for the reverence due to the holy images, after their beards had been filled with pitch and set on fire, and their heads flayed.

At Perugia, [about the year 309,] holy Euthymius, a Roman, who fled thither along with his wife and Crescentius his son, to escape the persecution under the Emperor Diocletian, and there fell asleep in the Lord.

At Metz, [in the fifth century,] the holy Confessor Adelphus, [sixth] Bishop [of that see.]

At Paris, [about the year 700,] the holy Priest Mederic.

In England, [in the year 697,] holy Seb, King [of the East Saxons.]

At Smyrna, holy Basilla.

In the country of Troyes, the holy Virgin Sabina, glorious for her graces and miracles.

Vespers are of the following.

AUGUST 29.

The Beheading of St John the Baptist.

Greater Double.

Whatever is not given here is taken from the Common Office for One Martyr, (*p.* 594.)

FIRST VESPERS.

Antiphons, and Prayer from Lauds, and Antiphon at the Song of the Blessed Virgin, the same as at that of Zacharias.

A Commemoration is made of St Austin. Antiphon, "O right excellent, &c.," (*p.* 612,) *and Prayer from his Office.*

Then, of the Holy Martyr Sabina. Prayer, "O God, Who amidst, &c.," (*p.* 645.)

MATTINS.

FIRST NOCTURN.

Lessons from Jer. i. 1, *as on June* 24, (*p.* 900.)

First Responsory.

Herod the King sent forth, and laid hold upon John, and bound him in prison, for he feared him, for Herodias' sake, his brother Philip's wife, for he had married her.

Verse. For John had rebuked Herod, for Herodias' sake.

Answer. His brother Philip's wife, for he had married her.

Second Responsory.

John the Baptist had rebuked Herod, for Herodias' sake, his brother's wife, whom he had married while his brother was yet alive.

Verse. Herod sent an executioner, and commanded to behead John in the prison.

Answer. For Herodias' sake, his brother's wife, whom he had married while his brother was yet alive.

Third Responsory.

The damsel danced, and her mother charged her, saying: See thou ask nothing but only the head of John. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

Verse. The damsel said unto her mother: What shall I ask? And she said:—

Answer. See thou ask nothing, but only the head of John. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the king was sorry, for his oath's sake, and for their sakes which sat with him.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book upon Virgins, written by St Ambrose, Bishop [of Milan.] (ii. 6.)

WE must not hurry by the record of the Blessed Baptist John. We must ask what he was, and by whom, and why, and how, and when he was slain. He was a righteous man murdered by adulterers. The guilty passed upon their judge the sentence of death. Moreover, the death of the Prophet was the fee of a dancing-girl. And lastly, there was a feature about it from which even savages shrink — the order for completing the atrocity was given amid the merriment of a dinner-party.

From banquet to prison, from prison to banquet—that was the course run by the servants of the murderer. How many horrors does this simple crime embrace within its details!

Fourth Responsory.

The righteous shall grow, &c., (*p.* 595.)

Fifth Lesson.

WHO is there, that, on seeing the messenger hasten from the dinner-table to the prison, would not have forthwith concluded that he carried an order for the Prophet's release. If any one had heard that it was Herod's birth-day, and that he was giving a great feast, and that he had offered a damsel the choice of whatever she listed, and that thereupon a messenger had been sent to John's dungeon—if any one, I say, had heard this, what would he have supposed? He would have concluded that the damsel had asked and obtained John's freedom. What have executions in common with dinners? or death with gaiety? While the banquet was going on, the Prophet was hurried to death, by an order from the reveller whom he had not troubled even by a prayer for release. He was slain with the sword, and his head was served up in a plate. This was the new dish demanded by a cruelty which the Feast had been powerless to glut.

Fifth Responsory.

This is he which knew, &c., (*p.* 595,) *with the last Verse and Answer omitted.*

Sixth Lesson.

LOOK, savage King, look at a decoration which suiteth well with thy banquet! Put out thine hand, so as to lose no part of the luxury of cruelty, and let the streams of the sacred blood run between thy fingers. Thine hunger the dinner hath been unable to satisfy, thy cups have not been able to quench thine inhuman thirst—suck, suck the blood which the still palpitating veins are discharging from the place where the neck has been severed! Look at the eyes! Even in death they remain the eyes of a witness of thine uncleanness, but they are closing themselves upon the spectacle of thy pleasures. Those eyes indeed are shutting—but it seems not so much from the laws of natural death, as from horror at the scene of thine enjoyment. The golden mouth, whose bloodless lips are silent now, can repeat no more the denunciation which thou couldest not bear to hear—and still thou art afraid of it!

Sixth Responsory.

The Lord made him honourable, &c., (*p.* 596,) *with the following addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. And gave him perpetual glory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (vi. 17.)

AT that time: Herod had sent forth, and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife, for he had married her. And so on.

Homily by St Austin, Bishop [of Hippo.] (*10th of the new Sermons.*)

The reading of the Holy Gospel hath set a scene of cruelty before our eyes—even the head of St John in a charger—a message of death sent forth to discharge the bloody commands of one that hateth the truth—a damsel dancing, and a mother rabid—a rash oath sworn in the midst of uncleanness and the revels of a supper—and a wicked fulfilment of the oath so sworn. It befell unto John according to his own saying. For he had said concerning the Lord JESUS Christ: "He must increase, but I must decrease" (John iii. 30,) so John decreased by an head, and Christ's height was made higher upon the Cross. The truth drew hatred. It could not be borne in patience that the holy man of God should utter a rebuke, albeit he sought by his rebuke nothing but the soul's health of them to whom he addressed it. They repaid him evil for good.

Seventh Responsory.

O Lord, Thou hast given him, &c., (*p.* 596.)

Eighth Lesson.

FOR what could he say but that whereof he was full? And what could they answer him but that whereof they were full? He sowed wheat, and found thorns. He had said unto the King: "It is not lawful for thee to have thy brother's wife." Lust had got the better of the King, and he kept a woman whom it was not lawful for him to have, even his brother's wife. But she pleased him, so that his cruelty was lulled. He respected the Saint who had spoken the truth to him. But the horrible woman conceived hatred, and by-and-by brought it forth. When she brought forth, she brought forth a girl, a dancing-girl.

Eighth Responsory.

The Lord hath put on him, &c., (*p.* 597.)

Ninth Lesson. (*For the Holy Martyr Sabina.*)

SABINA was a Roman lady, the wife of a distinguished nobleman named Valentine. The Christian faith was taught to her by a maiden named Seraphia. After the martyrdom of this holy virgin, Sabina gathered together her reliques, and buried them with godly service. For this cause she was in a little while arrested, under the Emperor Hadrian, and brought before the Judge Elpidius. "Art thou," said he, "the same Sabina who is so distinguished for her blood and for her marriage?" She answered: "I am; but I give thanks to my Lord JESUS Christ for having delivered me through the prayers of His hand-maiden Seraphia from the troubling of devils." Divers attempts were made to make her change her mind, but when they proved in vain the Præfect passed sentence of death upon her for despising the gods. The Christians laid her body in the same grave in which she had herself laid that of Seraphia, her teacher in the faith.

LAUDS.

First Antiphon. For Herod had laid hold upon John, * and bound him, and put him in prison, for Herodias' sake.

Second Antiphon. O Lord my King, * give me in a charger the head of John the Baptist.

Third Antiphon. The damsel danced, * and her mother charged her saying: See thou ask nothing, but only the head of John.

Fourth Antiphon. John had rebuked Herod for Herodias' sake, * his brother Philip's wife, for he had taken her.

Fifth Antiphon. Give me in a charger the head of John the Baptist. * And the King was sorry, for his oath's sake.

Antiphon at the Song of Zacharias. Herod sent an executioner, and commanded that John's head should be cut off in the prison. And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

Prayer throughout the Office.

LORD, we beseech Thee that the keeping of this honourable Feast-day in memory of the holy Baptist John, Thy Fore-runner, and Thy Martyr, may be a mean to draw upon us the effectual outpouring of Thy saving help. Who livest and reignest with God the Father, in the unity of the Holy Ghost, One God, world without end. *Amen.*

A Commemoration is made of St Sabina. Antiphon, "Give her, &c.," *and Prayer as before.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Virgin Rose of St Mary, whose birth into the better life, [in the year 1617,] is mentioned upon the 26th day of this present month of August.

Upon the same 30th day of August, were born into the better life—

At Rome, upon the Ostian Way, under the Emperors Diocletian and Maximian, the blessed Priest Felix. After being racked he was sentenced to be beheaded; as he was being led to execution he was met by some man who of his own accord professed himself a Christian, and was accordingly forthwith beheaded along with him. The Christians never knew the name of this other, and they accordingly always spoke of him as him who was added, that is, added to the company of the holy martyr Felix in winning of the crown.

Likewise at Rome, the holy Virgin and martyr Gaudentia, with three others.

At Rome, [in the year 410,] also the holy Priest Pammachius, [a Roman Senator,] who was eminent for his teaching and holiness.

At Sfaitla, in Africa, [in the year 399,] sixty blessed martyrs, who were slain by the fury of the Gentiles.

At Susa, also in Africa, [in the year 250,] holy Boniface and Thecla, who were the parents of twelve sons, all blessed martyrs.

At Thessalonica, the holy Confessor Fantinus. He suffered much from the Saracens, and was thrust out of the monastery wherein he had lived in marvellous austerity. He led many into the path of salvation, and at length fell asleep in a good old age.

At Meaux, [in the year 670,] the holy Confessor [Fefrash, an Irishman, who came over into Gaul, where he is called] Fiacre, [and founded a monastery, and died towards the end of the seventh century.]

At Trevi, [near Subiaco, towards the middle of the eleventh century,] the holy Confessor Peter, famous for many graces and miracles, who there passed away to be with the Lord, and is held in honour and worship.

At Bologna, [in the year 1026,] the holy Abbat Bononius.

SECOND VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. The unbelieving King sent his loathsome messengers, and commanded that John the Baptist's head should be cut off.

A Commemoration is made of the following. Prayer from her Lauds. Then of the Holy Martyrs, Felix and the Other. Prayer also from the next Lauds.

AUGUST 30.

St Rose of Lima, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (*p.* 641,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE first flower of holiness which came to full blossom in South America, was the maiden Rose. She was born at Lima, of a Christian father and mother, [upon the 20th of April, in the year 1586,] and was remarkable from her childhood for marks of saintliness. The occasion of her name[1] was a strange likeness to a rose, which her face assumed when she was a babe. To this name she afterwards added that of the Virgin Mother of God, desiring to be called "St Mary's Rose." At the age of fifteen years she uttered a vow of perpetual virginity. As she grew older, lest her parents should force her to marry, she polled her head of all her hair, which was very beautiful. She fasted to a degree almost superhuman, passing whole Lents without taking bread, and eating day by day only five pips of a lime.

Fifth Lesson.

SHE took the habit of the Third Order of St Dominick, and then doubled her former severities. She wore a long and very rough hair-cloth, into which she inserted small pins. She wore day and night under her veil a crown, the inner side of which was armed with pricks. In imitation of the hard steps of St Katharine of Sienna, she girded her loins with a threefold iron chain. She made to herself a bed of knotty sticks, and filled the gaps with broken bits of potsherd. She built herself a very small hut in the farthest corner of the garden, where she gave herself up to thoughts of heavenly things, and to punishing her body with often scourging, starvation, and sleeplessness. But she waxed strong in spirit, and though she often had to fight with evil ghosts, she conquered them, fearlessly prostrated them, and triumphed over them.

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[1] It was a nick-name. She was baptized Isabel.

Sixth Lesson.

She suffered greatly from painful illnesses, from the maltreatment of the servants, and from slanderous accusations, but still complained that she did not suffer as much as she deserved. For fifteen years she pined in misery from desolation and dryness of spirit, bravely enduring torments worse than any form of death. After this period she began to overflow with consolation, to be enlightened by visions, and to melt with love like a Seraph's. She attained, by the frequency of visions, to a strange personal familiarity with her Guardian Angel, with St Katharine of Sienna, and with the Virgin Mother of God, and she earned from Christ the words, "Rose of My Heart, be thou My bride." She was famous for many miracles, both before and after she departed hence, and was happily transplanted into the Bridegroom's garden, [upon the 24th of August 1617, being aged 31 years.] Pope Clement X. with solemn pomp inscribed her name in the list of holy maidens.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory,* (*p.* 644.) *The last part is omitted or read as one with the Eighth, to make room for*

Ninth Lesson. (*For the Holy Martyrs.*)

Felix was arrested in the reign of the Emperors Diocletian and Maximian, on the charge of having embraced the Christian Faith, and was brought to the temple of Serapis. When he was ordered to offer sacrifice, he spat in the face of the brazen idol, which thereupon fell down. When this happened a second and third time in the temples of Mercury and Diana, he was accused of impiety and magic, and tortured upon the rack. It was not long, however, before he was led out to the second mile-stone upon the road to Ostia, to be smitten with the axe. As they were on the way thither, they chanced to meet a certain Christian, who, when he knew that Felix was going to finish his testimony, said aloud, "I live by the same law as he doth; I worship the same Christ Jesus." And therewith he kissed Felix, and they were beheaded together, upon the 30th day of August. What the name of the second person was the Christians never knew, and he is therefore honoured under the title of "Him-who-was-added;"[1] that is, added to the company of the Holy Martyr Felix in winning of the crown.

LAUDS.

Prayer throughout the Office of St Rose.

O Almighty God, from Whom cometh down every good and perfect gift, and Who didst cause the dew of Thy grace to fall early from heaven upon this blessed Rose, making the same to blossom in the Indies, as a flower whose loveliness was virginity and long-suffering, grant unto Thy servants, who do run after the smell of her perfumes, worthily themselves to become a sweet savour unto Christ. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs Felix and the Other.

Prayer.

We humbly beseech Thy Majesty, O Lord, that as Thou dost make us exceeding glad at the remembrance of Thine holy servants, so Thou wouldest ever shelter us under their prayers. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 31st day of August, were born into the better life—

In England, [in the year 651,] holy Aidan, Bishop of Lindisfarne. Holy Cuthbert, who was then a shepherd lad, saw the soul of Aidan carried up into heaven, and he thereupon left his sheep and became a monk.

At Cardona, in Spain, [in the year 1240,] the holy Confessor Cardinal Raymond, surnamed the Unborn, of the Order of Blessed Mary of Ransom for the Redemption of Prisoners, a man famous for the holiness of his life, and for his wondrous works, whose feast we keep upon the first day of September.

At Treves, [in the year 358,] holy Paulinus, Bishop [of that see.] In the time of the persecution under the Arians he was exiled by Constantius the Arian Emperor on account of his Catholic belief, and when he had been wearied out by changing the places of his exile, even beyond the bounds of Christendom, he at length died in Phrygia, and received a crown from the Lord in reward of his blessed sufferings.

Likewise the holy martyrs Robustian and Mark.

At Trasacco, on the Lake of Celano, the holy martyrs Cæsidius the Priest and his Companions, who were crowned with martyrdom in the persecution under the Emperor Maximin.

At Cæsarea, in Cappadocia, [in the third century,] holy Theodotus, Rufina, and Ammia. Theodotus and Rufina were the father and mother of the holy martyr Mamas. Rufina gave him birth in prison, and Ammia was his nurse.

At Athens, [in the second century,] the holy Aristides, a man illustrious for his faith and wisdom, who offered to the Emperor Hadrian a book upon the Christian religion, containing an exposition of our doctrine, and delivered a most able discourse in the presence of the said Emperor, to prove that Christ Jesus is the only God.

At Auxerre, [in the sixth century,] the holy Confessor Optatus, Bishop [of that see.]

At Nusco, [in the year 1093,] holy Amatus, Bishop [of that see.]

At Monte Senario, hard by Florence, [in the year 1257,] the blessed Confessor Bonajuncta [Manetti,] one of the Seven Founders of the Order of Servants of the Blessed Virgin Mary, who gave up the ghost into the Lord's hands as he was discoursing to his brethren concerning the same Lord's Passion.

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[1] Adauctus.

Vespers are of the following, from the Chapter inclusive.

AUGUST 31.

St Aidan, Bishop [of Lindisfarne,] Confessor.

Double.

All from the Common Office, (p. 612,) except the following.

Prayer throughout, "Grant, we beseech Thee," &c.

The First Vespers as concerns St Aidan begin with the Chapter, and St Rose is commemorated.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From the Venerable Bede's History, iii. 3.)

OSWALD, King of the Northumbrians, had been baptized when he was in banishment amongst the Scots, and when he was on the throne he sent to the elders of that nation for a Catholic Bishop. They sent him a man called Aidan, a monk of great meekness and godliness, from the monastery of St Columba in the island of Iona; and to him Oswald gave a Bishop's See in the island of Lindisfarne. Now Aidan could not speak English well, and when he was preaching the Gospel, there could often be seen the lovely spectacle of the king himself interpreting the heavenly word to his own officers and servants.

Fifth Lesson.

AIDAN had no thought of seeking or loving anything in this world. He went about everywhere on foot, and when he met any, if they were heathens, he entreated them to receive the Sacraments of the faith; if they were faithful, he exhorted them to almsgiving and good works. It was from his example that the monks and nuns of that time took the custom of eating nothing until after three o'clock in the afternoon upon all the Wednesdays and Fridays throughout the year except the fifty days of Paschal-time.

Sixth Lesson.

IN this man, saith Bede, there are many things which I recommend for the imitation of my readers. He was a profound lover of peace and charity, of self-control, and of lowliness; his soul had risen above anger and avarice; he looked down upon pride and vainglory. He was very diligent in working and in teaching, firm as became a priest when it was his duty to rebuke the proud and mighty, very tender in comforting the sick and relieving the poor; in short, I may say that it was his use to leave nothing undone which he knew from the Evangelists, or the Apostles, or the Prophets, that he ought to do. He died in the seventeenth year of his episcopate, and was buried in the island of Lindisfarne on the right hand of the Altar, as an honour due to such a Bishop.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory, (p. 616.)*

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Cardinal Raymond, surnamed the Unborn, of the Order of Blessed Mary of Ransom for the Redemption of Prisoners, a man famous for the holiness of his life and for his wonderful works, of whom mention was made yesterday.

Upon the same 1st day of September, were born into the better life—

In the province of Narbonne, the holy Abbat and Confessor Giles.

At Benevento, [in the third century,] the Twelve Holy Brethren Martyrs.

In Palestine, holy Joshua and holy Gideon.

At Jerusalem, the blessed Prophetess Anna, whose holiness is set forth in the words of the Gospel.

At Capua, upon the Aquarian Way, the holy martyr Priscus, who was one of the original disciples of Christ.

At Rheims, in Gaul, holy Xystus, a disciple of the blessed Apostle Peter, who was by him consecrated as the first Bishop of that city, and received the crown of martyrdom in the persecution under Nero.

At Todi, in Umbria, [in the second century,] the holy martyr Terentian, Bishop [of that city,] who was racked and tormented with armed whips by command of the Pro-Consul Lætian, under the Emperor Hadrian, whereafter his tongue was cut out and he was condemned to be beheaded, and so finished his testimony.

At Heraclea, [in Thrace,] the holy Deacon Ammon, and the forty holy Virgins to whom he taught the faith, and whom he led with him, under the tyrant Licinius, to the glory of martyrdom.

In Spain, the holy martyrs Vincent and Lætus.

At Piombino, in Tuscany, the holy martyr Regulus, who was martyred there under Totila, on his landing from Africa.

At Sens, [in the seventh century,] the blessed Confessor Lupus, Bishop [of that see,] concerning whom it is said that one day when he was standing at the holy Altar in the presence of the clergy a precious stone fell from heaven into his chalice.

At Capua, holy Priscus, Bishop [of that city.] He was one of those Priests who, in the persecution under the Vandals, were diversly afflicted for the Catholic faith's sake, and were put on board an old ship wherein they came from Africa to the shores of Campania, and being scattered about those parts, and set over divers churches, they wonderfully spread abroad the Christian religion. His Companions were Castrensis, Tammarus, Rosius, Heraclius, Secundinus, Adjutor, Mark, Augustus, Elpidius, Canion, and Vindonius.

At Aquino, [in the sixth century,] holy Constantius, Bishop [of that see,] famous for the gift of prophecy, and for many other graces.

At Mans, [in the fifth century,] holy Victorius, Bishop [of that see.]

At Baden, in the country of Constance, the holy Virgin Verena.

Vespers of the following, from the Chapter inclusive.

FEAST-DAYS IN SEPTEMBER.

On the first day on which Nine Lessons are not read is said the Office of the Dead.

SEPTEMBER I.

St Raymond the Unborn, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

FIRST VESPERS.

These, as regards St Raymond, begin with the Chapter.

The first verse of the Hymn is altered.

Prayer throughout the Office.

O GOD, Who didst make Thy blessed Confessor Raymond to do a wonderful work in delivering thy faithful ones from bondage to the unbelievers, grant unto us at his prayers to be delivered from the chains of sin, and with all willingness of mind to do those things that are pleasing in Thy sight. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Aidan. Prayer as in his Office, then of St Giles, Abbat and Confessor. Prayer, "O Lord, we beseech Thee, &c.," *(p. 629.) Then of the Twelve Holy Brethren Martyrs.*

Prayer.

LORD, let the crown of the Brethren Thy Martyrs rejoice us, and their ensample give nerve to our faith, and their prayers in many ways strengthen us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Raymond is commonly called the Unborn, because his was one of the rare cases in which the child is not brought into the world in the course of nature, but by a surgical operation after the death of the mother.[1] He was the son of godly and noble parents, at Portel, [in the diœcese of Urgel,] in Catalonia. The tokens of his holy after-life appeared even in his childhood. The things that delight children, and the attractions of the world, had no charm for him. He was so earnest in godliness that all men marvelled at his habits of premature old age. As he grew older, he gave himself to the study of letters, but, at the command of his father, turned to farming. He went often to the Chapel of St Nicolas, in the suburbs of Portel, to visit the sacred image of the Mother of God, which is still sought with great tenderness by the faithful. There he poured forth his soul in prayer, and earnestly entreated the Mother of God herself to be pleased to take him for her son, to show him the way wherein it should be safe for him to walk, and to teach him the science of the Saints.

Fifth Lesson.

AND the most gracious Maiden was not deaf to his prayers. From her he understood that it would please her right well, if he would join the Religious Order which had just been founded at her own inspiration, styled "of Ransom" or "of Mercy," for buying up and freeing slaves. As soon as he had received this intimation from her, he went to Barcelona, and entered the Institute so nobly dedicated to love for our neighbour. Once enlisted in the Regular Army, he guarded unspotted for ever the virginity which he had already consecrated to the Blessed Virgin for ever. But he was a bright and shining light of all other good words and works, especially of tender compassion for Christians who were passing a life of grievous bondage in the possession of unbelieving masters. To free such he was sent into Africa, and delivered many. But his money ran short, and as there were still many in imminent danger of denying the faith, he pawned himself. He was enkindled with a most vehement longing for the salvation of souls, and by his exhortations brought divers Mohammedans to Christ. The Moors therefore threw him into close prison, and put him to divers tortures, at last making holes through his lips and locking them together with an iron padlock, which horrid cruelty he long bore.[2]

Sixth Lesson.

ON account of these, and other brave things that he did, he got the name of a Saint far and wide. Gregory IX. was moved thereby to make Raymond a Cardinal of the Holy Roman Church, but in this place of honour the man of God shrank from all outward show, and clung ever tightly to the lowliness that beseemeth a Religious man. He had started for Rome, [in obedience to the command of the Pope,] but had only got as far as Cardona, [six miles from Barcelona,] when he was seized with his last illness, and earnestly called for the strengthening Sacraments of the Church. But his position became critical, and the Priest had not arrived. Then Angels came unto him, clad in the habit of his own Order, and ministered unto him the wholesome Provision for the last journey. When he had taken It, he gave God thanks, and departed hence to be ever with the Lord. It was the last Lord's Day in August, 1240. After his death there was some dispute arose as to where his body should be buried; so they shut it up in a box, and laid it upon a blind mule, and the beast was guided by God to carry it to the chapel of St

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[1] He was (not born, but) extracted from the womb, in the year 1204.

[2] It was only the fear of losing the price of their slaves that prevented the Muslims from impaling him. See his Life, which is very edifying, in Alban Butler, Aug. 31.

Nicolas, that he might be buried where he had laid the foundations of his nobler life. There was built there a Convent of his Order, and the faithful come together thither from all parts of Catalonia to honour him, and he is famous for divers signs and wonders.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory,* (*p.* 625.) *The last is read as one with the Eighth or omitted to make room for the*

Ninth Lesson. (*Of the Holy Abbat Giles.*)

THE holy Abbat Giles was by birth an Athenian, and of Royal lineage. From his youth he showed ever such a love for sacred learning and for works of charity, that he seemed to care for nothing else. When his father and mother were dead, he bestowed his whole inheritance upon the poor. He took off even his own coat, to clothe a poor sick man withal, and the sick man was healed forthwith as soon as he put it on him. As Giles became famous for working miracles, he fled from glory among men, and betook him to Arles, [in France,] to the company of blessed Cæsarius. After the space of two years he departed thence, and went into the desert, for he lived in wonderful holiness for a long while upon the roots of herbs and the milk of an hind, which came to him at regular hours. This hind was chased one day by the King's hounds, and took refuge in Giles's cave. Thereby the King of France was moved earnestly to entreat of him that he would suffer a monastery to be built in the place where this cave was. At the instant desire of the King, he took the rule of this monastery, albeit himself unwilling, and discharged this duty wisely and godly for some years, until he passed away to heaven.[1]

At Lauds a Commemoration is made of St Giles. Prayer, "O Lord, we beseech Thee, &c.," (*p.* 629.) *Then of the Twelve Holy Brethren Martyrs. Prayer as at First Vespers.*

MARTYROLOGY.

On the morrow we keep the feast of holy Stephen, King of Hungary, adorned with many graces from God, who was the first to turn the Hungarians to believe in Christ, and who was received by the Virgin Mother of God into heaven upon the very day of her Assumption; but by the appointment of Pope Innocent XI. his feast is rather kept upon the 2nd day of September, whereon the Christian army, by the help of this holy King, wrested the strong fortress of Buda [from the Turks.]

Upon the same 2nd day of September, were born into the better life—

At Rome, the holy martyr Maxima, who confessed Christ along with holy Ansanus, in the persecution under the Emperor Diocletian, and was beaten to death with cudgels.

At Pamiers, in Gaul, [in the second century,] the holy martyr Antonine, whose relics are kept with great reverence in the church of Palencia in Spain.

Likewise the holy martyrs Diomede, Julian, Philip, Eutychian, Hesychius, Leonides, Philadelphus, Menalippus, and Pantagapa, whereof some finished their testimony by fire, some by water, some by the sword, and some by the cross.

At Nicomedia, [in the persecution under the Emperor Diocletian,] the holy martyrs Zeno and his sons, Concordius and Theodore.

On the same day, [at Syracuse,] the holy brethren Evodius and Hermogenes and their sister Callista, all martyrs.

Upon the same day is commemorated at Lyons, in Gaul, [in the fourth century,] the holy Confessor Justus, Bishop [of that see,] a man of wonderful holiness of life, gifted with the spirit of prophecy; he resigned his Bishopric, and withdrew himself into the desert of Egypt, along with Viator his Reader. There he led for some years a life bordering upon the life of Angels, and, when the worthy end of his labours came, departed hence to receive a crown of righteousness from the Lord. It was the 14th day of October, but it was upon the 2nd of September that his sacred body was brought to Lyons, along with the bones of his blessed servant Viator.

Also at Lyons, [in the fifth century,] was born into the better life the holy Confessor Elpidius, Bishop [of that see.]

In the March of Ancona, [in the fifth century,] at the town called by his name, which rejoices to own his sacred body, the holy Abbat Elpidius.

On Mount Soracte, the holy Abbat Nonnosus, who by his prayer moved a stone of great weight, and was famous for other wonders.

At Second Vespers a Commemoration is made of the following. Prayer from his Office.

SEPTEMBER 2.

St Stephen, [called "the Apostle,"] King of Hungary, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout the Office.

GRANT unto Thy Church, we beseech Thee, O Almighty God, that even as Thy blessed Confessor Stephen, while he was a King upon earth, was her forwarder, so, now that he is a glorious Saint in heaven, he may be her defender. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Stephen [was the son of Geysa, fourth Duke of the Hungarians, and was born at Gran in the year 977.] He it was who first gave to Hungary the faith of Christ and the name of a kingdom. He obtained the Kingly crown from the Bishop of Rome, and being by command of the same anointed King, he made an offering of his kingdom to the Apostolic See. With wonderful devotion and bounty he founded divers godly houses at Rome, Jerusalem, and Constantinople, and in Hungary the Archbishoprick of Gran and ten other Sees. Toward the poor he had the same love and bounty. He greeted them as though they were Christ Himself, and never sent any one away sorrowing and empty. He spent vast sums in relieving their poverty, and also often parted among them with exceeding tenderness even the furniture of his house. Moreover it was his use to wash the feet of the poor with his own hands, and to go in the night, alone and unknown, to the hospitals, and to wait on them that lay there, and show them other deeds of kindness. It was the reward of these good works that, when the rest of his body decayed, his right hand remained uncorrupt.

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[1] As to the facts, or rather statements, regarding this Saint or Saints, which are very scanty, confused, and obscure, see Alban Butler, IX. Sept. 1.

Fifth Lesson.

HE passed almost whole nights in earnest prayer, and when totally rapt in the thought of heavenly things, he sometimes became beside himself, and was seen to rise off the ground into the air. In more than one instance he strangely escaped through the power of prayer from rebellion, treason, and the onslaughts of mighty foes. He married Gisela of Bavaria, sister to the holy Emperor Henry, and begat on her Emeric, whom he trained up in such manners and godliness, as are shown by his also becoming a Saint. To carry on the business of his kingdom, he gathered together from all quarters the most learned and godly men, and took nothing in hand without their advice. Meanwhile he entreated of God by the most lowly supplications, offered up in sack-cloth and ashes, that, before he departed this life, he might see all Hungary Catholic. On account of his excellent zeal for the spread of the Faith he is called the Apostle of that nation, and the Bishop of Rome gave to him and to his successors the right to have a Cross carried before them.

Sixth Lesson.

HE had a burning zeal to honour the Mother of God. He built a very great Church in her honour, and made her Patroness of Hungary. In return, the same Virgin received him into heaven, [in the year 1038,] upon the day of her own Assumption, which the Hungarians, by the example of the holy King, call "the Great Lady's Day." His hallowed body yielded the sweetest savour, and reeked with an heavenly liquid, and amid many and divers wonders it was removed by command of the Bishop of Rome into a more noble place, and more honourably buried. Pope Innocent XI. ordered his Feast to be held upon the 2nd day of September, on account of the famous victory over the Turks which was gained upon this day, [in the year 1686,] when the army of Leopold I., Emperor (elect) of the Romans, and King of Hungary, wrested from them, by the help of God, the city of Buda.

THIRD NOCTURN.

Lessons from Luke xix. 13, *with the Homily of St Ambrose*, (*p.* 1012.)

MARTYROLOGY.

On the morrow is commemorated at Rome the holy Virgin Serapia. Under the Emperor Hadrian she was given over to two young rakes, but they could not deflower her. Neither could she afterwards be burnt with torches, wherefore, by the command of the judge Berillus, she was cudgelled and then beheaded with the sword. She suffered upon the 29th day of July, and was buried by blessed Sabina in her own sepulchre hard by the threshing-floor of Vindician. But the memory of her martyrdom is kept the most chiefly upon the 3rd day of September, when the stone coffin of Sabina and of herself was there set in order and adorned, and the place of prayer was meetly dedicated.

Upon the same 3rd day of September, were born into the better life—

At Corinth, holy Phœbe, of whom the blessed Apostle Paul doth make mention in writing unto the Romans.

At Aquileia, the holy Virgins, Euphemia, Dorothy, Thecla, and Erasma, all martyrs, who, after many torments, were slain with the sword under Nero, and were buried by holy Hermagoras.

At Capua, [in the persecution under the Emperor Diocletian,] the holy martyrs Aristæus, Bishop [of that see,] and the little lad Antonine.

At Nicomedia, the holy Virgin and martyr Basilissa, who, at nine years of age, in the persecution under the Emperor Diocletian, by the power of God triumphed over stripes, fire, and wild beasts, under the President Alexander, and gave up her soul in prayer to God.

Likewise the holy martyrs Zeno and Chariton, whereof the one was cast into a vessel of molten lead and the other into a fiery furnace.

At Cordova, the holy martyr Sandalus, [who suffered in the persecution under the same Emperor Diocletian.]

Upon the same day, [in the seventh century,] the holy martyrs Aigulph, Abbat of Lerins, and the monks his Companions, who had their tongues cut out and their eyes put out, and were beheaded with the sword.

At Toul, in Lorraine, [in the fourth century,] the holy Confessor Mansuetus, Bishop [of that see.]

At Milan, [in the sixth century,] deceased holy Auxanus, Bishop [of that see.]

Upon the same day, [at the end of the sixth century,] the holy Stylite Simeon the Younger.

At Rome is commemorated the Ordination as Supreme Pontiff of that excellent man holy Gregory the Great; the compulsion which forced that burden upon him caused the rays of his holiness to shine through all the world, all the clearer in that they shone from an higher spot.

SEPTEMBER 3.

MARTYROLOGY.

Upon the 4th day of September is commemorated the death of the holy Law-giver and Prophet Moses, upon Mount Nebo, in the land of Moab.

Upon the same 4th day of September, were born into the better life—

At Ancyra, in Galatia, the three holy children Rufinus, Silvanus, and Vitalicus, all martyrs.

At Châlons, in Gaul, under the Emperor Antonine, the holy martyr Marcellus; he was bidden by Priscus the President to a sinful banquet, and, in his horror at such a feast, he boldly rebuked all them that were there for their serving of idols; wherefore the same President, with strange cruelty, caused him to be buried in the earth up to the girdle, where he remained for three days still giving praise to God, and then yielded up to Him his spirit without stain.

On the same day, the holy martyrs Magnus, Castus, and Maximus.

At Treves, [in the third century,] the holy martyr Marcellus, Bishop [of that see.]

On the same day holy Thamel, who had once been a priest of idols, and his Companions, all martyrs under the Emperor Hadrian.

Likewise the holy martyrs Theodore, Oceanus, Ammian, and Julian, who, under the Emperor Maximian, suffered martyrdom by having their feet cut off, and being then cast into a fire.

At Rimini, [in the fourth century,] the holy Deacon Marinus.

At Palermo, [in the year 1160,] the holy Rosalie, a Virgin of that city, sprung of the Imperial blood of Karl the Great, who for the love of Christ forsook her hereditary principality and her palace, and led an heavenly life alone upon the mountains and in caves of the earth.

At Naples, in Campania, holy Candida, who was the first to meet the holy Apostle Peter when he came to that city. She was baptized by him, and in the end she fell asleep in an holy death. There also, [in the sixth century,] holy Candida, called the Younger, famous for miracles.

At Viterbo, [in the year 1252,] the blessed Virgin Rose, [of the Third Order of Friars Minors.]

SEPTEMBER 4.

MARTYROLOGY.

On the morrow we keep the feast of holy Lawrence Giustiniani, first Patriarch of Venice, who adorned by graces and by the glory of miracles that Episcopal see which, upon the 5th day of September, he was compelled against his own will to occupy; his birth into the better life is mentioned upon the 8th day of January.

Upon the same 5th day of September, were born into the better life—

At Rome, in the suburb, the blessed martyr Victorinus, Bishop of Amiternum, [now called after him San Vittorino.] He was famous for holiness and miracles, and was chosen to the see of that city by the voice of all the people thereof. Afterwards, under Nerva-Trajan, he was sent, along with other servants of God, to Cutilia, where there is a pool of stinking sulphurous waters, and where the judge Aurelian ordered him to be hung up with his head downwards; this torment he suffered for the space of three days, for Christ's name's sake, and then departed in triumph, gloriously crowned to be ever with the Lord. The Christians carried off his body, and buried it honourably at Amiternum.

At Porto, [in the second century,] the holy martyr Herculan.

At Capua, the holy martyrs Quintius, Arcontius, and Donatus.

Upon the same day holy Romulus, Præfect of the Palace to the Emperor Trajan; he denounced the cruelty of that Emperor against the Christians, and for that cause was first beaten with rods and then beheaded.

At Melitina, in Armenia, the holy soldiers Eudoxius, Zeno, Macarius, and their Companions, one thousand one hundred and four in number, who in the persecution under the Emperor Diocletian renounced their military service, and were massacred for confessing Christ.

At Constantinople, the holy martyrs Urban, Theodore, Menedem, and their Companions, seventy-seven in number, of the ecclesiastical state, who under the Emperor Valens, for the Catholic faith's sake, were put on board a ship and burnt at sea.

At the monastery of Sithiü, in the country of Therouanne, [in the eighth century,] the holy Abbot Bertin.

At Toledo, the holy Virgin Obdulia.

SEPTEMBER 5.

St Lawrence de' Giustiniani, Patriarch of Venice, Confessor.

Semi-double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout. Grant, we beseech Thee, &c., (*p.* 617.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Lawrence was born at Venice, [in the year 1380,] of the noble family of the Giustiniani, and was an exceedingly sober lad even from his childhood. He passed a godly boyhood, and feeling the Divine Wisdom calling him to a pure marriage between his own soul and the Word [of God,] he began to think of becoming a monk. He therefore tried in private some of the exercises of this new warfare, and, among other afflictions of his body, used to sleep upon the bare boards. As he thus sat weighing on the one hand the pleasures of the world, and a marriage which his mother wished to bring about for him, and, on the other, the hardness of the cloister, he turned his eyes upon the Cross of the suffering CHRIST, and said: "Thou, O LORD, art my trust; there hast Thou made my surest refuge."[1] He entered among the Canons of St-George's-in-the-sea-weed, where he devised new tortures and declared war against himself as his own worst enemy. He allowed himself no enjoyment, so that he would not even go into the private garden of the house, neither did he ever go thenceforth into the house of his own father, except when his mother was dying, and he went there with dry eyes to pay her the last offices of a son's duty and affection. His obedience, gentleness, and especially his lowliness were very great. He went out of his way to take the meanest pieces of work about the house. He used to go to the most public places of the city, seeking, not so much for food as for mockery, and bore unmoved and in silence the insults and slanders which were cast upon him. He found his ever-present help in prayer, wherein he became often beside himself and rapt in God, and such was the warmth that burned in his heart, that he stirred up failing comrades to hold bravely on and to love JESUS Christ.

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[1] Cf. Ps. xc. 9.

Fifth Lesson.

[IN the year 1433] Eugenius IV. named him Bishop of Venice, an office which he very earnestly struggled to avoid, and which he discharged with great honour. He changed in no wise his way of living, but kept always to his beloved poverty in his table, his furniture, and his bed. He kept but a small household, saying that he had another very large one, in Christ's poor. At what hour soever any one came to see him, he was always ready to receive them, he helped all with the tenderness of a father, not refusing to charge himself with debts, that he might have wherewith to relieve misery. When he was asked with what hope he incurred these liabilities, he answered: "With hope in my Master, Who can easily meet them for me." And the Providence of God put not his hope to shame, but helped him amply with unexpected funds. He built several Convents of nuns, for whom his watchful care ordered a more perfect way of living. He laboured much to wean married women from worldly folly and display, and to reform the discipline of the Church and the lives of all. He was indeed worthy that Eugenius should call him in the presence of the Cardinals "the glory and ornament of the Episcopate," and that his successor Nicolas V. should transfer the title of Patriarch from Grado, and create him, [in 1451,] the first Patriarch of Venice.

Sixth Lesson.

HE was eminent for the gift of tears, in which he offered up to God every day the Sacrifice of atonement. When he was so doing one Christmas Midnight, he won to see Christ JESUS in the form of a little Child exceeding fair to look upon. Such was his care of the flock committed to his charge, that it was sometime revealed from heaven[1] that the Commonwealth had been saved by the prayers of her Bishop. He was inspired with the spirit of prophecy, and fore-told many things which no wit of man could have perceived. By his prayers he often put diseases and devils to flight. Though very ignorant of letters, he wrote books which breathe heavenly teaching and godliness. When he fell into his last deadly sickness, his servants got ready a more comfortable bed for the suffering old man, but he turned away from such ease as so different from the hardness of the Cross upon which his Master had died. He ordered himself to be laid upon the planks to which he was accustomed, and when he knew that the end of his life was come, he looked up to heaven and said: "O good JESUS, I am coming to Thee," and so fell asleep in the Lord on the 8th day of January, [in the year 1455.] How precious was his death was attested by this, that some Charterhouse monks heard Angels singing; and that the hallowed corpse, remaining unburied for two months, was whole and uncorrupted, always yielding a sweet smell, and rosy in the face. New miracles took place after his death, whereby Pope Alexander VIII. was moved to enroll his name among those of the Saints. Innocent XII. appointed for his Feast the 5th day of September, being that upon which he had first been enthroned in his Cathedral Church.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.)

MARTYROLOGY.

Upon the 6th day of September is commemorated the Prophet Zachariah, who returned home from Chaldea as an old man, and is buried beside the prophet Haggai.

Upon the same day, were born into the better life—

At the Dardanelles, holy Onesiphorus, a disciple of the Apostles, of whom holy Paul maketh mention in writing unto Timothy. By command of the Proconsul Hadrian, holy Onesiphorus and Porphyry were heavily beaten, and drawn by wild horses, and so gave up their souls to God.

At Alexandria, the holy martyrs the Priest Faustus, Macarius, and ten Companions, who finished their testimony for Christ's name's sake, under the Emperor Decius and the President Valerius, by being beheaded.

In Cappadocia, the holy martyrs the Deacon Cottidus, Eugenius, and their Companions.

In Africa, the holy Bishops Donatian, Præsidius, Mansuetus, German, and Fusculus, who in the persecution under the Vandals were, by command of the Arian King Hunneric, because of their assertion of the Catholic truth, heavily beaten with cudgels, and banished. Among them was also a Bishop named Lætus, a man of great activity and learning, who, after suffering a long and foul imprisonment, was burnt.

At Verona, [in the fifth century,] the holy Confessor Petronius, Bishop [of that see.]

At Rome, the holy Abbat Eleutherius, the servant of God, of whom holy Pope Gregory writeth, that by his prayer and tears he raised a man from the dead.

SEPTEMBER 6.

MARTYROLOGY.

Upon the 7th day of September, were born into the better life—

At Nicomedia, the blessed martyr John. When he saw the cruel edicts against the Christians hanging up in the market-place, in the heat of his faith he stretched forth his hand, pulled them down, and tore them up. When this was told to the Emperors Diocletian and Maximian, who were then in that city, they ordered all the kinds of torment to be tried upon him; and the man, right noble as he was, bore this with such a cheerful face and heart that he seemed not even saddened thereby.

At Cæsarea, in Cappadocia, the holy martyr Eupsychius, who was cast into prison under the Emperor Hadrian on the charge of being a Christian. Being shortly liberated therefrom, he forthwith sold his inheritance, and distributed the price thereof partly unto the poor, and partly unto his accusers, as unto benefactors. He was arrested again, and finished his testimony under the judge Sapritius, being mangled, and pierced with the sword.

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[1] It is said to have been revealed to an hermit in the Isle of Corfu, who told a Venetian nobleman.

At Soli, in Cilicia, the holy martyr Sozon, who under the Emperor Maximian was cast into the fire, and gave up the ghost.

At Aquileia, [in the persecution under the Emperor Diocletian,] the holy martyr Anastasius.

In the country of Autun, the holy Virgin and martyr Regina, who passed away to Christ the Bridegroom under the Proconsul Olybrius, by whose orders she was imprisoned, racked, burnt with lamps, and lastly beheaded.

At Troyes, the holy martyrs Nemorius the Deacon, and his Companions, who were slain by Attila, King of the Huns.

At Orleans, in Gaul, holy Bishop Evortius, who was first a Subdeacon of the Church of Rome, and was then pointed out by the vision of a dove for Bishop of the aforesaid city.

In Gaul, the holy Confessor Bishop Augustal.

At Capua, holy Pamphilus, Bishop [of that see.]

In the country of Paris, [in the sixth century,] the holy Priest and Confessor Clodoald [St Cloud].

SEPTEMBER 7.

MARTYROLOGY.

On the morrow we commemorate the birth of the Most Blessed Mary, always a Virgin, Mother of God.

Upon the same day are commemorated the holy martyr Adrian, and twenty-three others, who finished their testimony at Nicomedia after many sufferings, under the Emperors Diocletian and Maximian, by having their legs broken, upon the 4th day of March. Their relics were carried by the Christians to Byzantium, where they were buried with reverence and honour, and thence the body of holy Adrian was afterwards brought to Rome, upon the 8th day of September, upon the which day the chief feast is kept in his honour.

Upon the same 8th day of September, were born into the better life—

At Alexandria, the holy martyrs Ammon, Theophilus, Neoterius, and twenty-two others.

At Antioch, the holy martyrs Timothy and Faustus.

At Gaza, in Palestine, the holy brethren Eusebius, Nestabus, and Zeno, all martyrs, in the time of the Emperor Julian the Apostate. A multitude of the Gentiles fell upon them, rent them, and slew them.

There also the holy martyr Nestor, who was most cruelly tormented by the same raging Gentiles, under the same Emperor Julian, and gave up the ghost.

At Valencia, in Spain, holy Thomas of Villanueva, Archbishop [of that city,] famous for his exceeding charity toward the poor. His name was enrolled among those of the Saints by Pope Alexander VII., and we keep his feast upon the 22nd day of this present month of September.

At Frisingen, holy Corbinian, first Bishop of that city. He was ordained and sent forth to preach the Gospel by Pope Gregory II. He bore much fruit in Gaul and in Germany, and at length fell asleep in peace, famous for graces and wonders.

SEPTEMBER 8.

The Birth of the Blessed Virgin Mary.

Double of the Second Class.

Whatever is not specially given here is taken from the Common Office for Feasts of the Blessed Virgin, (p. 633.)

FIRST VESPERS.

Antiphons, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. Let us tell again of the right worthy Birth of the glorious Virgin Mary, who gained the honour of Motherhood without losing the guilelessness of a Maid.

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us keep the Birth-day of the Virgin Mary. * Let us worship Christ, her Son, and her Lord and ours.

FIRST NOCTURN.

Lessons from the Song of Songs, i. 1, (*p.* 994.)

First Responsory.

This day was the Blessed Virgin Mary born of the lineage of David. The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

Verse. Let us keep with rejoicing the Birth-day of the Blessed Virgin Mary.

Answer. The same is she through whom the salvation of the world hath been manifested before the eyes of all believers. This is she whose glorious life hath given light to the world.

Second Responsory.

Let us keep right heartily the Birth-day of the Most Blessed Virgin Mary, that she may pray for us to our Lord JESUS Christ.

Verse. Let us keep with right hearty rejoicing the Birth-day of the Blessed Virgin Mary.

Answer. That she may pray for us to our Lord JESUS Christ.

Third Responsory.

Let us tell again of the right worthy Birth of the Blessed Virgin Mary. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Verse. Let us keep right earnestly the Birth-day of the most Blessed Virgin Mary.

Answer. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (18*th on the Saints.*)

DEARLY beloved brethren, the day for which we have longed, the Feast-day of the Blessed and Worshipful and Alway-Virgin Mary, that day is come. Let our land laugh and sing with merriment, bathed in the glory of this great Virgin's rising. She is the flower of the fields on which the priceless lily of the valleys hath blossomed. This is she whose delivery changed the nature that we draw from our first parents, and cleansed away their offence. At her that dolorous sentence which was pronounced over Eve ended its course; to her it was never said: "In sorrow thou shalt bring forth children." (Gen. iii. 16.) She brought forth a Child, even the Lord, but she brought Him forth, not in sorrow, but in joy.

Fourth Responsory.

This day was born the glorious Virgin Mary, a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David. This is she whose famous life still sheddeth lustre upon all the Churches.

Verse. This day was the Blessed Virgin Mary born of the lineage of David.

Answer. This is she whose famous life still sheddeth lustre upon all the Churches.

Fifth Lesson.

EVE wept, but Mary laughed. Eve's womb was big with tears, but Mary's womb was big with gladness. Eve gave birth to a sinner, but Mary gave birth to the sinless One. The mother of our race brought punishment into the world, but the Mother of our Lord brought salvation into the world. Eve was the foundress of sin, but Mary was the foundress of righteousness. Eve welcomed death, but Mary helped in life. Eve smote, but Mary healed. For Eve's disobedience, Mary offered obedience; and for Eve's unbelief, Mary offered faith.

Fifth Responsory.

Let us keep with rejoicing the Birthday of the Blessed Mary, that she may pray for us to our Lord JESUS Christ.

Verse. With all our heart and with all our soul let us sing praise to Christ on this the solemn Feast-day of Mary the mighty Mother of God.

Answer. That she may pray for us to our Lord JESUS Christ.

Sixth Lesson.

LET Mary now make a loud noise upon the organ, and between its quick notes let the rattling of the Mother's timbrel be heard. Let the gladsome choirs sing with her, and their sweet hymns mingle with the changing music. Hearken to what a song her timbrel will make accompaniment. She saith: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His hand-maiden, for, behold, from henceforth all generations shall call me blessed—for He That is Mighty hath done to me great things." The new miracle of Mary's delivery hath effaced the curse of the frail backslider, and the singing of Mary hath silenced the wailing of Eve.

Sixth Responsory.

Thy Birth, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

Verse. Blessed art thou among women, and blessed is the Fruit of thy womb.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comm. on Matth.*)

In Isaiah (liii. 8) we read: "Who shall declare His generation?" Let us not think that there is any contradiction between the Prophet and the Evangelist, because the Prophet saith that this thing cannot be done, and the Evangelist beginneth by doing it. The one speaketh of the generation of the Divine [Word by the Eternal Father,] the other of the [family in which the] Incarnation [took place.] Matthew beginneth with carnal things, that by learning of men we may go on to learn of God.

"The Son of David, the son of Abraham." The reversal of the order in these clauses is a needful change. If Abraham had been put first and David afterwards, Abraham would have had to be taken again, in order to marshal the pedigree properly.

Seventh Responsory.

All generations shall call me blessed, for the Lord That is Mighty hath done to me great things, and holy is His name.

Verse. And His mercy is on them that fear Him from generation to generation.

Answer. For the Lord That is Mighty hath done to me great things, and holy is His name.

Eighth Lesson.

MATTHEW first calleth Christ the Son of these twain—Abraham and David—without making mention of the others, because unto these twain only was promise of Christ made; unto Abraham, where it is said: "In thy seed" (that is, in Christ) "shall all the nations of the earth be blessed," (Gen. xxii. 18;) and unto David, in the words: "Of the fruit of thy body will I set upon thy throne." (Ps. cxxxi. 11.)

"And Judas begat Phares and Zara of Thamàr." It is to be remarked that in the genealogy of the Saviour none of the holy women are named, but those women only are named against whom the Scripture hath to say something amiss. He Who came to save sinners was born of sinners, that He might wash away all sin. Afterwards are named Ruth, who was a Moabitess, and Bathsheba, who had been the wife of Uriah.[1]

Eighth Responsory.

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. May all that keep thine holy Birth-day feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

Ninth Lesson. (*For the holy Martyr Adrian.*)

ADRIAN was a man who was employed by the Emperor Maximian to persecute the Christians of Nicomedia. The firmness with which they owned their faith and endured their torments oftentimes excited his wonder, and at last so powerfully moved him that he himself turned to Christ. For this he was thrown into prison along with three-and-twenty other Christians. There he was visited by Natalia his wife, who also herself already had believed in Christ, and by her urged on to lift up his testimony. When he was brought out of prison he was lashed until his bowels fell out. His shins were then broken, and his hands and feet cut off, whereafter, in company with many others, he brought to an happy end the conflict of martyrdom.

LAUDS.

First Antiphon. This day was born the glorious Virgin Mary, * a child of the seed of Abraham, a daughter of the tribe of Judah, a Princess of the lineage of David.

Second Antiphon. This day is the Birth-day of the holy Virgin Mary, * whose famous life still sheddeth lustre upon all the Churches.

Third Antiphon. Mary was a maiden of illustrious birth, * the daughter of a Kingly race. We earnestly entreat her to help our minds and souls by her prayers.

Fourth Antiphon. With all our heart and with all our soul let us sing praise to Christ * on this the solemn Feast-day of Mary, the mighty Mother of God.

Fifth Antiphon. Let us keep with rejoicing the Birth-day of the Blessed Virgin Mary, * that she may pray for us to our Lord JESUS Christ.

Verse. This day is the Birth-day of the holy Virgin Mary.

Answer. Whose famous life still sheddeth lustre upon all the Churches.

Antiphon at the Song of Zacharias. Let us this day keep solemnly the Birth-day of Mary, Mother but still Maiden, her Birth, a step toward the loftiness of her throne. Alleluia.

Prayer throughout the Office.

GRANT unto us Thy servants, we beseech Thee, O Lord, the gift of Thy heavenly grace, unto whom Thou didst give the first sight of a Saviour as the offspring of a Blessed Virgin, and grant that this Feast, which they keep in honour of the same Virgin, may avail them unto the increase of peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds only, a Commemoration is made of the Holy Martyr Adrian, Prayer, "Grant, we beseech Thee, &c." (*p.* 599.)

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds respectively.

The last verses of all the Hymns are altered in honour of the Incarnation.

Verse at Prime, "Thou That wast born of the Virgin Mary."

MARTYROLOGY.

Upon the 9th day of September, were born into the better life—

At Nicomedia, the holy martyrs Dorotheus and Gorgonius. They stood high at the Court of the Emperor Diocletian. They denounced in his presence the persecution which he was raising against the Christians, wherefore he caused them to be hung up, and their whole bodies torn with lashes, then to have the skin taken off their bowels, to be covered with vinegar and salt, and cooked upon a grid-iron, and at the last strangled. In after times the body of the blessed Gorgonius was brought to Rome, and laid first upon the Latin Way, and afterwards in the Basilica of St Peter.

In the land of the Sabines, at the 30th milestone from the city of Rome, the holy martyrs Hyacinth, Alexander, and Tiburtius.

At Sebaste, under the Emperor Licinius, the holy soldier Severian. He often visited the forty martyrs while they were in prison, whereupon Lysias the President ordered him to be hung up with a stone tied to his feet, and to be beaten and torn with stripes and lashes, under the which torment he gave up the ghost.

On the same day, the holy martyr Straton, who, for Christ's sake, was bound to two trees and torn asunder, and so finished his testimony.

Likewise the holy brethren Rufinus and Rufinian, both martyrs.

At Rome, [in the year 701,] the holy Confessor Pope Sergius I.

In the country of Therouanne, [in the seventh century,] holy Omer, Bishop [of that see.]

In Ireland, [in the sixth century,] the holy Abbat Ciaran, [founder of Clonmacnois.]

At Cartagena, in South America, [in the year 1654,] the holy Confessor Peter Claver, of the Society of Jesus, who toiled for more than forty years among the negro slaves with marvellous self-sacrifice and exceeding love, and of them with his own hand caused nearly three hundred thousand to be born again in Christ. His name was enrolled by the Supreme Pontiff Leo XIII. among those of the Saints.

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[1] Rahab might be added, v. 5.

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. Thy Birth, O Virgin Mother of God, was a message of joy to the whole world, for out of thee rose the Sun of righteousness, even Christ our God, Who hath taken away the curse and brought a blessing, confounded death, and given unto us everlasting life.

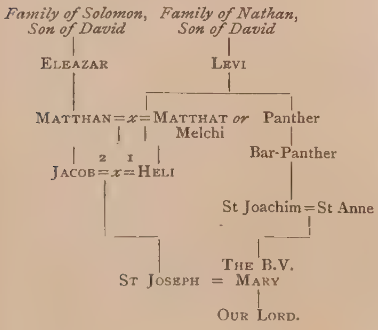
A Commemoration is made of the Holy Martyr Gorgonius.

Prayer.

O LORD, may Thine holy servant Gorgonius gladden us by his prayers, and make this his blessed Festival to be unto us indeed a day of rejoicing. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

Note on the pedigree of the Blessed Virgin. This subject is repeatedly treated of in the Office during this Octave, and it is therefore thought that it may be a convenience to the reader to see here at a glance what the Breviary says, here and elsewhere, upon it. What the Breviary does not enter upon is not entered upon here, *e.g.*, the exact relationship of Mary of Cleophas, or of Elizabeth to the Blessed Virgin. The Scriptural names are given in small capitals; those found only in the Office, in ordinary type.


Family of Solomon, Son of David
Family of Nathan, Son of David
ELEAZAR
LEVI
MATTHAN = *x* = MATTHAT *or* Melchi
Panther
Bar-Panther
2
1
JACOB = *x* = HELI
St Joachim = St Anne
ST JOSEPH = THE B.V. MARY
OUR LORD.

Lord's Day within the Octave of the Birth-day of the Blessed Virgin.

Feast of the holy Name of the Blessed Virgin Mary.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 633), except the following.

Note. If the Birth-day of the Blessed Virgin fall upon a Saturday, the Vespers on that day are simply the Second Vespers of the Feast, with Commemorations of the Sunday and of St Gorgonius, but nothing concerning the Name of Mary.

On all other days within the Octave, even upon the Octave day itself, upon which this Feast of the Name may fall, no notice of the Birth-day is taken in the Office of the Name.

If this Feast and that of the Seven Sorrows fall upon the same day, the Feast of the Sorrows is moved on to the next Sunday which is not occupied by a Double of the First or Second Class.

A Commemoration of the Sunday is made at both Vespers and at Lauds.

At the beginning of the Martyrology on the preceding Saturday is read—

On the morrow we keep the feast of the most holy Name of the Blessed Virgin Mary, which feast Pope Innocent XI. ordered to be kept upon the Lord's Day within the Octave of the Birth of the aforesaid Blessed Virgin Mary, in thanksgiving for the famous victory which was won by the Christians over the Turks when they were threatening Vienna, in Austria.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that Thy faithful people, who rejoice in the Name and keeping of the most holy Virgin Mary, may by her Motherly prayers be freed from all ills upon earth, and worthily attain unto Thine everlasting joy in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Proverbs viii. 12, *and* ix., (*p.* 635.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*Second Homily on Luke i.* 26.)

IT is said: "And the virgin's name was Mary." Let us speak a few words upon this name, which signifieth, being interpreted, "Star of the Sea,"[1] and suiteth very well the Maiden Mother, who may very meetly be likened unto a star. A star giveth forth her rays without any harm to herself, and the Virgin brought forth her Son without any hurt to her virginity. The light of a star taketh nothing away from the star itself, and the birth of her offspring took nothing away from the Virginity of Mary. She is that noble star which was to come out of Jacob, (Num. xxiv. 17,) whose brightness still sheddeth lustre upon all the earth, whose rays are most brilliant in heaven, and shine even unto hell, lighting up earth midway, and warming souls rather than bodies, fostering good and scaring away evil. She, I say, is a clear and shining star, twinkling with excellencies, and resplendent with example, needfully set to look down upon the surface of this great and wide sea.

Fifth Lesson.

O THOU, whosoever thou art, that knowest thyself to be here not so much walking upon firm ground, as battered to and fro by the gales and storms of this life's ocean, if thou wouldest not be overwhelmed by the tempest, keep thine eyes fixed upon this star's clear shining. If the hurricanes of temptation rise against thee, or thou art running upon the rocks of trouble, look to the star, call on Mary. If the waves of pride, or ambition, or slander, or envy toss thee, look to the star, call on Mary. If the billows of anger or avarice, or the enticements of the flesh beat against thy soul's bark, look to Mary. If the enormity of thy sins trouble thee, if the foulness of thy conscience confound thee, if the dread of judgment appal thee, if thou begin to slip into the deep of despondency, into the pit of despair, think of Mary.

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[1] The signification of the word MRYM, or Mary, has been the subject of many theories, of which the Breviary gives two, viz., "Lady" and "Star-of-the-Sea"—*Stella Maris.* The latter was probably taken by St Bernard from what seems to have been then and is now the text of St Jerome. But it may be remarked that if the word MRYM be Hebrew (which is itself uncertain), the meaning lying upon the surface would be (not *Stella* but) *Stilla Maris*, "Drop-of-the-Sea" or "Wild-sea-spray," a very elegant name for a virgin, as implying the idea of sparkling freshness and incorruptibility. And that St Jerome really wrote *Stilla* instead of *Stella* seems the more probable, because he expressly rejects the meaning *Illuminatrix Maris*, "Light-of-the-Sea." See this very blunder of copyists as early as the time of St Gregory, p. 631, footnote.

Sixth Lesson.

IN danger, in difficulty, or in doubt, think on Mary, call on Mary. Let her not be away from thy mouth or from thine heart, and that thou mayest not lack the succour of her prayers, turn not aside from the example of her conversation. If thou follow her, thou wilt never go astray. If thou pray to her, thou wilt never have need to despair. If thou keep her in mind, thou wilt never wander. If she hold thee, thou wilt never fall. If she lead thee, thou wilt never be weary. If she help thee, thou wilt reach home safe at the last—and so thou wilt prove in thyself how meetly it is said: "And the virgin's name was Mary." (*Here ends St Bernard.*)

Particular honours were already paid to this worshipful name in divers parts of the Christian world, but the Bishop of Rome, Innocent XI., ordered this Feast in honour of it to be held every year throughout the whole Church, upon the Lord's Day within the Octave of the Birthday of the Blessed Virgin Mary, as an everlasting thanksgiving for the great blessing that, under her protection, the brutal Sultan of the Turks, who was trampling upon the necks of the Christian population, was thoroughly beaten before the walls of Vienna, [upon the 12th day of September, in the year 1683.]

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And so on.

Homily by St Peter Chrysologus, Archbishop [of Ravenna.] (*142nd on the Annunciation.*)

Dearly beloved brethren, ye have this day heard how an Angel treated with a woman touching the regeneration of mankind. Ye have heard how it was arranged that man should return to life by the same mean whereby he had fallen into death. The Angel treateth, treateth with Mary concerning salvation, because an angel had treated with Eve concerning destruction. Ye have heard how an Angel set about to raise with unspeakable building a temple of the Divine Majesty out of the dust of the earth. Ye have heard how by a mystery which cannot be understood, God got a place on earth and man a place in heaven. Ye have heard how by a working hitherto unheard of, God and man are joined together in one Body. Ye have heard how at the message of an angel, the weak nature whereof our flesh is sharer, became strong to bear the whole glory of the Godhead.

Eighth Lesson.

THEN, lest the frail clay of humanity should break down under the weight of God's work, and in Mary the tender stem should snap, which was about to bear the fruit of all mankind, the Angel's first words were a preventive against fear. "And the Angel said unto her: Fear not, Mary." Even before the matter is revealed, the exalted station of this Virgin is made clear by her very name, for the name Mary is an Hebrew word, and signifieth "Lady." The Angel therefore greeteth her as "Lady," that the Mother of the Lord may lay aside the fearfulness of His handmaiden, whom the will of her own Offspring had made to be born and to be called a "Lady." "Fear not, Mary, for thou hast found grace." He that hath found grace, need fear no more. "Thou hast found grace."

Ninth Lesson, the whole or first part of the Sunday Homily.

SEPTEMBER 9.

Second Day within the Octave of the Birth-day of the Blessed Virgin Mary.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*18th on the Saints.*)

MARY is happy, with joyful wonder at her own Motherhood, and her joy is that she is fruitful by the Holy Ghost. She is not alarmed to find herself an unwedded mother, but still is in joyful wonder at her Motherhood. Oh woman blessed above women, who doth nowise know a man, and yet compasseth a man in the womb. Mary compasseth a man by believing the Angel, since Eve lost a man by saying "Yea" to the serpent. Happy obedience, glorious grace! which yielded lowly belief, and embodied in her Him Who created the heavens. Hence she earned that glory which He afterward increased. "Behold," saith she, "from henceforth, all generations shall call me blessed."

Fifth Lesson.

O BLESSED Mary, who is able enough to thank and to praise thee, thou, who by once saying "Be it unto me," hast arisen to help a lost world? What blessings shall weak man utter upon thee, thou, who, by thine own one treaty, hast given unto him to find the entrance into new life? Receive these far and random, these unworthy thanksgivings, and, since thou receivest our prayers, by thy prayers obtain pardon for our sins. Let our supplications come into thine hallowed presence, and give us in return the medicine for our healing.

Sixth Lesson.

If we ask through thee, make our request forgiven; what we ask honestly, make obtainable. What we offer, do thou receive; what we pray for, do thou grant; what we fear, do thou get remitted—for thou art the sinner's only hope.[1] Through thee we hope for the remission of our sins; in thee, O thou most blessed! we look for reward. O Holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep thine holy Birth-day feel the might of thine assistance.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

The book of the generation of Jesus Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comment. on Matthew.*)

"And Jacob begat Joseph." This is one of the passages which the Emperor Julian [the Apostate] put forward against us as an instance of mutual contradiction between the Evangelists, for, whereas Matthew here saith that "Jacob begat Joseph," Luke (iii. 23,) saith that "Joseph was the son of Heli." Julian understood not the use of Scripture, and that the one was the father of Joseph by nature, and the other according to the Law. We know that Moses, by the command of God, ordained: "If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without, unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israël," (Deut. xxv. 5, 6.) "Joseph, the husband of Mary." Let not this title of husband lead thee to form any thought of [completed] wedlock, but remember the use of Scripture to speak of Bridegroom and Bride as Husband and Wife.

Eighth Lesson.

"And from the carrying away into Babylon unto Christ are fourteen generations." Count from Jechonias to Joseph, and thou wilt find only thirteen generations. Christ therefore Himself is to be counted as the fourteenth generation. "Now the birth of Jesus Christ was on this wise."

The careful reader will say: Since Joseph was not the father of the Lord Saviour, what concern with the Lord hath Joseph's pedigree? To this we answer, first, that it is not the use of Scripture to give the pedigrees of women; and, secondly, that Joseph and Mary were of the same family, so that they were bound by the law to marry, and to be both enrolled at Bethlehem, as scions of one and the same stock.

Ninth Lesson. (*For the Holy Martyr Gorgonius.*)

Gorgonius was a native of Nicomedia, and one of the chamberlains of the Emperor Diocletian. He, with the help of a fellow-chamberlain named Dorotheus, brought all the other chamber-servants to believe in Christ. Both of them one day saw a martyr hideously tortured in the presence of Diocletian, and the ensample of his testimony roused them both up to desire the same, and they both said: "Why, O Emperor, dost thou punish this man only, by condemning an opinion which we share with him? His belief is our belief. Our will is the same." The Emperor thereupon ordered them to be bound and scourged till their bodies were perfectly flayed, and a mixture of vinegar and salt poured into the wounds. Soon after he commanded them to be bound again and grilled on bars over hot coals. Finally, after a variety of tortures, they were hanged. The body of the holy Gorgonius was some time brought to Rome,[1] and buried between the two laurel-trees upon the Latin Way, but, afterwards, during the Pontificate of Gregory IV., it was brought into the Church of the Prince of the Apostles.

At Lauds a Commemoration is made of the Holy Martyr. Prayer as at Vespers.

MARTYROLOGY.

Upon the 10th day of September, were born into the better life—

At Tolentino, in the March of Ancona, the holy Confessor Nicholas, of the Order of Hermits of St Austin.

In Africa, the holy Bishops Nemesian, Felix, Lucius, another also named Felix, Litteus, Polyan, Victor, Jader, Dativus, and others, who, when the storm of persecution broke under the Emperors Valerian and Gallienus, at their first steadfastness in confessing Christ were heavily cudgelled, bound, and condemned to penal servitude in the mines, where they finished their glorious contending.

At Chalcedon, the holy martyrs Sosthenes and Victor, who were condemned to be burnt by Priscus the Proconsul of Asia, in the persecution under the Emperor Diocletian, after they had overcome bonds and beasts; then they saluted one another with an holy kiss, and gave up their souls in prayer to God.

In Bithynia, the holy sisters Menodora, Metrodora, and Nymphodora, Virgins, who passed into glory crowned with martyrdom, under Maximian the Emperor and Fronto the President.

Likewise the holy martyrs Apellius, Luke, and Clement, [who were among the first disciples of the Lord Christ.]

At Liege, in Belgium, [in the seventh century,] the holy martyr Theodard, the Bishop, who laid down his life for the sheep, and shone with the grace of miracles after his death.

At Rome, [in the fifth century,] the blessed Confessor Pope Hilary.

At Compostella, holy Bishop Peter, famous for many graces and miracles.

In the city of Albi, [in the sixth century,] the holy Confessor Salvius, Bishop [of that see.]

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[1] Quia tu es spes unica peccatorum.

[1] Alban Butler says the Roman Gorgonius is different from the Nicomedian, whose body was thrown into the sea. Vol. ix., Sept. 9.

At Novara, [in the sixth century,] holy Agapius, Bishop [of that see.]

At Constantinople, [in the fifth century,] the holy Virgin Pulcheria, Empress of the Romans, famous for godliness.

Vespers are of the following.

SEPTEMBER 10.

St Nicholas of Tolentino, Confessor.

Double.

All from the Common Office for a Confessor, not a Bishop, (p. 621,) except the following. Prayer throughout, "O Lord, mercifully hear, &c.," (*p.* 626).

At First Vespers a Commemoration is made of the Birth of the Blessed Virgin.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Nicholas is called Nicholas of Tolentino, because he lived in that town for most part of his life. He was born at St Angelo, [a place near Fermo,] in the March of Ancona, [about the year 1245.] His parents were godly people, and in their desire to have children, vowed and made a pilgrimage to the shrine of St Nicholas at Bari, where they were assured of their wish, and therefore gave the name of Nicholas to the son whom they received. From his childhood the lad gave many good signs, but especially as regarded abstinence. In his seventh year, in imitation of his blessed name-sake, he began to fast upon several days in the week, which custom he always kept, and was content with only bread and water.

Fifth Lesson.

AFTER he reached man's estate, he enlisted himself in the army of the clergy, and was preferred to a Canonry. One day he chanced to hear a sermon upon contempt of the world delivered by a preacher of the Order of Hermits of St Austin, and was so moved by it that he forthwith entered that Order. As a Friar he was most strictly observant of that way of life. He subdued his body with rough clothing, stripes, and an iron chain. He never ate meat, and seldom any relish to his meals. And he was a burning and shining light of love, lowliness, long-suffering, and all other graces.

Sixth Lesson.

HE persisted in constant and earnest prayer, notwithstanding many troubles from the assaults of Satan, who sometimes even flogged him. Every night for six months before his death he heard Angels singing with such sweetness, that it was a fore-taste of the happiness of heaven, and he would often repeat the words of the Apostle: "I have a desire to depart and to be with Christ" (Phil. i. 23.) Lastly, he foretold to his brethren the day of his death, which was the 10th day of September [1306.] After his death also he was famous for miracles, and when due investigation had been made thereof, Pope Eugenius IV. enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede, (p. 628.)*

At Lauds a Commemoration is made of the Birth of the Blessed Virgin.

The verse in the Responsory at Prime, and the last verse of the Hymns at Prime, Terce, Sext, and None are altered in honour of the Incarnation.

MARTYROLOGY.

Upon the 11th day of September, were born into the better life—

At Rome, upon the old Salarian Way, at the cemetery of Basilla, the holy brethren Protus and Hyacinth, both martyrs. They were eunuchs who belonged to blessed Eugenia. Under the Emperor Gallienus they were arrested on the charge that they were Christians, and, forasmuch as they could not be made to offer sacrifice, they were first grievously beaten, and then beheaded.

At Laodicea, in Syria, the holy martyrs Diodorus, Diomede, and Didymus.

At Leon, in Spain, [in the middle of the sixth century,] the holy martyr Vincent, Abbat [of the monastery of St Claudius.]

In Egypt, holy Paphnutius, Bishop [in the Thebaid.] He was one of those Confessors who under the Emperor Galerius Maximinus had his right eye put out and his left hough cut, and was condemned to penal servitude in the mines. Under the Emperor Constantine the Great he strove stalwartly for the Catholic faith against the Arians, and at length fell asleep in peace, crowned with many crowns.

At Lyons, [toward the close of the fifth century,] deceased the holy [Confessor] Patient, Bishop [of that see.]

At Vercelli, [in the sixth century,] the holy [Confessor] Emilian, Bishop [of that see.]

At Alexandria, [in the fifth century,] holy Theodora, who, having carelessly transgressed and deeply repented, continued unknown in the holy habit in wondrous self-denial and long-suffering, until her death.

At Second Vespers another Commemoration of the Birth of the Blessed Virgin, and then of the Holy Martyrs Protus and Hyacinth.

Prayer.

MAY the precious testimony of Thy blessed witnesses Protus and Hyacinth cheer us, O Lord, and their gracious prayers shield us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Last verse of the Hymn at Compline altered as before.

SEPTEMBER 11.

Fourth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

All as on the Feast, except that the Antiphons are not doubled, and the following:

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux,] (*on Apoc.* xii. 1.)

“THE Lord hath created a new thing in the earth, a woman shall compass a man.” (Jer. xxxi. 22.) And this man is no other than Christ, of Whom it is said: “Behold the Man Whose name is The Day-spring” (Zech. vi. 12.) In heaven also hath the Lord created a new thing, “a woman clothed with the sun.” She also hath crowned Him and hath earned from Him a crown in return. “Go forth, O ye daughters of Zion, and behold King Solomon with the crown wherewith his mother crowned him.” (Cant. iii. 11.) And again go forth now, and behold the Queen with the crown wherewith her Son crowned her. “And upon her head,” saith St John, “a crown of twelve stars.”

Fifth Lesson.

THAT is an head worthy to be crowned with stars whose own glory is greater than theirs, and rather giveth than receiveth lustre from them. Why should not she have stars for her crown, who hath the sun for her clothing? “And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.” (Ecclus. l. 8.) The left hand of her Bridegroom is under her head, and his right hand doth embrace her. (Cant. ii. 6.) Who shall appraise these starry jewels whereof is made the Queenly crown of Mary?

Sixth Lesson.

WHAT starry splendour flasheth in the birth of Mary? Manifestly, she was a daughter of Kings, a child of the seed of Abraham, a Princess of the lineage of David. But whereas this is but too little, add that she is known to have been granted by God to that race, on account of the singular privilege of holiness which the same possesseth, to have been promised from heaven long before her fathers were born, to have been foreshadowed by mysterious wonders, and foretold by the utterances of Prophets. She was the rootless rod of Aaron the Priest, which yet budded, and brought forth buds, and bloomed blossoms, and yielded almonds. (Num. xvii. 8.) She was the fleece of Gideon, which was put in the floor, and whereon only there was dew when it was dry upon all the earth beside. (Judges vi. 37, 38.) She was the gate which Ezekiel saw, which looked toward the East and was shut, and the Lord said unto him: “This gate shall be shut, it shall not be opened, and no man shall enter in by it.” (Ezek. xliv. 1, 2.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of Jesus Christ, the son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* i.)

By the generation which Matthew noteth in the Kingly, and Luke in the Priestly descent of our Lord, both mean to show His relationship with each race, and both reach it in the clear line of the pedigree which they are tracing, for that connection between the Kingly and Priestly houses which was begun by the marriage of David was fully accomplished in the link between Salathiel and Zorobabel. And so while Matthew recordeth the line from father to son coming down from Judah, and Luke teacheth the descent from the tribe of Levi through Nathan, both prove that by His fore-fathers our Lord Jesus, Who is already a King and a Priest from everlasting to everlasting, hath also the right to these dignities by earthly inheritance.[1]

Eighth Lesson.

THAT it is the pedigree of Joseph and not of Mary which is given mattereth nothing, seeing that they were both of the same tribe and of the same family. Both Matthew and Luke afford instances of giving the title of father and son to persons who were only fore-father and descendant, the line being treated as one where the descent is in the same blood. Thus when Matthew will show that the Lord was the Son of David and Abraham, he saith: “The Book of the generation of Jesus Christ, the Son of David, the son of Abraham.”

Ninth Lesson. (*For the holy Martyrs Protus and Hyacinth.*)

PROTUS and Hyacinth were brethren, eunuchs of the blessed Virgin Eugenia, and were baptized along with her by Bishop Helenus. They gave themselves to the study of God’s Word, and dwelt for a while in wonderful lowliness and holiness of life in a monastery in Egypt. However, they afterwards followed the holy Virgin Eugenia to Rome, in the reign of the Emperor Gallienus, and were arrested in that city for professing the Christian faith. By no means could they be brought to leave the Christian religion and to worship the gods, and they were therefore severely scourged and beheaded, upon the 11th day of September.[2]

At Lauds a Commemoration is made of these holy Martyrs. Prayer as at Vespers.

MARTYROLOGY.

Upon the 12th day of September is commemorated[3] the Holy Name of the Blessed Virgin Mary, the which Commemoration the Supreme Pontiff Innocent XI. ordered to be made in thanksgiving for the famous victory gained over the Turks at Vienna, in Austria, under the protection of the same Blessed Virgin, [upon the aforesaid day, in the year 1683.]

Upon the [same] 12th day of

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[1] It would appear either that St Hilary’s text must be here given in a corrupt form, or that he must have used a corrupted text of St Luke, who distinctly says that Nathan was the son of David (iii. 31), the descendant of Judah. (33.) Besides, the dignity of Cohen is not transmissible through women.

[2] The subject is obscure. See Alban Butler.

[3] Should this day be a Sunday, the Feast of the Holy Name of Mary is kept hereon (v. *supra*).

September, were born into the better life—

At Alexandria, the holy martyrs Hieronides, Leontius, Serapion, Selesius, Valerian, and Straton, who, under the Emperor Maximin, were drowned in the sea for confessing Christ's Name.

In Bithynia, the holy martyr Bishop Autonomus. He fled thither from Italy to escape the persecution under the Emperor Diocletian, and when he had turned very many to the faith the raging Gentiles slew him at the Altar while he was celebrating the Holy Mysteries, whereby he himself became a sacrifice of Christ.

At Merus, in Phrygia, the holy martyrs Macedonius, Theodulus, and Tatian. The President Almachius, under the Emperor Julian the Apostate, after putting them to other torments, caused them to be stretched upon red-hot iron gratings, and thus with gladness they finished their testimony.

At Iconium, in Lycaonia, the holy martyr Curonotus, Bishop [of that see,] who was beheaded under the President Perennius, and so received the palm of martyrdom.

At Pavia, holy Juventius, Bishop [of that city,] of whom mention is made upon the 8th day of February. He was sent thither along with holy Syrus by the blessed Hermagoras, a disciple of the holy Evangelist Mark, and they both there preached the gospel of Christ, and shone forth with great graces and wonders, so that by the works of God they lighted up even the cities hard by, and fell asleep at last in the honour of their Bishophood, in glory and in peace.

At Lyons, [in the sixth century,] deceased the holy [Confessor] Sacerdos, Bishop [of that see.]

At Verona, holy Silvinus, Bishop [of that see.]

At Anderlecht, [hard by the city of Brussels, in the year 1012,] the holy Confessor Guy [the Palmer.]

SEPTEMBER 12.

Fifth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

All as on the Feast-day, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

The Lessons from St John Chrysostom in the Common Office, (p. 637.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Hilary, Bishop [of Poitiers.]

It mattereth nothing who is actually inserted in the genealogy, as long as the whole line are understood to proceed from one source. Hence, since Joseph and Mary were of the same family, and Joseph is shown to have been a descendant of Abraham, Mary is shown to have been the same. It was a rule of the Law that if a man died without children, his next brother should take his widow to wife, and the first son begotten of her was counted as the son of her first husband. And thus the inheritance was kept in the line of the first-born, since the descendants who inherited were always the sons of the first-born, in name, if not in fact.

Eighth Lesson.

THE next thing is, that, since we have said that, according to the ordinary value of terms, this genealogy is inconsistent with itself both as regards number and order, we should produce some explanation of this phenomenon. It is not a trifle that the statements should be one thing and the facts another, since the summary is not in accordance with the details. From Abraham to David are counted fourteen generations, and from David until the carrying away into Babylon, are found in other books seventeen. But this is neither a falsehood nor a piece of carelessness. There are three generations passed by. Joram begat Ahaziah, and Ahaziah begat Joash, and Joash begat Amaziah, and Amaziah begat Uzziah. But in Matthew it is stated that Joram begat Uzziah, whereas they are separated from each other by three clear generations. This is so because the woman of whom Joram begat Ahaziah was a foreign heathen, namely [Athaliah, the daughter] of Ahab, and Jezebel his wife.

Ninth Lesson.

IT was declared by the Prophet that the descendants of Ahab should not sit upon the throne of Israël beyond the fourth generation. The stain of heathenism is therefore left out by omitting the three kings tainted therewith, and fourteen generations are counted to Mary, although they were actually in number seventeen, and this can seem no blunder to any that know that our Lord JESUS Christ hath not only that origin which He drew from Mary, but that in His bodily generation is comprehended a signification of His eternal generation.

MARTYROLOGY.

Upon the 13th day of September, were born into the better life—

At Alexandria, the blessed Philip, father of the holy Virgin Eugenia. He resigned the dignity of Prefect of Egypt, and received the grace of baptism, and while he was in prayer Terentius, who had succeeded him as Prefect, caused him to be slain with the sword.

Likewise the holy martyrs Macrobius and Julian, who suffered under Licinius.

Upon the same day suffered the holy martyr Ligorius, who was slain by the Gentiles for Christ's faith's sake while he was dwelling in the desert.

At Alexandria, [in the seventh century,] the holy Confessor Eulogius, Pope [of that see,] famous for his teaching and holiness.

At Angers, in Gaul, [in the fifth century,] the holy Confessor Maurilius, Bishop [of that see,] famous for countless miracles.

At Sens, [in the seventh century,] the holy Confessor Aimé, Bishop [of that see.]

On the same day, [in the fifth century,] the holy Confessor Venerius, a man of marvellous holiness, who dwelt as an hermit in the island of Palmaria.

In the monastery of Remiremont, in Gaul, [in the seventh century,] the holy Abbat Aimé, a Priest famous for his graces of self-denial and of wonder-working.

SEPTEMBER 13.

Sixth Day within the Octave of the Birth-day of the Blessed Virgin Mary.

All as on the Feast, except that the Antiphons are not doubled, and the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson from the Book against heresies written by St Epiphanius, Archbishop [of Salamis.] (*Bk.* iii. 78.)

EVE, who received the mystic title of Mother of all living (Gen. iii. 20), was a type of Mary, the Blessed Mother of God. It was even after she had heard the words, "Dust thou art, and unto dust shalt thou return," that Eve was called Mother of all living. And it is certainly strange that after the transgression she should receive this great title. In respect of carnal things all men upon the earth do indeed draw their genealogy from Eve, and in respect of spiritual things life was born upon the earth from Mary, who gave birth to Him That liveth, and so becometh Mother of all that live by Him. And so Mary hath a mystic right to the title of Mother of all living.

Fifth Lesson.

UNTO Eve was given a coat of skins to clothe the natural body withal when she knew that she was naked, (Gen. iii. 21,) but unto Mary it was given to bring forth for us a Lamb with Whose glorious fleece [of merits] we may through wisdom be clothed in a robe of immortality. Eve was a cause of death to all men, for by her, death entered into the world; but Mary is a cause of life whereby life is sprung up for us all, since through her the Son of God entered into the world. "Where sin abounded, grace did much more abound." (Rom. v. 20.) Whence death was brought in, thence hath life also come forth, that life may take the place of death, and He Who by a woman hath become life unto us may put away the death which was invented by a woman. On the one hand Eve, being still a virgin, transgressed by disobedience; on the other hand, by a virgin came the obedience of grace, the announcement of Him Who came from heaven and took flesh, and life everlasting.

Sixth Lesson.

IF I may be permitted to say so, the following words, written of the Church, may be taken of Mary: "Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh." (Gen. ii. 24.) The holy Apostle saith: "This is a great mystery,[1] but I speak concerning Christ and the Church." (Eph. v. 32.) See the scrupulous accuracy of the Scriptural language. Concerning Adam it is said that God formed him, but concerning Eve that He builded her. "And the rib which the LORD God had taken from man, builded He into a woman." (Gen. ii. 22.) Hereby is shown that the Lord formed unto Himself a Body out of Mary, but that out of His Rib He builded up the Church, namely, when His Side was pierced and opened, and the mystic streams of Blood and Water flowed for the remission of sin.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* iii. *upon the Harmony of the Gospels*, 1.)

The Evangelist Matthew beginneth thus: "The book of the generation of JESUS Christ, the Son of David, the son of Abraham." By this beginning he sufficiently showeth that he taketh upon him to tell the generation of Christ according to the Flesh. It is by this generation that Christ is the Son of Man, a title whereby He oftentimes calleth Himself, pointing out unto us what He hath been mercifully pleased to become for our sakes. As to His higher and eternal Generation, by Which He is the Only-begotten Son of God, begotten before any creature, and by Whom all things were made, it is so indescribable that the Prophet may be understood to point to it where he saith: "who shall declare His generation?" (Isa. liii. 8.)

Eighth Lesson.

MATTHEW therefore followeth the human pedigree of Christ, tracing down the line of His forefathers from Abraham to "Joseph, the husband of Mary, of whom was born JESUS." That it was not from lying with Joseph, but as a virgin, that Mary gave birth to the Christ, is deemed by the Evangelist no reason why he should not give Joseph the name of husband. By this it is clearly indicated that even where the faithful who are married abstain from one another by common consent, their union may continue and be called wedlock, albeit it be a tie which consisteth in the tender attachment of minds and not the coupling of bodies, and this more especially, since they were able to have a Son born unto them without that carnal embrace the only right end of which is the begetting of children.

Ninth Lesson.

SINCE the Apostle Paul clearly saith that "JESUS Christ our Lord was made of the seed of David according to the flesh," (Rom. i. 3,) we must not doubt that Mary was somewise descended from the stock of David. But it is also asserted that she was a woman with Priestly blood, by the statement that she was cousin to Elizabeth, (Luke i. 36,) who was of the daughters of Aaron. (5.)[1] We are therefore bound to believe that in Christ flowed the blood of the two great races, namely, the Kingly and the Priestly. In these two races was found among the Hebrews that mysterious anointing which typified the anointing or "Chrisma" from which the title of the "Christ" or "Anointed" is taken, and which Anointing was so long beforehand in these clear types so plainly foreshadowed.

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[1] Mysterium.

MARTYROLOGY.

Upon the 14th day of September is commemorated the Exaltation of the Holy Cross, when the Emperor Heraclius brought it back from Persia to Jerusalem, after he had overcome King Chosroës.

Upon the same day, were born into the better life—

At Rome, upon the Appian Way, the blessed martyr Pope Cornelius. In the persecution under Decius, he was first sentenced to exile, but afterwards to be beaten with scourges loaded with lead, and then to be beheaded, along with twenty others, both men and women. The soldier Cerealis and Sallustia his wife, unto whom Cornelius had taught the faith, were put to death upon the same day.

In Africa, the holy martyr Cyprian, Bishop of Carthage, a man very famous for his holiness and teaching. Under the Emperors Valerian and Gallienus, after a hard exile, he finished his testimony by being beheaded upon the seashore, at the sixth milestone from Carthage.

The feast of these two saints Cornelius and Cyprian is kept as one upon the 16th day of this present month of September.

There suffered at Carthage also the holy martyrs Crescentian, Victor, Rosula, and Generalis.

At Rome, the holy boy Crescentius, the son of holy Euthymius, who, in the persecution under the Emperor Diocletian, under the judge Turpilius, died upon the Salarian Way, smitten with the sword.

At Treves, holy Maternus, Bishop [of that see,] a disciple of the blessed Apostle Peter, who turned to the faith of Christ the people of Tongres, Cologne, and Treves, and other dwellers in the parts thereabout.

Upon the same day, holy John Chrysostom, Archbishop of Constantinople. By the plots of his enemies he was sent into exile, and although his recall was decreed by the Supreme Pontiff Innocent I., he suffered many things on his journey from the soldiers who had him in charge, and gave up his soul to God. His feast is kept upon the 27th day of January, upon the which day his sacred body was brought to Constantinople by the Emperor Theodosius the Younger.

Vespers are of the following.

SEPTEMBER 14.

Holy-Rood Day.

Uplifting of the Holy Cross.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Hymn.[2]

THE Royal Banners forward go;
The Cross shines forth in mystic glow,
Where Life for sinners death endured,
And life by death for man procured.

Where deep for us the spear was dy'd,
Life's torrent rushing from His Side,
To wash us in that precious flood
Where, mingled, Water flowed, and Blood.

Fulfilled is all that David told
In true Prophetic song of old;
"Amidst the nations, God," saith he,
"Hath reigned and triumphed from the Tree."

O Tree of Beauty! Tree of Light!
O Tree with Royal Purple dight!
Elect on whose triumphal breast
Those holy Limbs should find their rest!

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of human kind to pay,
And spoil the spoiler of his prey.

Hail, Altar! Hail, O Victim! Thee
Decks now Thy Passion's Victory,
Where Life for sinners death endured,
And life by death for man procured!

To Thee, Eternal Three in One,
Let homage meet by all be done;
Whom by the Cross Thou dost restore,
Preserve and govern evermore. Amen.

Verse. [3]This sign of the Cross shall be in heaven.

Answer. When the Lord cometh to judgment.

Antiphon at the Song of the Blessed Virgin. Hail, O Cross! Brighter than all the stars! Thy name is honourable upon earth! To the eyes of men thou art exceeding lovely! Holy art thou among all things that are earthly! Thy transom made one only worthy balance whereon the price of the world was weighed! Sweetest wood and sweetest iron, Sweetest Weight is hung on thee! O that every one who is here gathered this day to praise thee may find that thou art indeed salvation for him!

A Commemoration is made of the Birth-day of the Blessed Virgin.

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Christ our King was lifted up for our sakes upon the Cross. * O come, let us worship Him.

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[1] On this quotation and deduction the reader is invited respectfully to remark, (*a*) that Luke i. 5 says no more than that Elizabeth's own father was a Priest, (*b*) that the Apocryphal Gospel called "Pseudo-Matthew" states that Elizabeth was cousin to the Blessed Virgin, as being a daughter of a sister of her mother Anne, named Emerina, and that Anne and Emerina were daughters of Achar, of the tribe of Judah, and (*c*) that this Pseudo-Matthew theory has at least one point in its favour, viz., that if Achar's daughter married out of the tribe of Judah into that of Levi, she must, according to Num. xxxvi. 8, have had a brother, and that if Mary of Cleophas be supposed to be the offspring of this brother, an escape is found from the great difficulties by which the two chief theories as to her position are beset.

[2] Translation by the late Dr Neale.

[3] Matth. xxiv. 30.

Hymn.[1]

SING, my tongue, the glorious battle,
With completed victory rife:
And above the Cross's trophy
Tell the triumph of the strife:
How the world's Redeemer conquered
By surrendering of His life.

God his Maker, sorely grieving
That the first-made Adam fell,
When he ate the fruit of sorrow,
Whose reward was death and hell,
Noted then this Tree, the ruin
Of the ancient tree to quell.

For the work of our salvation
Needs would have his order so,
And the multiform deceiver's
Art by art would overthrow,
And from thence would bring the med'cine
Whence the insult of the foe.

Wherefore, when the sacred fulness
Of th' appointed time was come,
This world's Maker left His Father,
Sent the Heavenly Mansion from,
And proceeded, God Incarnate,
Of the Virgin's Holy Womb.

Weeps the Infant in the manger
That in Bethlehem's stable stands;
And His Limbs the Virgin Mother
Doth compose in swaddling bands,
Meetly thus in linen folding
Of her God the Feet and Hands.

To the Trinity be glory
Everlasting, as is meet:
Equal to the Father, equal
To the Son, and Paraclete:
Trinal Unity, Whose praises
All created things repeat. Amen.

FIRST NOCTURN.

Only three Psalms are said.

First Antiphon. In the noble tree's uplifting, and the nations bending low, see a proof that Christ hath triumphed o'er the legions of the foe.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. In the Holy Cross uplifted, see the rod of power exalted wherewithal King JESUS triumphed.

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Third Antiphon. Cross most gracious, from whose aspect health to sickly souls is given, with what praises shall I praise thee, who hast brought us life from heaven?

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Verse. This sign of the Cross shall be in heaven.
Answer. When the Lord cometh to judgment.

First Lesson.

The Lesson is taken from the Book of Numbers (xxi. 1.)

WHEN King Arad the Canaanite, which dwelt in the south, heard tell that Israël came by the way of the spies, he fought against them, and overcame them, and took a prey from them. But Israël vowed a vow unto the LORD, and said: If Thou wilt indeed deliver this people into my hand, I will utterly destroy their cities. And the LORD hearkened to the voice of Israël, and delivered up the Canaanite. And they slew them and destroyed their cities; and he called the name of the place Hormah, that is, Curse.

First Responsory.

Lo! the Church, with solemn gladness, hails the day for ever glorious when in Kingly pomp was lifted that dread tree of mystic triumph, on whose boughs her dying Saviour shattered death and crushed the serpent.
Verse. He the Word of God Eternal, on those stately branches hanging hath for us a new way opened.
Answer. On whose boughs her dying Saviour shattered death and crushed the serpent.

Second Lesson.

AND they journeyed from Mount Hor by the way of the Red Sea, to compass the land of Edom. And the people wearied because of the way and the toil, and they spake against God and against Moses, saying: Wherefore hast thou brought us up out of Egypt, to die in the wilderness? There is no bread, neither is there any water, and our soul loatheth this light bread.[2] Therefore the LORD sent fiery serpents among the people.

Second Responsory.

Faithful Cross, above all other, one and only noble tree! None in foliage, none in blossom, none in fruit thy peers may be! Sweetest wood and sweetest iron, sweetest Weight is hung on thee!
Verse. Thou art higher than all cedars.
Answer. Sweetest wood and sweetest iron, sweetest Weight is hung on thee!

Third Lesson.

AND [the serpents] bit the people, and when many died, they came to Moses and said: We have sinned, for we have spoken against the LORD and against thee; pray [unto the LORD] that He take away the serpents from us. And Moses prayed for the people; and the LORD said unto him: Make thee a brazen serpent and set it up for an ensign; every one that is bitten, when he looketh upon it, shall live. So Moses made a serpent of brass and set it up for an ensign, and, if a serpent had bitten any man, when he beheld [the serpent of brass] he was healed.

Third Responsory.

[3] This is that noble tree, planted in the midst of the garden, whereon the Author of our salvation did by His Own death openly triumph over the death of all men.
Verse. Even the Cross, whereof the glory is so excellent, and which the Emperor Heraclius did so eagerly rescue.
Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Whereon the Author of our salvation did by His Own death openly triumph over the death of all men.

SECOND NOCTURN.

First Antiphon. For all that feel sin's fiery wound ensign of health the Saviour see! May we as conquerors be found through Him Who triumphed on the tree!

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[1] Translation by the late Dr Neale.

[2] The Manna.

[3] Cf. Gen. ii. 8, 9; Heb. v. 9; Col. ii. 15.

Ps. iv. When I called upon Him, &c., (*p.* 116.)

Second Antiphon. When by the Saviour on the Cross the bonds of sin were riven, we by His chastisement were healed, and death to death was given.

Ps. x. In the LORD put I my trust, &c., (*p.* 5.)

Third Antiphon. Before the saving Cross of Christ all Christians bend in prayer, and glory is ascribed to Him who dreadly triumphed there.

Ps. xx. The King shall joy, &c., (*p.* 10.)

Verse. We adore Thee, O Christ, and we bless Thee—
Answer. Because that through Thy Cross Thou hast redeemed the world.

Fourth Lesson.

CHOSROËS, King of Persia, having, in the last days of the reign of the Emperor Phocas, overrun Egypt and Africa, [in 614,] took Jerusalem, where he slaughtered thousands of Christians and carried off to Persia the Cross of the Lord, which Helen had put upon Mount Calvary. Heraclius, the successor of Phocas, moved by the thought of the hardships and horrid outrages of war, sought for peace, but Chosroës, drunken with conquest, would not allow of it even upon unfair terms. Heraclius therefore, being set in this uttermost strait, earnestly sought help from God by constant fasting and prayer, and through His good inspiration gathered an army, joined battle with the enemy, and prevailed against three of Chosroës his chief captains, and three armies.

Fourth Responsory.

But us it behoveth to glory in the Cross of our Lord JESUS Christ; in Whom is our salvation, life, and resurrection; Who hath saved us and redeemed us.
Verse. O Lord, we worship Thy Cross and make memorial of Thy glorious Passion.
Answer. Who hath saved us and redeemed us.

Fifth Lesson.

CHOSROËS was broken by these defeats, and when in his flight, [in 628,] he was about crossing the Tigris, he proclaimed his son Medarses partner in his kingdom. Chosroës' eldest son Siroës took this slight to heart, and formed a plot to murder his father and brother, which plot he brought to effect soon after they had come home. Then he got the kingdom from Heraclius upon certain terms, whereof the first was that he should give back the Cross of the Lord Christ. The Cross therefore was received back after that it had been fourteen years in the power of the Persians, and [in 629] Heraclius came to Jerusalem and bore it with solemn pomp unto the Mount whereunto the Saviour had borne it.

Fifth Responsory.

The Relique true from heaven revealed hath now the Gospel's figure sealed; as by the serpent Moses reared, so by the Cross the sick are healed.
Verse. When the dead touch the Cross they arise, and the wonderful works of God are made manifest.
Answer. As by the serpent Moses reared, so by the Cross the sick are healed.

Sixth Lesson.

THIS event was marked by a famous miracle. Heraclius, who was adorned with gold and jewels, stayed perforce at the gateway which leadeth unto Mount Calvary, and the harder he strove to go forward, the harder he seemed to be held back, whereat both himself and all they that stood by were sore amazed. Then spake Zacharias, Patriarch of Jerusalem, saying: "See, O Emperor, that it be not that in carrying the Cross attired in the guise of a Conqueror thou showest too little of the poverty and lowliness of JESUS Christ." Then Heraclius cast away his princely raiment and took off his shoes from his feet, and in the garb of a countryman easily finished his journey, and set up the Cross once more in the same place upon Calvary whence the Persians had carried it away. That the Cross had been put by Heraclius in the same place where-in it had first been planted by the Saviour caused the yearly Feast of the Exaltation of the Holy Cross tc become the more famous thenceforward.

Sixth Responsory.

[1] This sign of the Cross shall be in heaven when the Lord cometh to judgment. Then shall the secrets of our hearts be made manifest.
Verse. When the Son of Man shall sit in the throne of His glory, and shall begin to judge the world by fire.
Answer. Then shall the secrets of our hearts be made manifest.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Then shall the secrets of our hearts be made manifest.

THIRD NOCTURN.

First Antiphon. We adore Thee, O Christ, and we bless Thee, because through Thy Cross Thou hast redeemed the world.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Second Antiphon. By a tree were we brought into bondage, and by the Holy Cross are we set free. The fruit of a tree beguiled us; the Son of God hath brought us back. Alleluia.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. Save us, O Saviour of the world, Who hast redeemed us by Thy Cross and Blood; help us, we beseech Thee, O our God!

Ps. xcvii. O sing unto the LORD, &c., (*p.* 89.)

Verse. Let all the earth worship Thee, and sing unto Thee—
Answer. Let them sing to Thy Name, O Lord!

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xii. 31.)

AT that time: JESUS said unto the multitudes of the Jews: Now is the judgment of this world, now shall the prince of this world be cast out. And so on.

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[1] Cf. Matth. xxiv. 30; 1 Cor. iv. 5; Matth. xix. 28.

Homily by Pope St Leo the Great. (*8th on the Lord's Passion.*)

Dearly beloved brethren, when we gaze upon Christ lifted up upon the Cross, the eyes of our mind see more than that which appeared before the wicked, unto whom it was said through Moses: "And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have none assurance of thy life." (Deut. xxviii. 66.) They saw in the crucified Lord nothing but the work of their own wickedness, and "they feared greatly," (Matth. xxvii. 54,) not with that faith which giveth earnest of life by justification, but with that whereby the evil conscience is tortured. But our understanding is enlightened by the Spirit of truth, and with pure and open hearts we see the glory of the Cross shining over heaven and earth, and discern by inward glance what the Lord meant when His Passion was nigh at hand, and He said: "Now is the judgment of this world, now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all things unto Me."

Seventh Responsory.

Sweetest wood, and sweetest iron, sweetest Weight is hung on thee! Thou alone wast counted worthy this world's ransom to uphold.

Verse. This sign of the Cross shall be in heaven when the Lord cometh to judgment.

Answer. Thou alone wast counted worthy this world's ransom to uphold!

Eighth Lesson.

O HOW wonderful is the power of the Cross! O how unutterable is the glory of the Passion, wherein standeth the Lord's judgment-seat, and the judgment of this world, and the might of the Crucified! Lord! Thou hast drawn all things unto Thee! Thou didst spread out Thine Hands all the day unto an unbelieving and gainsaying people, (Isa. lxv. 2,) but the world hath felt and owned Thy Majesty! Lord! Thou hast drawn all things unto Thee! All the elements gave one wild cry of horror at the iniquity of the Jews—the lights of the firmament were darkened, day turned into night, earth quaked with strange tremblings, and all God's work refused to serve the guilty. Lord! Thou hast drawn all things unto Thee! The veil of the Temple was rent in twain from the top to the bottom, the Holy of Holies denied itself as a Sanctuary for the ministration of unworthy Priests, that the shadow might be changed for the substance, prophecy for realization, and the Law for the Gospel.

Eighth Responsory.

[1] As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life.

Verse. God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Answer. That whosoever believeth in Him should not perish, but have eternal life.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That whosoever believeth in Him should not perish, but have eternal life.

Ninth Lesson.

LORD! Thou hast drawn all things unto Thee! That which was veiled under types and shadows in the one Jewish Temple, is hailed by the love of all peoples in full and open worship. There is now a higher order of Levites, a more honourable rank of elders, a Priesthood with an holier anointing. Thy Cross is a well of blessings for all, and a cause of thanksgiving for all. Thereby for them that believe in Thee, weakness is turned into strength, shame into glory, and death into life. The changing ordinance of divers carnal sacrifices is gone; the one oblation of Thy Body and Blood fulfilleth them all. For Thou art the Very Paschal Lamb, Which takest away the sins of the world, and art in Thyself all offerings finished. And even as Thou art the One Sacrifice Which taketh the place of all sacrifices, so may Thy kingdom be one kingdom established over all peoples.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. O what a work of love was that! * when Life and death died together upon the tree.

Second Antiphon. Save us, * O Christ the Saviour, save us through the might of Thy Cross. Thou Who didst save Peter when he was ready to sink in the sea, have mercy upon us!

Third Antiphon. Behold the Cross of the Lord! * Fly, ye ranks of the adversary! [2] The Lion of the tribe of Judah, the root of David, hath prevailed.

Fourth Antiphon. [3] But us it behoveth to glory in the Cross of our Lord JESUS Christ.

Fifth Antiphon. By Thy Cross' Holy Sign, * JESUS, guard this soul of mine, from my ghostly enemy.

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you which was also in Christ JESUS, Who being in the form of God thought it not robbery to be equal with God, but emptied Himself, and took upon Him the form of a servant, and was made in the likeness of men, and found in fashion as a man.

Hymn.[4]

THIRTY years among us dwelling,
  His appointed time fulfilled,
Born for this, He meets His Passion,
  For that this He freely willed:
On the Cross the Lamb is lifted,
  Where His Life-Blood shall be spilled.

He endured the nails, the spitting,
  Vinegar, and spear, and reed;
From that Holy Body broken
  Blood and water forth proceed:
Earth, and stars, and sky, and ocean
  By that flood from stain are freed.

Faithful Cross! above all other,
  One and only noble Tree!
None in foliage, none in blossom,
  None in fruit thy peers may be:
Sweetest wood and sweetest iron!
  Sweetest Weight is hung on thee.

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[1] John iii. 14-17.

[2] Apoc. v. 5.

[3] Gal. vi. 14.

[4] Continuation of the Mattins Hymn.

Bend thy boughs, O tree of glory!
 Thy relaxing sinews bend;
For a while the ancient rigour,
 That thy birth bestowed, suspend:
And the King of heavenly beauty
 On thy bosom gently tend.

Thou alone wast counted worthy
 This world's ransom to uphold;
For a shipwrecked race preparing
 Harbour, like the ark of old;
With the Sacred Blood anointed
 From the smitten Lamb that rolled.

To the Trinity be glory
 Everlasting, as is meet:
Equal to the Father, equal
 To the Son, and Paraclete:
Trinal Unity, Whose praises
 All created things repeat. Amen.

Verse. We adore Thee, O Christ, and we bless Thee.

Answer. Because that through Thy Cross Thou hast redeemed the world.

Antiphon at the Song of Zacharias. Thou art higher than all the cedars, thou, whereon the Life of the world hung, whereon Christ openly triumphed, and His death trampled down death for ever.

Prayer throughout the Office.

O GOD, Who dost this day gladden us by the yearly Feast of the Exaltation of the Holy Cross, grant, we beseech Thee, that even as we have understood the mystery thereof upon earth, so we may worthily enjoy in heaven the fruits of the redemption which was paid thereon. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Birth-day of the Blessed Virgin.

PRIME.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. O what a work, &c., (*First Antiphon at Lauds.*)

In the Short Responsory:

Verse. Thou That wast born of the Virgin Mary.

MARTYROLOGY.

The morrow is the Octave of the Birth of the Blessed Virgin Mary.

Upon the same 15th day of September, were born into the better life—

At Rome, upon the Nomentan Way, [in the first century,] the holy martyr Nicomede the Priest. Unto them that would have forced him to offer sacrifice he said, "I do not sacrifice, save unto the Almighty God, Who reigneth in the heavens," and he was beaten with scourges loaded with lead until at last he passed away to be ever with the Lord.

In the country of Châlons, [in the second century,] the holy martyr Valerian. The President Priscus caused him to be hung up and tormented by mangling with metal hooks, but when he saw that he could not be shaken in his confession of Christ, but continued the rather to praise Him with a glad heart, he commanded to slay him with the sword.

At Marcianopolis, in Thrace, the holy martyr Melitina. Under the Emperor Antonine and the President Antiochus, she was twice brought to the temples of the Gentiles, but as the idols continually fell down, she was hung up and mangled, and at last beheaded.

At Adrianople, the holy martyrs Maximus, Theodore, and Asclepiodotus, who were crowned under the Emperor Maximian.

Also holy Porphyry, a jester who received baptism as a farce in the presence of the Emperor Julian the Apostate, and was thereupon suddenly changed by the power of God, so that he professed himself to be a Christian, and by command of the Emperor received martyrdom by the axe.

Upon the same day, the holy Goth Nicetas, who was burnt by order of King Athanaric for the Catholic faith's sake.

At Cordova, [in the ninth century,] the holy martyrs Emilas, the Deacon, and Jeremiah, who suffered a long imprisonment in the persecution under the Arabs, and finished their testimony by being beheaded.

At Toul, in Lorraine, [in the fifth century,] the holy Confessor Aper, Bishop [of that see.]

Likewise, [in the sixth century,] holy Lubin, Bishop of Chartres.

At Lyons, [in the fourth century,] holy Albin, Bishop [of that see.]

On the same day, [in the seventh century,] holy Aichard, Abbat [of Jumièges.]

In [Auvergne, in] Gaul, [in the fifth century,] the holy widow Eutropia.

Chapter at the end. (Phil. ii. 8.)

HE humbled himself, and became obedient unto death, even the death of the Cross; wherefore God also hath highly exalted Him, and hath given Him a name which is above every name.

TERCE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Save us, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

This sign of the Cross shall be in heaven.

Answer. This sign of the Cross shall be in heaven.

Verse. When the Lord cometh to judgment.

Answer. In heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This sign of the Cross shall be in heaven.

Verse. We adore Thee, O Christ, and we bless Thee.

Answer. Because through Thy Cross Thou hast redeemed the world.

SEXT.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. Behold the Cross, &c., (*Third Antiphon at Lauds.*)

The Chapter. (Gal. vi. 14.)

BUT God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by whom the world is crucified unto me and I unto the world.

Short Responsory.

We adore Thee, O Christ, and we bless Thee.

Answer. We adore Thee, O Christ, and we bless Thee.

Verse. Because through Thy Cross Thou hast redeemed the world.
Answer. We bless Thee.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. We adore Thee, O Christ, and we bless Thee.
Verse. Let all the earth worship Thee and sing unto Thee.
Answer. Let them sing unto Thy Name, O Lord.

NONE.

The last verse of the Hymn is altered in honour of the Incarnation.

Antiphon. By Thy Cross, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Let all the earth worship Thee, and sing unto Thee.
Answer. Let all the earth worship Thee, and sing unto Thee.
Verse. Let them sing unto Thy Name, O Lord.
Answer. And sing unto Thee.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Let all the earth worship Thee, and sing unto Thee.
Verse. This sign of the Cross shall be in heaven.
Answer. When the Lord cometh to judgment.

SECOND VESPERS.

All as at First Vespers.

Antiphon at the Song of the Blessed Virgin. O blessed art thou, O Cross, thou which wast counted the only tree worthy to bear the Lord and King of heaven. Alleluia.

A Commemoration is made of the Birth-day of the Blessed Virgin, from the First Vespers of the Feast.

Then of the Holy Martyr Nicomede.

Prayer.

GIVE ear, O Lord, unto Thy people, and grant that as they do acknowledge the glory of Thy blessed witness Nicomede, they may never lack his help to obtain their requests from Thee. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

SEPTEMBER 15.

Octave of the Birth-day of the Blessed Virgin Mary.

Double.

All as on the Feast, except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Cant. viii. 5, (*p.* 1007.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Cyril, Pope of Alexandria, (*against Nestorius.*)

I BEHOLD a joyful congregation of all the Saints, who have come together with glad hearts at the bidding of Holy Mary, Mother of God, and always a Virgin. Praise and glory be unto Thee, O Holy Trinity! Who hast called us unto this Feast! Praise be to thee also, Holy Mother of God! Thou art the priceless Pearl of earth, thou art the undying lamp, thou art the crown of virginity, thou art the staff of the orthodox faith, thou art the everlasting temple, thou art the limits of the Illimitable, thou art Mother and Maiden, wherethrough cometh He of whom the Gospels tell, that Blessed One Who cometh in the Name of the Lord!

Fifth Lesson.

THROUGH thee is the name of the Trinity hallowed, through thee is the precious Cross preached and worshipped throughout all the world. Through thee there is joy in heaven, through thee Angels and Archangels shout aloud, through thee the devils are put to flight, and man is recalled to Paradise. Through thee every creature once in bondage to idols turneth to the knowledge of the truth, through thee believers come to holy Baptism, through thee Churches are built in all the earth.

Sixth Lesson.

BY thy help, the heathen turn to repentance. What more? Through thee the Only-begotten Son of God, He in Whom is Life, and the Life is the Light of men, hath shined upon them that sat in darkness and in the shadow of death. Through thee the Prophets have prophesied, through thee the Apostles have preached salvation unto the Gentiles. Who can set forth all thy praise, O Mary, Mother and Maiden? Dearly beloved brethren, let us glorify her, while we worship her Son, the Sinless Bridegroom of the Church, unto Whom be honour and glory for ever and ever. Amen.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (i. 1.)

THE Book of the Generation of JESUS Christ, the Son of David, the son of Abraham. Abraham begat Isaac, and Isaac begat Jacob. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*2nd on Matthew.*)

Is it not startling to hear that the ineffable God, Whom words cannot describe, nor thought grasp, and Who is in all things equal to the Father, was pleased to come to us through the womb of a virgin, to be made of a woman, and to take for forefathers David and Abraham? But why should I speak of David and Abraham? It is more astounding still that He took for ancestresses those women whom I have just above named, [Thamar, and Ruth, and Bathsheba.] But when thou hearest this, stir up thy mind, and look not down upon the lowly elements. Wonder rather at this, that the very and beloved Son of the Eternal God was content to become the Son of David, that He might give thee power to become a son of God; to have His own servant for His forefather, that He might make God Himself His servants' Father.

Eighth Lesson.

THOU seest how glad tidings these be even from the beginning. If thou be busy about such things as concern thine own honour, learn to believe such from the things which concern Him. For even by the measure of man's understanding it is harder to make God man than to hallow a man into a son of God. When therefore thou hearest that the Son of God is likewise the Son of David and Abraham, doubt no more that thou, which art a son of Adam, shalt be a son of God. He would not so have humbled Himself, had it not been to exalt us. He was born according to the flesh that thou mightest be born according to the Spirit; He was born of a woman that thou mightest cease to be the child of a woman.[1]

Ninth Lesson. (*For the Holy Martyr Nicomede.*)

THIS Nicomede was a Priest who was ordered to be seized during the persecution of the Christians by the Emperor Domitian, because he had buried the body of the Virgin Felicula, who had been slain by the Count Flaccus for confessing the Christian Faith. He was led to the statues of the gods, and forasmuch as he stoutly disobeyed the command to sacrifice to them, since sacrifice is due only to the one true God Who reigneth in heaven, he was flogged with scourges loaded with lead until he sealed his testimony by giving up his spirit to God. The said Count Flaccus ordered his body to be thrown into the floods of the Tiber, but Justus, clerk to Nicomede, sought diligently for it until he found it, and buried it honourably upon the road to Mentana, hard by the walls of the city.

At Lauds a Commemoration is made of this Martyr. Prayer as at Vespers.

MARTYROLOGY.

On the morrow we keep the feast of the holy martyrs Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage, of whose birth into the better life mention hath been made upon the 14th day of this present month of September.

Upon the same 16th day of September, were born into the better life—

At Chalcedon, the holy Virgin and martyr Euphemia. Under the Emperor Diocletian and the Proconsul Priscus, she overcame for Christ's sake torture, imprisonment, stripes, wheels, fire, stones, beasts, rods, sharp saws, and hot metal. When she was again cast to the beasts in the theatre, she prayed the Lord to take her spirit to himself, and then one of them bit her sacred body, while the rest licked her feet, and she resigned her soul without spot to God.

At Rome, the holy martyrs Lucy, a noble matron, and Geminian, whom the Emperor Diocletian, after they had suffered grievously and long been tormented, and had thus gained a noble victory by martyrdom, commanded to be slain with the sword.

Likewise at Rome, upon the Flaminian Way, the holy martyrs Abundius the Priest and Abundantius the Deacon, whom the Emperor Diocletian commanded to be beheaded at the tenth milestone from the city, along with the eminent Marcian, and John, the son of Marcian, whom they had raised from the dead.

At Heraclea, in Thrace, the holy martyr Sebastiana, who was led to believe in Christ by the blessed Apostle Paul. Under the Emperor Domitian and the President Sergius she was diversely tried and at last slain with the sword.

At Cordova, [in the ninth century,] the holy martyrs Rogellus and Servus-Dei, who had their hands and feet cut off and were at last beheaded.

In Scotland, the holy Confessor Ninian, Bishop [of Galloway, whose feast we keep upon the 25th day of this present month of September.]

In England, [in the tenth century,] the holy Virgin Edith, daughter of Edgar, King of the English, who was dedicated to God from a child in the Monastery [of the Order of St Benedict, at Wilton,] and knew not the world, rather then forsook it.

At Second Vespers a Commemoration is made of the Holy Martyrs Cornelius and Cyprian. Prayer, "O Lord, we beseech Thee, &c.," (*p.* 608.)

Then of the Holy Martyrs Euphemia, Lucy, and Geminian. Antiphon, "In heaven do rejoice, &c.," (*as in Second Vespers for Many Martyrs, p.* 609.) *Verse and Answer*, "Let the Saints be joyful, &c.," (*p.* 608.)

Prayer.

BE ready, O Lord, to listen unto our joyful prayers, and grant that as we do year by year in love and earnestness recall the day whereon Thy blessed witnesses Euphemia, Lucy, and Geminian suffered for Thy sake, so we may also have the grace to imitate the firmness of their faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. Amen.

Third Sunday of September.

Feast of the Seven Sorrows of the Blessed Virgin Mary.

Greater Double.

If this Feast is transferred for any cause, it should be kept on the next free Sunday, and if no Sunday is free till Advent, it must be kept on the first free day following the third Sunday of September.

On the Saturday the Martyrology begins with the words: On the morrow is the Feast of the Seven Sorrows of the most Blessed Virgin Mary.

Whatever is not specially given here is taken from the Common Office for Feasts of the Blessed Virgin.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[2]

WHAT a sea of tears and sorrow
Did the soul of Mary toss
To and fro upon its billows,
While she wept her bitter loss;
In her arms her JESUS holding,
Torn so newly from the Cross.

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[1] Apparently, Eve.

[2] Translation by the Rev. E. Caswall.

O that mournful Virgin Mother!
See her tears how fast they flow
Down upon His mangled Body,
Wounded Side, and thorny Brow;
While His Hands and Feet she kisses—
Picture of immortal woe!

Oft and oft His Arms and Bosom
Fondly straining to her own;
Oft her pallid lips imprinting
On each Wound of her dear Son!
Till in one last kiss of anguish
All her melting soul is gone.

Gentle Mother, we beseech thee
By thy tears and trouble sore;
By the death of thy dear Offspring;
By the Bloody Wounds He bore;
Touch our hearts with that true sorrow
Which afflicted thee of yore.

To the Father everlasting,
And the Son Who reigns on high,
With the Co-Eternal Spirit,
Trinity in Unity,
Be salvation, honour, blessing,
Now and through eternity. Amen.

Verse. Pray for us, O Queen of Martyrs.
Answer. Who didst stand by the Cross of JESUS.

Antiphon at the Song of the Blessed Virgin. [1] Look not upon me, because I am black, because the sun hath tanned me. My mother's children were angry with me.

Prayer from Lauds. A Commemoration is made of the Sunday.

Antiphon. [2] Remember not, Lord, mine offences, nor the offences of my forefathers, neither take Thou vengeance of my sins.

Verse. Let the evening prayer ascend unto Thee, O Lord.
Answer. And let there descend upon us Thy mercy.

COMPLINE.

The last verse of the Hymn is said thus:—

Lord JESU, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

Invitatory. Let us take our stand by the Cross, in company with Mary, the Mother of JESUS. * A sword of sorrow hath pierced through her own soul also.

Hymn.

COME, let us stand to pray when now
The darkness of the night
Recalls the awful gloom that wrapt
Golgotha's fatal height.

Come, in the spirit let us stand
Where Mother Mary stood,
Watching the great salvation wrought
Upon the bitter Rood.

Come, let us stand with her in whom
Each wound that pierced the Lord
With woe unutterable pierced
Her spirit like a sword.

Come, let us stand with her whose heart
The thirst that parched His tongue,—
The thorns that tore His brow—with grief
Less than His only—wrung.

Come, let us ask of her, who there
Undying Martyr stood,
That we with her through tears may see
Salvation in the Rood.

Glory to Him of whom we pray,
This grace on us send down,
To stand with her beside the Cross,
With her to see the Crown. Amen.

FIRST NOCTURN.

First Antiphon. They are increased that trouble me; * many are they that rise up against me.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Second Antiphon. They make ready their arrows in the quiver, * that they may privily shoot at the upright in heart.

Ps. x. In the LORD put I my trust, &c., (*p.* 5.)

Third Antiphon. My life is spent with grief, * and my years with sighing.

Ps. xxx. In Thee, O LORD, &c., (*p.* 42.)

Verse. Pray for us, O Queen of Martyrs,—
Answer. Who didst stand by the Cross of JESUS.

First Lesson.

The Lesson is taken from the [Lamentations of the] Prophet Jeremiah (i. 2.)

SHE weepeth sore in the night, and her tears are upon her cheeks: among all her lovers, she hath none to comfort her; all her friends have dealt treacherously with her, and are become her enemies. (20.) Behold, O LORD, for I am in distress; my bowels are troubled; mine heart is turned within me, for I am full of anguish. Abroad, the sword bereaveth, and at home there is death. They have heard that I sigh, and there is none to comfort me.

First Responsory.

[3] There was a man whose name was Simeon; and the same man was just and devout; and he said unto Mary: Yea, a sword shall pierce through thine own soul also.
Verse. [4] Call me not "My-pleasantness," but call me "Embittered," for the Almighty hath dealt very bitterly with me.
Answer. Yea, a sword shall pierce through thine own soul also.

Second Lesson. (ii. 13.)

WHAT thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea: who can heal thee? (15.) All that pass by clap their hands at thee; they hiss and wag their head at the daughter of Jerusalem, saying: Is this the city that men call "The Perfection of beauty," "The joy of the whole earth!" All thine enemies have opened their mouth against thee; they hiss and gnash the teeth, and say: We will swallow her up.

Second Responsory.

[5] Arise, and take the young Child and His Mother, and flee into Egypt; and be thou there until I bring thee word.
Verse. Out of Egypt have I called My Son, that salvation may come unto Israël.
Answer. And be thou there until I bring thee word.

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[1] Cant. i. 6.
[2] Tob. iii. 3.
[3] Luke ii. 25, 34, 35.
[4] Ruth i. 20.
[5] Matth. ii. 13, 15; Hos. xi. 1.

Third Lesson.

THE LORD hath done that which He had devised; He hath fulfilled His word that He had commanded in the days of old; He hath thrown down, and hath not pitied; and He hath caused thine enemy to rejoice over thee, and hath set up the horn of thine adversaries. Their heart cried unto the Lord for the walls of the daughter of Zion. Let tears run down like a river day and night. Give thyself no rest, neither let the apple of thine eye cease.

Third Responsory.

[1] Son, why hast Thou thus dealt with us? I and Thy father have sought Thee sorrowing.

Verse. How is it that ye sought Me? Wist ye not that I must be about My Father's business?

Answer. I and Thy Father—

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Have sought thee sorrowing.

SECOND NOCTURN.

First Antiphon. My heart is like melting wax in the midst of my bowels.

Ps. xxi. My God, My God, &c., (*p.* 27.)

Second Antiphon. O God, I have declared my life unto Thee—Thou hast put my tears in Thy sight.

Ps. lv. Be merciful unto me, &c., (*p.* 62.)

Third Antiphon. My tears have been my meat day and night.

Ps. xli. As the hart panteth, &c., (*p.* 53.)

Verse. [2] A bundle of myrrh is my well-beloved unto me—

Answer. He shall lie betwixt my breasts.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the twelve stars.*)

THE Martyrdom of the Virgin is set before us, not only in the prophecy of Simeon, but also in the story itself of the Lord's Passion. The holy old man said of the Child JESUS, (Luke ii. 34,) "Behold, this Child is set for the fall and the rising again of many in Israël; and for a sign which shall be spoken against; yea," (said he unto Mary,) "a sword shall pierce through thine own soul also"—Even so, O Blessed Mother! The sword did indeed pierce through thy soul! for nought could pierce the Body of thy Son, nor pierce thy soul likewise. Yea, and when this JESUS of thine had given up the ghost, and the bloody spear could torture Him no more, thy soul winced as it pierced His dead Side—His Own Soul might leave Him, but thine could not.

Fourth Responsory.

[3] JESUS, bearing His Cross, went forth. And there followed Him a company of women, which bewailed and lamented Him.

Verse. Daughters of Jerusalem, weep for yourselves and for your children.

Answer. There followed Him a company of women, which bewailed and lamented Him.

Fifth Lesson.

THE sword of sorrow pierced through thy soul, so that we may truly call thee more than martyr, in whom the love, that made thee suffer along with thy Son, wrung thy heart more bitterly than any pang of bodily pain could do. Did not that word of His indeed pierce through thy soul, sharper than any two-edged sword, even to the dividing asunder of soul and spirit, (Heb. iv. 12,)—"Woman, behold thy son!" (John xix. 26.) O what a change to thee! Thou art given John for JESUS, the servant for his Lord, the disciple for his Master, the son of Zebedee for the Son of God, a mere man for Very God. O how keenly must the hearing of those words have pierced through thy most loving soul, when even our hearts, stony, iron, as they are, are wrung at the memory thereof only!

Fifth Responsory.

[4] And when they were come to the place which is called Calvary, there they crucified Him. Now there stood by the Cross of JESUS His Mother.

Verse. Then was it that a sword of sorrow pierced through her blessed soul.

Answer. There stood by the Cross of JESUS His Mother.

Sixth Lesson.

MARVEL not, my brethren, that Mary should be called a Martyr in spirit. He indeed may marvel who remembereth not what Paul saith, naming the greater sins of the Gentiles, that they were "without natural affection," (Rom. i. 31.) Far other were the bowels of Mary, and far other may those of her servants be! But some man perchance will say: Did she not know that He was to die? Yea, without doubt, she knew it. Did she not hope that He was soon to rise again? Yea, she most faithfully hoped it. And did she still mourn because He was crucified? Yea, bitterly. But who art thou, my brother, or whence hast thou such wisdom, to marvel less that the Son of Mary suffered than that Mary suffered with Him? He could die in the Body, and could not she die with Him in her heart? His was the deed of that Love, greater than which hath no man, (John xv. 13;) her's, of a love, like to which hath no man, save He.

Sixth Responsory.

[5] Joseph of Arimathæa begged the Body of JESUS, and he took It down from the Cross, and His Mother received It into her arms.

Verse. [6] The Shunamite took her dead son, and laid him on her knees; and her soul was vexed within her.

Answer. His Mother received It into her arms.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. His Mother received It into her arms.

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[1] Luke ii. 48, 49. Greek, "Thy father and I."

[2] Cant. i. 13.

[3] John xix. 17; Luke xxiii. 27, 28.

[4] Luke xxiii. 33; John xix. 25.

[5] Cf. Luke xxiii. 52, 53.

[6] Curiously compounded from 4 (2) Kings iv. 20, 27.

THIRD NOCTURN.

First Antiphon. They bend their bow, even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, O God, &c., (*p.* 64.)

Second Antiphon. My soul is sore vexed, but Thou, O LORD—how long?

Ps. vi. O LORD, rebuke me not, &c., (*p.* 3.)

Third Antiphon. God is our help in trouble, which is come upon us exceedingly.

Ps. xlv. God is our refuge, &c., (*p.* 55.)

Verse. [1] Through thee, O Virgin Mary, may we draw the waters of salvation—

Answer. Out of the Wounds of Christ.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

AT that time: There stood by the Cross of JESUS His Mother, and His Mother's sister, Mary [the wife] of Cleophas, and Mary Magdalene. And so on.

Homily by St Ambrose, [Bishop of Milan.] (*On Virgins*, 7.)

There stood by the Cross His Mother. Men had forsaken Him, but she stood there fearless. Behold how the Mother of JESUS could break through her shrinking modesty, but could not belie her heart. With the eyes of a mother's love she gazed upon the Wounds of her Son, those Wounds through Which she knew that redemption for all mankind was flowing. The Mother, who feared not the executioners, was able to endure the sight of their work. Her Son was hanging upon the Cross, and she braved His tormentors.

Seventh Responsory.

O what a sickening at heart was thine, thou Mother of sorrows: [2] when Joseph wrapped thy Son in linen and laid Him in the sepulchre?

Verse. [3] Behold, and see if there be any sorrow like unto my sorrow.

Answer. When Joseph wrapped thy Son in linen and laid Him in the sepulchre.

Eighth Lesson. (*From St Ambrose, 25th Epistle to the Church of Vercelli.*)

MARY, the Mother of the Lord, stood by the Cross of her Son. My only informant of this fact is the holy Evangelist John. Others have written that when the Lord suffered, the earth quaked, the heavens were veiled in darkness, the sun was hidden, and the thief received, after a good confession, the promise of Paradise. John hath taught us what the others have not taught us. Upon the Cross He called her Mother. It is reckoned [by John] a greater thing that in the moment of triumph over agony, He should have discharged the watchful duty of a Son to His Mother, than that He should have made gift of the kingdom of heaven. For if it be a sacred thing to have forgiven the thief, this so great kindness of the Son to the Mother is to be worshipped as the outcome of a tenderer and more touching love.

Eighth Responsory.

[4] Forget not the sorrows of thy mother with thine whole heart, that thine offering and thy blessing may be perfected.

Verse. Hail, O maid of Royal birth, Noblest martyr-rose of earth, lily of virginity.

Answer. That thine offering and thy blessing may be perfected.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That thine offering and thy blessing may be perfected.

Ninth Lesson.

The whole, or first part, of the Sunday Homily.

LAUDS.

First Antiphon. [5] Whither is thy beloved gone, * O thou fairest among women? Whither is thy beloved turned aside?—that we may seek him with thee.

Second Antiphon. [6] Look away from me. * I will weep bitterly. Labour not to comfort me.

Third Antiphon. [7] He hath no form nor comeliness, * and when we shall see him there is no beauty that we should desire him.

Fourth Antiphon. [8] From the sole of the foot even unto the head, there is no soundness in it.

Fifth Antiphon. [9] Revive me with flowers, * stay me up with apples—for I am swooning with love.

Chapter. (Lam. ii. 13.)

WHAT thing shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea.

Hymn.[10]

GOD, in Whom all grace doth dwell!
Grant us grace to ponder well
On the Virgin's Dolours seven,
On the Wounds to JESUS given.

May the tears which Mary poured
Gain us pardon of the Lord:—
Tears excelling in their worth
All the penances of earth.

May the contemplation sore
Of the Wounds which JESUS bore,
Source to us of blessings be
Through a long eternity.

To the Incarnate Son Who died
For His servants crucified,
Praise be rendered, with the Sire
And the Spirit Sanctifier. Amen.

Verse. By the woes that tortured thee,

Answer. Mary, ask for joy for me.

Antiphon at the Song of Zacharias. [11] Come ye, and let us go up to the mountain of the LORD, [12] and see if there be any sorrow like unto my sorrow.

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[1] Cf. Isa. xii. 3.
[2] Luke xxiii. 53.
[3] Lam. i. 12.
[4] Ecclus. vii. 29.
[5] Cant. v. 17.
[6] Isa. xxii. 4.
[7] Isa. liii. 2.
[8] Isa. i. 6.
[9] Cant. ii. 5.
[10] Translation by the Rev. E. Caswall.
[11] Isa. ii. 3.
[12] Lam. i. 12.

Prayer throughout the Office.

O GOD, at Whose suffering the prophecy of Simeon was fulfilled, and a sword of sorrow pierced through the gentle soul of the glorious Virgin and Mother Mary, mercifully grant that we who speak worshipfully of her woes, may obtain the saving purchase of Thy suffering. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

Verse. The Lord reigneth, He is clothed with majesty.
Answer. The Lord is clothed with strength, and hath girded Himself with power.

PRIME.

The last verse of the Hymn as at Compline.

Antiphon. Whither, &c. (*First Antiphon at Lauds.*)

Instead of the verse, "Thou That sittest," &c., *is said:*
Verse. Thou That didst suffer for our salvation.

Chapter at the end. (Lam. ii. 18.)

LET tears run down like a river day and night. Give thyself no rest, neither let the apple of thine eye cease.

TERCE.

The last verse of the Hymn is said thus:

Jesu, our Sacrifice to Thee,
To Father, Spirit, One and Three,
Be praise, and thanks, and glory given,
By men on earth, by Saints in heaven.

Antiphon. Look away, &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

All ye that pass by,—
Answer. All ye that pass by,—
Verse. Behold, and see if there be any sorrow like unto my sorrow.
Answer. Ye that pass by.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. All ye that pass by,—
Verse. Mine eyes do fail with tears.
Answer. All my bowels are troubled.

SEXT.

The last verse of the Hymn is said thus:

Lord Jesu, Who for us didst die,
To Father, Thee, and Holy Ghost,
Be praise below, as praise on high,
On earth, as 'mid the Angelic host.

Antiphon. He hath no form, &c., (*Third Antiphon at Lauds.*)

Chapter. (Lam. i. 2.)

SHE weepeth sore in the night, and her tears are upon her cheeks. Among all her lovers she hath none to comfort her.

Short Responsory.

[1] Mine eyes do fail with tears.
Answer. Mine eyes do fail with tears.
Verse. All my bowels are troubled.
Answer. With tears.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Mine eyes do fail with tears.
Verse. A bundle of myrrh is my well-beloved unto me.
Answer. He shall lie betwixt my breasts.

NONE.

Last verse of the Hymn as at Compline.

Antiphon. Revive me, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

A bundle of myrrh is my well-beloved unto me.
Answer. A bundle of myrrh is my well-beloved unto me.
Verse. He shall lie betwixt my breasts.
Answer. My well-beloved unto me.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. A bundle of myrrh is my well-beloved unto me.
Verse. [2] My soul failed.
Answer. When my beloved spake.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. [3] Sorrow hath crushed me. My face is swollen with weeping, and on mine eyelids is the shadow of death.

A Commemoration is made of the Sunday.

Verse. Let my prayer, O Lord, be set forth.
Answer. As incense before Thee.

Last verse of the Hymn at Compline as before.

SEPTEMBER 16.

The Holy Martyrs, Cornelius, Pope of Rome, and Cyprian, Bishop of Carthage.

Semi-double.

All from the Common Office for Many Martyrs, (*p.* 602,) *except the following.*

Prayer throughout, O Lord, we beseech Thee, &c., (*p.* 608.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

If Ember-day, from Rom. viii. 12, (*p.* 603); *the Ninth Lesson being, in that case, from the Homily of the Ember-day, which will also be commemorated at Lauds.*

SECOND NOCTURN.

Fourth Lesson.

CORNELIUS was a Roman who held the Popedom during the reign of the Emperors Gallus and Volusian. He, and that most holy

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[1] Lam. ii. 11.

[2] Cant. v. 6.

[3] Job xvi. 17.

Lady Lucina, took the bodies of the Apostles Peter and Paul out of the Catacombs and put them in more convenient places. Lucina laid the body of Paul in a farm of her own upon the road to Ostia, hard by the place where he had received the sword-stroke. Cornelius placed that of the Prince of the Apostles hard by where he had been crucified. When this was told to the Emperors, and likewise that Cornelius was the means of making many Christians, he was banished to Civita Vecchia,[1] where Cyprian, the holy Bishop of Carthage, comforted him by letters.

Fifth Lesson.

THEY continued thus to write often one to the other, till the Emperors took in bad part these exchanges of Christian love, and sent for Cornelius to Rome. There they commanded him to be lashed with scourges loaded with lead as though he were a traitor, and then to be carried to offer sacrifice before the image of Mars. He firmly refused to commit this great wickedness, and was forthwith beheaded, upon the 14th day of September, [in the year of our Lord 252.] The blessed Lucina, with the help of the clergy, buried his body in the sand-pit on her own farm, near the Cemetery of Kallistus. He lived as Pope about two years.

Sixth Lesson.

The Lesson is taken from the Book upon "Church Writers," composed by St Jerome, Priest [at Bethlehem.]

CYPRIAN was an African. He was first distinguished as a teacher of Rhetorick. He afterwards became a Christian at the persuasion of the Priest Cæcilius, whose surname he took, and parted all his goods among the poor. It was not long before he was chosen a Priest, and then made Bishop of Carthage. It would be idle to enlarge upon his wit, seeing that his works are as well known as the sun. He suffered under the Emperors Valerian and Gallienus, in the eighth persecution, and upon the same day, though not in the same year, that Cornelius testified at Rome.[2]

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of Pope St Gregory*, (*p.* 606.) *The last part is omitted, or read as one with the second, to make room for*

Ninth Lesson. (*For the other Holy Martyrs.*)

EUPHEMIA, Lucy, and Geminian were all crowned with Martyrdom in the persecution under Diocletian, upon the same day, though not in the same place. Euphemia was a maiden of Chalcedon, who suffered divers tortures under the Proconsul Priscus. She endured unflinchingly the rods, the rack, the wheels, and the fire, and in the end was thrown to wild beasts. These all licked her feet, save one, which gave her holy body such a bite, that she forthwith resigned her guileless spirit to God. Lucy was a widow at Rome, who was accused by her own son Eutropius, for that she had for many years worshipped Christ. She was put into a vessel of hot pitch and lead, but came forth unhurt. As she was being haled through the city loaded with iron and lead, the sight of her faith and unwavering testification turned to Christ the nobleman Geminian. He was one of many whom she had brought to the faith, and she had him for a comrade in her glorious martyrdom, for he was divers ways tormented, and then beheaded. Their bodies were given honourable burial by the Christian lady Maxima.

At Lauds a Commemoration is made of the above Martyrs. Antiphon, and Verse and Answer (*as at First Vespers for Many Martyrs.*) *Prayer as at Vespers.*

MARTYROLOGY.

On the morrow we commemorate the making of the sacred marks which God was pleased by a wonderful grace to make upon the hands, feet, and side of holy Francis, Founder of the Order of Friars Minors, upon Mount Alvernia in Tuscany.

Upon the same 17th day of September, were born into the better life—

At Rome, upon the Tiburtine Way, the holy martyr Justin, a Priest who was famous for his glorious confession of Christ in the persecution under the Emperors Valerian and Gallienus. He buried the bodies of the blessed Pope Xystus, of Lawrence, of Hippolytus, and of many other saints, and at length himself achieved martyrdom under Claudius.

Likewise at Rome, [under the Emperor Valerian,] the holy martyrs Narcissus and Crescentio.

In Phrygia, holy Ariadne, martyred under the Emperor Hadrian.

In Britain, [in the fourth century,] the holy martyrs Socrates and Stephen.

At Nyon, [on the Lake of Geneva,] the holy martyrs Valerian, Macrinus, and Gordian.

At Autun, the holy lad Flocellus, who suffered many things under the Emperor Antonine and the President Valerian, and at last was torn by wild beasts, and so received the crown of martyrdom.

At Liege, blessed Lambert, Bishop of Mæstricht. In his godly zeal he rebuked the Royal House [of Pepin,] whereupon the saint was slain by the sinners, and he went hence to live for ever in a mansion in the kingdom of heaven.

At Zaragoza, in Spain, [in the year 1485,] holy Peter of Arbues, the first Inquisitor of the Faith in the kingdom of Aragon, who was cruelly murdered by some relapsed Jews for the sake of that Catholic faith which in his office he was zealously protecting. Pope Pius IX. enrolled his name among those of the holy martyrs.

Upon the same day, the holy Agathoclia, the handmaid of a certain unbelieving woman, who afflicted her of a long time with stripes and other sufferings, to make her deny Christ, and at length brought her before the judge, by whose orders she was very cruelly mangled; and forasmuch as she still remained firm in the confession of the faith, her tongue was cut out, and she was cast into the fire.

At Cordova, [in the persecution under the Moors, in the ninth century,] the holy Virgin and martyr Columba.

At Milan, the holy Confessor Satyrus, whose excellences are recorded by his holy brother Ambrose.

At Rome, the holy Matron Theodora, who ministered constantly to the holy martyrs in the persecution under Diocletian.

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[1] Centumcellæ.

[2] In the year 258.

At Bingen, in the diœcese of Mainz, [in the year 1179,] the holy Virgin Hildegarde.

Vespers are of the following.

SEPTEMBER 17.

The Marking of the Body of St Francis with the Marks of the Lord Jesus.

Double.

All from the Common Office for a Confessor, (p. 621,) except the following.

FIRST VESPERS.

The first verse of the Hymn is said thus :

This is the day when JESU's true Confessor,
Whose happy Festal here His people keep,
First in his flesh the five marks of his Blesser,
Bore printed deep.

Verse. Lord, Thou didst mark Thy servant Francis.

Answer. With the marks of our Redemption.

Prayer throughout the Office.

O LORD JESUS Christ, Who, when the love of many was waxing cold, didst manifest once more the holy marks of Thine own Suffering in the flesh of Thy most blessed servant Francis, to the end that our hearts might kindle again with the fire of the love of Thyself, be Thou entreated for Thy servant's sake, and grant to his and our prayers that we may effectually carry Thy Cross and bring forth fruits meet for repentance. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs Cornelius and Cyprian. Prayer, "O Lord, we beseech Thee, &c.," (*p.* 608.)

MATTINS.

Hymn as at Vespers.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Galatians (v. 25.)

IF we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vain glory, provoking one another, envying one another. (vi.) Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ. For if a man think himself to be something, when he is nothing, he deceiveth himself. But let every man prove his own work, and then shall he have rejoicing in himself alone, and not in another. For every man shall bear his own burden. Let him that is taught in the word communicate unto him that teacheth in all good things.

Second Lesson.

BE not deceived. God is not mocked. For whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting. And let us not be weary in well-doing; for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Ye see in what great letters I have written unto you with mine own hand. As many as desire to make a fair show in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the Cross of Christ. For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh.

Third Lesson.

BUT God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by Whom the world is crucified unto me, and I unto the world. For in Christ JESUS neither circumcision availeth anything, nor uncircumcision, but a new creature. And as many as walk according to this rule, peace be on them, and mercy, and upon the Israël of God. From henceforth let no man trouble me; for I bear in my body the marks of the Lord JESUS. Brethren, the grace of our Lord JESUS Christ be with your spirit. Amen.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Readings upon the Life of St Francis, composed by St "Buona-Ventura," Cardinal Bishop [of Albano.] (13.)

FRANCIS being indeed a faithful servant and minister of Christ, about the space of two years before he gave back his spirit to heaven, withdrew himself into an high mountain apart, even that mountain which is called Mount Alverno, and began to fast for forty days to the honour of the Archangel Michaël. To think of the things above gave him sweeter comfort than beforetime he was wont, and the hot longing for heaven was kindled in him, so that he began to feel that the gifts from above were poured forth upon him in such fulness as he had never felt before. The burning of his desire made his heart rise towards God like the heart of a seraph, and his tender answering love yearned to be changed into the likeness of Him Who hath so loved us that He was content to bear the Cross. And it was so that one morning early, about the time of the Feast of the Exaltation of the Holy Cross, he was praying upon the side of the mountain, and there appeared unto him as it had been one of the Seraphim, having six wings, glorious and fiery, flying to him from heaven. It came therefore very swiftly, and stood in the air, hard by the man of God. He beheld then the appearance thereof that it was not winged only, but crucified also. His hands and feet were stretched forth and nailed to a Cross. Twain of his wings were lifted up and joined one to the other over his head, and twain were stretched forth to fly withal, and with twain he wrapped around his body. When Francis saw it, he was sore amazed, and his soul was filled with sorrow and gladness, for the eyes of him that appeared were full of strange love and tenderness, so that he conceived great rejoicing thereat, but the nailing to the Cross was so exceedingly dreadful, that as he saw it, a sword of sorrow pierced his soul.

Fifth Lesson.

THEN He Whom he beheld with his bodily eyes, began to speak silently unto him in his heart, and he understood that albeit the deathless Seraphim cannot suffer or faint, this vision was nevertheless therefore set before him, that he might know that as a friend of Christ he was to be all changed into the likeness of Christ JESUS crucified, not by the martyrdom of the body, but by the fervour of the soul. Then they held together some sweet converse, as of a man with his friend, and the vision passed from him, but his heart was kindled inwardly with the fire of the Seraphim, and his body was outwardly changed into the likeness of Him Who was crucified, even as wax is softened by the fire and taketh the impression of the seal. From thenceforth there were in his hands and feet the marks of the nails. The heads of the nails were seen in the palms of his hands and on the insteps of his feet, and the points came out on the backs of his hands and the soles of his feet. In his right side also was a long raw wound, as though he had been pierced with a spear, from which wound his holy blood oftentimes ran and stained his shirt and breeches.

Sixth Lesson.

THEREAFTER Francis was a new creature, famous for a new and awful sign. The holy marks of the Lord JESUS, whereon living man for twelve centuries had not been allowed to look, were his adornment. He came down from the mount bearing in himself the form of JESUS Crucified, not pourtrayed upon tables of stone or wood by the hand of any earthly craftsman, but drawn upon his flesh by the finger of the living God. The dying Seraph knew well that "it is good to keep close the secret of a king," (Tobit xii. 7,) and knowing the secret of his King, he strove as far as in him lay to keep the sacred marks hidden from men. Nevertheless, forasmuch as it is the will of the Lord God for His Own glory to make manifest the greatness of His Own works, He openly showed forth divers wonders through these wounds which He had Himself made in secret, so that the hidden and wondrous power of the marks might become known by the fame of the miracles.

The foregoing marvellous but thoroughly witnessed facts, which were already spoken of in Papal documents with especial praise and joy, were made, by the pleasure of Pope Benedict XI., the subject of a yearly memorial, which was afterwards extended by Paul V. to the whole Church, in the hope of fanning in the hearts of the faithful the love of Christ Crucified.

THIRD NOCTURN.

Lessons from Matth. xvi. 24, *with the Homily of St Gregory*, (*p.* 600.)

Eighth Responsory.

God forbid that I should glory, save in the Cross of our Lord JESUS Christ, by Whom the world is crucified unto me, and I unto the world.

Verse. For I bear in my body the marks of the Lord JESUS.

Answer. By Whom the world is crucified unto me, and I unto the world.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By Whom the world is crucified unto me, and I unto the world.

If this be an Ember-day the Ninth Lesson will be taken from the Homily thereof, and the Ember-day will be commemorated at Lauds.

At Lauds the third verse of the Hymn is altered thus:

Again returns the sacred day
With heavenly glory bright,
When Thou wast pleased upon his flesh
Thine own dread Marks to write.

MARTYROLOGY.

Upon the 18th day of September, were born into the better life—

At Osimo, the holy Confessor Joseph of Cupertino, of the Order of Friars Minors Conventuals, whose name Pope Clement XIII. enrolled among those of the saints.

Upon the same day, holy Methodius, Bishop first of Olympus in Lycia, and afterward of Tyre, very famous for his clear words and teaching, who, as is written by holy Jerome, was crowned with martyrdom at Chalcis, in Greece, at the end of the last persecution.

In the country of Vienne, the holy martyr Ferreolus, of Tribunitial rank. [During the persecution under the Emperor Diocletian,] he was tried by command of the wicked President Crispin, and first most cruelly beaten, then heavily loaded with chains and cast into a foul prison. God loosed his chains, and the gates of the prison opened, and he went forth, but he was followed and again taken, and received the crown of martyrdom by being beheaded.

Also the holy martyrs Sophia and Irene.

At Milan, [in the fourth century,] holy Eustorgius I., Bishop of that city, famous through the witness of blessed Ambrose.

At Gortyna, in Crete, [in the seventh century,] the holy Confessor Eumenius, Bishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

SEPTEMBER 18.

St Joseph of Cupertino, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

FIRST VESPERS.

As far as St Joseph is concerned these begin with the Chapter.

Antiphon at the Song of the Blessed Virgin. [1] I am dead, and my life is hid with Christ in God.

Prayer throughout the Office.

O GOD, Who art pleased that Thine Only-begotten Son being lifted up from the earth should draw all things unto Him, be entreated for the sake of Thy servant Joseph, whom Thou didst make like unto one of the Seraphim, and so effectually work in us, that even as he, we also may be drawn up above all earthly lusts, and worthily attain unto Him, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Cor. iii. 3.

A Commemoration is made of the Marking of St Francis. Verse and Answer and Prayer from the First Vespers of the Office.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Epistle of the Blessed Apostle Paul to the Corinthians (iv. 6.)

GOD, Who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of JESUS Christ. But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in our body the dying of the Lord JESUS, that the life also of JESUS might be made manifest in our bodies. For we which live are alway delivered unto death for JESUS' sake, that the life also of JESUS might be made manifest in our mortal flesh.

Second Lesson. (v. 1.)

FOR we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven; if so be that, being clothed, we shall not be found naked. For we that are in this tabernacle do groan, being burdened, not for that we would be unclothed, but clothed upon, that mortality might be swallowed up of life. Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight): but we are confident and willing rather to be absent from the body, and to be present with the Lord.

Third Lesson. (xii. 1.)

IF it behoveth me to glory (but it is not expedient) yet I will come to visions and revelations of the Lord. I know a man in Christ above fourteen years ago, (whether in the body, I cannot tell, or whether out of the body, I cannot tell; God knoweth;) such an one to have been caught up to the third heaven. And I know such a man, (whether in the body, or out of the body, I cannot tell; God knoweth;) how that he was caught up into paradise, and heard unspeakable words, which it is not lawful for man to utter. Of such an one will I glory: yet of myself I will not glory, but in mine infirmities. For though I would desire to glory, I shall not be a fool: for I will say the truth: but I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me. For this thing I besought the Lord thrice, that it might depart from me, and He said unto me: My grace is sufficient for thee: for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

SECOND NOCTURN.

Fourth Lesson.

THIS Joseph was born, of godly parents, at Cupertino, a small village of the diœcese of Nardo, between Brindisi and Otranto, [six miles from the coast of the Gulf of Tarento, upon the 17th day of June,] in the year of Redemption 1603. The love of God came to him early, and he passed his childhood and youth in great guilelessness and harmlessness. After recovering by the help of the Virgin Mother of God from a long and painful sickness which he bore very quietly, he gave himself altogether to godliness and self-improvement. God called him inwardly to higher things, and to give himself more utterly to His service, he determined in himself to join the "Seraphic"[1] Order. After divers failures and changes, he obtained his wish among the Friars of the convent of "La Grotella." He went first as a lay-brother, on account of his ignorance of letters, but God was pleased to allow him afterwards to be taken among the choir-brethren. After taking his solemn vows he was ordained Priest, and then set before him to aim at a more perfect life. To this end (as far as in him lay) he thrust from him all earthly affections and all carnal things, even to such as seem almost needful for life. He tormented his body with haircloth, scourging, spiked chains, and every kind of hardship and affliction. He fed his spirit sweetly upon the constant exercise of holy prayer, and gazing upon the highest matters. And so it came to pass that the love of God, which had been enkindled in his heart from his earliest years, burnt forth day by day more strangely and openly.

Fifth Lesson.

THE chief outcome of this love of God was the strong and marvellous trances whereinto he oftentimes fell. It was, nevertheless, strange to observe that after he had entirely lost his senses he could be called out of the trance by the mere order of his superiors. To be utterly obedient was one of his chief aims, and he was used to say that those who ruled him could lead him about like a blind man, and that it was better to die than not to obey. He so imitated the poverty of the Seraphic Patriarch,[2] that when he was at the point of death, when the Friars use to dispose of anything they have, he was able to tell his Superior that he had absolutely nothing. Thus bearing about in his body the dying of the Lord JESUS, the life also of JESUS was made manifest in his body. When he saw that certain persons had committed a foul sin of uncleanness, there came from him a strong savour, a proof of that snowy and glorious purity which, in spite of the most hideous temptations whereby the unclean spirit wrestled long to darken it, he kept undefiled, partly by an iron bridling of his senses, partly by the stern punishments he inflicted upon his own body, and partly by the extraordinary protection of the pure Virgin Mary, whom he was used to call his own Mother, whom he honoured and worshipped as his most tender Mother in his very heart of hearts, and whom he was eager that all men should honour, because, as he said, if we have her protection, every good thing comes with it.

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[1] Laudatory name of the Franciscans.

[2] St Francis.

Sixth Lesson.

THIS eagerness on the part of the blessed Joseph was but one outcome from his love for his neighbours. So great was his zeal for souls, that he vehemently sought in all ways for the salvation of all. When he saw his neighbour in any trouble, whether it were poverty or sickness or any other affliction, his tenderness went out toward him, and he helped him as well as he could. They who reviled, and slandered, and insulted himself were not cut off from his love. He was used to welcome such with great long-suffering, meekness, and cheerfulness of countenance; and he preserved the same constantly amid many hardships and changes when he was sent hither and thither by command of the Superiors of his Order, and of the Holy Inquisition.[1] People and princes alike marvelled at the exceeding holiness of his life, and the spiritual gifts poured upon him from above, but he was so lowly, that he sincerely held himself to be chief among sinners, and earnestly besought God to take away from him the more showy of His gifts. Of men he entreated that after his death they would cast his body somewhere where his memory might soonest perish. But God, Who exalteth them of low degree, glorified His servant during life with the gifts of heavenly wisdom, of prophecy, of discerning the hidden thoughts of the heart, of healing, and of other spiritual gifts in marvellous abundance, gave him a precious death, and made the place of his rest glorious. He fell asleep in JESUS upon the very day and at the very place foretold by himself, that is, at Osimo, [between Ancona and Loreto, upon the 18th day of September,] in the 61st year of his own age, [and in that of salvation 1663.] He was famous for miracles even after his death, and Benedict XIV. enrolled his name among those of the Blessed, and Clement XIII. among those of the Saints. Clement XIV., being himself a member of the same Order, extended the use of the Office and Mass in memory of him to the whole Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxii. 1.)

AT that time: JESUS spake unto the chief priests and Pharisees by parables, and said: The kingdom of heaven is like unto a certain king, which made a marriage for his son. And so on.

Homily by Pope St Gregory [the Great.] (*Bk.* ii. *Hom.* 38, 9.)

Dearly beloved brethren, ye have already entered, at the Lord's bidding, into the house where the marriage-feast is being held, that is to say, into the Holy Church, and look ye well to it, that when the King cometh in to see the guests, he see nothing amiss in your soul's wedding-garment. For indeed it is with great searchings of heart that we are behoven to consider that which so soon cometh. "And when the King came in to see the guests, he saw there a man which had not on a wedding-garment." Dearly beloved brethren, what are we to think is signified by this wedding-garment? Is it baptism? or is it faith? But without baptism, or without faith, who could be seated at the marriage-feast? He that believeth not would still be without the house. What then, except love, must we understand by the wedding-garment? He who hath faith and is in the Holy Church, but hath not charity, cometh in unto the wedding indeed, but hath not a wedding-garment. And charity is well called the wedding-garment, for it is the garment wherewithal our Maker decked Himself when He came to wed the Church unto Himself.

Eighth Lesson.

IT was the work of God's love alone that His Only-begotten Son should wed Himself unto the souls of the elect. Whence indeed John saith: "God so loved the world, that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (iii. 16.) He therefore Whom love brought among men, showeth that the same love is His wedding-garment. Each one therefore of you who is in the Church and believeth in God, hath already come in unto the marriage-feast, but if he keep not the grace of charity, he is come in thither not having a wedding-garment. In sooth, my brethren, if one be asked to an earthly marriage, he changeth his attire, to show even by his garments that he rejoiceth in the joy of the Bride and Bridegroom, and he would be ashamed to appear in unseemly raiment among the guests that are feasting and making merry. We are come unto God's marriage-feast, and we make pretence to change the vesture of our hearts. There is joy among the angels when the elect are taken to heaven. With what face shall we look upon this spiritual feast if we come in thither not having charity, the only wedding-garment wherein we can appear comely?

Ninth Lesson. (*On the Ember-days this is the Week-day Homily.*)

WE must know that as every garment is woven upon two beams, an upper and a lower, so love is bound unto two commandments, the one bidding us to love God, and the other to love our neighbour. For thus is it written: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the Prophets." (Matth. xxii. 37-39.) In the which we are to see that bounds are set to that love wherewith we are to love our neighbour, for it is said: "Thou shalt love thy neighbour as thyself." But to the love wherewith we are to love God are set no bounds, for it is said: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." A man is not commanded to what point he is to love God, but from what point, even as it is said, "with all"—for he only truly loveth God, who leaveth nothing for himself. We are behoven therefore to keep two commandments touching love, if we would be seen at the marriage with a wedding-garment.

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[1] He was denounced before it as an impostor, and, although the charge failed, he was, for some reason or other, kept more or less strictly confined in different convents of his Order for the rest of his life.

LAUDS.

Antiphon at the Song of Zacharias. The Lord showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.[1]

If needful, a Commemoration of Ember-day. (But at neither Vespers.)

MARTYROLOGY.

Upon the 19th day of September, were born into the better life—

At Puzzuoli, in Campania, the holy martyrs Januarius, Bishop of Benevento, Festus his Deacon, and Desiderius his Reader, Sosius, a Deacon of the Church of Miseno, Proculus, a Deacon of Puzzuoli, [and two laymen named respectively] Eutyches and Acutius, who were chained and imprisoned, and at length beheaded, under the Emperor Diocletian. The body of the holy Januarius was carried to Naples, and honourably buried in the church there, where also is still kept in a glass phial some of the blood of this most blessed martyr, which is seen to melt and bubble, as though it were fresh, when it is put in sight of his head.

At Nocera, the holy martyrs Felix and Constance, who suffered under Nero.

In Palestine, the holy martyrs Peleus, Nilus, and Elias, Bishops of Egypt, who, in the time of the persecution under the Emperor Diocletian, were, along with many other clerks, consumed with fire for Christ's sake.

On the same day, under the Emperor Probus, the holy martyrs Trophimus, Sabbatius, and Dorymedon. Sabbatius was flogged to death at Antioch, by command of Atticus the President; Trophimus was sent to Synnada to the President Perennius, and there, after being put to many torments, he was beheaded along with the Senator Dorymedon.

At Cordova, in the persecution under the Arabs, [in the ninth century,] the holy Virgin and martyr Pomposa.

At Canterbury, holy Theodore, Archbishop of that city, who was sent into England by Pope Vitalian, and was a burning and a shining light for teaching and holiness. [We keep his feast upon the 26th day of this present month of September.]

At Tours, [in the fifth century,] the holy Confessor Eustochius, Bishop [of that see,] a man of many graces.

In the country of Langres, [in the sixth century,] the holy Priest and Confessor Sequanus.

At Barcelona, in Spain, the blessed Virgin Mary de Cervelhon, of the Order of St Mary of Ransom, who, because of her ready help to them that call upon her, is commonly called Helpful Mary.

Vespers are of the following, from the Chapter inclusive.

SEPTEMBER 19.

The Holy Martyrs Januarius, Bishop [of Benevento,] and his Companions.

Double.

All from the Common Office for Many Martyrs, (p. 602,) except the following.

Prayer throughout, O God, Who year by year, &c., (*p.* 608.)

FIRST VESPERS.

These, as regards the Martyrs, begin with the Chapter.

A Commemoration is made of St Joseph of Cupertino.

Antiphon. [2] I count all things but loss for the excellency of the knowledge of Christ JESUS my Lord.

Verse. The Lord guided the just in right paths.

Answer. And showed him the kingdom of God.

Prayer from the foregoing Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (On Ember-day from Rom. viii. 12, *p.* 603.)

SECOND NOCTURN.

Fourth Lesson.

WHAT time the Emperors Diocletian and Maximian were furiously raging against Christians,[3] Januarius, Bishop of Benevento, was taken to Nola, to Timothy, President of Campania, on the charge of professing the Christian faith. There his firmness was tried divers ways, and he was cast into a burning fiery furnace, but came forth thence unhurt, for neither upon his raiment nor upon the hairs of his head did the flame take any hold. Thereupon the wrath of the President was enkindled, and he commanded the martyr to be torn limb from limb. But in the meanwhile Januarius' Deacon Festus and his Reader Desiderius were taken, and the whole three were led in bonds to Puzzuoli in front of the President's carriage, and there thrown into the same prison wherein were already held four other Christians condemned to be devoured by wild beasts, that is to say, Sosius, a Deacon of Miseno; Proculus, a Deacon of Puzzuoli; and two laymen, named respectively Eutyches and Acutius.

Fifth Lesson.

THE next day all seven were exposed to the wild beasts in the amphitheatre, but these creatures forgot their natural fierceness, and lay down at the feet of Januarius. Timothy would have it that this came from charms, and commanded the witnesses of Christ to be beheaded. Thereupon he became of a sudden blind, until Januarius had prayed for him; by the which miracle nearly five thousand persons were turned to Christ. But this good turn roused up no gratitude in the President, yea, rather, the conversion of so many drave him wild, and in his hot fear to obey the decrees of the Emperors he commanded that the holy Bishop and his companions should be smitten with the sword.

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[1] Apoc. xxii. 1.

[2] Phil. iii. 8.

[3] In the year 305.

Sixth Lesson.

THE cities of those coasts strove to obtain their bodies for honourable burial, so as to make sure of having in them advocates with God. By God's will the reliques of Januarius were taken to Naples at last, after having been carried from Puzzuoli to Benevento, and from Benevento to Monte Vergine; when they were brought thence to Naples, they were laid in the chief Church there, and there have been famous on account of many miracles. Among these is remarkable the stopping of eruptions of Mount Vesuvius, whereby both that neighbourhood and also places afar off have been like to have been brought to desolation. It is also well known, and is the plain fact, seen even unto this day, that when the blood of Januarius, kept dried up in a small glass phial, is put in sight of the head of the same martyr, it is used to melt and bubble in a very strange way, as though it had but freshly been shed.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 3.)

AT that time: As JESUS sat upon the Mount of Olives, His disciples came unto Him privately, saying: Tell us, when shall these things be? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on Matth.* xxv.)

"His disciples came unto Him privately, saying: Tell us, when shall these things be? and what shall be the sign of Thy coming and of the end of the world?" Here are in one question three several points, and the answers are to be understood of three several times, and by three several interpretations. "When shall these things be?" And herein He taught them concerning the fall of the city [of Jerusalem], whereof He made plain announcement, lest the unlearned might fall a prey to any deceiver. For within the lifetime of His then hearers were to come many, saying: I am Christ. He giveth warning therefore beforehand, lest such pestilential liars should gain any belief.

Eighth Lesson.[1]

"SEE that ye be not troubled," saith the Lord, "for all these things must come to pass, but the end is not yet. [For nation shall rise up against nation, and kingdom against kingdom, and there shall be famines, and pestilences, and earthquakes in divers places. All these are the beginning of sorrows.] Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for My Name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. And many false prophets shall rise and shall deceive many." (One such false prophet was Nicolas, one of the seven Deacons.) "And because iniquity shall abound, the love of many shall wax cold."

Ninth Lesson. (*On Ember-day omit this; or read it with the last, and here read the Week-day Homily.*)

"BUT he that shall endure unto the end, the same shall be saved. And this Gospel shall be preached in all the world, for a witness unto all nations; and then shall the end come." When the knowledge of the heavenly revelation had been carried everywhere, then should come the fall and end of Jerusalem; then should the punishment of them that had not believed, and the awful example of the city that had been destroyed, bear out the truth of the preacher. When she had stoned, and hunted down, and murdered the Apostles, then should she be consumed by famine, and war, and slavery. And indeed she would then have shown herself unworthy to be any longer, having shown by casting out the preachers of Christ that she was unworthy that any should speak to her of God.

On Ember-day a Commemoration thereof is made at Lauds.

MARTYROLOGY.

To-morrow is the Eve of the holy Apostle and Evangelist Matthew.

Upon the same 20th day of September, were born into the better life—

At Rome, the holy martyrs Eustace and Theopista his wife along with their two sons Agapitus and Theopistus, who, under the Emperor Hadrian, were condemned to be devoured by wild beasts, but, as by God's help these would not touch them, they were shut up in a bull of hot bronze, and so finished their testimony.

At Cyzicus, in the Propontis, under the Emperor Maximian, the holy martyrs, the Virgin Fausta and Evilasius. Evilasius was a priest of idols who shaved Fausta's head to put her to shame, hung her up, and tormented her, then he was fain to cause her to be cut in two, but the executioners could not hurt her; whereupon he was confounded and believed in Christ. Then was he mightily tormented, by command of the Emperor, and Fausta was pierced through the head and nails fixed into her whole body, and so was laid upon a vessel of burning metal; and then a voice came from heaven and called them both together to go to be with the Lord.

In Phrygia, the holy martyrs Denys and Privatus.

Also the holy martyr Priscus, who was stabbed with poignards and beheaded.

At Perge, in Pamphylia, under the Emperor Antonine, the holy martyrs Theodore and Philippa his mother, and their Companions.

At Carthage, the holy Virgin and martyr Candida, who was crowned with martyrdom under the Emperor Maximian, her whole body being torn with stripes.

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[1] The Latin of this Lesson is a sort of oratorical paraphrase of the Gospel words which I have thought it best to restore to their own purity.

Also, [in the fourth century, at Beyt Jabryn, in Palestine,] the holy martyrs Susanna and Martha, of the whom Susanna was the daughter of Arthemius, a priest of idols.

Upon the same day, [in the sixth century,] the holy Confessor Pope Agapitus, whose holiness is recorded by blessed Gregory the Great.

At Milan, [in the fifth century,] the holy Confessor Clicerius, Bishop [of that see.]

Vespers are of the following, from the Chapter inclusive.

SEPTEMBER 20.

The Holy Martyrs Eustace and his Companions.

Double.

All from the Common Office for Many Martyrs, (p. 602), except the following.

Prayer throughout, "O God, by Whose mercy, &c.," *inserting the words,* "Eustace and his Companions," (*p.* 608.)

At First Vespers a Commemoration is made of the preceding. Prayer as in their Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (*On Ember-day from* Rom. viii. 12, *p.* 603. *The Ninth Lesson will be of the Ember-day, a Commemoration of the same being made at Lauds. On Ember-day there is no Lesson or Commemoration of the Eve of St Matthew.*)

SECOND NOCTURN.

Fourth Lesson.

EUSTACE (whose name before his Baptism was Placidus) was a Roman, alike well-known on account of his noble birth, his great earthly wealth, and his eminent distinction as a soldier. He gained, under the Emperor Trajan, the post of military commander. Once upon a time he was hunting, and following an extraordinarily large stag, when the beast stood still, and Eustace saw between his horns a tall and glorious figure of the Lord Christ hanging upon the Cross, whence came a voice bidding him to follow after life eternal. Thereupon Eustace and his wife Theopista, and their two little sons Agapitus and Theopistus, enlisted themselves as soldiers under the Great Captain, Christ.

Fifth Lesson.

IN a little while he went back, according as the Lord had commanded him, to the place where he had seen the first vision, and there he heard from God how much he was to bear for His glory. It was not long after that he had great losses and became exceedingly poor, but he bore it very patiently. Then he was constrained to fly away privily, and on the journey was grievously afflicted in that, first, his wife and then his children were parted from him and carried he knew not whither. Under the weight of these sorrows he lay hid a long while in a far off place, working as the steward of a land owner, until the voice of God called him forth, and Trajan sought for him again to make him a captain in his army.

Sixth Lesson.

WHILE he was with the army he found his wife and children once more, by an unexpected happiness, and re-entered the city [of Rome] as a conquering soldier amid the loud applause of all men, but thereupon, when he was commanded to offer sacrifices of thanksgiving for the victory to the gods that are no gods, he stoutly refused. They tried him in vain with divers cajoleries to make him deny Christ, but could not, and he and his wife and little ones were thrown to the lions. When these beasts would not touch them, the Emperor's fury was kindled, and he commanded them all to be shut up in the brazen image of a bull, which was heated with fire underneath. There they praised God until their testimony was ended, and they departed hence to be perfectly blessed for ever and ever, upon the 20th day of September. Their bodies were buried whole by the faithful, with deep reverence, and were afterwards honourably carried to a Church built in their name.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose,* (*p.* 609.) *The last is omitted, or read as one with the Eighth.*

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (*For the Eve of St Matthew.*)

The Lesson is taken from the Holy Gospel according to Luke (v. 27.)

AT that time: JESUS saw a publican, named Levi, sitting at the receipt of custom; and He said unto him: Follow me. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Book* v. *Comment. on Luke* v.)

There is a mystery in this calling of the publican, whom He biddeth to follow Him, not so much by bodily steps as by change of heart. Hitherto Levi had been making greedy gains from merchandise, cruel riches at the cost of sailors' toils and dangers; but now, at the call of a word, he, who had been plundering other men's goods, leaveth his own. He leaveth that base station, and followeth hard after the Lord with all his heart.

"And Levi made Him a great feast in his own house." He that welcometh Christ into his home, feasteth upon the excellency of all pleasures.

LAUDS.

A Commemoration is made of the Eve. Antiphon, and Verse and Answer, of the Week-day. Prayer, "Grant, we beseech Thee, &c.," (*p.* 575.)

MARTYROLOGY.

Upon the 21st day of September, were born into the better life—

The holy Apostle and Evangelist Matthew, who suffered in Ethiopia, where he had preached the Gospel. A copy of his Gospel written in the

Hebrew language was, by a revelation from himself, found in the time of the Emperor Zeno, along with the body of the blessed Apostle Barnabas.

In the land of Shaar, the holy prophet Jonah, who is buried in Gath.

At Rome, the holy martyr Pamphilus.

Likewise at Rome, at the twentieth milestone from the city upon the Claudian Way, the holy Bishop and martyr [Pope] Alexander [I.] Under the Emperor Antonine, he, for Christ's faith's sake, overcame fettering, cudgelling, racking, burning with lamps, tearing with hooks, exposure to wild beasts, and the fire of a furnace, and being at last beheaded won the life of glory that fadeth not away. The blessed Pope Damasus afterwards brought his body into the city on the 26th day of November, upon the which day he commanded a feast to be kept in his honour.

In Phœnicia, the holy martyr Eusebius, who went openly to the Prefect and proclaimed himself a Christian, for the which cause he was put to many torments and then beheaded.

In Cyprus, the holy Bishop and martyr Isacius, and there also the holy Bishop and Confessor Meletius.

In Ethiopia, the holy Virgin Iphigenia, who was baptized and consecrated to God by the blessed Apostle Matthew, and fell asleep in a holy death.

The Feast begins at sunset.

SEPTEMBER 21.

St Matthew, Apostle and Evangelist.

Double of the Second Class.

All from the Common Office for Apostles, (p. 583,) except the following.

FIRST VESPERS.

Prayer throughout the Office.

HELP us, O Lord, by the prayers of Thine holy Apostle and Evangelist Matthew, that what for ourselves we are not able to obtain, may be freely given us at his petition. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Eustace, and his wife and children. All from the Common Office. Prayer as before.

MATTINS.

FIRST NOCTURN.

Lessons from Ezek. i. 1, (*p.* 592.)

SECOND NOCTURN.

Fourth Lesson.

IT came to pass one day at Capernaum, that Christ "went forth, and saw a publican, named Levi, sitting at the receipt of custom; and He said unto him: Follow Me. And he left all, rose up, and followed Him. And Levi made Him a great feast in his own house." This Levi is the Apostle and Evangelist Matthew. After that Christ was risen again from the dead, and while he was yet in Judea, before he set forth for that land which had fallen to the lot of his preaching, he wrote the Gospel of JESUS Christ in the Hebrew tongue, for the sake of them of the circumcision who had believed. His was the first written of the four Gospels. Thereafter he went to Ethiopia, and there preached the Gospel, confirming his preaching with many miracles.

Fifth Lesson.

OF his miracles, the most notable was that he raised the King's daughter from the dead, and thereby brought to believe in Christ the King her father, his wife, and all that region. After that the King was dead, Hirtacus, who came after him, was fain to take his daughter Iphigenia to wife, but by the exhortation of Matthew she had made vow of her maidenhood to God, and stood firm to that holy resolution, for which cause Hirtacus commanded to slay the Apostle at the Altar while he was performing the mystery. He crowned the dignity of the Apostleship with the glory of martyrdom upon the 21st day of September. His body had been brought to Salerno, where it was afterwards buried in a Church dedicated in his name during the Popedom of Gregory VII., and there it is held in great worship and sought to by great gatherings of people.

Sixth Lesson, from St Gregory's exposition of Ezekiel, (p. 593.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ix. 9.)

AT that time: JESUS saw a man, named Matthew, sitting at the receipt of custom; and He saith unto him: Follow Me. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Comment. on Matth.* ix.)

The other Evangelists, out of tenderness towards the reputation and honour of Matthew, have abstained from speaking of him as a publican by his ordinary name, and have called him Levi. Both names were his. But Matthew himself (according to that that Solomon hath: "The just man is the first to accuse himself," Prov. xviii. 17, and again, in another place: [1] "Declare thou thy sins that thou mayest be justified,") doth plainly call himself Matthew the publican, to show unto his readers that none need be hopeless of salvation if he will but strive to do better, since he himself had been all of a sudden changed from a publican into an Apostle.

Eighth Lesson.

PORPHYRY and the Emperor Julian [the Apostate] will have it that the account of this call of Matthew is either a stupid blunder on the part of a lying writer, or else that it showeth what fools they were who followed the Saviour, to go senselessly after any one who called them. But there can be no doubt that before the Apostles believed they had considered the great signs and works of power which had gone before. Moreover, the glory and majesty of the hidden God, which shone somewhat through the Face of the Man Christ JESUS, were enough to draw them which gazed thereon, even at first sight. For if there be in a stone a magnetic power which can make rings and straws and rods come and cleave thereunto, how much more must not the Lord of all creatures have been able to draw unto Himself them whom He called?

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[1] Isa. xliii. 26. (?)

Ninth Lesson.

"And it came to pass, as JESUS sat at meat in the house, behold, many publicans and sinners came and sat down with Him." They saw how that a publican who had turned to better things had found a place of repentance, and therefore they also hoped for salvation. It was not, as the Scribes and Pharisees complained, sinners clinging to their sinfulness who came to JESUS, but sinners repenting, as indeed appeareth from the next words of the Lord, where He saith: "I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." The Lord went to eat with sinners to the end that He might have occasion to teach, and to break spiritual bread unto them which bade Him.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Confessor Thomas of Villanueva, Bishop of Valencia, in Spain, of whom mention is made upon the 8th day of this present month of September.

Upon the same 22nd day of September, were born into the better life—

At Sitten, in Switzerland, the holy martyrs of the Theban Legion—Maurice, Exuperius, Candidus, Victor, Innocent, Vitalis, and their Comrades, who were massacred for Christ's sake under the Emperor Maximian, and have enlightened the whole world by the glory of their passion.

At Rome, under the Emperors Valerian and Gallienus, the holy Virgins Digna and Emerita, both martyrs. Their reliques are kept in the Church of St Marcellus.

At Châtres, the holy martyr Jonah, a Priest, who came into Gaul along with holy Denys, and was, by command of the Prefect Julian, flogged and beheaded.

At Ratisbon, in Bavaria, [in the seventh century,] the holy martyr Emmeram, the Bishop who, in order that he might deliver others, patiently submitted to a most cruel death for Christ's sake.

At Antinoopolis, in Egypt, the holy martyrs Irais, a Virgin of Alexandria, and her Companions. She was gone out to draw water from a well near by when she saw a ship full of confessors of Christ, and thereupon she forthwith left her water-pot and joined them, and was brought along with them into the city, where she first of all, after many torments, was beheaded, and then all the rest, of whom some were Priests, Deacons, or Virgins, were put to the same death.

At Meaux, blessed Sanctinus, a disciple of holy Denys the Areopagite, who consecrated him Bishop of that city, where he was the first to preach the Gospel.

In the country of Coutances, [in the sixth century,] the holy Confessor Lauto, Bishop [of that see.]

In Poitou, [in the fifth century,] the holy Priest Florence.

In the country of Bourges, [in the first century,] the holy Confessor Silvan.

At Laon, [in the seventh century,] the holy widow Salaberga, Abbess [of the Monastery of St John the Baptist.]

At Second Vespers, a Commemoration is made of St Thomas of Villanueva.

Antiphon. He hath dispersed, he hath given to the poor: his righteousness endureth for ever.

Verse. The Lord loved him and adorned him.

Answer. He hath put on him a robe of honour.

Let us pray.

O GOD, Who didst adorn the blessed Bishop Thomas with the grace of an excellent pitifulness toward the needy, we entreat Thee for the same Thy servant's sake mercifully to pour forth the riches of Thine own pitifulness upon all them which cry unto Thee.

Then of the Holy Martyrs Maurice and his Companions. Antiphon, and Verse and Answer from the Common Office for Many Martyrs.

Prayer.

GIVE us joy, we beseech Thee, O Almighty God, in the glad and solemn Feast-day of Thine holy Martyrs, Maurice and his Comrades, and let their Birth-day make us prouder as their prayers do make us stronger. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

SEPTEMBER 22.

St Thomas of Villanueva, Archbishop, [of Valencia,] and Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (*On Ember-day from* 1 Tim. iii. 1, *p.* 612.)

SECOND NOCTURN.

Fourth Lesson.

THOMAS of Villanueva[1] was born of excellent parentage, in the town of Fuenlana, in the Diœcese of Toledo in Spain, in the year of our Lord 1488, and was early taught godliness, and an especial pitifulness towards the needy. Of this grace he gave many ensamples while he was still a lad, whereof it is an eminent one that he more than once stripped himself of raiment of his own, in order to clothe the naked. He was become a man when the death of his father called him from Alcala, whither he had been sent to work as a student in the great College of St Alonzo. He gave all the inheritance which fell to him to feed poor unmarried women, and forthwith returned to Alcala, and finished his course in Theology. He was so eminent in learning that he was commanded to take a Professorship in that University, and delivered remarkable Lectures upon Philosophy and Theology. Meanwhile he ceased not earnestly to entreat of the Lord in prayer the knowledge of the Saints, and to know what was the path of life whereunto he was called. In course of time, by the inspiration of God, he entered the Institute of Hermits of St Austin.

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[1] His surname was Garcias, but his parents were originally from Villanueva de los Infantes, where he was sent to school, about two miles from Fuenlana.

Fifth Lesson.

IN the Order wherein he had professed, he was marked for all that maketh a good and edifying Friar, for lowliness, for long-suffering, for cleanness-of-heart, but, above all, for the warmth of his charity. Amid divers and hard works, he let his spirit never faint from prayer and study of the things of God. On account of his holiness and learning he was bidden to undertake the work of preaching, and, by the help of God's grace, was the means of drawing countless souls out of the slough of sin into the way that leadeth unto life. Being raised to rule over his brethren, he so joined wisdom, justice, and gentleness with watchfulness and firmness, that he either established or restored in many places the original discipline of his Order.

Sixth Lesson.

HE was named to the Archbishoprick of Granada, but, with excellent lowliness and firmness, he refused to take so high a place. However, not long after, he was forced by the commands of his superiors to accept the government of the Church of Valencia, which he discharged for nearly eleven years with the reputation of a most holy and watchful shepherd of souls. His elevation changed nowise his way of life, except to give greater scope to his wonderful charity by placing the revenues of a wealthy Church at his disposal to distribute to the poor. He did not leave himself even a bed; that on which he was lying when he was called to heaven, he had only on loan from a person to whom he had shortly before given it as an alms. He fell asleep in the Lord upon the 8th day of September, in the 69th year of his own age, [and of our Lord 1555.] God was pleased to approve the holiness of His servant by miracles, both during his life and after his death, whereof are specially remarked that when he had utterly emptied his barn by giving away all his corn to the poor, it was suddenly found full again, and that a dead boy was raised to life at his grave. Finding him famous for these signs, and not a few others, Pope Alexander VII. enrolled him in the list of the Saints, and ordered that his memory should be held in remembrance upon the 18th day of September.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.) *The last is omitted, or read as one with the Eighth, to make room for the following.*

Ninth Lesson. (*For the Holy Martyrs, but on Ember-day this is the Week-day Homily.*)

WHEN the Emperor Maximian led his army into Gaul, he stopped at the frontiers of the Seduni to offer a sacrifice. The Theban legion, that they might not be defiled by any share in the unhallowed rites, withdrew themselves from the rest of his army. Therefore the Emperor sent soldiers unto them to bid them in his name, if they valued their lives, come back into the camp to the sacrifice. They answered that the Christian religion did not allow them. This answer enkindled in him greater wrath than before. He therefore despatched a part of his army to the Thebans, with orders to begin by killing one man in every ten of them. By their own will, and at the urgent exhortation of Maurice, they chose rather to endure this martyrdom than to do the commandment of the unrighteous Emperor. At the last, the Emperor, upon the 22nd day of September, bade his whole army fall upon them and slay them all. They confessed Christ bravely even to the end.

LAUDS.

Antiphon at the Song of Zacharias. All the congregation of the Saints shall declare his alms.[1]

Prayer throughout the Office as at the Commemoration last evening.

Then a Commemoration of the Holy Martyrs. Prayer as last evening.

On Ember-day a Commemoration of the Week-day.

MARTYROLOGY.

Upon the 23rd day of September, was born into the better life—

At Rome, the holy martyr Pope Linus. He was the first successor of the blessed Apostle Peter in the government of the Church of Rome, was crowned with martyrdom, and is buried upon the Vatican Hill, hard by the Apostle.

At Iconium, in Lycaonia, the holy Virgin and martyr Thecla. She was converted to the faith by the holy Apostle Paul. Under the Emperor Nero she overcame fire and beasts for her confession of Christ, and after many contendings, wherein she was victorious, for the teaching of many, she came to Seleucia, and there fell asleep in peace. The holy Fathers do greatly extol her.

In Campania is made commemoration of the blessed Sosius, Deacon of the Church of Miseno. One while when he was reading the Gospel in the church, the holy Bishop Januarius saw flames rising from his head, and foretold that he would be a martyr. Neither was it many days afterward, when, being himself of the age of thirty years, he was beheaded along with the said Bishop, and so received martyrdom.

On the same day, were also born into the better life—

In Africa, the holy martyrs Andrew, John, Peter, and Anthony.

In the country of Coutances, the holy martyr Paternus, the Bishop.

At Ancona, holy Constantius, watchman of the Church [of St Stephen,] who was remarkable for his grace of working miracles.

In Spain, the holy women Xantippe and Polyxena, who were disciples of the Apostles.

SECOND VESPERS.

The first verse of the Hymn is altered.

Antiphon at the Song of the Blessed

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[1] Ecclus. xxxi. 11.

Virgin. "He hath dispersed, &c.," *as in the Commemoration last evening.*

A Commemoration is made of St Linus, Pope and Martyr. Prayer, "O God, Who year by year, &c.," *from the Common.*

Then of the Holy Virgin Martyr Thecla.

Prayer.

GRANT, we beseech Thee, O Almighty God, unto all Thy servants who do here keep the birthday of Thy blessed Virgin and Martyr Thecla, and do year by year rejoice at her solemn commemoration, that they may have grace to follow after the pattern of her great faith. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SEPTEMBER 23.

St Linus, Pope and Martyr.

Semi-double.

All from the Common Office for One Martyr, (*p.* 594,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (*On Ember-day from* Acts xx. 17, *p.* 594.)

SECOND NOCTURN.

Fourth Lesson.

POPE Linus was by birth a native of Velletri in Tuscany, and was the immediate successor of Peter in the government of the Church. His faith and holiness were such that he not only cast out devils, but also raised the dead. He wrote the acts of Blessed Peter, and especially the history of his strife with Simon Magus. He forbade women to enter the Church without having a veil upon their heads. His own head was cut off, on account of his firmness in confessing Christ, by command of the godless Consular Saturninus, an unthankful wretch whose own daughter he had delivered from being tormented by a devil. He was buried upon the Vatican Mount, hard by the grave of the Prince of the Apostles, upon the 23rd day of September. He sat as Pope eleven years, two months, and twenty-three days. He held two December ordinations, wherein he made fifteen Bishops, and eighteen Priests.

Fifth and Sixth Lessons from St Ambrose on Ps. cxviii., (*p.* 600.)

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory,* (*p.* 597.) *The last is omitted, or read as one with the Eighth, to make room for the*

Ninth Lesson. (*For St Thecla—but on Ember-day this is the Week-day Homily.*)

THE virgin Thecla was the daughter of noble parents at Iconium, and a disciple of the Apostle Paul. She is the subject of extraordinary praises by the holy Fathers. In the eighteenth year of her age, she parted from one Thamiris, to whom she had been betrothed, and her kindred accused her of being a Christian. A pile was set a-fire for her, unless she should deny Christ, but she made the sign of the Cross, and willingly entered it, and rain came, and put out the fire. She came to Antioch, where they threw her to wild beasts; and strove to tear her asunder, by tying her to oxen driven different ways; and cast her into a pit with many snakes; but by the mercy of JESUS Christ she was delivered from all. The warmth of her faith and the holiness of her life brought many to Christ. She returned into her own country, and withdrew to be an hermit, alone on a certain mountain, and passed away to be with the Lord, aged ninety years, and famous for many good works and miracles. She was buried at Seleucia.

At Lauds, a Commemoration is made of St Thecla.

On Ember-day, a Commemoration of the Week-day.

MARTYROLOGY.

The morrow is the feast of the blessed Virgin Mary, styled of Ransom.

Upon the same 24th day of September, were born into the better life—

At Autun, the holy martyrs Andochius a Priest, Thyrsus a Deacon, and Felix. Blessed Polycarp, Bishop of Smyrna, sent Andochius and Thyrsus from the east to teach in Gaul, where they were [received as guests by the noble Felix. In the end they and he were] most heavily scourged, and hung up all day by the hands, then cast into the fire, but as they were not burnt their necks were broken with bars, and so they received a right glorious crown.

In Egypt, [in the persecution under the Emperor Diocletian,] the holy martyrs Paphnutius and his Companions. He was dwelling in the desert when he heard that many Christians were kept in chains; wherefore the Spirit of God moved him to go of his own free will to the Prefect, and profess himself a Christian. The Prefect had him first bound in iron fetters, and racked for a very long time; then he sent him, and many others, to Diocletian, by whose command Paphnutius was hung upon a palm-tree, and the others were beheaded.

At Chalcedon, nine-and-forty holy martyrs, who were condemned to be devoured by wild beasts, under the Emperor Diocletian, after the martyrdom of holy Euphemia, but by the will of God they were delivered from the beasts, then they were beheaded, and so passed away to heaven.

In Hungary, [in the year 1047,] the holy martyr Gerard [Sagredo,] Bishop of Chonad, called the Apostle of Hungary. By birth he was a nobleman of Venice, and was the first of his countrymen who adorned their fatherland by the glory of martyrdom.

In Auvergne, [in the fifth century,] the holy Confessor Rusticus, Bishop [of Clermont.]

In the country of Beauvais, [in the seventh century,] holy Geremar, Abbat [of Flay, now called after him Saint-Germer.]

SEPTEMBER 24.

The Blessed Virgin, styled "of Ransom."

Greater Double.

All as in the Common Office, (*p.* 633,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst use the glorious Mother of Thy Son as a mean to ransom Christ's faithful people out of the hands of the unbelievers, by enriching Thy Church with yet another family, grant, we beseech Thee, that we who reverently honour her as the Foundress of that great work, may for her sake and by her prayers, be redeemed from all sin and all bondage unto the evil one. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Linus.

MATTINS.

FIRST NOCTURN.

Lessons from Prov. viii., ix., *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

IN the early part of the thirteenth century of the era of our Lord, the greatest and fairest part of Spain lay crushed under the yoke of the Saracens, and countless numbers of the faithful were held in brutal slavery, with the most lively danger of being made to deny the Christian faith and of losing everlasting salvation. Amid such sorrows the most Blessed Queen of heaven came mercifully to the rescue, and showed how the greatness of her motherly love was fain for their redemption. Holy Peter Nolasco, in the full bloom of the treasures of godliness as well as rich in earthly wealth, was earnestly pondering with himself how he could succour so many suffering Christians dwelling in bondage to the Moors. To him appeared with gracious visage the Most Blessed Virgin, and bade him know that it would be well-pleasing in her own sight, and in the sight of her Only-begotten Son, that an Order of Religious men should be founded in her honour, whose work it should be to redeem prisoners from Mohammedan slavery. Strengthened by this heavenly vision, the man of God began to burn with wonderful charity, nursing in his heart the one desire that he himself and the Order which he should found might exercise that love, greater than which hath no man, that a man lay down his life for his friends. (John xv. 13.)

Fifth Lesson.

UPON the same night the same most holy Virgin appeared to the Blessed Raymund de Peñafuerte, and to James, King of Aragon, charging them concerning the founding of the Order, and desiring them to help in raising up so great a work. Peter betook himself forthwith to the feet of Raymund, who was his confessor, and laid the matter before him, whom also he found taught from heaven, and to whose governance he right humbly submitted himself. Then came King James, who appointed to carry out this revelation, which himself also had received from the Most Blessed Virgin. The three took counsel together, and all with one consent entered upon the institution of an Order in honour of the said Virgin Mother, to be placed under the invocation of "St Mary of Ransom, for the redemption of captives."

Sixth Lesson.

UPON the 10th of August, in the year of our Lord 1218, the above-named King James decreed the establishment of this Order, thus already conceived by these holy men. The brethren take, [in addition to the vows of Poverty, Chastity, and Obedience,] a fourth vow, whereby they bind themselves to remain in pawn with the unbelievers, if need so require, for the liberation of Christians. The King granted them the right to bear on their breasts his own Royal blazon, and obtained from Gregory IX. the confirmation of this Institute and Order so nobly marked by brotherly charity. God Himself, through the Virgin Mother, gave the increase, causing this Institute speedily and prosperously to spread through all the world, and to blossom with holy men, great in love and godliness, to spend in the redemption of their neighbours the alms which are committed to them by Christ's faithful people, to that end, and some whiles to give themselves up for the ransom of many. That due thanks might be rendered to God and to the Virgin Mother for the great blessing of this Institute, the See Apostolic among other well-nigh countless favours bestowed upon it, permitted that this special Feast-day should be kept and this Office said.

THIRD NOCTURN.

Lessons from Luke xi. 27, *with the Homily of the Venerable Bede*, (*p.* 638.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Ninian, Bishop of Galloway in Scotland, of whom mention is made upon the 16th day of this present month of September.

Upon the same 25th day of September, were born into the better life—

At the village of Emmaus, blessed Cleophas, the disciple of Christ, of whom it is said that he was slain by the Jews for confessing the Lord, and thereafter buried with glorious memory within the same house wherein he had prepared a table for the Lord.

At Rome, the holy martyr Herculan. He was a soldier who was turned to Christ on beholding the miracles that were wrought at the passion of the blessed bishop [Pope] Alexander [I.,] and was beheaded under the Emperor Antonine, after suffering many torments.

At Amiens, in Gaul, blessed Firmin, [of Pampeluna, first] Bishop [of Amiens,] who suffered martyrdom under the President Rictiovarus, in the persecution under Diocletian, by being beheaded, after enduring divers torments.

At Damascus, the holy martyrs Paul, Tatta his wife, and their sons Sabinian, Maximus, Rufus, and Eugene. On the accusation that they were Christians they were flogged and otherwise tormented, and gave up their souls to God.

In Asia, the holy martyrs Bardomian, Eucarpus, and twenty-six others.

On the same day, holy Anathalon; he was a disciple of the blessed Apostle Barnabas, and followed after him as Bishop of the Church of Milan.

At Lyons, [in the year 542,] holy

Lupus, Bishop [of that see,] who had been an hermit.

At Auxerre, [at the beginning of the seventh century,] the holy Confessor Anacharius, Bishop [of that see.]

At Blois, [at the beginning of the sixth century,] holy Solemnius, Bishop of Chartres, famous for miracles.

On the same day, [and at the distance of a few years,] holy Principius, Bishop of Soissons, brother to blessed Remi, Bishop of Rheims.

At Anagni, the holy Virgins Aurelia and Neomisia.

At San Severino, in the March of Ancona, [in the year 1721,] the holy Confessor Pacificus, of the Order of Franciscan Friars Minors of the Reformed Observance, a man of wonderful long-suffering and famous for his love of being alone, whose name Pope Gregory XVI. enrolled in the list of the saints.

At Second Vespers a Commemoration is made of St Ninian from the Common Office of a Bishop and Confessor. Prayer, "Hear, O Lord, &c.," (*p.* 617.)

SEPTEMBER 25.

St Ninian, Bishop [of Galloway,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout.

Hear, O Lord, &c., (*p.* 617.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Ninian was a Briton by nation. While he was yet young, he left his country and kinsfolk and went to Rome, where he regularly learned the faith and the mysteries of the truth under the best teachers. When he had dwelt there for many years, and had made great way in holy letters, and in the knowledge of the Saints, the chief Pontiff sent him back into Britain as a Bishop to preach the Gospel of Christ to the unbelievers, of whom the most part dwelt in the northern half of the island.

Fifth Lesson.

HE went there therefore unto the people of the Picts, and by his preaching, which was commended unto them the more by the wonderful holiness of his life and the glory of his miracles, he happily brought a great multitude of them, even all that dwelt to the south of the Grampian chain of mountains, out of the darkness of idolatry and the shadow of death unto the true light which is Christ. He had his See at the place which is called Whithorn, from the church which he built there of white stone, after a fashion unused to the Britons, in honour of St Martin, and there also, when his pilgrimage was done, he fell asleep in the Lord, along with many other holy men whom he had gathered around him, about the middle of the fifth century, In the Roman Martyrology mention is made of him upon the 16th day of September.

Sixth Lesson. (*From St Maximus of Turin.*)

Our blessed Father Ninian, &c., (*p.* 619.)

THIRD NOCTURN.

Lessons from Matthew xxiv. 42, *with the Homily of St Hilary,* (*p.* 619.)

MARTYROLOGY.

Upon the morrow we keep the feast of holy Theodore, Archbishop of Canterbury, who was sent into England by Pope Vitalian, and was a burning and a shining light for teaching and holiness; of whom mention is made upon the 19th day of this present month of September.

Upon the same 26th day of September, were born into the better life—

At Nicomedia, the holy martyrs Cyprian and Justina the Virgin. Justina suffered much for Christ's sake under Diocletian the Emperor and Eutholmius the President, and she converted to Christ the warlock Cyprian, who had sought by his magical arts to put her out of her mind, but along with whom she afterwards suffered martyrdom. Their bodies were cast out to be eaten by beasts, but certain Christian sailors took them by night and brought them to Rome, and they were afterwards taken to the church of the Most Holy Saviour, founded by the Emperor Constantine, where they are buried hard by the Baptistery.

At Rome, the holy martyrs Callistratus and forty-nine others, all soldiers. In the persecution under the Emperor Diocletian, Callistratus was sewn up in a leathern sack and cast into the sea, and when, by the help of God, he escaped unharmed, the others were converted to Christ and suffered martyrdom along with him.

Likewise at Rome, [in the year 310,] the holy Confessor Pope Eusebius.

At Bologna, [in the fifth century,] the holy Confessor Eusebius, Bishop [of that See.]

At Brescia, [in the sixth century,] holy Vigilius, Bishop [of that see.]

At Albano, holy Senator.

In the country of Frascati, [at the beginning of the eleventh century,] the blessed Abbat Nilus, a man of great holiness, Founder of the Monastery of Grotta-Ferrata, [of the Italian Congregation of the Order of St Basil.]

At Città di Castello, the holy Priest Amantius, famous for the grace of working miracles.

Vespers of the following, from the Chapter inclusive.

SEPTEMBER 26.

St Theodore, Archbishop of Canterbury, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout.

Grant, we beseech Thee, &c., (*p.* 617.)

First Vespers as regards St Theodore begin with the Chapter.

The first verse of the Hymn is altered. A Commemoration is made of St Ninian, then of the Holy Martyrs Cyprian and Justina, from the Common Office for many Martyrs, (p. 602,) and the following.

Prayer.

LORD, let the succour of Thy blessed martyrs Cyprian and Justina never fail us, since Thou never ceasest to look in mercy upon any unto whom Thou dost grant the stay of such helpers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Theodore who, [like the Blessed Apostle Paul,] was a native of Tarsus, in Cilicia, was a monk well skilled in letters divine and human, upright in life and venerable in age. He was flourishing at Rome in godliness and learning when Pope Vitalian was in treaty to send an Archbishop to Canterbury after the death of Deusdedit, the sixth who had ministered to that church since blessed Augustine. The Pope offered this dignity to the Abbat Hadrian, who excused himself out of lowliness, and put forward Theodore. Theodore therefore was consecrated and sent into England by Vitalian, who gave him for a comrade the aforesaid Abbat Hadrian, a man in all way most learned, and eminent for all graces. As soon as he had come to his church he went through not his own diocese only, but also all the provinces of England, taking the said Hadrian with him everywhere. He was gladly welcomed by all, and established everywhere a right order of living and the canonical rule for the keeping of Easter. He also ordained Bishops in meet places, and corrected with their help such things as needed amending.

Fifth Lesson.

FORASMUCH as Theodore himself and the blessed Hadrian also were excellently taught in letters both sacred and profane, they opened everywhere Church schools, and when they had gathered the children together they poured richly upon their hearts every day a stream of saving knowledge. Hence the Venerable Bede saith that brighter times never shone upon England than those wherein Theodore administered her Church. She had kings who were both mighty and godly, and all men were longing for the joys of that heavenly kingdom whereof they had but just heard, and they that would be taught in heavenly reading had famous masters at hand. Many learnt by their instruction, and so lighted England by their teaching and holiness that this would seem to be the golden age of the Church of England. Neither did Theodore and Hadrian give sacred letters only to their hearers, but worldly learning also, as the handmaid of theology, and they so happily spread abroad the knowledge of the Latin and Greek languages that many of their disciples knew them as well as their own mother tongue wherein they were born.

Sixth Lesson.

BLESSED Theodore oftentimes held Synods, that he might establish and keep in their wholeness the purity of the faith and the discipline of the Church. In these Synods he passed wholesome decrees. He published a Book of Penitentials for the reformation of the lives of the faithful. His chief care was to ordain as Bishops in the churches of England men above all cavil. He it was who made blessed Chad, Bishop of Lichfield ; he it was who consecrated holy Erconwald, Bishop of the Church of London, holy John of Beverley, Bishop of the Church of Hexham, holy Cuthbert, Bishop of the Church of Lindisfarne, and men not less holy as Bishops in other churches. When the kings of England fell into disputes he so affected them by the authority which he enjoyed among them all, that they cast away their arms, and bound themselves together in the bond of a lasting peace. He had ministered in holiness to the Church committed unto him for the space of twenty-two years, and was himself of the age of four score and eight years, when he passed away to be ever with the Lord, in the year of Christ 690, upon the 19th day of September, upon the which day he is mentioned with honour in the Roman Martyrology. He was buried with his predecessors in the Church of St Peter at Canterbury. Concerning him blessed Bede beareth witness that it may rightly and truly be said that "their bodies were buried in peace, but their name liveth for evermore." (Ecclus. xliv. 14.)

THIRD NOCTURN.

Lessons from Matthew xxv. 14, *with the Homily of St Gregory, (p. 616.)*

The Ninth Lesson is read along with the Eighth to make room for the

Ninth Lesson. (*Of the Holy Martyrs.*)

CYPRIAN was firstly a warlock and lastly a Martyr. A certain young man having a violent lust after a Christian maiden named Justina, employed him to excite her to join in this lewdness, by dint of incantations and philters. Cyprian thereupon asked counsel of the devil, how he might best gain that end. But the devil answered him that these arts are only thrown away upon true worshippers of Christ. This answer troubled Cyprian, and he began to repent heartily of the course of life he had hitherto led. And then he forsook his arts magic, and gave himself wholly up to the faith of the Lord Christ. For this cause, he and the Virgin Justina were arrested together, beaten with blows and scourging, and cast into prison, if haply they might change their mind. Being brought out of the prison, but still standing fast in their Christian religion, they were dipped in a vessel full of hot pitch, fat, and wax, and in the end beheaded, at Nicomedia, [on the 26th day of September, in the year of our Lord 304.] Their bodies were thrown out, and lay unburied for the space of six days, at the end of which time some sailors took them secretly by night on board a ship and carried them to Rome. They were first buried on the farm of the noble Lady Rufina, but afterwards brought into the city, where they lie hard by the Baptistery in the Church of [the Saviour, built by] Constantine.

At Lauds a Commemoration is made of SS. Cyprian and Justina. Prayer from the preceding evening.

MARTYROLOGY.

Upon the 27th day of September, were born into the better life—

At Ægæ, in Cilicia, the holy brethren Cosmas and Damian, both martyrs. They were beheaded in the persecution under the Emperor Diocletian, after they had suffered many torments, bonds, and imprisonment, and after God had enabled them to overcome, in the sea and in the fire, crucifixion, stoning, and arrows. Along with them it is stated that there suffered also three more, who were brethren unto them, namely Anthimus, Leontius, and Euprepius.

At Rome, the holy Epicharis, a woman of senatorial rank, who, in the same persecution, was beaten with scourges loaded with lead, and then beheaded.

At Todi, under the same Emperor Diocletian, the holy martyrs Fidentius and Terence.

At Cordova, [in the ninth century,] the holy brethren Adolph and John, both martyrs, who were crowned for Christ's sake in the persecution under the Arabs.

At Semont, in Gaul, [in the third century,] the holy martyr Florentine, who had his tongue cut out, and was then beheaded, along with the blessed Hilary.

At Byblos, in Phœnicia, the holy Mark, Bishop [of that see,] who is called by the blessed Evangelist Luke, [in the Acts of the Apostles,] "John, whose surname was Mark."

At Milan, holy Caius, Bishop [of that see,] a disciple of the blessed Apostle Barnabas, who suffered much in the persecution under the Emperor Nero, but fell asleep at last in peace.

At Ravenna, [in the second century,] the holy Confessor Aderitus, Bishop [of that see.]

At Paris, [in the year 1660,] the holy Priest Vincent of Paul, Founder of the Congregation of the Mission, and of the Sisters of Charity. A man of apostolic spirit, and a father to the poor; whose feast is kept upon the 19th day of July.

At Paris also, [in the year 1325,] the holy Eleazar [de Sabran,] Earl [of Ariano.]

In Hainault, [toward the end of the eighth century,] the holy virgin Hiltrude.

At Second Vespers a Commemoration is made of the following. Prayer from their Office.

SEPTEMBER 27.

The Holy Martyrs Cosmas and Damian.

Semi-double.

All from the Common Office for Many Martyrs, (p. 602,) except the following.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that we who keep the birthday of Thine holy Martyrs Cosmas and Damian may at their prayers be delivered from all dangers that presently hang over us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

COSMAS and Damian, who were eminent physicians in the time of the Emperors Diocletian and Maximian, were brothers, and Arabs by race, but born in the city of Ægæ [in Cilicia.] Not more by their knowledge of medicine than by the power of Christ they healed diseases which had been hopeless for others. When the Præfect Lysias learnt to what faith they belonged, he commanded them to be brought before him, and questioned them as to their way of life, and the confession of their religion; and then, forasmuch as they freely owned themselves Christians and the Christian faith needful to salvation, he commanded them to worship the gods, under threats of torments and a most cruel death.

Fifth Lesson.

BUT when he found that it was but in vain to lay such things before them, he said: "Bind their hands and feet together, and put them to the sharpest of the question." And he was obeyed, but nevertheless Cosmas and Damian abode still of the same mind. Therefore they were cast into the depth of the sea, bound as they were, but they came forth again, whole and unbound. The Præfect, therefore, who would have it that it came to pass so by force of art magic, cast them into prison. On the morrow he haled them forth again, and bade cast them upon a great fire, but the flame turned away from them. He was pleased then to have them tormented in divers and cruel sorts, and lastly, smitten with the axe. Thus did they bear witness for Christ JESUS even until they grasped the palm of their testimony.

Sixth Lesson, from St Austin's 47th Sermon "on the Saints," (p. 605.)

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the Homily of St Ambrose, (p. 609.)*

Eighth Responsory.

Theirs is a brotherhood, &c.

MARTYROLOGY.

Upon the 28th day of September, was born into the better life—

In Bohemia, the holy martyr Wenceslaus, Duke[1] of that country, glorious for his holiness and his miracles, who was murdered in the house of his brother, and thus gained the palm of victory.

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[1] He is so called in the Missal and Martyrology, doubtless in deference to his own wish during life, though the title of King was bestowed upon him in A.D. 937 by the Emperor Otho I., and always afterwards employed towards him by the Sovereign and Princes of the Empire. His successors, however, were only Dukes until A.D. 1086.

At Rome, the holy martyr Privatus. He had been full of sores, whereof he had been healed by the blessed Pope Callistus. Under the Emperor Alexander, for Christ's faith's sake, he was flogged to death with scourges loaded with lead.

Likewise at Rome, the holy martyr Stacteus.

In Africa, the holy martyrs Martial, Lawrence, and twenty others.

At Antioch, in Pisidia, [in the persecution under the Emperor Diocletian,] the holy martyrs Mark, who was a shepherd, Alphius, Alexander, and Zosimus who were his brethren, Nicon, Neon, Heliodorus, and thirty soldiers who were brought to believe in Christ by beholding the wonders wrought by the blessed Mark, and were crowned with martyrdom in divers manners and places.

Upon the same day, under the Emperor Decius, the holy martyr Maximus.

At Toulouse, [at the beginning of the fifth century,] the holy Confessor Exuperius, Bishop [of that see,] concerning whom holy Jerome hath told how sparing he was to himself and how open-handed to others.

At Genoa, [likewise in the fifth century,] the holy Confessor Salomon, Bishop [of that see.]

At Brescia, [also in the fifth century,] holy Silvinus, Bishop [of that see.]

On the same day, the holy Virgin Eustochion, the daughter of blessed Paula, [and disciple of holy Jerome,] who was brought up with other virgins at the Lord's birthplace, and passed away, glorious for eminent good works, to be for ever with this same Lord.

In Germany, [in the eighth century,] the holy Virgin Lioba, eminent for the gift of miracles.

Vespers are of the following, from the Chapter inclusive.

SEPTEMBER 28.

St Wenceslaus, Duke [of Bohemia,] Martyr.

Semi-double.

All from the Common Office for One Martyr, (*p.* 594,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst make Thy blessed servant Wenceslaus to pass by the palm of martyrdom from dominion on earth to glory in heaven, keep us, at his prayers, from all hurt here, and grant unto us the joy of fellowship with him hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST VESPERS.

These, as far as concerns St Wenceslaus, begin with the Chapter.

A Commemoration is made of the preceding. Prayer from their Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WENCESLAUS, Duke of Bohemia, was the son of a Christian father, Duke Wratislaus I., and an heathen mother named Drahomira. He had for his grandmother a most holy woman, named Ludmilla, who trained him up in godliness. He was a man eminent in all graces, and one who carefully held his virginity unsullied throughout the whole course of his life. His mother seized the supreme power by the foul murder of Ludmilla, and lived foully with her younger son Boleslaus, and the nobles roused thereby to indignation, and wearied with her tyranny and wicked government, cast off the yoke of both of them, and hailed Wenceslaus in the city of Prague as their King.

Fifth Lesson.

HE ruled his kingdom by his virtues rather than by force. To the orphaned, the widowed, and the destitute he was very charitable, so that some whiles in the winter he carried firewood to the needy on his own shoulders. He helped oftentimes to bury the poor, he set captives free, and went many times to the prisons at the dead of night to comfort with money and advice them that were detained therein. To a Prince of so tender an heart it was a great grief to be behoven to condemn any to death, however guilty. For Priests he had a most earnest respect, and with his own hands sowed the corn and pressed the grapes for the bread and wine which they were to use for the Sacrifice. He would walk round the Church by night with bare feet upon the snow and ice, leaving behind him bloody footprints that warmed the ground.

Sixth Lesson.

FOR his Body-guard he had angels. For when Radislaus, Prince of Gurinna, invaded Bohemia, and Wenceslaus, to save the effusion of his people's blood, went out to meet him in single combat, [two] angels were seen serving him with arms, and heard to say to the adversary: "Strike not." Therefore, his enemy was stricken with terror, fell down in reverence before him, and begged his forgiveness. When he went to Germany, the Emperor saw two angels carrying a golden Cross before him as he drew nigh him, and arose from his throne, embraced him in his arms, created him a King, and gifted him with the arm of the holy [Martyr] Vitus. Nevertheless, his godless brother, at the exhortation of their mother, bade him to a feast, [given on account of the birth of his son,] and when Wenceslaus, with a foreboding of the death prepared for him, went afterwards into the Church, and was praying there, [Boleslaus followed him thither,] together with some accomplices of his crime, and [when they had wounded him,] despatched him [with his own hand, running him through the body with a lance. He suffered a little after midnight, upon the 28th day of September, in the year of our Lord 938.] The stains of his blood may still be seen upon the walls. By the judgment of God, his unnatural mother was swallowed up by the earth, and his murderers, in divers ways, perished miserably.

THIRD NOCTURN.

Lessons from Matth. xvi. 24, *with the Homily of St Gregory,* (*p.* 600.)

MARTYROLOGY.

On the morrow is made the worshipful Commemoration of the Blessed Archangel Michael; on the which day was consecrated[1] in his name the church upon Mount Gargano, mean as to building, but filled with power from heaven.

Upon the same 29th day of September, were born into the better life—

In Thrace, the holy martyrs Eutychius, Plautus, and Heraclea.

In Persia, the holy martyr Gudelia, who had turned many to Christ. Forasmuch as she would not worship the sun and the fire, Sapor the king put her to many torments and caused the skin to be plucked from her head, and her to be fastened to a post, where she won the last victory.

Likewise in Persia, the holy martyrs Dadas, kinsman of King Sapor, Casdoa his wife, and Gabdelas their son, who were stripped of their worldly goods, tormented with divers sufferings, imprisoned for a long time, and at last beheaded.

In Armenia, under the King Tiridates, the holy virgins Ripsimis and her Companions, all martyrs.

At Auxerre, [in the fifth century,] the holy martyr Fraternus, Bishop [of that see.]

At Pontecorvo, hard by Aquino, [in the twelfth century,] the holy Confessor Grimwald the Priest.

In Palestine, [in the sixth century,] the holy hermit Quiriacus.

Vespers are of the following.

SEPTEMBER 29.

Michaelmas Day.

Dedication of the Church of St Michael the Archangel.

Double of the Second Class.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm, Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Hymn.[2]

THEE, O Christ, the Father's Splendour,
Life and virtue of the heart
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part,

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father,
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. [3] An Angel stood at the Altar of the Temple.
Answer. Having a golden censer in his hand.

Antiphon at the Song of the Blessed Virgin. While as John was gazing upon the holy mystery, the Archangel Michael sounded his trumpet: Forgive us, O Lord our God, Which openest the book, and loosest the seals thereof. Alleluia.

At First Vespers no Commemoration of the Holy Martyr.

MATTINS.

Invitatory. The Lord, He is the King of the Archangels. * O come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. The sea was moved and the earth quaked, when the Archangel Michael descended from heaven.

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Second Antiphon. Let us praise the Lord, Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

Ps. x. In the LORD put I my trust, &c., (*p.* 5.)

Third Antiphon. The smoke of the incense ascended up before the Lord, out of the Angel's hand.

Ps. xiv. LORD, who shall dwell, &c., (*p.* 6.)

Verse. An Angel stood at the Altar of the Temple.
Answer. Having a golden censer in his hand.

First Lesson.

The Lesson is taken from the Book of the Prophet Daniel (vii. 9.)

I BEHELD till the thrones were set, and the Ancient of days did sit: Whose garment was white as snow, and the Hair of His Head like the pure wool: His throne, the fiery flame; His wheels, burning fire. A fiery stream issued and came forth from before Him. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him: the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake: and I saw that the beast was slain, and his body destroyed, and given to be burnt with fire.

First Responsory.

[4] There was silence in heaven while the dragon fought against Michael the Archangel. I heard the voice of thousands of thousands, saying: Salvation, and honour, and power unto God, the Almighty.
Verse. Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.
Answer. I heard the voice of thousands of thousands, saying: Sal-

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[1] "This Festival," says Alban Butler, "was certainly celebrated in Apulia in 493. The dedication of the famous Church of St Michael on Mount Gargano" (see under May 8,) "gave occasion to the institution of this Feast." A Church was dedicated on Hadrian's Mausoleum, now called the Castle of St Angelo, at Rome, on this same day in A.D. 610.

[2] Translation by Dr Neale.

[3] Cf. Luke i. 11; Apoc. viii. 3.

[4] Cf. Apoc. viii. 1, xii. 7, xix. 1, &c.

vation, and honour, and power unto God, the Almighty.

Second Lesson. (x. 4.)

AND in the four-and-twentieth day of the first month, I was by the side of the great river, which is the Tigris. Then I lifted up mine eyes, and looked; and, behold, a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the chrysolite, and his face as the appearance of lightning, and his eyes as lamps of fire; and his arms and his lower parts at his feet like in appearance to shining brass; and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision; for the men that were with me saw it not; but a great fear fell upon them, so that they fled to hide themselves. Therefore I was left alone and saw this great vision, and there remained no strength in me; for my comeliness was changed in me into corruption, and I retained no strength.

Second Responsory.

An Angel stood at the Altar of the Temple, having a golden censer in his hand; and there was given unto him much incense; and the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Verse. [1] Before the Angels will I sing praise unto Thee; I will worship toward Thy holy temple, and praise Thy Name, O Lord.

Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand.

Third Lesson.

YET heard I the voice of his words; and when I heard, I fell down astounded upon my face, and my face clave unto the ground. And, behold, an hand touched me, which set me upon my knees and upon the palms of my hands. And he said unto me: O Daniel, thou man greatly beloved, understand the words that I speak unto thee, and stand upright; for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me: Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days, but, lo! Michael, one of the chief princes, came to help me, and I then obtained the victory with the King of Persia. Now I am come to make thee understand what shall befall thy people in the latter days, for yet the vision is [not to be fulfilled] till [after many] days.

Third Responsory.

Before the Angels will I sing praise unto Thee, and will worship toward Thy holy temple. And I will praise Thy Name, O Lord.

Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name on us.

Answer. And I will praise Thy Name, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord.

SECOND NOCTURN.

First Antiphon. Archangel Michael, come to help God's people.

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Second Antiphon. The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein do hold him in worship.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Third Antiphon. Thou wast manifested in Thy glory in the Presence of the Lord. Therefore the Lord hath clothed Thee with majesty.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)

Verse. The smoke of the incense ascended up before the Lord.

Answer. Out of the Angel's hand.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory the Great. (*34th on the Gospels.*)

WE say that there are nine Orders of Angels, for, by the witness of the holy Word, we know that there be Angels, Archangels, Mights, Powers, Principalities, Dominions, Thrones, Cherubim, and Seraphim. Nearly every page of the holy Word witnesseth that there be Angels and Archangels. The books of the Prophets, as is well known, do oftentimes make mention of Cherubim and Seraphim. Paul, writing to the Ephesians, (i. 21,) counteth up the names of four Orders, where he saith: "[The Father of glory . . . raised (Christ) from the dead, and set Him at His own right hand in the heavenly places,] far above all Principality, and Power, and Might, and Dominion, [and every name that is named, not only in this world, but also in that which is to come.]" And the same, again, writing to the Colossians, (i. 16,) saith: "[By (the Son) were all things created, that are in heaven, and that are in earth, visible and invisible,] whether they be Thrones, or Dominions, or Principalities, or Powers; [all things were created by Him and for Him.]" If, then, we add the Thrones to the four Orders of which he spake unto the Ephesians, we have five Orders; and when we add unto them the Angels and the Archangels, the Cherubim and the Seraphim, we find that the Orders of Angels are beyond all doubt nine.

Fourth Responsory.

This is Michael, who to battle leads the armies of the skies; whosoever on him calleth, blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise.

Verse. The Archangel Michael is the Vice-Roy of Paradise, and the Angels that are the dwellers therein do hold him in worship.

Answer. Whosoever on him calleth, blessed within his wardship lies. His a prayer whose voice availing aids from earth toward heaven to rise.

Fifth Lesson.

BUT we must know that the word "Angel" is the designation, not of a nature, but of an office. Those holy spirits in the heavenly fatherland are alway spirits, but they may nowise be alway called Angels, [which is, being interpreted, "messengers,"] for they are Angels only when they are sent as Messengers. Hence also it is said by the Psalmist, (ciii. 5,) "Who makest spirits Thine Angels!"[1] as if it were, "Of them who are alway with Him as spirits, He doth somewhiles make use as Messengers." They who go on the lesser messages are called Angels: they who go on the greater Archangels. Hence it is that unto the Virgin Mary was sent no common Angel, but the Archangel[2] Gabriel. For the delivery of this, the highest message, it was meet that there should be sent the highest Angel. Their individual names also are so given as to signify the kind of ministry wherein each is powerful. "Michael" signifieth "Who-is-like-unto-God?" "Gabriel," "the Strength-of-God," and "Raphael," "the Medicine-of-God."

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[1] Ps. cxxxvii. 1.

Fifth Responsory.

Where Angels lead the spirits of the blessed dead the glad procession moves with Michael at his head, to lead them into the garden of Eden.

Verse. [3] O Lord, send Thy Holy Spirit from heaven: the Spirit of wisdom and understanding.

Answer. To lead them into the garden of Eden.

Sixth Lesson.

As often as anything very mighty is to be done, we see that Michael is sent, that by that very thing, and by his name, we may remember that none is able to do as God doeth. Hence that old enemy whose pride hath puffed him up to be fain to be like unto God, even he who said, "I will ascend unto heaven, I will exalt my throne above the stars of God. . . . I will be like the Most High," (Isa. xiv. 13, 14,) this old enemy, when at the end of the world he is about to perish in the last death, having no strength but his own, is shown unto us a-fighting with Michael the Archangel, even as saith John, (Apoc. xii. 7): "There was war in heaven: Michael and his Angels fought against the dragon; and the dragon fought and his angels." Unto Mary is sent Gabriel, whose name is interpreted "the Strength of God," for he came to herald the appearing of Him Who was content to appear lowly that He might fight down the powers of the air. Raphael, also, as we have said, signifieth "the Medicine-of-God," and it is the name of him who touched as a physician the eyes of Tobias, and cleared away his blindness.

Sixth Responsory.

[4] At that time shall Michael stand up, which standeth for your children. And there shall be a time, such as never was since there was a nation even to that same time.

Verse. At that time thy people shall be delivered, every one that shall be found written in the Book of Life.

Answer. And there shall be a time, such as never was since there was a nation even to that same time.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And there shall be a time, such as never was since there was a nation even to that same time.

THIRD NOCTURN.

First Antiphon. The Angel Michael the Archangel, he is the messenger whom God sendeth to all the souls of the righteous. Alleluia, Alleluia.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Second Antiphon. There was given unto him much incense, that he should offer it upon the golden altar which is before the eyes of the Lord.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. Great things are spoken of Michael the Archangel, who waxed valiant in fight, and won the victory.

Ps. cii. Bless the LORD, O my soul, &c., (*p.* 91.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

At that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iii. *Comm. on Matth.* xviii.)

After the finding of the piece of money in the fish's mouth, after the payment of the tribute, what meaneth this sudden question of the Apostles? "Who is the greatest in the kingdom of heaven?" They had seen that the same tribute-money was paid for Peter as for the Lord, and from this equality of reckoning they gathered that Peter was Prince of all the Apostles, seeing that he had been appraised at the same price as his Master. Therefore they ask, Who is the greatest in the kingdom of heaven? And JESUS, seeing their thoughts, and understanding wherefore they erred, is fain to take away the desire of glory by the love of lowliness.

Seventh Responsory.

[5] Be not ye afraid before the Gentiles: but in your hearts worship ye the Lord, and fear Him; for His Angel is with you.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Answer. For His Angel is with you.

Eighth Lesson.

"Wherefore, if thy hand or thy foot offend thee, cut them off, and cast them from thee

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[1] This is a different way of taking the text to that in Heb. i. 7.

[2] Giving him this title appears to be a traditional acceptation of Luke i. 19, compared with Tob. xii. 15. He is called "Angel" in the Gospel, and the title "Archangel" only occurs twice in the whole of the Scriptures, once of Michael by name, and once of the same or another unnamed.

[3] Cf. Wisd. ix. 17; Isa. xi. 2.

[4] Dan. xii. 1.

[5] Baruch vi. 5, 6.

. . . for it must needs be that offences come, but woe to that man by whom the offence cometh!"—because by his sin he maketh, and maketh to be his own work, that which must needs be in the world. Away, then, with every affection and every kinship, lest thy love should throw a stumbling-block before a single believer. Be there any, saith He, who is as near to thee as thine hand, thy foot, or thine eye, useful, careful, far-seeing, but who layeth a stumbling-block before thee, and whose diverse way of life may draw thee to hell—it is better for thee to lose such an one and thy worldly happiness with him, than to live surrounded by them that are near and needful to thee, and to pile up unto thyself damnation.

Eighth Responsory.

The Archangel Michael came to help God's people. He arose to succour the spirits of the righteous.

Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.

Answer. He arose to succour the spirits of the righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He arose to succour the spirits of the righteous.

Ninth Lesson.

"I SAY unto you that in heaven their angels do always behold the face of My Father." Above, He had said that every tie of kinship or of convenience which might become a stumbling-block, albeit close and needful as hand, or foot, or eye, was to be cut off, but here He softeneth the hardness of that precept: "Take heed that ye despise not one of these little ones." Hardness, saith He, I command not save as teaching tenderness withal; "in heaven their Angels do always behold the face of My Father." Oh, how great is the dignity of souls, whereof every one hath from its birth an Angel appointed to guard it! Hence, we read in the Revelation of John: "Unto the Angel of the Church of Ephesus," (and so of the others,) "write," (ii. 1, &c.) And the Apostle [Paul] also saith: "The woman" (that is, in the Church) "ought to have a covering on her head, because of the Angels," (1 Cor. xi. 10.)

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. An Angel stood at the Altar * of the Temple, having a golden censer in his hand.

Second Antiphon. While as the Archangel Michael fought against the dragon, * I heard voices saying: Salvation unto our God. Alleluia.

Third Antiphon. Michael Mine Archangel, * I have appointed thee for a prince over the ingathering of souls.

Fourth Antiphon. O ye Angels of the Lord, bless ye the Lord alway.

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye mighty Ones of heaven, praise ye the Lord from the heavens! Alleluia.

Chapter. (Apoc. i. 1.)

GOD gave unto JESUS Christ to show unto His servants things which must shortly come to pass: and He sent and signified it by His Angel unto His servant John; who bare record of the Word of God and of the testimony of JESUS Christ, of all the things which he saw.

Hymn.[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defending,
In temples dear to Heaven return and dwell.

Angel of health, may Raphael lighten o'er us,
To every sick bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All Saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. An Angel stood at the Altar of the Temple.

Answer. Having a golden censer in his hand.

Antiphon at the Song of Zacharias. There was silence in heaven while as the dragon made war, and Michael fought against him, and prevailed over him.

Prayer throughout.

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thy holy angels alway do Thee service in heaven, so, by Thy appointment, they may succour and defend us on earth. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. An Angel stood, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

Upon the 30th day of September, was born into the better life—

In Bethlehem of Judea, the holy Priest Jerome, Doctor of the Church, a man most deeply read in all letters, and a follower of approved monks. With the sword of his teaching he transfixed many monsters of heresy. He fell asleep in peace, quite broken down with old age, and was buried hard by the Lord's birthplace, but his body hath since been brought to Rome, where it is laid in the Church of St Mary the Greater.

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[1] Translation by the Rev. W. J. Copeland.

Upon the same day, the holy martyr Leopardus, one of the household of the Emperor Julian the Apostate. He was beheaded at Rome, but his body hath since been brought to Aachen.

At Soleure, in Switzerland, the holy martyrs Victor and Ursus, of the glorious Theban Legion. They were first put to direful tortures under the Emperor Maximian, but light broke from heaven upon them, the servants of the Emperor fell to the earth, and they were delivered; then they were cast into the fire, but it took no hold upon them; and lastly they were slain with the sword.

At Piacenza, the holy martyr Antonine, belonging to the same Theban Legion.

Upon the same day, holy Bishop Gregory, [called the Apostle and Illuminator] of the Great Armenia, who suffered many things under the Emperor Diocletian, but at length fell asleep in peace.

At Canterbury, in England, the holy Confessor Honorius, Bishop [of that see, wherein he succeeded holy Justus. He was consecrated by holy Paulinus, Archbishop of York. For more than thirty years he laboured for the glory of God, and saw with joy the faith of Christ extended daily. He died in the year 653, and was succeeded in his see by Deusdedit.]

At Rome, holy Francis de Borja, of the Society of Jesus, whose feast we keep upon the 11th day of October.

Likewise at Rome, [in the second century,] the holy widow Sophia, mother of the holy Virgins Faith, Hope, and Charity, [all martyrs.]

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven; Michael and his angels fought against the dragon; and the dragon fought, and his angels: and prevailed not; neither was their place found any more in heaven.

TERCE.

Antiphon. While as the Archangel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple.

Answer. An Angel stood at the Altar of the Temple.

Verse. Having a golden censer in his hand.

Answer. At the Altar of the Temple.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. An Angel stood at the Altar of the Temple.

Verse. And the smoke of the incense ascended up before the Lord—

Answer. Out of the Angel's hand.

SEXT.

Antiphon. Michael Mine Archangel, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels round about the throne, and the living creatures and the elders; and the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

Short Responsory.

The smoke of the incense ascended up before the Lord.

Answer. The smoke of the incense ascended up before the Lord—

Verse. Out of the Angel's hand.

Answer. Before the Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord.

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

NONE.

Antiphon. O ye Angels, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the Angels will I sing praise unto Thee, O my God.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. I will worship toward Thy holy Temple, and praise Thy Name.

Answer. O my God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the Angels will I sing praise unto Thee, O my God.

Verse. Worship God.

Answer. All ye His Angels.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 111.)

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Antiphon at the Song of the Blessed Virgin. O thou Prince most glorious, Michael the Archangel, remember us —and here, and everywhere, alway entreat for us the countenance of the Son of God. Alleluia, Alleluia.

A Commemoration is made of the following. Antiphon, "O right excellent, &c." *Prayer from Lauds. Then of St Honorius, Archbishop of Canterbury, from the Common Office for a Bishop and Confessor,* (*p.* 612,) *with the Prayer,* "Grant, we beseech Thee, &c.," (*p.* 617.) *The Verse and Answer from Lauds.*

SEPTEMBER 30.

St Jerome, Priest, Confessor, and Doctor of the Church.

Double.

All from the Common Office for a Confessor and Doctor not a Bishop, (*p.* 630,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xxxix. 1, (*p.* 630.)

SECOND NOCTURN.

Fourth Lesson.

JEROME was the son of one Eusebius, and was born at Sdrigni, [a small town upon the confines] of Dalmatia, in the reign of the Emperor Constantius.[1] He was baptized at Rome when a lad, and studied there, under the instruction of Donatus and other very learned personages. He travelled in Gaul for the sake of improving his mind, and there sought the friendship of divers godly men learned in the Scriptures, and made with his own hand many copies of the holy books. He afterwards betook himself to Greece, where he attained eminence as a philosopher and orator, in the following of the most famous theologians. At Constantinople, in especial, he sat at the feet of Gregory of Nazianzus, from whom he professeth himself to have learnt his theology. Then, for godliness' sake, he went to see the home of the Lord Christ, and so throughout all Palestine. He witnesseth that this pilgrimage, wherein he got the help of the most learned of the Jews for the understanding of the Holy Scriptures, did him much good.

Fifth Lesson.

HE withdrew himself into the wild deserts of Syria, where he passed four years in studying the Holy Scriptures and in considering the blessedness of heaven, afflicting his body by alway denying himself, by bitter tears, and by chastisement of the flesh. He was ordained Priest by Paulinus, Patriarch of Antioch. He went to Rome on account of the quarrelling of certain Bishops with Paulinus and Epiphanius, and there helped Pope Damasus in the writing of his letters upon Church affairs. But the longing for his old solitude came upon him, and he went back to Palestine, where, in the monastery at Bethlehem, built beside the cradle of the Lord Christ by the Lady Paula of Rome, he set himself to enter on earth upon the life of heaven, serving God in reading and writing without ceasing, regardless of the sufferings of a body tormented by divers diseases and pains.

Sixth Lesson.

HARD questions upon the interpretation of the Holy Scripture were sent to him from all parts of the earth, as to an oracle. He was oftentimes consulted by Pope Damasus and by the holy Augustine upon the meaning of the most obscure passages of the Scripture, because of his extraordinary learning, and that he knew not the Latin and Greek tongues only, but also the Hebrew and Chaldee, and, as the same Augustine testifieth, had read nearly all writers. He attacked heretics with keen publications, and ever undertook the defence of the godly and Catholic. He translated the Old Testament from Hebrew into Latin, and, at the command of Damasus, reformed, according to the original Greek, the existing version of the New. Upon great part of the Scriptures he wrote commentaries. He translated likewise into Latin the works of many learned men, and himself contributed to the Christian life many monuments of his own wit. He lived to an extreme old age, and passed away to heaven, famous for learning and holiness, in the reign of the Emperor Honorius, [upon the 30th day of September, in the year of our Lord 420.] His body was buried at Bethlehem, but hath since been brought to Rome, where it lieth in the Church of St Mary-at-the-Manger.[2]

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 13.)

AT that time: JESUS said unto His disciples: Ye are the salt of the earth. But if the salt have lost his savour, wherewith shall it be salted? And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* i. *Comm. on Matth.* v.)

Apostles and teachers are called salt, for it is by them that the whole mass of mankind is seasoned. "But if the salt have lost his savour, wherewith shall it be salted?" If the teacher have gone astray, by what other teacher is he to be corrected? "It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." This is a figure taken from farming. Salt is used to savour food withal, and to preserve meat, but it hath no other use. In sooth, we read in the Scriptures of some cities which were sown with salt in the fury of their conquerors, that no bud of life might ever spring there again.

Eighth Lesson.

LET teachers and Bishops, then, look well to it, seeing that "mighty men shall be mightily tormented," (Wisd. vi. 7.) And there is no help for them, but they fall into hell with a greater crash.

"Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick, that it may give light unto all that are in the house." Here He teacheth boldness in preaching, lest the Apostles should shrink away from fear, and be like unto candles under a bushel; but contrariwise should come forward with all freedom, and should proclaim upon the house-tops that which had been spoken in the ear in closets. (Luke xii. 3.)

Eighth Responsory.

In the midst of the congregation, &c., (*p.* 625.)

Ninth Lesson.

"THINK not that I am come to destroy the Law or the Prophets; I am not come to destroy, but to fulfil." The meaning is, either that He was come to fulfil those things which others had prophesied concerning Him, or that He was come to give the full measure of those things which had been spoken darkly and imperfectly on account of the weakness of their hearers, making away with anger, forbidding to take eye for eye and tooth for tooth, and condemning the secret lusting of the heart.

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[1] Stridone in Dalmatia, Constantio Imperatore. Upon the place and date (which latter is variously given from 329 to 342) see Alban Butler.

[2] Sta. Maria Maggiore.

"Till heaven and earth pass, [one jot or one tittle shall in no wise pass from the Law, till all be fulfilled.]" But there are promised unto us new heavens and a new earth, which the Lord God shall make. And if new things are to be created, old things must pass away.

Prayer throughout the Office.

O GOD, Who wast pleased to give unto Thy Church Thy blessed Confessor Jerome to be unto her a great teacher in the way of expounding Thine Holy Scriptures, be entreated, we beseech Thee, for that Thy servant's sake, and grant unto us the strength to put in practice what he taught both by his doctrine and by his life. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds a Commemoration is made of St Honorius of Canterbury, from the Common Office for a Bishop and Confessor, (p. 612,) with the Prayer, "Grant, we beseech Thee, &c.," *(p. 617.) Verse and Answer from First Vespers.*

MARTYROLOGY.

Upon the 1st day of October is commemorated the holy Confessor Remy, [15th] Archbishop of Rheims, in Gaul, who converted the French nation to Christ, baptized their king Klodwig, and administered to him the Sacraments of the faith. Remy passed many years in his labours as Bishop, and was famous for his holiness and for the power of working miracles. He died upon the 13th day of January, [in the year 533,] but his feast is kept upon the 1st day of October, which is that of the translation of his sacred body.

Upon the same 1st day of October, were born into the better life—

At Rome, the blessed martyrs Aretas, [in the year 852,] and five hundred and four others.

At Tomi, in Pontus, the holy martyrs Priscus, Crescens, and Evagrius.

At Lisbon, in Portugal, the holy martyrs Verissimus and his sisters Maxima and Julia, who suffered in the persecution under the Emperor Diocletian.

At Tournay, in Gaul, the holy martyr Piaton, a Priest, who came from Rome to Gaul to preach along with the blessed Quinctinus and his Companions, and afterwards finished his testimony by martyrdom, in the persecution under the Emperor Maximian, and so passed away to be ever with the Lord.

At Thessalonica, under the same Emperor Maximian, the holy martyr Domninus.

At Ghent, the holy Confessor Bavon, [in the seventh century.]

At Orvieto, the holy Priest and Confessor Severus.

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. O right excellent, &c.

A Commemoration is made of St Remy. Prayer, "Grant, we beseech Thee, &c.," *(p. 617.)*

FEAST-DAYS IN OCTOBER.

On the first day on which nine Lessons are not read, is said the Office of the Dead.

First Lord's Day in the Month.

Rosary Sunday.

Solemn Feast of the most holy Rose-garden of the Blessed Virgin Mary.

On the Saturday preceding, the Martyrology begins with the words, "On the morrow is the solemn Feast of the Rose-garden of the most Blessed Virgin Mary."

Double of the Second Class.

Psalms as in the Common Office of the Blessed Virgin, (p. 633.)

FIRST VESPERS.

First Antiphon. Who is this, * fair as a dove, like a rose-tree planted beside the rivers of waters.

Second Antiphon. A virgin most mighty, * like the tower of David, whereon there hung a thousand bucklers, all the shields of valiant men.[1]

Third Antiphon. Hail, Mary, * the Lord is with thee, blessed art thou among women.

Fourth Antiphon. The Lord hath blessed thee * by His power, because through thee He hath brought our enemies to nought.[2]

Fifth Antiphon. The daughters of Sion saw her in her spring time, amidst the flowers of the roses, and called her most blessed.

Chapter. (Ecclus. xxiv. 25; xxxix. 17.[3])

IN me is all grace of the way and of the truth. In me is all hope of life and of strength. I brought forth fruit like the rose-tree planted beside the rivers of waters.

Hymn.[4]

BY the archangel's word of love
That announced Thee from above;
By the grace to Mary given;
By Thy first descent from heaven;

By that journey made in haste
O'er that desert mountain waste;
By that voice whose heavenly tone
Thrilled the Baptist in the womb.

By Thy poor and lowly lot;
By the manger and the grot;
By Thy tender Feet and Hands
Folded in Thine swaddling bands;

By the joy of Simeon blest
When he clasped Thee to his breast;
By the widowed Anna's song
Poured amid the wondering throng;

By our Lady's glad delight,
In His temple, at the sight
Of her Child so young and fair,
Wiser than the wisest there;

Child of Mary, hear our cry;
Thou wast helpless once as we;
Now enthroned in majesty
Countless angels sing to Thee. Amen.

Verse. Queen of the most holy Rosary, pray for us.

Answer. That we may be made worthy of the promises of Christ.

Antiphon at the Song of the Blessed Virgin. Blessed art thou, O Virgin

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[1] Cant. iv. 4.

[2] Judith xiii. 22.

[3] The last of these two verses [illegible] altered—the words of Scripture run, "Hearken unto me, ye children of God, and bring forth fruit like the rose-tree planted beside the rivers of waters."

[4] Translation taken from Hymns for the Year.

Mary, Mother of God, who didst believe the Lord; for there hath been a performance of all those things which were told thee; pray for us unto the Lord our God.

Prayer throughout the Office.

O GOD, Whose Only-begotten Son, by living, dying, and rising again, hath purchased everlasting joy for us, mercifully grant that, by calling these things to mind in the Blessed Virgin Mary's most holy Garden-of-roses, we may learn better both to follow what they set forth, and to strive after what they promise. Through the same our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the First Vespers of the Sunday.

MATTINS.

Invitatory. Let us keep the Feast of the Rose-garden of the Blessed Virgin Mary; * let us worship Christ her Son, and her Lord and ours.

Hymn.[1]

BY the Blood that flowed from Thee
In Thy grievous agony;
By the traitor's guileful kiss,
Filling up Thy bitterness;

By the cords that, round Thee cast,
Bound Thee to the pillar fast;
By the scourge so meekly borne,
By Thy purple robe of scorn;

By the thorns that crowned Thine Head;
By Thy sceptre of a reed;
By Thy foes on bended knee,
Mocking at Thy royalty;

By the people's cruel jeers;
By the holy women's tears;
By Thy footsteps faint and slow,
Weighed beneath Thy Cross of woe;

By Thy weeping Mother's woe;
By the sword that pierced her through
When in anguish standing by
On the Cross she saw Thee die;

Jesu, Saviour, hear our cry;
Thou wert suffering once as we;
Now enthroned in majesty
Countless angels sing to Thee. Amen.

FIRST NOCTURN.

First Antiphon. The Angel Gabriel * announced unto Mary, and she conceived by the Holy Ghost.

Second Antiphon. Mary entered * into the house of Zacharias, and saluted Elizabeth.

Third Antiphon. She brought forth her first-born Son, and laid Him in a manger.

Verse. Holy Mother of God, Mary, always a Virgin,

Answer. Pray for us, unto the Lord our God.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 11.)

WITH all these I sought rest, but I shall abide in the inheritance of the Lord. So the Creator of all things gave me a commandment, and said unto me,—even He that made me rested in my tabernacle, and said unto me,—Let thy dwelling be in Jacob, and thine inheritance in Israël, and strike thou thy roots and make my chosen people. From the beginning and before the ages was I created, and even unto the ages to come I shall not cease to be, and in the holy dwelling-place did I minister before him. And so was I established in Sion, and likewise in the holy city was I given to rest, and in Jerusalem was my power. And I took root among the honourable peoples, even in the portion of my God, and His own inheritance and mine abiding was in the full assembly of the Saints.

First Responsory.

[2] Take the pleasant harp, in the time appointed, on your solemn feast-day, and sing aloud unto the Virgin our strength.

Verse. O sing unto her a new song, declare her glory among the heathen.

Answer. And sing aloud unto the Virgin our strength.

Second Lesson.

I WAS exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and as a rose-plant in Jericho, as a fair olive-tree in the plains, and grew up as a plane-tree beside the water in the broad way. I gave a sweet smell like cinnamon and aromatic balm, I yielded a pleasant odour like the best myrrh, and like storax, and galbanum, and attar, and stacte, and like an uncut tree of frankincense did I perfume my dwelling-place, and as the snow of balsam unalloyed so was my smell. I stretched forth my branches like the terebinth-tree, and my branches are the branches of honour and grace.

Second Responsory.

[3] I saw the fair one going up above the rivers of waters, a priceless savour hung heavy, and about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Verse. Upon Thy right hand did stand the Queen in a vesture of gold, wrought about with divers colours.

Answer. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Third Lesson.

I AM the mother of fair love, and fear, and knowledge, and holy hope. In me is all graces of the way and of the truth, in me is all hope of life and strength. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits. For my spirit is sweeter than honey, and mine inheritance than honey and the honey-comb. My memorial is everlasting. They that eat me, shall yet hunger: and they that drink me, shall yet thirst. He that harkeneth unto me, shall not be put to confusion: and they that work by me, shall not sin. They that cast light upon me shall have life eternal.

Third Responsory.

[4] Who is this that cometh up like the sun? this, comely as Jerusalem? The daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

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[1] Translation taken from Hymns for the Year.

[2] A peculiar adaptation of Ps. lxxx. 3, 4, 2; xcv. 1, 3.

[3] Altered from the First Responsory for the Assumption.

[4] Cant. viii. 5; vi. 10, 4, 8.

Verse. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Zion saw her, and they called her blessed; the queens also, and they praised her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The daughters of Zion saw her, and they called her blessed; the queens also, and they praised her.

SECOND NOCTURN.

First Antiphon. When His parents brought in [the child] JESUS to present Him to the Lord, Simeon took Him up in his arms and blessed God.

Second Antiphon. His parents seeking JESUS found Him after three days in the midst of the doctors.

Third Antiphon. He began to be very sorrowful, and in the garden the sweat became as it were drops of blood.

Verse. After childbirth thou still remainest a virgin.

Answer. Mother of God, pray for us.

Fourth Lesson.

WHEN the heresy of the Albigenses was making head against God in the County of Toulouse, and striking deeper roots every day, the holy Dominick, who had but just laid the foundations of the Order of Friars Preachers, threw his whole strength into the travail of plucking these blasphemies up. That he might be fitter for the work, he cried for help with his whole soul to that Blessed Maiden, whose glory the falsehoods of the heretics so insolently assailed, and to whom it hath been granted to trample down every heresy throughout the whole earth. It is said that he had from her a word, bidding him preach up the saying of the Rosary among the people, as a strong help against heresy and sin, and it is wonderful with how stout an heart and how good a success he did the work laid upon him. This Rose-garden [or Rosary] is a certain form of prayer, wherein we say one-hundred-and-fifty times the salutation of the Angel, and the Lord's Prayer between every ten times, and, each of the fifteen times that we say the Lord's Prayer, and repeat tenfold the salutation, think of one of fifteen great events in the history of our Redemption. From that time forth this form of godly prayer was extraordinarily spread about by holy Dominick, and waxed common. That this same Dominick was the founder and prime mover thereof hath been said by Popes in divers letters of the Apostolic See.[1]

Fourth Responsory.

Thou art the glory of Jerusalem: thou art the joy of Israël: thou art the honour of our nation: thou hast done manfully, because thou alone hast slain all heresies.

Verse. Fair and comely art thou, terrible as a fenced camp set in battle array.

Answer. For thou alone hast slain all heresies.

Fifth Lesson.

FROM this healthy exercise have grown up numberless good fruits in the Christian Commonwealth. Among these deserveth well to be named that great victory over the Sultan of Turkey, which the most holy Pope Pius V., and the Christian Princes whom he had roused, won at Lepanto, [on the 7th day of October, the first Lord's Day in the month, in the year of our Lord 1571.] The day whereon this victory was gained was the very one whereon the Guild-brethren of the most holy Rosary, throughout the whole world, were used to offer their accustomed prayers and appointed supplications, and the event therefore was not unnaturally connected therewith. This being the avowed opinion of Gregory XIII., he ordered that in all Churches where there was, or should be, an Altar of the Rosary, a Feast, in the form of a Greater Double, should be kept for ever upon the first Lord's Day of the month of October, to give unceasing thanks to the Blessed Virgin, under her style of [Queen of] the [Most Holy] Rosary, for that extraordinary mercy of God. Other Popes also have granted almost nnmberless Indulgences to those who say the Rosary, and to those who join its Guilds.

Fifth Responsory.

[2] Thy right hand is become glorious in power: thy right hand hath dashed in pieces the enemy, they sank [as lead] in the mighty waters, and the sea covered them.

Verse. The Lord hath blessed thee by His power, because through thee He hath brought our enemies to nought.

Answer. They sank [as lead] in the mighty waters, and the sea covered them.

Sixth Lesson.

IN the year 1716, Charles VI., Elect-Emperor of the Romans, won a famous victory over countless hordes of Turks, [near Temeswar,] in the kingdom of Hungary, upon the day when the Feast of the Dedication of the Church of St Mary of the Snows was being kept, and almost at the very moment when the Guild-brethren of the most holy Rosary were moving through the streets of Rome in public and solemn procession, amid vast multitudes, all filled with the deepest enthusiasm, calling vehemently upon God for the defeat of the Turks, and entreating the Virgin Mother of God to bring the might of her succour to the help of the Christians. A few days later, [upon the Octave of the Feast of the Assumption,] the Turks raised the siege of Corfu. These mercies Clement XI. devoutly ascribed to the helpful prayers of the Blessed Virgin, and that the memory and the sweetness of such a blessing might for all time coming endure gloriously, he extended to the whole Church the observance of the Feast of the most holy Rosary, for the same day and of the same rank, [as it had already been in the places before mentioned.] Benedict XIII. commanded the record of all these things to be given a place in the Service-book of the Church of Rome; and Leo XIII., in the most troublous times of the Church and the cruel storm of long pressing evils, by fresh Apostolic letters vehemently urged upon all the faithful throughout the earth the often saying of the Rosary of [the Blessed Virgin] Mary, raised the dignity of the yearly festival, added to the Litany of Loretto the Invocation "Queen of the Most Holy Rosary," and granted to the whole Church a special Office for this solemn occasion. Let us all then be earnest in honouring the most holy Mother of God in this form which she liketh so well, that even as the entreaties of Christ's faithful people, approaching her in her Garden of Roses, have so often won her to scatter and destroy their earthly foes, so she may gain for them the victory over their hellish foes likewise.

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[1] See the note of Alban Butler upon the subject, from which it appears that St Dominick was not the first to propose the frequent repetition of the "Hail, Mary," or other prayers, a fixed number of times, nor the author of the idea of counting these repetitions by a mechanical contrivance, such as beads, or the like. What he seems to have done was to bring in the practice of the hundred-and-fifty repetitions, with the accompanying meditations, as a substitute for the hundred-and-fifty Psalms of the Psalter, by those who were too unlettered to say the Office. But whether he really invented, or only preached up this practice, appears quite uncertain. Similar substitutes for the Office had long been in vogue, even in some religious orders—*e.g.*, the Templars.

[2] A peculiar adaptation of Ex. xv. 6, 10.

Sixth Responsory.

[1] There appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Verse. [2] Unto thine head shall be given an ornament of grace, and a crown of glory shall cover thee.

Answer. And upon her head a crown of twelve stars.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And upon her head a crown of twelve stars.

THIRD NOCTURN.

First Antiphon. Pilate took JESUS and scourged Him.

Second Antiphon. The soldiers plaited a crown of thorns, and put it on His Head.

Third Antiphon. [3] The government was upon His shoulder, even the cross; from the tree hath God reigned.

Verse. O holy Mother of God.

Answer. Thou art become beautiful and gentle in thy gladness.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux,] (*on St Mary.*)

To commend His Own love towards us, and to bring to nought the wisdom of men, God was pleased to take flesh of a woman, albeit a virgin, that He might bring like against like, heal by opposites, pluck out the poisonous thorn, and blot out mightily the handwriting of our sin that was against us. Eve was a thorn, Mary is a rose. Eve is a thorn that pierceth, Mary is a rose that charmeth all the senses. Eve was a thorn that fixed death into all, Mary is a rose that bringeth health to all. Mary was a white rose through her virginity, and a red rose through her love. She was white in her flesh, red in her mind; white in that she followed the path of grace, red in that she trod down sin; white by the purity of her affections, red by the mortification of her body; white by her love for God, red by her compassion for her neighbour.

Seventh Responsory.

[4] As the vine brought I forth pleasant savour, and my flowers are the fruit of honour and seemliness.

Verse. I am the mother of fair love, and fear, and knowledge, and holy hope.

Answer. And my flowers are the fruit of honour and seemliness.

Eighth Lesson, (of the water course.)

THE Word was made flesh, and dwelleth even now among us. He dwelleth in our memory. He dwelleth in our thought. He hath come down even unto our imagination; and how sayest thou doth he so? By lying in the manger, by nestling in His mother's breast, by preaching upon the mountain, by remaining all night in prayer to God, by hanging upon the Cross, by turning pale in death, by going down free among the dead and triumphing in hell, by rising again the third day, by showing to the Apostles the places of the nails—the marks of his victory, by ascending up into heaven while they all beheld Him,—of which of these things think we not with truth, with godliness, with holiness? If I think of any of these, I think of God, and He is my God through them all. To think of these things I have decreed to be wisdom, and to set forth the memory of their sweetness I have judged to be prudence.[5] The rod of Aaron the Priest brought forth buds, and bloomed blossoms, and yielded almonds; but these things are the almonds of that Rod which came forth out of the stem of Jesse, the Rod whereof sprang the flower, a Rod which was raised in Mary into places higher than the earthly tabernacle, higher indeed, even into places higher than angels, since she received the Word into herself out of the very heart of the Eternal Father.

Eighth Responsory.

Rise up, my love, and make haste. For the winter is past; the rain is over and gone; the flowers appear on our earth.[6]

Verse. The Lord shall give that which is good, and our land shall yield her increase.

Answer. The flowers appear on our earth.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The flowers appear on our earth.

Ninth Lesson.

The Homily of the Sunday, either the first part only or the whole three read together as one.

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[1] Apoc. xii. 1.
[2] Prov. iv. 9.
[3] Is. ix. 6.

[4] Ecclus. xxiv. 23, 24.

[5] Num. xvii. 8; Is. xi. 1. The passage is excessively obscure, and the translation is an amplified paraphrase of what the translator supposes to be the sense intended.

[6] Cant. i. 10, 11, 12; Ps. lxxxiv. 12.

LAUDS.

First Antiphon. Rejoice, O Virgin Mother, * Christ is risen from the grave.

Second Antiphon. God is gone up with a shout, * and the Lord with the sound of a trumpet.

Third Antiphon. The spirit of the Lord * hath filled the world.

Fourth Antiphon. Mary hath been taken to heaven. * The angels rejoice: they praise and bless the Lord. Alleluia.

Fifth Antiphon. The Virgin Mary * hath been exalted over choirs of angels, and upon her head there is a crown of twelve stars.

Chapter as at First Vespers.

Hymn.

BY the first bright Easter Day,
When the stone was rolled away;
By the glory round Thee shed
At Thy rising from the dead;

By Thy parting blessing given
As Thou didst ascend to heaven;
By the cloud of living light
That received Thee out of sight;

By that rushing sound of night
Coming down from heaven's height;
By the cloven tongues of fire,
Sent our spirits to inspire;

By the day that saw her rise
Borne by Angels to the skies;
When Thy Mother, blest with Thee,
Thou didst call in heaven to be;

By the splendour of the throne
Preordained for her alone,
Where the Angels round her sing,
Mother of our God and King;

King of glory, hear our cry,
Make us soon Thy joys to see,
Where, enthroned in majesty,
Countless Angels sing to Thee. Amen.

Verse. God hath chosen her and forechosen her,

Answer. And hath made her to dwell in His tabernacle.

Antiphon at the Song of Zacharias. Let us this day keep right heartily the solemn Feast of the Most Holy Rose-garden of Mary the Mother of God, that she may pray for us to our Lord JESUS Christ.

Prayer throughout the day as at First Vespers. A Commemoration is made of the Sunday.

PRIME.

Antiphon. Rejoice, O Virgin Mother, (*First Antiphon at Lauds.*)

In the Short Responsory.

Verse. Thou that wast born of the Virgin Mary.

Chapter at the end, (Ecclus. xxiv. 13.)

I was exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and as a rose-plant in Jericho.

TERCE.

Antiphon. God is gone up with a shout, (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Holy Mother of God, Mary always a Virgin.

Answer. Holy Mother of God, Mary always a Virgin,

Verse. Intercede for us with the Lord our God.

Answer. Mary always a Virgin.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Holy Mother of God, Mary always a Virgin.

Verse. After childbirth thou still remainest a Virgin.

Answer. Mother of God, pray for us.

SEXT.

Antiphon. The spirit of the Lord, (*Third Antiphon at Lauds.*)

Chapter, (Ecclus. xxxix. 19.)

Flourish as a lily, and send forth a smell, and blossom with grace; sing a song of praise, and bless the Lord in His works.

Short Responsory.

After childbirth thou still remainest a Virgin.

Answer. After childbirth thou still remainest a Virgin.

Verse. Mother of God, pray for us.

Answer. Thou still remainest a Virgin.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. After childbirth thou still remainest a Virgin.

Verse. O Holy Mother of God,

Answer. Thou art become beautiful and gentle in thy gladness.

NONE.

Antiphon. The Virgin Mary, (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

O Holy Mother of God.

Answer. O Holy Mother of God,

Verse. Thou art become beautiful and gentle in thy gladness.

Answer. Mother of God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O Holy Mother of God.

Verse. God hath chosen her and forechosen her,

Answer. And hath made her to dwell in His tabernacle.

SECOND VESPERS.

All as at the First, except the following.

Hymn.[1]

THE gladness of thy Motherhood,
The anguish of thy suffering,
The glory now that crowns thy brow,
O holy Mother, we would sing.

Hail! blessed Mother, full of joy,
In thy consent, thy Visit too;
Joy in the birth of Christ on earth,
Joy in Him lost and found anew.

Hail! sorrowing in His agony—
The blows, the thorns that pierced His brow;
The heavy wood, the shameful rood—
Yea, Queen and chief of martyrs thou.

Hail! in the triumph of thy Son,
And quickening flames of Pentecost;
Shining a Queen in light serene,
When all the world is tempest-tost.

O come ye nations, roses bring,
Culled from these mysteries divine;
And for the Mother of your King
With loving hands your chaplets twine.

We lay our homage at Thy feet,
Lord JESUS, Thou the Virgin's Son;
With Father and with Paraclete,
Reigning while endless ages run.

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[1] Translation by Dom Oswald Hunter-Blair, O.S.B.

Verse. Queen of the Most Holy Rosary, pray for us,

Answer. That we may be made worthy of the promises of Christ.

Antiphon at the Song of the Blessed Virgin. Blessed Mother and Inviolate Maiden, Glorious Queen of the World, may all that keep the solemn Feast of Thy Most Holy Garden of Roses feel the might of Thine assistance.

A Commemoration is made of the Sunday.

Note that if the first Sunday in October should also be the first Sunday of October, the First Book of Maccabees is begun on the Monday; or, if the Monday be October 2 or 4, on the Tuesday.

OCTOBER 1.

St Remy, Archbishop of Rheims, Confessor.

Simple, but may be said as a Semi-double if the reciter pleases.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

MATTINS.

The first Verse of the Hymn is altered.

First and Second Lessons from Scripture according to the Season.

Third Lessson.

[1] REMY, Archbishop of Rheims, flourished in the time of Klodwig, King of the Franks, whom he baptized, and was the first who, by his preaching and miracles, brought the Franks to believe in the Lord Christ. At his prayers, a dead maiden was raised to life. He expounded many books of the Holy Scriptures. He ministered to the Church of Rheims with the utmost acceptance for above three score and ten years, and the holiness of his life and death were witnessed by many signs and wonders which befell afterward.

Prayer throughout the day, "Grant, we beseech Thee, &c.," (*p.* 617.)

If the above be observed as a Semi-double, the Lessons of the First Nocturn are from Scripture according to the Season; those of the Second, the above of the Saint, and the two first from the Sermon of St Maximus, (p. 614,) and those of the Third from Matth. xxv. 14, *with the Homily of St Gregory, (p. 616.)*

MARTYROLOGY.

The morrow is the feast of the Holy Guardian Angels.

Upon the same 2nd day of October, were born into the better life —

At Nicomedia, the holy soldier Eleutherius, and an unnumbered multitude of others, all martyrs. When the palace of the Emperor Diocletian was burnt, they were falsely accused of the crime of setting it on fire; and by the command of that most cruel Emperor they were slaughtered in crowds: some were slain with the sword, some were burnt in the fire, and some were cast into the sea. But the first of them was Eleutherius, who was long tortured, but at every new torment seemed to grow more steadfast, like gold tried in the fire, and crowned his testimony with victory.

In the country of Arras, the blessed Leodegar, Bishop of Autun, [in the year 678,] who was murdered by Ebroin, mayor of the palace to King Theodoric, after he had laid upon him divers insults and sufferings for the truth's sake.

Likewise the holy martyr Gerin, brother of the said blessed Leodegar, who was stoned to death at the same place.

At Antioch, the holy martyrs Primus, Cyril, and Secondarius.

At Constantinople, the holy Monk Theophilus, who was cruelly scourged and sent into exile, under the Emperor Leo the Isaurian, for defending holy images, and passed away to be ever with the Lord.

At Hereford, in England, the holy Confessor Thomas, Bishop of that see, whose feast we keep upon the 3rd day of this present month of October.

OCTOBER 2.

The Holy Guardian Angels.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Hymn.[2]

PRAISE we those ministers celestial
Whom the dread Father chose
To be defenders of our nature frail,
Against our scheming foes.

For, since that from his glory in the skies
Th' Apostate Angel fell,
Burning with envy, evermore he tries
To drown our souls in Hell.

Then hither, watchful Spirit, bend thy wing,
Our country's Guardian blest!
Avert her threatening ills; expel each thing
That hindereth her rest.

Praise to the trinal Majesty, whose strength
This mighty fabric sways;
Whose glory reigns beyond the utmost length
Of everlasting days. Amen.

Verse. [3] Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Antiphon at the Song of the Blessed Virgin. [4] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

A Commemoration is made of St Remy, if his Office have been observed as a Semi-double.

MATTINS.

Invitatory. The Lord, He is the King of the Angels. * O come, let us worship Him.

Hymn from Vespers.

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[1] Born in the year 439; consecrated Bishop at 22 years of age; baptized Klodwig on Christmas Day, 496; died, January 13, 533.

[2] Translation by the late Rev. E. Caswall.

[3] Ps. cxxxvii. 2.

[4] Heb. i. 14.

FIRST NOCTURN.

First Antiphon. [1] The Lord God of heaven and earth shall send His Angel before thee.

Ps. viii. O LORD our Ruler, &c., (*p.* 4.)

Second Antiphon. [2] My God hath sent His Angel, and hath shut the lions' mouths, that they have not hurt me.

Ps. x. In the LORD, &c., (*p.* 5.)

Third Antiphon. [3] Go prosperously, and the Lord be with you in your journey, and His Angel keep you company.

Ps. xv. LORD, who shall abide, &c., (*p.* 7.)

Verse. [4] An Angel stood at the Altar of the Temple,
Answer. Having a golden censer in his hand.

First Lesson.

The Lesson is taken from the Book of Exodus (xxiii. 20.)

BEHOLD, I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, and think not lightly of him. For he will not pardon your transgressions; and My Name is in him. But if thou wilt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, and Mine Angel shall go before thee.

First Responsory.

[5] God hath given His Angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.
Verse. [6] Thousands of thousands ministered unto Him, and ten thousand times hundreds of thousands stood before Him.
Answer. They shall bear thee up in their hands, lest haply thou dash thy foot against a stone.

Second Lesson.

The Lesson is taken from the Book of the Prophet Zechariah (i. 7.)

THE Word of the LORD came unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying: I saw by night, and, behold, a man riding upon a red horse: and he stood among the myrtle-trees that were in the bottom. And behind him were there red horses, speckled, and white. Then said I: O my lord, what are these? And the angel that spake in me said unto me: I will show thee what these be. And the man that stood among the myrtle-trees answered, and said: These are they whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle-trees, and said: We have walked to and fro through the earth, and, behold, all the earth is inhabited, and is at rest.

Second Responsory.

[7] Then the angel of the LORD answered, and said: O LORD of hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation—
Verse. These three score and ten years?
Answer. How long wilt Thou not have mercy on Jerusalem, and on the cities of Judah, against which Thou hast had indignation?

Third Lesson. (ii.)

I LIFTED up mine eyes again, and looked. And, behold, a man with a measuring line in his hand. Then said I: Whither goest thou? And he said unto me: To measure Jerusalem, and see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked in me went forth, and another angel went out to meet him, and said unto him: Run, speak to this young man, saying, Jerusalem shall be inhabited as a town without walls, for the multitude of men and cattle therein. For I, saith the LORD, will be unto her a wall of fire round about, and will be in glory in the midst of her.

Third Responsory.

[8] When ye see the Gentiles, be not afraid of them, but in your hearts worship and fear the Lord; for His Angel is with you.
Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.
Answer. For His Angel is with you.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. For His Angel is with you.

SECOND NOCTURN.

First Antiphon. [9] When I came unto you, by the will of God I came; bless Him, and give Him thanks.

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Second Antiphon. [10] The Angel of the Lord, which went before the camp of Israël, removed, and went behind them.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Third Antiphon. [11] The Angel of the LORD encampeth round about them that fear Him, and delivereth them.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)

Verse. The smoke of the incense ascended up before the Lord—
Answer. Out of the Angel's hand.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On Ps.* xc.)

"HE hath given His Angels charge over thee." A wonderful graciousness, and a wonderful outpouring of love. For who hath given charge? And what charge? Unto whom? And over whom? Let us carefully consider, my brethren, let us carefully hold in mind this great charge. For who hath given this charge? To Whom belong the Angels? Whose commandments do they obey, and Whose will do they do?

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[1] Gen. xxiv. 7.
[2] Dan. vi. 22.
[3] Tob. v. 21.
[4] Apoc. viii. 3.
[5] Ps. xc. 11, 12.
[6] Dan. vii. 10.

[7] This Responsory is the continuation of the preceding Lesson.

[8] Cf. Baruch vi. 3-6.
[9] Tob. xii. 18.
[10] Exod. xiv. 19.
[11] Ps. xxxiii. 8.

"He hath given His Angels charge over thee, to keep thee in all thy ways," and that not carelessly, for "they shall bear thee up in their hands." The Highest Majesty, therefore, hath given charge unto Angels, even His Angels. Unto these beings so excellently exalted, so blessed, so near to Himself, even as His own household, unto these hath He given charge over thee. Who art thou? "What is man, that Thou art mindful of him? or the son of man, that Thou visitest him?" (Ps. viii. 5.) Even as though man were not "rottenness, and the son of man, a worm." (Job. xxv. 6.) But what charge hath He given them over thee? "To keep thee in all thy ways."

Fourth Responsory.

[1] As the Lord liveth, His Angel hath kept me in my way that I went thither, and in my sojourning there, and in mine home-coming again hither.

Verse. And the Lord hath not suffered me that am His handmaid to be defiled.

Answer. His Angel hath kept me in my way that I went thither, and in my sojourning there, and in mine home-coming again hither.

Fifth Lesson.

WHAT respect, what thankfulness, what trust, ought this word to work in thee! Respect for their presence, thankfulness for their kindness, trust in their safe-keeping. Walk carefully, as one with whom are Angels, as hath been laid in charge upon them, in all thy ways. In every lodging, in every nook, have reverence for thine Angel. Dare not to do in his presence what thou wouldst not dare to do in mine. Or dost thou doubt whether he be indeed present, because thou seest him not? What if thou heardest him? What if thou touchedst him? What if thou smelledst him? Behold, not by sight alone is the presence of things made manifest.

Fifth Responsory.

[2] The Angel of the Lord came down into the furnace together with Azariah and his fellows, and smote the flame of the fire out of the furnace, so that the fire touched them not at all, neither hurt them.

Verse. Blessed be their God, Who sent His Angel, and delivered His servants that trusted in Him!

Answer. So that the fire touched them not at all, neither hurt them.

Sixth Lesson.

LET us also, brethren, dearly love His Angels, as them with whom we are one day to be co-heirs, and who in the meanwhile are leaders and guardians set over us by the Father. With such guardians, whereof shall we be afraid? They that keep us in all our ways, can neither be conquered nor corrupted, far less can they corrupt. They are trusty, they are wary, they are mighty. Whereof shall we be afraid? Only let us follow them, only let us cleave unto them, and we "shall abide under the shadow of the God of heaven." As often then as the gloom of temptation threateneth thee, or the sharpness of tribulation hangeth over thee, call upon Him That keepeth thee, thy Shepherd, thy Refuge in times of trouble, call upon Him, and say: "Lord, save us; we perish." (Matth. viii. 25.)

Sixth Responsory.

[3] In all their affliction He was not [4] afflicted, and the Angel of His presence saved them.

Verse. In His love and in His pity He redeemed them; and He bare them and carried them all the days of old.

Answer. And the Angel of His presence saved them.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the Angel of His presence saved them.

THIRD NOCTURN.

First Antiphon. [5] The LORD sent His Angel, which cut off all the mighty of valour, and the leaders and captains in the camp of the King of Assyria.

Ps. xcv. O sing unto the LORD, &c. (*p.* 85.)

Second Antiphon. Worship the Lord, all ye His Angels! Zion heard, and was glad.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. Bless the LORD, all ye His Angels, that excel in strength, that do His commandments, to hearken unto the voice of His word.

Ps. cii. Bless the LORD, (*p.* 91.)

Verse. Before the Angels will I sing praise unto Thee.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comm. on* Matth. xviii.)

"Unless ye become as little children," saith the Lord, "ye shall not enter into the kingdom of heaven," that is, unless by the uprooting of bodily and mental depravity, we bring our souls to the innocency of childhood. But He giveth the name of children to all such as believe by the hearing of faith. Children follow their father, love their mother, know not how to wish evil to their neighbours, are not careful for earthly riches; they insult not, they hate not, they lie not, they believe what they are told, and take for truth what they hear. Us then it behoveth to return to the simpleness of little children, for when we are well rooted therein, we shall so far bear about in ourselves an image of the sublime simpleness of the Lord JESUS.

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[1] Judith, xiii. 20.

[2] Dan. iii. 49, 95.

[3] Isa. lxiii. 9.

[4] So the Hebrew, but the Jewish tradition, as in Isa. ix. 3, (p. 153,) attributes the negative to an eccentric spelling, and reads, "In all their affliction He was afflicted."

[5] 2 Par. (Chron.) xxxii. 21.

Seventh Responsory.

[1] When Maccabeus and they that were with him heard that [Lysias] besieged the holds, they and all the people with lamentation and tears besought the Lord that He would send a good Angel to deliver Israël.

Verse. So they went forth together with a willing mind, and, as they were at Jerusalem, there appeared before them on horseback one in white clothing.

Answer. A good Angel to deliver Israël.

Eighth Lesson.

"WOE unto the world because of offences!" The lowliness of the Passion is an offence unto the world. Such is the state of stupidity to which man's ignorance hath reduced itself, that it turneth away from the Lord of Eternal Glory, because of the unsightliness of the Cross! And what is so certain to bring woe unto the world as to turn away from Christ? And therefore He saith: "It must needs be that offences come," because his fulfilling the lowliness of the Passion was the predestined mean whereby He was to give us eternal life.

Eighth Responsory.

[2] O Lord, Thou didst send Thine Angel in the time of Hezekiah, King of Judah, and didst slay in the host of Sennacherib an hundred, fourscore, and five thousand. Wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Verse. That those be stricken with terror that come with blasphemy against Thy holy people.

Answer. Now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm.

Ninth Lesson.

"TAKE heed that ye despise not one of these little ones that believe in Me." He hath laid on us a most meet tie to constrain us to love one another, especially such as indeed believe in the Lord. "For I say unto you that in heaven their Angels do always behold the face of My Father Which is in heaven. For the Son of Man is come to save that which was lost." From these words we see, first, that the Son of Man saveth; secondly, that the Angels do see God; and thirdly, that the Angels of these little ones have the wardship over the prayers of the faithful. That the Angels have this wardship is taught us absolutely. The Angels therefore do every day offer to God the prayers, which they which are saved, do make to Him in the Name of Christ. Therefore it is dangerous for a man to despise them, seeing that these are they by whose watchful service and ministry his wishes and requests are presented before the throne of the eternal and unseen God.

LAUDS.

First Antiphon. God hath given His Angels charge over thee, * to keep thee in all thy ways.

Second Antiphon. Let us praise the Lord, Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."

Third Antiphon. In heaven their Angels do always behold the face of My Father, * Which is in heaven.

Fourth Antiphon. Blessed be God, * Who sent His Angel, and delivered His servants that trusted in Him.

Fifth Antiphon. Praise ye God, * all His Angels—Praise ye Him, all His hosts!

Chapter. (Exod. xxiii. 20.)

BEHOLD, I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice.

Hymn.[3]

RULER of the dread immense!
  Maker of this mighty frame!
Whose eternal Providence
  Guides it, as from Thee it came!

Low before Thy throne we bend;
  Hear our supplicating cries;
And Thy light celestial send,
  With the freshly dawning skies.

King of Kings! and Lord most high!
  This of Thy dear love we pray,—
May Thy Guardian Angel nigh
  Keep us from all sin this day.

May he crush the deadly wiles
  Of the envious Serpent's art,
Ever spreading cunning toils
  Round about the thoughtless heart.

May he scatter ruthless war,
  Ere to this our land it come;
Plague and famine drive afar;
  Fix securely peace at home.

Father, Son, and Holy Ghost,
  One eternal Trinity!
Guard by Thy Angelic host
  Us, who put our trust in Thee. Amen.

Verse. O my God, before the Angels will I sing praise unto Thee.

Answer. I will worship toward Thy holy Temple, and praise Thy Name.

Antiphon at the Song of Zacharias. [4] The Angel that talked with me came again, and waked me, as a man that is wakened out of his sleep.

Prayer throughout the Office.

O GOD, Who in Thine unspeakable Providence hast been pleased to give Thine holy Angels charge over us, to keep us, mercifully grant unto our prayers, that we be both ever fenced by their wardship here, and everlastingly blessed by their fellowship hereafter. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] 2 Macc. xi. 6, 8.

[2] 2 Macc. xv. 22-24.

[3] Translation by the late Rev. E. Caswall.

[4] Zech. iv. 1.

PRIME.

Antiphon. God hath given, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Thomas, Bishop of Hereford, in England, of whom mention was made yesterday.

Upon the same 3rd day of October, were born into the better life—

At Rome, at the Bear-and-Cap, the holy martyr Candidus, [in the third century.]

Upon the same day, the holy martyrs Denis, Faustus, Caius, Peter, Paul, and four others, [in the third century.] They originally suffered much under the Emperor Decius, and then, under the Emperor Valerian, were put to a long course of torments by the President Emilian.

Among the antient Saxons, [in Westphalia,] the two holy [English] brethren, both named Ewald, [about the year 695,] [one surnamed the white, and the other the black.] They were priests, and had gone to preach Christ in that country, where they suffered martyrdom, being murdered by the heathen. A bright light was seen around their bodies by night to show where they were, and of what worthiness.

In Africa, holy Maximian, Bishop of Bagaia, who again and again suffered great cruelties at the hands of the Donatists, and was at last thrown off the top of a lofty tower, and left for dead, but afterwards fell asleep in the Lord, famous for his glorious confession.

In Palestine, the holy Confessor Hesychius, [in the fourth century,] a disciple of holy Hilarion, and his companion in his journeyings.

At Brogne, in the diocese of Namur, in Belgium, [in the year 959,] holy Gerard, [Founder and] Abbat, [of the monastery at that place, who introduced a new and most exact discipline into many monasteries of Flanders, Champagne, Lorraine, and Picardy. He reformed some abbayes in Flanders.]

Chapter at the end. (Exod. xxiii. 22.)

BUT if thou wilt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, and Mine Angel shall go before thee.

TERCE.

Antiphon. Let us praise, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory as on p. 1068.

SEXT.

Antiphon. In heaven their Angels, &c., (*Third Antiphon at Lauds.*)

Chapter. (Exod. xxiii. 21.)

THINK not lightly of him, for he will not pardon your transgressions; and My Name is in him.

Short Responsory as on p. 1068.

NONE.

Antiphon. Praise ye God, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory as on p. 1068.

SECOND VESPERS.

All as the First, except the following.

Last Psalm.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 111.)

Antiphon at the Song of the Blessed Virgin. Holy Angels our Keepers, shield us in the battle, that we perish not in the awful judgment.

A Commemoration is made of the following. Prayer from his Office.

OCTOBER 3.

St Thomas, Bishop [of Hereford,] Confessor.

Double.

All from the Common, (*p.* 612,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD, Who hast ennobled Thy Church by the Angel-like purity and glorious manliness of blessed Bishop Thomas, mercifully grant unto us Thy servants, for his sake, that we may one day be joined, as he is, unto the fellowship of Angels. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From the Process and Bull of his Canonization.*)

THOMAS was born of the noble family of Cantelupe, and studied letters first in England, and then at Paris and Orleans. After his return home he was made Chancellor of the University of Oxford, and afterwards Chancellor of the whole kingdom. He did not allow the cares of the world to hinder his watchfulness for the salvation of his soul. Early in the morning he performed his sacred office, and afterwards set himself to business, and after his hours of work were over, he spent a great part of the night in prayer and reading. His self-denial in eating and drinking, his tenderness toward the poor, his chastity, and his other graces were so excelling as to make all men's eyes and tongues busy with him.

Fifth Lesson.

HE was appointed Bishop of Hereford, and gave his utmost care to discharge the duties of the shepherd of souls. His main care was to visit his diœcese, to reform sinners either by public preaching or private correction, to hear the confessions of the people, and to administer to children the Sacrament of Confirmation. Upon himself he was very sparing, but was open-handed with his goods towards the poor, and in all things so gracious that he earned to be held by all men as the father of his flock.

Sixth Lesson.

AT the Synod of Reading he had a dispute with his Archbishop, Peckham, and, as the conflict thickened, he appealed to the Pope, who honourably welcomed him when he went to Italy. A little while after, he fell sick unto death at Florence, and when he had duly received the Sacraments of the Church, and recommended his soul most earnestly to God, he went to heaven in the year of salvation 1282, and of his own age the sixty-third. In England he became very famous as a saint, and John XXII. inscribed his name as such.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

MARTYROLOGY.

Upon the 4th day of October, were born into the better life—

At Assisi, in Umbria, the holy Confessor Francis, [1182-1226,] Founder of the Order of Friars Minor, whose life, full of holiness and miracles, hath been written by holy "Buona-Ventura."

At Corinth, holy Crispus and Caius, [first century,] of whom the holy Apostle Paul maketh mention in writing unto the Corinthians.

In Egypt, the holy brethren Mark and Marcian, [in the year 304,] and a multitude of other holy martyrs which is almost countless, both of men and of women, of old and of young; some after stripes and some after horrid torments of divers kinds were burnt, some cast into the sea, a few beheaded, many starved to death, others crucified (some of these with their head downward), and so earned a most blessed crown of martyrdom.

At Damascus, the holy Bishop and martyr Peter, [in the year 742;] he was accused of teaching the faith of Christ, before the Prince of the Hagarenes. His tongue, hands, and feet were cut off, and he was fastened to a cross, and there finished his testimony.

At Alexandria, the holy Priests and Deacons Caius, Faustus, Eusebius, Chaeremon, Lucius, and their Companions, of whom some suffered martyrdom in the persecution under the Emperor Valerian, and others by serving the martyrs gained the martyr's reward.

At Athens, holy Hierotheus, a disciple of the blessed Apostle Paul.

At Bologna, [in the fifth century,] the holy Confessor Petronius, Bishop [of that see,] who was famous for his teaching, his miracles, and his holiness.

At Paris, [in the year 666,] the holy Virgin Aurea, [Abbess at Paris.]

Vespers of the following.

OCTOBER 4.

St Francis,[1] Confessor.

Greater Double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst use the worthy deeds of Thy blessed servant Francis as a mean whereby to make Thy Church again the mother of children, grant that we like him may set little price by earthly things, and attain unto a portion of those good things which Thou givest in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the preceding. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lesson from Wisd. iv. 7, &c., (*p.* 621.)

SECOND NOCTURN.

Fourth Lesson.

FRANCIS was born at Assisi in Umbria, [in the year of our Lord 1182.] From his early youth he followed the example of his father, [Peter Bernardone,] and busied himself with merchandise. It befell one day that, contrary to his usage, he had thrust from him a beggar, who cried for money for Christ's sake, when, being cut to the heart with regret, he gave him large alms, and promised to God from that day forth never to deny to any that asked of him. He fell after this into a grievous sickness, and from the time that he was healed thereof, he gave himself more earnestly to works of love for his neighbour. At length he became fain in this sort to be perfect, even as the Lord hath said in the Gospel, (Matth. xix. 21,) and gave to the poor whatsoever he had. His father would not have it so, and brought him before the Bishop of Assisi, that he might renounce all right to any inheritance. He cheerfully gave up all to his father, even to his clothes, telling them that now he should be able with more utter dependence to say: "Our Father, Who art in heaven—"

Fifth Lesson.

[UPON the 24th day of February, in the year 1209,] he heard read the words of the Gospel: "Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes." (Matth. x. 9, 10.) Thereupon he determined that that should be his rule of living. He took off his shoes, and contented himself with one coat. When he had gathered twelve comrades, he founded the Order of Friars Minors.[2] He went to Rome in the [same] year, to get from the Apostolic See a confirmation of his Order. When he came Pope Innocent III. thrust him away. Thereafter he dreamt that he saw the Church of the most Holy Saviour falling, and whom he had cast forth bearing it up with his shoulders. He bade therefore that he should be sought for and brought again before him, welcomed him kindly, and approved all the Rule which he had established. Francis therefore sent his Friars into all quarters of the world to preach the Gospel of Christ. He himself was fain to find some occasion of martyrdom, and therefore made a voyage into Syria, [in the year 1219,] but the Sultan treated him with the greatest kindness, offering him many gifts, and, since he could do no good, he returned again to Italy.

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[1] "Francesco," *i.e.*, Frenchman. His real name was John, but the people of Assisi gave him the nickname of "Frenchman" because he spoke French well.

[2] *I.e.*, "the lesser brethren," a name assumed out of humility in regard to the Dominicans.

Sixth Lesson.

[TOWARDS the Feast of the Assumption of the Blessed Virgin Mary, in the year 1224,] when there had already been built many houses of Friars of his Order, he withdrew himself into a most secret place upon Mount Alverno, and began to fast for forty days in honour of the holy Archangel Michael. [1] Upon the Feast-day of the Uplifting of the Holy Cross, [as he was praying upon the side of the mountain,] he saw a vision of a crucified Seraph, which left in his hands and feet holes with nails therein, and in his side a great wound. Holy "Buona-Ventura" hath left it in writing that he once heard Pope Alexander IV., when preaching, testify that he had himself seen these marks. It was a sign of such love of Christ toward him as stirred up the great wonder of all men. Two years thereafter he fell sick unto death, and was fain to be carried into the Church of St Mary-of-the-Angels, that he might give up the breath of life in the same place where God had breathed into him the breath of the life of grace.[2] Being there [laid on the earth, sprinkled with ashes, and covered with an old habit,] he exhorted the Friars to be poor and lowly, and to cleave to the faith of the Holy Church of Rome. [He then caused the Gospel of St John to be read from the words "Now before the feast of the Passover" to the end,] after which he began to recite the 141st Psalm: "I cried unto the LORD with my voice," and in uttering the words, "the righteous wait for me, till Thou deal bountifully with me," he gave up the ghost. It was the 4th[3] day of October, [in the year 1226.] He was famous for miracles, and Pope Gregory IX. added his name to the list of the Saints.

THIRD NOCTURN.

Lessons from Matth. xi. 25, *with the Homily of St Austin*, (*p.* 629.)

MARTYROLOGY.

Upon the 5th day of October, were born into the better life—

At Messina, in Sicily, [in the year 546,] the holy monk Placidus, a disciple of the blessed Abbat Benedict, his brothers Eutychius and Victorinus, and the Virgin Flavia, their sister, along with Donatus, the Deacon Firmatus, Faustus, and thirty other monks, all martyrs, who were massacred for Christ's faith's sake, by the pirate Manucha.

Upon the same day, [in the year 171,] blessed Thraseas, Bishop of Eumenia, who achieved his martyrdom at Smyrna.

At Treves, the holy martyrs Palmatius and his Companions, who underwent martyrdom under the President Rictiovarus, in the persecution under the Emperor Diocletian.

On the same day, the holy Virgin Charitina, under the Emperor Diocletian and the Consular Domitius. She was tormented with fire, and cast into the sea, whence she came forth unharmed, then her hands and feet were cut off, and her teeth shaken, and she gave up her soul in prayer to God.

At Auxerre, the holy Deacon Firmatus, [in the fifth or sixth century,] and the Virgin Flaviana his sister.

At Ravenna, the holy Confessor Marcellinus, Bishop of [that see.]

At Valence, in Gaul, holy Apollinaris, [about the year 520,] Bishop [of that see;] his life was famous for his graces, and his death was marked by signs and wonders.

Upon the same day holy Attilan, Bishop of Zamora, whose name Urban II. numbered with those of the Saints.

At Leon, [in the year 1006,] in Spain, holy Froilan, Bishop of that city, famous for his zeal in spreading the monastic life, his goodness toward the poor, and other graces and wonders.

At Rome, the holy widow Galla, daughter of the Consul Symmachus; after the death of her husband she passed many years at the church of blessed Peter, intent upon prayer, alms, fastings, and other holy works. Holy Pope Gregory hath written of her right blessed passage hence.

At Second Vespers a Commemoration is made of the following, from the Common Office for Many Martyrs. Prayer, "O God, by Whose mercy, &c.," (*p.* 608.)

OCTOBER 5.

St Placidus and his Comrades, Martyrs.

Simple.

All from the Simple Office for Many Martyrs, (*p.* 611,) *except the following.*

Prayer throughout the Office. "O God, by Whose mercy, &c., (*p.* 608.)

MATTINS.

First and Second Lessons from Scripture according to the Season.

Third Lesson.

PLACIDUS was the son of Tertullus, one of the noblest persons of Rome. He was offered to God [by his father] when a child [only seven years of age,[4]] and given over to holy Benedict, in whose teaching and Rule of monks he so profited that he was reckoned among the chiefest of his disciples. By him he was sent into Sicily, where he founded near the Port of Messina a Church and monastery in honour of St John the Baptist, and lived therein with his monks in wonderful holiness. Thither there came to see him his brothers Eutychius and Victorinus and his virgin sister Flavia, and while they were together, there landed there a certain brutal pirate, named Manucha, who took the monastery, and when he could in no wise prevail upon Placidus and the others to deny Christ, he commanded him, his brothers, and his sister to be cruelly murdered. With them Donatus, Firmatus a Deacon, Faustus, and thirty other monks brought the conflict of testimony to the blessed end of martyrdom, upon the fifth day of October, in the year of salvation 509.[1]

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[1] This absolute date of Sept. 14, appears to rest upon the authority of an anonymous vision at a later date, and is difficult to reconcile with the original historians. It is hardly consistent with the statement of the Breviary on Sept. 17, and is rejected by the Bollandists in parr. 590, 591, of their preliminary remarks to the Life of St Francis.

[2] It was in that Church that he heard the text from Matth. x. 10.

[3] *I.e.*, after Vespers on Saturday, the 3rd.

[4] This practice was forbidden by a Decretal of Innocent III.

MARTYROLOGY.

Upon the 6th day of October, were born into the better life—

In Calabria, [in the year 1101,] the holy Confessor Bruno, Founder of the Order of Monks of the Charterhouse.

At Laodicea, the blessed martyr Sagaris, Bishop [of that see,] who was one of the disciples of the Apostle Paul.

At Capua, [in the fourth century,] the holy martyrs Marcellus, Castus, Emilius, and Saturninus.

At Agen, in Gaul, [towards the end of the third century,] the holy Virgin and martyr Faith, by whose example blessed Caprasius was so stirred up to suffer martyrdom, that he finished his contending with joy.

Likewise the holy martyr Erotis, in whom the love of Christ was so kindled that she triumphed over the flames of fire.

At Treves is kept the memorial of a great multitude of martyrs, which man can scarcely number, who for Christ's faith's sake were put to death in divers ways by the President Rictiovarus in the persecution under the Emperor Diocletian.

At Auxerre, the holy martyr Romanus, Bishop [of that see, who succeeded Eleutherius and was Bishop three years.]

At Oderzo, [about the year 660,] holy Magnus, Bishop [of that see,] whose body lieth at Venice.

At Naples, [in the year 1791,] holy Mary Frances, of the Five Wounds of our Lord Jesus Christ, of the Third Order of Bare-footed Friars Minor of St Peter of Alcantara; she was famous for graces and miracles, and Pope Pius IX. enrolled her name among those of the holy virgins.

OCTOBER 6.

St Bruno, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout the Office.

Be we holpen, O Lord, we beseech Thee, by the prayers of Thine holy Confessor Bruno, that we who by our sins have so grievously offended against Thy Majesty, may for his sake and at his petition obtain forgiveness of our trespasses. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BRUNO, the Founder of the Charterhouse Monks, was born at Cologne, [about the year of our Lord 1030.] From his earliest years he was a very grave child, turning away from childish things, and that so manifestly, that by the grace of God the tokens of holiness already pointed him out as a Father of monks, and a restorer of the life of hermits. His parents, who were eminent for rank and goodness, sent him to Paris, where he studied so well in Philosophy and Theology, that he took the degree of Doctor in both faculties; and a short while after, for his famous graces, he was made a Canon of Rheims.

Fifth Lesson.

AFTER some years, he, and six comrades, forsook the world and betook themselves to Hew, the holy Bishop of Grenoble, who, when he learned the reason of their coming, and believing them to have been figured by seven stars which he had seen that night in a dream falling at his feet, gave them a grant of land in some very wild mountains in his Diœcese, which are called the Chartreuses. Thither Bruno and his companions, together with Hew, withdrew themselves, [in the year 1084,] and led for some years the life of hermits. Pope Urban II., who had formerly been his disciple [at Rheims,] commanded him to come to Rome, [in 1089,] and amid the afflictions which then scourged the Church, held him for some time as his counsellor. But at last Bruno, who had refused the Archbishoprick of Reggio, got his leave to go away.

Sixth Lesson.

In his love of the wilderness, he betook himself to a certain desert place in the Diœcese of Squillaci, in the uttermost coasts of Calabria, [whither he went in 1090.] He was praying there one day in a cave, when the hounds of Roger, Sovereign Earl of Sicily and Calabria, who was out a-hunting, came and bayed at the door of it. Thus was he found by this Prince, who was moved by his holiness, and began to cherish him and his comrades, and treat them very kindly. The Earl's goodness was rewarded, for when he was one time laying siege to Capua, and one Sergius, who was first groom of his bedchamber, had made a plot to betray him, Bruno, who was still living in the desert above mentioned, appeared to him in a dream, and delivered him from the danger which was hanging over him. At length Bruno, full of graces and good works, and famous for godliness not less than for learning, fell asleep in the Lord, [upon the 6th day of October, in the year 1101,] and was buried in the monastery of St Stephen, founded by the same Earl Roger, where he is still held in great honour.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory, (p. 625.)*

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[1] There is a good deal of difficulty about the dates and the identification of persons. See Alban Butler, who, in his text, places the oblation of St Placidus in 522, and his death in 546.

MARTYROLOGY.

Upon the 7th day of October, were born into the better life—

At Rome, upon the Ardeatine Way, [in the year 336,] the holy Confessor, Pope Mark, [who succeeded Sylvester I., and reigned 8 months and 20 days.]

In the district called Rasaphe, in Syria, the holy martyrs Sergius and Bacchus, noble Roman officers under the Emperor Maximian. Bacchus was lashed with strips of raw hide till his whole body was cut into ribbons, and so, still confessing Christ, gave up the ghost. Sergius had his legs tortured in the boots, but remaining firm in the faith, sentence was given on him that he should be beheaded. The place where he sleepeth was called after him Sergiopolis instead of Rasaphe, [by command of the Emperor Justinian,] and thither Christians do greatly resort on account of famous miracles.

At Rome, the holy martyrs Marcellus and Apuleius, who were first disciples of Simon Magus, but afterward, seeing the wonders which the Lord wrought by the Apostle Peter, became disciples of the Apostle, and, after he had suffered, won the crown of martyrdom under the Consular Aurelian. They are buried not far from the city.

At Rasaphe also, the holy Virgin Julia, who gained martyrdom under the President Marcian.

At Padua, the holy Virgin and martyr Justina, who was baptized by blessed Prosdocimus, a disciple of the holy Apostle Peter. Forasmuch as she stood firm in the faith of Christ, the President Maximus caused her to be run through with the sword, and she passed away hence to be ever with the Lord.

At Bourges, [about the year 560,] the holy Priest and Confessor Augustus.

At Rheims, [in the sixth century,] the holy Priest Helanus.

Upon the same day[1] is made the memorial of St Mary, styled of Victory, the yearly observance of which memorial the Supreme Pontiff blessed Pius V. ordained on account of the famous victory gained by the Christians over the Turks upon this day in the sea-fight of Lepanto, by the help of the aforesaid Mother of God, and Gregory XIII. instituted the yearly solemn feast of the same most Blessed Virgin to be kept upon the first Lord's Day in this present month of October.

At Second Vespers a Commemoration is made of the following. Prayer as below.

OCTOBER 7.

St Mark, Pope and Confessor.

Simple.

All from the Common Office, (*p.* 620,) *except the following.*

Prayer throughout the Office.

GRACIOUSLY hear our supplications, O Lord, and for the sake of Thy Blessed Confessor and Bishop Mark, grant to us in Thy mercy both pardon and peace. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Vespers a Commemoration is made of the holy Martyrs Sergius, Bacchus, Marcellus, and Apuleius. Antiphon and Verse and Answer from the Common Office for Many Martyrs, and

Prayer.

CAUSE there to come upon us, O Lord, a grace from the blessed and worthy wrestling of Thine holy Martyrs Sergius, Bacchus, Marcellus, and Apuleius, fanning ever in us the fire of the love of Thyself. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

First and Second Lessons from Scripture according to the Season.

Third Lesson.

THIS Mark was a Roman, who sat as Pope in the reign of the Emperor Constantine the Great. He ordained that the Bishop of Ostia, by whom the Bishop of Rome is consecrated, should use the Pallium. He built two Churches, one in the city and the other on the Ardeatine Way, which Constantine enlarged and richly gifted. Mark lived as Pope eight months, and was buried in the Cemetery of Balbina.[2]

At Lauds a Commemoration is made of the Holy Martyrs. Prayer as above.

MARTYROLOGY.

On the 8th day of October we keep the Feast of the holy Widow Bridget, [Princess of Nericia.] After many pilgrimages to holy places she died at Rome, full of the Spirit of God, upon the 23rd day of July, [in the year 1373,] but her body was taken to Sweden upon the 7th day of October.

Upon the same 8th day of October, were born into the better life—

The holy old man Simeon, of whom it is written in the Gospel that he took the Lord JESUS up in his arms.

At Cæsarea, in Palestine, the holy Virgin and martyr Reparata. Forasmuch as she would not offer sacrifice to idols, she was put to divers torments, and then beheaded, under the Emperor Decius. Her soul was seen to leave her body and soar heavenward in a bodily shape like a dove.

At Thessalonica, the holy Proconsul Demetrius, who brought many to believe in Christ, and was martyred by being pierced through with lances, by command of the Emperor Maximian. There also the holy martyr Nestor.

At Seville, in Spain, the holy martyr Peter.

At Laodicea, the holy Priest Artemon, who under the Emperor Diocletian received the crown of martyrdom by fire.

In the country of Lyons, the holy Virgin and martyr Benedicta.

At Ancona, holy Palatias and Laurentia, who were carried into exile by command of the President

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[1] There is no direction as to what should be done supposing October 7 should be the first Sunday in the month, but the more reasonable course would seem to be in that case to omit this clause of this Martyrology, as the announcement of the Feast of the Rosary would already have been read at the beginning, and the details are contained in the Sunday Office.

[2] Elected Jan. 18, in the year 336, died Oct. 7.

Dion, in the persecution under the Emperor Diocletian, and died of exhaustion and suffering.

At Rouen, [in the fifth century,] the holy Confessor Evodius, Bishop [of that see.]

At Jerusalem, [about the year 460,] holy Pelagia, surnamed the Penitent.

SECOND LORD'S DAY IN OCTOBER.

Motherhood of the Blessed Virgin.

Greater Double.

All from the Common Office for her Feast, (p. 633,) except the following.

On the Saturday is read at the beginning of the Martyrology,

On the morrow we keep the Feast of the Motherhood of the Blessed Virgin Mary.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of the Blessed Virgin. Let us keep glad holiday in honour of the Motherhood of the Blessed Mary, always a Virgin.

A Commemoration is made of the Sunday.

MATTINS.

Invitatory. Let us keep holiday in honour of the Motherhood of the Blessed Virgin Mary. * Let us worship Christ, her Son, and her Lord, and ours.

Hymn.[1]

THE Saviour left high Heaven to dwell
Within the Virgin's womb,
And there arrayed Himself in Flesh,
Our Victim to become.

She unto us divinely bore
Salvation's King and God,
Who died for us upon the Cross,
Who saves us in His Blood.

She too our joyful hope shall be,
And drive away all fears,
Offering for us to her dear Son
Our contrite sighs and tears.

That Son, He hears His Mother's prayer,
And grants, ere it be said;
Be ours to love her and invoke
In every strait her aid.

Praise to the Glorious Trinity
While endless times proceed,
Who in that bosom pure of stain
Sowed such immortal seed. Amen.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 5.)

I CAME out of the mouth of the Most High before there was any creature. I caused the unfading light to arise in the heavens, and covered all the earth as a cloud. I dwelt in high places, and my throne was in the cloudy pillar. I alone compassed the circuit of heaven, and pierced unto the bottom of the deep. I walked in the waves of the sea, and stood in all the earth, and in every people and in every nation I had dominion. And in my power I trod under my feet the hearts of all that are excellent and that are lowly. And in all these I sought rest, and I will abide in the inheritance of the Lord.

First Responsory.

O Holy Virgin Mary, happy art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God, by Whom we are saved and redeemed.

Verse. Let us keep glad holiday in honour of the Motherhood of the Blessed Virgin Mary.

Answer. For out of thee rose the Sun of righteousness, even Christ our God, by Whom we are saved and redeemed.

Second Lesson.

SO the Creator of all things gave me a commandment and said—(and He that made me rested in my tabernacle)—and He said: Dwell thou in Jacob, and inherit in Israël, and strike thy roots amid My chosen people. I was created from the beginning, before the world; and I shall never fail. And in the holy tabernacle I served before Him. And so I was established in Zion, and likewise in the holy City was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God as His own inheritance, and mine abiding was in the full assembly of the Saints.

Second Responsory.

From thee, still maiden undefiled, the Saviour came a little Child. He the Lord Who ruleth o'er earth and o'er heaven for ever, being made man, was enclosed in the blest sides of thy womb.

Verse. Blessed art thou among women, and blessed is the Fruit of thy womb.

Answer. He the Lord Who ruleth o'er earth and o'er heaven for ever, being made man, was enclosed in the blest sides of thy womb.

Third Lesson.

I WAS exalted like a cedar in Lebanon, and like a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and like a rose-tree in Jericho. I was exalted like a fair olive-tree in the fields, and like a plane-tree by the water in the broad ways. I gave a sweet smell like cinnamon and aromatic balm. I yielded a pleasant odour like the best myrrh. Like storax, and galbanum, and onyx, and myrrh, like the unfelled woods of Lebanon, and like the unadulterated balsam, so did I perfume the place of mine abode. As the turpentine-tree I stretched out my branches, and my branches are the branches of honour and grace. As the vine brought I forth pleasant savour.

Third Responsory.

[2] Many daughters have gotten riches, but thou excellest them all. O holy Mother of God, thou art become beautiful and gentle in thy gladness.

Verse. May all that are keeping

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[1] Translation by the late Rev. E. Caswall.

[2] Prov. xxxi. 29.

the Feast of thine holy Motherhood feel the might of thine assistance.

Answer. O holy Mother of God, thou art become beautiful and gentle in thy gladness.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. O holy Mother of God, thou art become beautiful and gentle in thy gladness.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great.] (*1st for Christmas.*)

HIS Mother was chosen a Virgin of the kingly lineage of David, and when she was to grow heavy with the sacred Child, her soul had already conceived Him before her body. She learned the counsel of God announced to her by the Angel, lest the unwonted events should alarm her. The future Mother of God knew what was to be wrought in her by the Holy Ghost, and that her modesty was absolutely safe. For why should she, unto whom was promised all sufficient strength through the power of the Highest, have felt hopeless merely because of the unexampled character of such a conception? She believeth, and her belief is confirmed by the attestation of a miracle which hath already been wrought. The fruitfulness of Elizabeth, before unhoped for, is brought forward that she might not doubt that He Who had given conception unto her that was barren, would give the same unto her that was Virgin. And so the Word of God, the Son of God, Who was in the beginning with God, by Whom all things were made, and without Whom was not anything made that was made, to deliver man from eternal death, was made man.

Fourth Responsory.

Let us tell again of the right worthy Motherhood of the glorious Virgin Mary. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Verse. Let us sing praise to Christ on this the solemn Feast-day of the wondrous Mother of God.

Answer. The same is she whose lowliness the Lord regarded, she who by the message of an Angel conceived the Saviour of the world.

Fifth Lesson. (*2nd for Christmas.*)

OUR Lord Jesus Christ, descending from His throne in heaven, but leaving not that glory which He hath with the Father, cometh into this lower world by being born after a new order and in a new birth. He cometh after a new order, in that He Who is unseen among His own, was seen among us; the Incomprehensible was fain to be comprehended, and He That is from everlasting to everlasting began to be in time. He was the Offspring of a new birth; conceived of a maiden, born of a maiden, without the passion of any fleshly father, without any breach of His Mother's virginity, since such a birth beseemed the coming Saviour of mankind, Who was to have in Him the nature of man's being, and to be free of any defilement of man's flesh. Though He sprung not as we spring, yet is His nature as our nature; we believe that He is free from the use and custom of men; but it was the power of God which wrought that a maiden should conceive, that a maiden should bring forth, and yet abide a maiden still.

Fifth Responsory.

Blessed art thou of the Lord, O daughter, for through thee have we been given to eat of the tree of life. Thou, without ensample before thee, didst make thyself well-pleasing in the sight of our Lord Jesus Christ.

Verse. Despise not our petitions in our necessities, but deliver us from all dangers, O holy Mother of God.

Answer. Thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord Jesus Christ.

Sixth Lesson.

THE power of the Spirit of God was set to raise up what was cast down, to bind up what was broken, and to bestow abounding strength of modesty for the overcoming of the enticements of the flesh, and therefore it behoved that that power should first be poured forth to preserve that coy cloister, that holy hostel which had pleased Him, and that the sinless Offspring should keep His Mother maiden as she had been before, so that virginity, which in all others cannot survive motherhood, might, by being re-created, serve as a model to others. Moreover, doth it not seem a counsel of the very deepest wisdom, that Christ chose to be born of a virgin? To the end, that is, that the devil might not know that salvation for man had sprung into being, and might think the Child no otherwise born than other children, because the spirituality of the conception escaped his notice, and so it appeared to him to be an ordinary conception like others. To bring this about, the Christ was born of a Virgin, who had been made fruitful by the Holy Ghost: and whereas conception is affected in no other mother without some of the filthiness of sin, this solitary mother drew purification from conception.

Sixth Responsory.

Blessed art thou among women and blessed is the Fruit of thy womb. Whence is this to me, that the Mother of my Lord should come to me?

Verse. He That is mighty hath regarded the lowliness of His handmaiden, and hath done to me great things.

Answer. Whence is this to me, that the Mother of my Lord should come to me?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whence is this to me, that the Mother of my Lord should come to me?

THIRD NOCTURN.

Verse. He That is mighty hath done to me great things.

Answer. His mercy is on them that fear Him, from generation to generation.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 43.)

AT that time: As they returned, the Child Jesus tarried behind in Jerusalem, and His parents knew not of it. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*1st Hom. in praise of the B.V.M.*)

"Son, why hast Thou thus dealt with us?" Mary called God, the Lord of Angels, her son. Which of the angels would have dared to do so? It is enough for them, and they reckon it a great thing, that, being naturally spirits, they should receive the grace of being made and called angels, as witness David: "Who maketh spirits His angels."[1] But Mary, knowing herself to be His Mother, doth boldly apply the word "Son" to that Majesty Whom the angels do serve with awe; neither doth God despise to be called what He hath made Himself. For a little after, the Evangelist saith: "And He was subject unto them." Who to whom? God to men. I say that God, unto Whom the angels are subject, and Who is obeyed by the Principalities and Powers, was subject to Mary.

Seventh Responsory.

Blessed art thou, O Virgin Mary, Mother of God, thou that hast believed the Lord, for there hath been a performance in thee of those things which were told thee. Therefore God hath blessed thee for ever.

Verse. Grace is poured into thy lips; plead for us with the Lord our God.

Answer. Therefore God hath blessed thee for ever.

Eighth Lesson.

MARVEL thou at both these things, and choose whether to marvel most at the sublime condescension of the Son, or at the sublime dignity of Mary. Either is amazing, either marvellous. That God should obey this woman, is a lowliness without parallel; that this woman should rule over God, an exaltation without match. In praise of virgins, and of virgins only, is it sung that "These are they which follow the Lamb whithersoever He goeth," (Apoc. xiv. 4.) Of what praise then thinkest thou that she must be worthy who even leadeth the Lamb? O man, learn to obey. O earth, learn to submit. O dust, learn to keep down. It is of thy Maker that the Evangelist saith: "And He was subject unto them." Blush, O proud ashes! God humbleth Himself; and dost thou exalt thyself? God is subject unto men; and wilt thou, by striving to rule over men, set thyself before thy Maker? (*Here the Lesson is broken, if a Ninth Lesson of the Feast be needed.*) O happy Mary, lowly and virgin; and wondrous virginity, which motherhood destroyed not, but exalted; and wondrous lowliness, which the fruitful virginity took not away, but ennobled; and wondrous motherhood, which was both virgin and lowly. Which of them is not wondrous? which of them is not unexampled? and which of them doth not stand alone? The wonder would be if thou wert not puzzled at which to wonder most — motherhood in a virgin, or virginity in a mother; a motherhood so exalted, or lowliness in such exaltation. But indeed more marvellous than any one of these things is the combination of them all, and without all comparison, it is more excellent and more blessed to have received them all, than to have received any one of them alone. What wonder is it that God, of Whom we see and read, that "He is wonderful in His holy places," (Ps. lxvii. 36,) should have shown Himself wonderful in His Mother? O ye that be married, honour this incorruption in corruptible flesh; O, holy maidens, gaze in wonder at motherhood in a maid; O, all mankind, take pattern by the lowliness of the Mother of God.

Eighth Responsory.

Rejoice with me, &c., (*p.* 635,) *with this addition.*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I have brought forth from my bowels God and Man.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. Blessed art thou, * O Virgin Mary, who hast borne the Creator of all.

Second Antiphon. Thou hast given birth * to Him Who made thee, and thou remainest a virgin for ever.

Third Antiphon. All generations shall call me blessed, * for the Lord hath regarded the lowliness of His handmaiden.

Fourth Antiphon. He That is mighty hath done to me great things, * and holy is His Name.

Fifth Antiphon. The daughters of Zion saw her, * and called her blessed; the queens also, and they praised her.

Chapter. (Ecclesiasticus xxiv. 12.)

HE that made me rested in my tabernacle and said unto me, Dwell thou in Jacob, and strike thy roots among My chosen people.

Hymn.[2]

MOTHER of Almighty God,
Suppliant at thy feet we pray,
Shelter us from Satan's fraud,
Safe beneath thy wing this day.

'Twas by reason of our Fall
In our first Forefather's crime,
That the mighty Lord of all
Raised thee to thy rank sublime.

O then upon Adam's race
Look thou with a pitying eye,
And entreat of Jesus grace,
Till He lay His anger by.

Honour, glory, virtue, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run. Amen.

Verse. The root of Jesse hath blossomed: the Star is arisen out of Jacob.

Answer. The Virgin hath given birth to the Saviour.

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[1] Meant for a quotation from Ps. ciii. 5, Heb. i. 7.

[2] Translation by the late Rev. E. Caswall.

Antiphon at the Song of Zacharias. O holy Mary, &c., (*p.* 633,) *and say,* May all that tell of thy marvellous Motherhood feel the might of thine assistance.

Prayer throughout as on Lady Day, (*p.* 791.)

A Commemoration is made of the Sunday.

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds, respectively, and the Chapter at Terce is that from Lauds.

SECOND VESPERS.

All as the First, except

Antiphon at the Song of the Blessed Virgin. Maiden Mother of God, thy Motherhood was a message of joy to the whole world, for out of thee arose the Sun of righteousness, even Christ our God.

Commemoration of the Sunday.

OCTOBER 8.

St Bridget, Princess of Nericia, Widow.

Double.

All from the Common Office for an Holy Woman neither Virgin nor Martyr, (*p.* 649,) *except the following.*

Prayer throughout the Office.

O LORD our God, Who, through Thine Only-begotten Son, didst cause Thy blessed hand-maid Bridget to see certain things which are naturally known not on earth but in heaven, grant unto us Thy servants at her motherly prayers, to be one day blessed for ever in the vision of Thine eternal glory. Through the same our Lord Jesus Christ, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

BRIDGET was the daughter of princely and godly parents, and was born in Sweden, [in the year of our Lord 1304.] Her life was a very holy one. When she was still in the womb, her mother was for her sake saved from shipwreck. When she was ten years old, she heard a sermon upon the sufferings of the Lord, and the following night she saw Jesus on the Cross, covered with fresh Blood, and heard Him speaking to her of His same sufferings. From that time forth the thought of them touched her so keenly, that she could never again call them to mind without weeping.

Fifth Lesson.

[WHEN she was sixteen years of age] she was given in marriage to Ulpho, Prince of Nericia. She moved her husband to godly works, as well by her noble ensample as by her earnest words. She expended the most motherly care upon the up-bringing of her children.[1] She opened an hospital, in which she carefully tended the poor, especially the sick, and would wash and kiss their feet. She made a pilgrimage with her husband to Compostella, to visit the grave of the holy Apostle James. On their way back Ulpho fell grievously sick at Arras, and St Denys appeared in the night to Bridget, to tell her as well that her husband would be healed, as divers other things to come.

Sixth Lesson.

[IN the year 1344] her husband died, after having become a Cistercian monk. Bridget, having heard the voice of Christ in a dream, took upon herself an harder way of life. During her life God made known to her many hidden things. She founded the monastery of Wastein, under the Rule of the Holy Saviour, a Rule which she had received from the Lord Himself.[2] By the command of God she went to Rome, where she stirred up many by her example to seek the love of God. Thence she went to Jerusalem, and then returned again to Rome. From this pilgrimage she caught a fever, of which she lay sick an whole year in sharp sufferings, and then, laden with good works, and after foretelling the day of her own death, she departed from earth to heaven, [upon the 23rd day of July, in the year 1373.] Her body was taken to the monastery of Wastein. She was famous for miracles, and Boniface IX. enrolled her name among those of the Saints.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory,* (*p.* 651.)

MARTYROLOGY.

Upon the 9th day of October, were born into the better life—

At Paris, the holy martyrs Denys the Areopagite, Bishop [of that city,] Rusticus the Priest, and Eleutherius the Deacon. Denys was baptized by the Apostle Paul, and ordained the first Bishop of Athens. He afterward came to Rome, whence he was sent by the Roman Pontiff, the blessed Clement, to preach in Gaul. He came to Paris, where for some years he faithfully executed the task laid upon him; then the Prefect Fescenninus, when he had put him to divers kinds of grievous torments, caused him to be beheaded, along with his two Companions, and so the three together finished their testimony.

Upon the same day is made memorial of the holy Patriarch Abraham, the father of all them that believe.

Upon the same day, were born into the better life—

At Julia, in the country of Parma, upon the Claudian Way, under the Emperor Maximian, the holy martyr Domninus. He was seeking to escape from the fury of the persecutors, but they that came in pursuit of him ran him through with the sword, and he fell gloriously.

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[1] She was very blessed in her children. Of eight, two sons died in innocence, and two in the holy war in Palestine, two daughters served God faithfully in the married state, and two as nuns, of whom one is a canonized Saint.

[2] "But this circumstance," says Alban Butler, "is neither mentioned by Boniface IX. in the Bull of her canonization, nor by Martin V. in the Confirmation of her Order, and the Popes, when they speak of this Rule, mention only the approbation of the Holy See."

At Monte Casino, [in the year 834,] the holy Abbat Deusdedit, who was cast into prison by the tyrant Sicard, and there died of hunger and wretchednesss.

In Hainault, [about the year 680,] the holy Confessor Gislen, Bishop, who resigned his see and lived as a monk in a monastery founded by himself, and was famous for many graces.

At Valencia, in Spain, holy Louis Bertrand, of the Order of Friars Preachers, who was filled with the spirit of the Apostolate, and confirmed by innocency of life and many signs the Gospel which he preached to the Americans.

At Jerusalem, holy Andronicus and Athanasia his wife.

At Antioch, the holy Abbess Publia. As the Emperor Julian the Apostate was passing by, she and her Virgins sang those words of David: "The idols of the heathen are silver and gold," and "Let them that make them become like unto them,"[1] wherefore the Emperor commanded her to be buffeted and sharply rebuked.

At Second Vespers a Commemoration is made of the following. Prayer from the ensuing Lauds.

OCTOBER 9.

The Holy Martyrs Denys, Bishop [of Paris,] Rusticus, and Eleutherius.

Semi-double.

All from the Common Office for Many Martyrs, (p. 602,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.[2]

Fourth Lesson.

DENYS was an Athenian, one of the Judges of the Court of the Areopagus, and a man of varied and deep learning. There is a story concerning him that on the day when the Lord Christ was nailed to the Cross, and when he saw the unnatural eclipse of the sun, Denys said: Either the God of nature is suffering, or the frame-work of the world is breaking up. When the Apostle Paul came to Athens, and was taken and brought unto the Areopagus, and gave an account of the faith which he preached, affirming that Christ had risen from the dead, and that all the dead likewise are to live again, "some mocked, and others said: We will hear thee again of this matter. So Paul departed from among them. Howbeit, certain men clave unto him, and believed: among the which was Dionysius the Areopagite." (Acts xvii. 32-34.)

Fifth Lesson.

DENYS was baptized by the Apostle, and set over the Church of the Athenians. He came afterwards to Rome, and was sent by Pope Clement into Gaul, to preach the Gospel. There followed him to Paris one Rusticus a Priest, and Eleutherius a Deacon. He turned many to Christ, and was therefore hided with rods by command of Fescennius the Præfect, and, forasmuch as he still went on bravely preaching Christ, he was tortured with fire upon a grating, and put to divers other torments, and his comrades likewise.

Sixth Lesson.

THEY bore their torments bravely and cheerfully, and then Denys, being over an hundred years of age, and his two comrades with him, suffered by the axe upon the 9th day of October. This is that Denys concerning whom the old story is told that after his head was cut off he took it in his hands and walked two thousand paces, carrying it all the while. He was the author of some marvellous books, clear proofs of a mind fixed in heaven, upon "The Names of God," upon "The Orders in Heaven and in the Church," upon "The Mystic Theology," and divers others.

THIRD NOCTURN.

Lessons from Luke xii. 1, *with the Homily of the Venerable Bede*, (*p.* 610.)

Prayer throughout the Office.

O GOD, Who, as upon this day, didst make Thy blessed Witness and Bishop Denys strong to wrestle and to suffer, and Who wast pleased to give unto him, for fellow-workers in declaring Thy glory among the heathen, Thy servants Rusticus and Eleutherius, grant unto us, we beseech Thee, to be like unto them in esteeming the good things of this world but lightly, and in fearing not at all the evil things of the same. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 10th day of October, were born into the better life—

At York, in England, [in the year 644,] holy Paulinus, Archbishop of that see. A disciple of the blessed Pope Gregory. Gregory sent him into England along with others to preach the Gospel, and he brought King Edwin and all his people to believe in Christ.

In the island of Crete, blessed Pinytus, noble among Bishops. He flourished as Bishop of Gnossus, under the Emperors Marcus Antoninus Verus and Lucius Aurelius Commodus, and hath left us in his writings a living image of himself as in a looking-glass.

At Cologne, the holy martyr Gereon, with three hundred and eighteen others, who patiently suffered beheading for true godliness' sake in the persecution under the Emperor Maximian.

In the same country, the holy martyrs Victor and his Companions.

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[1] This no doubt means the whole passage from verse 12 to 16 of Ps. cxxxiv., which accounts for the Emperor's displeasure.

[2] See Alban Butler, from whom it will appear, among other things, that the St Denys honoured on this day flourished and suffered as Bishop of Paris about the end of the third century. His identification with the person mentioned in Acts xvii. 34, and the ascription to either of the writings called after that person, are rejected by most writers.

At Bonn, in Germany, [in the fourth century,] the holy martyrs Cassius and Florence, and many others.

At Nicomedia, [in the year 303,] the holy martyrs Eulampius, and the Virgin Eulampia his sister. When Eulampia heard her brother being tortured for Christ's sake she sprang into the midst of the crowd, and embraced him, and joined herself to him. Then they both were put together into a vessel of boiling oil, but were nowise hurt thereby, by the which wonder two hundred others were brought to believe in Christ, and these two hundred, along with the brother and sister, were all beheaded together, and so finished their testimony.

At Piombino, in Tuscany, [at the end of the sixth century,] the holy Confessor Cerbonius, Bishop [of that see,] who was famous for miracles, both in life and in death, as witness holy Gregory.

At Verona also, holy Cerbonius, Bishop of Verona.

At Capua, [about the middle of the ninth century,] holy Paulinus, Bishop [of that see.]

Vespers are of the following.

OCTOBER 10.

St Paulinus, Archbishop [of York,] Confessor.

Double.

All from the Common Office, (p. 612,) except the following.

Prayer throughout. "Grant, we beseech Thee, &c."

At First Vespers a Commemoration of St Denys and his Companions. Prayer from their Office.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From the Venerable Bede's History, i. 29, ii. 9, 14, 20, iii. 14.)

PAULINUS was sent by the most blessed Pope Gregory in answer to a request of Augustine, to be his helper. He was ordained a Bishop by Justus, Archbishop of Canterbury, to go with the Virgin Ethelburga, whom Edwin, King of the Northumbrians, had espoused to wife. When he was come into that country, he toiled much, not only to keep his own people in the faith, but also by preaching to turn the heathen thereto. For some years it came to very little, but at last the King, after weighing the matter much and long, yielded to Paulinus, and put away his idols.

Fifth Lesson.

THEREFORE King Edwin, with all the chief men of his race, and a great multitude of the people, accepted the faith and the holy laver of the new birth, and were baptized at York, where afterwards was built the Church of St Peter the Apostle, and where also he gave to his teacher Paulinus his episcopal See. It is said that so great was then the eagerness of faith among the Northumbrian people, that at one time Paulinus did nothing for thirty-six days together, from morning even until night, but teach the word of Christ to the multitude who flowed unto him from all round about, and when he had taught them, washed them from their sins in the river Glenny. However, he baptized very often in the river Swale, which runneth by the town of Catterick, for it was not possible to build any houses of prayer at that time of the birth of the Church in those parts.

Sixth Lesson.

WHEN King Edwin was dead, and the country of the Northumbrians all troubled, there seemed no help for it but to flee, and Paulinus and Ethelburga went back by ship to Kent. There he found the Church of Rochester without a shepherd, and took charge thereof, but keeping still the Pallium, which Pope Honorius had sent to him at York. While he governed the Church of Rochester he passed away to be with the Lord, upon the 10th day of October in the year 644, and was buried in the church of the blessed Apostle Andrew, which King Ethelbert had built in that city.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory, (p.* 616.)

MARTYROLOGY.

On the morrow we keep the feast of holy Francis Borgia, General of the Society of Jesus, of whom mention is made upon the last day of September, and who is memorable for hardness of living, the gift of prayer, renunciation of the world, and the refusal of high places in the Church.

Upon the same 11th day of October, were born into the better life—

At Tarsus, in Cilicia, the holy martyrs Tharacus, Probus, and Andronicus, who suffered a long and foul imprisonment in the persecution under the Emperor Diocletian, were three times interrogated under torture and punishment, and, still confessing Christ, were beheaded, and so obtained a glorious triumph.

In the country of the Vexin, under the President Fescenninus, the holy martyrs Nicasius, Bishop of Rouen, the Priest Quirinus, the Deacon Scubiculus, and the Virgin Pientia.

Likewise the holy martyrs Anastasius the Priest, Placidus, Genesius, and their Companions.

In the Thebaid, holy Sarmatas, a disciple of the blessed Abbat Antony, who was slain by the Saracens for Christ's sake.

At Besançon, in Gaul, the holy martyr Germanus, Bishop [of that see.]

At Uzès, in Gaul, [in the sixth century,] the holy Confessor Firmin, Bishop [of that see.]

In Ireland, [in the year 600,] holy Kenneth, Abbat [of Aghaboe.]

At Lier, in Belgium, [in the eighth century,] the holy Confessor Gummar.

At Rennes, in Gaul, [in the ninth century,] the holy Confessor Emilian.

At Tarsus, in Cilicia, the holy sisters Zenais and Philonilla, who were kinswomen of the blessed Apostle Paul according to the flesh, and his disciples in the faith.

At Verona, [in the fifth century,] the holy Virgin Placidia.

At Second Vespers is made a Commemoration of the following. Prayer from his Office.

OCTOBER 11.

St Francis Borgia, Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

FRANCIS, fourth Duke of Gandia, was the son of John Borgia, Duke of Gandia, and of Joan of Aragon, daughter of Alphonso, natural son to Ferdinand V. surnamed the Catholic, King of Aragon. [He was born at Gandia, in the kingdom of Valencia, in the year of our Lord 1510.] He passed his boyhood at home in great innocence and godliness, and was still more remarkable for his Christian graces and the hardness of his living, at the Court of the Emperor Charles V., and as Vice-Roy of Catalonia. [On May the 1st, 1539] died the Empress Isabella, and Francis, [as her master of the horse,] was commanded to attend her body to Granada, where it was to be buried. [At Granada the coffin was opened, in order that he might swear to the magistrates of the city that it was indeed the body of the late Empress,] and the sight of the awful change which death had made in her countenance[1] so thrilled him with the thought of our mortality and corruption, that he bound himself by vow, as soon as he lawfully might, to give up all things, and to serve the King of kings only. From that time he so advanced in Christian graces, that his life might be called the miracle of princes, showing, in the midst of a vast mass of business, an image of perfection attained in a cloister.

Fifth Lesson.

HIS wife, Eleanora de Castro, died [on the 27th of March, 1546,] and [in 1551] he entered the Society of JESUS, that therein he might hide himself more safely, and bar by the obligation of a vow the path to dignities.[2] He was the worthy leader of many princes who have embraced a life of hardship, and Charles V. himself when he resigned the Empire did not deny that he had been moved and shown the way by Francis. In his struggle after austerity Francis, by fasting, by iron chains, by the roughest of hair-cloth, by long and bloody flagellations, and by denying himself any but very little sleep, reduced his body to the last degree, but would still spare no toil to overcome himself and to save souls. Thus full of ghostly strength, he was appointed by holy Ignatius, [in the year 1554,] Commissary-General of the Society in Spain, Portugal, and the Indies, and [on the 2nd of July, 1565,] notwithstanding all the precautions he could take to prevent it, he was chosen by the general Congregation of the Society to be General, being the third who held that office. In this position his wisdom and holiness of life greatly endeared him to Princes and Popes, and besides founding or enlarging very many houses in divers places, he sent brethren into the kingdom of Poland, into the islands of the Ocean, and into the provinces of Mexico and Peru, and into other lands also Apostolic men who spread the Roman Catholic faith by their preaching, their sweat, and their blood.

Sixth Lesson.

HE thought so little of himself that he gave himself the nickname of "Francis the sinner." By the Popes he was oftentimes offered the dignity of Cardinal of the Roman Church, but the lowly firmness with which he refused it could never be overcome. In his cheap esteem of the world and of himself his chief pleasures were to clean the house, to beg for food from door to door, and to wait upon the sick in hospitals. He spent many hours every day, oftentimes eight and sometimes ten, in prayer and meditation. An hundred times every day he worshipped God upon his knees. He never missed the opportunity of offering the Holy Liturgy, and the fire from God which burnt within him sometimes shone forth in his countenance when he was lifting the Sacred Host, or preaching. By an inward power given him from God he could tell where the most Holy Body of Christ, under the Eucharistic veils, was kept. [In 1570, the year before the victory of Lepanto,] the blessed Pius V. sent Francis with the Cardinal Alexandrini on an embassy [into France, Spain, and Portugal,] to unite the Christian Princes against Turkey. His vital strength was then nearly worn out, but, through obedience, he undertook the toil of the journey. He became much worse during the travelling, and on his return brought to a blessed end at Rome, as had been his desire, the pilgrimage of this life, [a little before midnight between the last day of September and the first of October,] in the sixty-second year of his own life, and that of salvation 1572. Holy Teresa, who used his advice, called him an holy man, and Gregory XIII., a faithful servant. He was famous for many and great signs and wonders, and Clement X. at last numbered him among the Saints.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome, (p. 588.)*

Prayer throughout the Office.

O LORD JESUS, Who art Thyself the Ensample and the Reward of true humility, we beseech Thee that as Thou didst make Thy blessed servant Francis glorious in following Thee by setting earthly greatness at nought, so Thou wouldest grant unto us likewise to share in the same imitation and glory: Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] It was so disfigured that no one knew it, and he could only swear to its identity because, from the care he had taken, he was sure no one could have changed it on the road.

[2] By permission of the Emperor, he was allowed to pass on to his son, while still alive, the Marquessate of Lombay, which had been conferred on him, and the Dukedom which he had inherited from his father.

MARTYROLOGY.

On the morrow we keep the feast of the holy Confessor Wilfred, Bishop of York.

Upon the same 12th day of October, were born into the better life—

At Rome, the holy martyrs Evagrius, Priscian, and their Companions.

At Ravenna, on the Laurentine Way, [in the persecution under the Emperor Diocletian,] the holy martyr Edistius.

In Lycia, under the same Emperor Diocletian, the holy martyr Domnina.

In Africa are commemorated four thousand nine hundred and sixty-six holy martyrs and Confessors in the Vandal persecution under the Arian King Hunneric. Some of these were Bishops of the Churches of God, and some of them Priests and Deacons, but with them were joined multitudes of the other faithful. For defending the Catholic truth they were driven into exile in the terrible desert; many of them were cruelly taken by the Moors, goaded to run at the point of the spear, and beaten with stones; others had their feet tied together, and were dragged like corpses through hard and sharp places, until all their limbs were mangled; and then were tortured to death in divers ways. Pre-eminent among them were the Bishops Felix and Cyprian.

At Celeia, in Pannonia, [in the fourth century,] holy Maximilian, Bishop [of Lorch.]

At Milan, [in the third century,] the holy Bishop Monas. During the discussion as to the choosing of a Bishop there, a light from heaven shone upon him, and through that wondrous sign he was made Bishop of that church.

At Verona, holy Salvin, Bishop.

In Syria, the holy Priest and Confessor Eustace.

At Ascoli, in the March of Ancona, [in the year 1604,] the holy Confessor Seraphim, of the Order of Friars Minor Capuchins, who was marked by holiness of life and by lowliness, and whose name the Supreme Pontiff Clement XIII. enrolled with those of the Saints.

Vespers are of the following.

OCTOBER 12.

St Wilfred, Archbishop [of York,] Confessor.

Double.

All from the Common Office, (p. 612,) except the following.

Prayer throughout the Office. (Taken from the Salisbury Missal.)

O GOD, Whose grace did make blessed Bishop Wilfred to set a bright example by many excellent works, mercifully grant unto us the help of his patronage, whose teaching hath instructed us to relish things holy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration of St Francis Borgia.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Bede's History, v. 19.)

WILFRED came from the Monastery of Lindisfarne, and went first to Kent, and then to Rome, where he carefully learnt from the Archdeacon Boniface what were the rites of the Church and the monastic customs which were in use in the Apostolic See. When he returned home King Alchfrid was wishful that a man of such learning and godliness might be attached to himself personally as Priest and Teacher; and Wilfred therefore, when he was about thirty years of age, was ordained Bishop at Paris, and a little while after, his adversaries gave way, and he was set over the whole country of the Northumbrians.

Fifth Lesson.

IN the reign of King Egfrid he was thrust out of his See, and as he was on his way to Rome he landed in Friesland, where he taught the word of life to many thousand savages, and washed them in the waters of salvation. When he came to Rome, his cause was tried in presence of Pope Agatho and many Bishops, and by judgment of all, Wilfred was found innocent and worthy to be Bishop. He came back again to Britain, and there turned the land of the South Saxons from idols to Christ, and sent ministers of the word of God into the Isle of Wight.

Sixth Lesson.

IN the second year of Aldfrid, who reigned after Egfrid, he regained his See, but after five years he fell under fresh accusation, and was banished by the king. He pleaded his cause at Rome, before the Apostolic Pope John, in a council of many Bishops, and in the presence of his accusers, and the above-named Pope wrote to the kings of the English to see that he was put back in his See, since he had been unjustly condemned. This was afterward done in the Synod on the Nid in the reign of Osred, the son of Oldred. He lived four years in peace, and then died at Oundle in Northamptonshire. His body was buried in the church of Ripon with the honour which was due to so great a Bishop, in the year of Christ 709.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary, (p. 619.)*

MARTYROLOGY.

On the morrow we keep the feast of holy Edward, King of England, who died upon the 5th day of January, but whose feast is kept upon the 13th day of October, which is that of the translation of his body.

Upon the same 13th day of October, were born into the better life—

At Troas, in Asia Minor, holy Carpus, the disciple of the blessed Apostle Paul.

At Cordova, in Spain, [in the persecution under the Emperor Diocletian,] the holy martyrs Faustus, Januarius, and Martial, who were first racked, then had their eyebrows, ears, and noses cut off, and their teeth drawn, and at last completed their suffering martyrdom by fire.

At Thessalonica, the holy martyr Florence, who was put to divers tortures and then burnt.

In Austria, [in the eleventh century,] the holy martyr Colman.

At Ceuta, in Morocco, [in the year 1221,] seven holy martyrs belonging to the Order of Friars Minor—namely, Daniel, Samuel, Angelo, Domnus, Leo, Nicolas, and Hugolin; for their preaching of the Gospel and their confutation of the Mohammedan religion, the Saracens inflicted upon them insults, chains, and stripes, and then beheaded them; and so they gained the palm of martyrdom.

At Antioch, [towards the end of the second century,] the holy Patriarch Theophilus, the sixth after the blessed Apostle Peter, who held the bishopric of that church.

At Tours, [in the fifth century,] the holy Confessor Venantius, Abbat [of St Martin's Monastery.]

At Subiaco, in Latium, the holy Virgin Chelidonia.

Vespers are of the following.

OCTOBER 13.

St Edward, King of England, Confessor.

Double of the Second Class, with an Octave.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

Prayer throughout the Office.

O GOD, Who hast set upon the head of Thy blessed Confessor King Edward a crown of everlasting glory, grant unto us, we beseech Thee, so to use our reverence for him here upon earth, as to make the same a mean whereby to come to reign with him hereafter in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Wilfred. Prayer from his Office.

FIRST NOCTURN.

Lessons from Wisd. iv. 7, *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

EDWARD, surnamed the Confessor, was the nephew of the holy King Edward the Martyr, and himself the last Anglo-Saxon King.[1] That he should succeed to the Kingdom was shown by the Lord in a trance to a most holy man named Brithwald. When he was ten years old the Danes, who were ravaging England, sought him, to put him to death, and he was driven into exile to dwell with his mother's brother, [Richard II.] Duke of Normandy, at whose Court [and that of his successors, Richard III., Robert surnamed "the Devil," and William the Bastard] he lived among all the allurements of vice a life of such uprightness and innocency as made all men to marvel. He was a burning and shining light for love of God and the things of God, very gentle-hearted, and quite free from any lust for power. Of him the saying is preserved, That he would liefer not be a King than win a kingdom through slaughter and blood.

Fifth Lesson.

WHEN the [Danish] tyrants, who had robbed his brothers Edmund and Alfred of life and kingdom, were passed away, Edward was called back into his own country and with the hearty good-will and rejoicing of all, took the kingdom [in the year 1042, being then about forty years old.] He set himself to repair the breaches which wars had made, and began with the things of God. Of the Churches of the Saints, he built some altogether, and renewed others and gifted them with incomes and privileges, being chiefly fain that religion should rise from the low estate whereinto it had fallen. He was brought by the nobles of his Court to marry, but it is constantly said by all writers that in matrimony he remained a virgin with a virgin bride. So great was his love toward Christ, and so strong his faith, that somewhiles when the Mass was in saying, he won to see Him, with countenance full of grace, and glory of God's light. By reason of the abundance of his charity he was styled everywhere the father of orphans and of the poor, and he was never happier than when he had spent upon the needy the whole of his kingly treasures.

Sixth Lesson.

HE was famous for the gift of prophecy, and foretold by inspiration from heaven many things that were to befall England. Of this gift the following is a remarkable instance. Sweyn, King of the Danes, was embarking on ship-board with the mind to invade England, when he fell into the sea and was drowned, and God made known his death to Edward at the very same moment that it happened. He had a wonderful love toward John the Evangelist, so that he was used never to refuse anything for the which he was asked in his name. The Evangelist appeared to him one while in tattered raiment, and, in his own name, asked him for an alms. It befell that the King had no money, wherefore he took a ring from off his finger and gifted him therewith. Not long afterward, the Evangelist sent the same ring back to him by a pilgrim, with a message concerning his death, which was then at hand. The King therefore commanded that prayers should be made for him, and then fell blessedly asleep in the Lord, upon the very day which had been foretold to him by the Evangelist, that is to say, upon the 5th day of January, in the year of salvation 1066. He was famous for miracles, and in 1161 Pope Alexander III. numbered him among the Saints. But Innocent XI. commanded that his memory should be celebrated with a public Office throughout the whole Church, upon the 13th day of October, being that day whereon in the year 1102 his body had been lifted, and found uncorrupt and sweet-savoured.

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[1] The writer of this biography seems to reckon Harold II. as a mere usurper.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.)

MARTYROLOGY.

Upon the 14th day of October, were born into the better life—

At Rome, upon the Aurelian Way, the blessed martyr Pope Kallistus. By command of the Emperor Alexander he was long starved in prison, and cudgelled every day, then he was cast headlong out of a window of the house wherein he was warded, and drowned in a well, and so earned the triumph of victory.

At Cæsarea, in Palestine, the holy Virgin and martyr Fortunata. In the persecution under the Emperor Diocletian she overcame the rack, fire, beasts, and other torments, and gave up her soul to God. Her body was brought later to Naples, in Campania.

Also the holy martyrs Carponius, Evaristus, and Priscian, brothers of the aforesaid Fortunata, who were slain with the sword, and so received their crown.

Also the holy martyrs Saturninus and Lupus.

At Rimini, [in the fourth century,] the holy martyr Gaudentius, Bishop [of that see.]

At Todi, the holy Bishop Fortunatus, who, as is stated by blessed Gregory, was distinguished by the grace of an extraordinary power in driving away unclean spirits.

At Würzburg, [in the eighth century,] holy Burchard, the first Bishop of that see.

At Bruges, in Flanders, [toward the end of the fourth century,] holy Donatian, Bishop of Rheims.

At Treves, [in the sixth century,] holy Rusticus, Bishop [of that see.]

On the same day, [in the year 1060,] deceased blessed Dominic, called Loricatus, [that is, the mail-wearer, from the coat of mail which he wore as a penance.]

In Latium, the holy Confessor Bernard.

At Second Vespers a Commemoration is made of the following. Prayer from his Office.

OCTOBER 14.

St Kallistus, Pope and Martyr.

Double.

All from the Common Office for a Martyr, (*p.* 594,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

KALLISTUS was a Roman, and ruled the Church in the time of the Emperor Antoninus Heliogabalus. He confirmed the institution of the Ember Fasts, the observance of which hath been received by tradition from the Apostles. He built the Church of St Mary-beyond-the-Tiber, and enlarged the old burying-place on the Appian Way, wherein are buried so many holy Priests and Martyrs, and which hath since been called, on account of this enlargement, the Cemetery of Kallistus.

Fifth Lesson.

IT was by his reverence that the body of the blessed Priest and Martyr Calepodius, which had been cast into the Tiber, was carefully looked for, and, when it had been found, honourably buried. He baptized Palmatius, of Consular, and Simplicius, of Senatorial rank, and likewise Felix and Blanda, all of whom in the end underwent martyrdom. On this account he was thrown into prison, where he wonderfully healed a soldier named Privatus, who was full of sores, and so gained him to Christ; and this Privatus had hardly received the faith, before he was lashed to death with scourges loaded with lead.

Sixth Lesson.

KALLISTUS sat as Pope five years, one month, and twelve days. He held five Ordinations in the month of December, wherein he ordained sixteen Priests, four Deacons, and eight Bishops. After being long starved, and repeatedly flogged, he was pitched head-foremost down a well, and so crowned with martyrdom, under the Emperor Alexander. His body was carried to the Cemetery of Calepodius on the Aurelian Way, at the third mile-stone from the city, upon the 14th day of October, but was afterwards taken to the Church of St Mary-beyond-the-Tiber, which had been built by himself. There it lieth beneath the High Altar, and is held in great reverence of all men.

THIRD NOCTURN.

Lessons from Matth. x. 26, *with the Homily of St Hilary*, (*p.* 601.)

LAUDS.

Prayer throughout the Office.

O GOD, Who seest that in our own weakness we do continually fall, make, in Thy mercy, the ensamples of Thy holy children a mean whereby to renew in us the love of Thyself. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Octave of St Edward.

MARTYROLOGY.

Upon the 15th day of October, were born into the better life—

At Avila, in Spain, the holy Virgin Theresa, the mother and mistress of the brethren and sisters of the Order of Carmelites of the Stricter Observance.

At Rome, upon the Aurelian Way, the holy martyr Fortunatus.

At Cologne, three hundred holy martyrs, who finished the course of their contending in the persecution under Maximian.

At Carthage, the holy martyr Agileus, on whose feast-day holy Augustine preached to the people a discourse concerning him.

In Prussia, [at the beginning of the eleventh century,] the holy martyr

Bruno, Bishop of the Ruthenians, who was preaching the gospel in those parts when he was taken by wicked men, who cut off, first his hands and feet, and then his head.

At Lyons, [in the fourth century,] holy Antiochus, Bishop [of that see,] who vigorously administered the office of the bishoprick to which he had been called, and inherited a kingdom in heaven.

At Treves, [in the fifth century,] the holy Confessor Severus, Bishop [of that see.]

At Strasburg, [in the year 1027,] the holy Virgin Aurelia.

At Cracow, holy Iadwiga, Grand Princess of Poland, who gave herself up to the serving of the poor, and was famous ever for miracles. Pope Clement IV. enrolled her name among those of the Saints, and Innocent XI. sanctioned her festival for the 17th day of this present month of October.

In Germany, [in the eighth century,] holy Thecla, Abbess [of Kitzingen.]

THIRD LORD'S DAY IN OCTOBER.

The Purity of the Blessed Virgin Mary.

Greater Double.

All as in the Common Office for Feasts of the Blessed Virgin, (p. 633,) except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn, "Blest Guardian, &c.," (*p.* 678.)

Verse. Let us tell with rejoicing of the Maidenhood of the Blessed Virgin.

Answer. That she may pray for us to our Lord Jesus Christ.

Antiphon at the Song of the Blessed Virgin. [1] No defiled thing can fall into her, she is the brightness of the everlasting light, and the unspotted mirror of the power of God.

Commemoration of the Sunday.

MATTINS.

Invitatory. Let us keep the Feast of the Maidenhood of the Mother of God. * Let us worship Christ, her Son, and her Lord and ours.

Hymn.[2]

STAR of Jacob, ever beaming
With a radiance all divine,
Mid the happy stars of Heaven
Glows no purer ray than thine.

All in stoles of snowy brightness,
Unto thee the Angels sing,
Unto thee the virgin choirs,
Mother of th' eternal King.

Joyful in thy path they scatter
Roses white and lilies fair,
Yet with thy chaste bosom's whiteness
Rose nor lily may compare.

Oh that this low earth of ours,
Answering th' angelic strain,
With thy praises might re-echo,
Till the Heavens replied again.

Honour, glory, virtue, merit,
Be to Thee, O Virgin's Son,
With the Father and the Spirit,
While eternal ages run. Amen.

FIRST NOCTURN.

Verse. [3] All good things together came to me with her.

Answer. And innumerable riches by her hands.

First Lesson.

The Lesson is taken from the Song of Songs.[4] (ii. 1.)

[*THE Bride.*] I am a rose of the plain and a lily of the valley.

[*The Bridegroom.*] As the lily among thorns, so is my love among the daughters.

[*The Bride.*] As the apple-tree among the trees of the wood, so is my beloved among the sons. Under the shadow of him who is my delight, I sat down, and his fruit was sweet to my taste. He brought me into the wine-cellars, he established his love upon me. Revive me with flowers, stay me up with apples, for I am swooning with love. His left hand is under my head, and his right hand doth embrace me—

[*The Bridegroom.*] I charge you, O ye daughters of Jerusalem, by the hinds, and the roe-bucks of the field, that ye stir not up nor awake my love till she please!

[*The Bride.*] The voice of my beloved! Behold, he cometh!—leaping upon the mountains, skipping upon the hills! My beloved is like a gazelle or a young roe-buck! Behold, he standeth behind our wall, looking through the windows, peeping through the lattice. Behold, my beloved is calling unto me—

[*The Bridegroom.*] Rise up, make haste, my love! my dove! my beautiful one! and come away!

First Responsory.

[5] My beloved is mine, and I am his, who feedeth among the lilies. Thou art beautiful, O my love, winsome and comely as Jerusalem, terrible as a fenced camp set in battle array.

Verse. My dove, my undefiled is but one. The daughters of Zion saw her and called her blessed; the queens also, and they praised her.

Answer. Thou art beautiful, O my love, winsome and comely as Jerusalem, terrible as a fenced camp set in battle array.

Second Lesson.

[*THE Bridegroom.*] O how beautiful art thou, my love, how beautiful art thou! Thine eyes are like dove's eyes, [glancing] out from [the loveliness] that lieth hid [beneath thy veil.][6] Thine hair is like flocks of goats that have come up from Gilead.[7] Thy teeth are like flocks of sheep that have been shorn, that have come up from the washing, whereof every one is with lamb with twins, and none is barren among them.[8]

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[1] Wisd. vii. 25, 26.

[2] Translation by the late Rev. E. Caswall.

[3] Wisd. vii. 11.

[4] This Song of Songs is a Dramatic Pastoral, composed of the dialogue of two lovers. In the text, though not in the original, their speeches are separated, as the English language has not the same power of distinguishing Gender as the Hebrew or even the Latin.

[5] Cant. ii. 16; vi. 3, 4, 8, 9.

[6] The present Hebrew is simply: "Thine eyes are like doves' eyes within thy veil."

[7] Apparently long, thick, and deep black.

[8] *I.e.*, very white, and in an even compact lot, the teeth of the upper and lower rows corresponding as in pairs.

Thy lips are like a fillet of crimson, and thy speech is sweet. Like a piece of pomegranate, so are thy cheeks, [shining red] out from [the loveliness] that lieth hid [behind thy veil.] Thy neck is like the tower of David, which is built with battlements, and a thousand bucklers hang from it, all shields of valiant men. Thou art all fair, my love, and there is no spot in thee.

Second Responsory.

[1] Rise up, make haste, my love, my dove, my fair one, and come away! for lo the winter is past, the rain is over and gone, the flowers appear on the earth.

Verse. I will arise and go about the city; in the streets and in the broadways, I will seek him whom my soul loveth.

Answer. For lo the winter is past, the rain is over and gone, the flowers appear on the earth.

Third Lesson.

[*THE Bridegroom.*] Come from Lebanon, my spouse! Come from Lebanon, come and thou shalt be a queen! [come] from the springs of the Amana,[2] from the peaks of Senir and Hermon, from the lions' dens, from the mountains of the leopards! Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thine eyes, with one of the hairs on thy neck. How beautiful are thy breasts, my sister, my spouse! Thine embraces are better than wine, and the smell of thy perfumes than all spices! Thy lips, O my spouse, are a rich honey-comb, honey and milk are under thy tongue, and the smell of thy garments is like the smell of frankincense. A garden enclosed is my sister, my spouse —a garden enclosed, a fountain sealed.

Third Responsory.

[3] I charge you, O daughters of Jerusalem, if ye see my beloved, that ye tell him that I am faint with love. What is thy beloved like, O thou fairest among women?

Verse. [4] My beloved is white and ruddy, one among thousands. This is my beloved, and this is my friend, O daughters of Jerusalem.

Answer. What is thy beloved like, O thou fairest among women?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. What is thy beloved like, O thou fairest among women?

SECOND NOCTURN.

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Fourth Lesson.

The Lesson is taken from the Book upon Virgins, written by St Ambrose, Bishop [of Milan.] (*Book* ii.)

SET before yourselves, as the ideal of virginity, the life of Blessed Mary, which reflecteth, as in a looking-glass, the beauty of chastity, and the loveliness of self-government. Hence ye may take the pattern of your life, for here are to be seen, set forth as in a model, all those things which ye should learn—what to correct, what to flee, what to hold. The first incentive of the learner is the position of the teacher. Whose position is higher than that of the Mother of God? who brighter than she whom the light chose? what purer than she who conceived a body without bodily connection?

Fourth Responsory.

The most Blessed Virgin Mary is a garden enclosed, a fountain sealed; she is the Queen of Angels, the Lady of the world. The same is she through whom God came down to earth that men might go up into heaven.

Verse. To thee we cry, banished sons of Eve, Virgin most holy, remember us.

Answer. The same is she through whom God came down to earth that men might go up into heaven.

Fifth Lesson.

WHAT shall I say about the rest of her great qualities? She was a Virgin not in body only, but in mind also; the purity of her thoughts had been deflowered by no evil suggestion, she was lowly in heart, serious in words, wise in head; she spoke little, and took great delight in reading; she placed her hopes not in uncertain riches, but in the prayers of the poor; she was earnest in her pursuits, and modest in conversation; she was used to consider not what men might think of her, but what God might think; she hurt none, and wished well to all; she shrank from boasting, she followed reason; she loved whatsoever was best.

Fifth Responsory.

So pure was Blessed Mary, that she won to be the Mother of the Lord; God made her whom He had chosen, and chose her of whom He would be made.

Verse. The same is the star arisen out of Jacob, whose light shineth in all the world.

Answer. God made her whom He had chosen, and chose her of whom He would be made.

Sixth Lesson.

The Lesson is taken from the Sermons of St Peter Chrysologus, Archbishop [of Ravenna.] (*Serm.* 143.)

SHE gave glory to Heaven, she gave God to earth, she gave faith to the Gentiles, she gave an end to sin, she gave order to life, she gave discipline to manners. The Virgin accepted the grace which was brought to her by the Angel, and then forthwith gave in return everlasting salvation. Virgin blessed indeed, whose are at once the grace of Maidenhood and the crown of Motherhood. Virgin blessed indeed, who won such grace as to conceive from Heaven, and kept untouched the wreath of her guilelessness. Virgin blessed indeed, who received the grace of bearing a divine Offspring, and remaineth the sovereign of purity in all states of life.

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[1] Cant. ii. 10-12; iii. 2.

[2] The same river otherwise called Abana (now Barada) which rises in the Anti-Lebanon and runs through Damascus. Senir is a part of Mount Hermon. The whole reads as if Shelomith had been a Highland girl from this part of the country. In a subsequent passage she is described as a wild, bright mountain torrent leaping from these hills.

[3] Cant. v. 8.

[4] Cant. v. 10.

Sixth Responsory.

How shall this be, seeing I know not a man? The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing which shall be born of thee shall be called the Son of God.

Verse. And Mary said, Behold the handmaid of the Lord, be it unto me according to thy word.

Answer. And the power of the Highest shall overshadow thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That Holy Thing that shall be born of thee shall be called the Son of God.

THIRD NOCTURN.

Verse. Thou hast found grace with God.

Answer. Holy Mother of God, guileless maiden.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

At that time: The Angel Gabriel was sent from God, unto a city of Galilee named Nazareth, to a virgin espoused to a man. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*Luke* i. 26.)

None can doubt that she who is the Queen of Virgins will be the foremost of all to sing that song which it will be given to virgins alone to sing in the kingdom of God. And I think that in singing that song which they alone will sing, but which they will sing all, hers will be the sweetest and the clearest voice, whose notes will make glad the city of our God. To utter such notes as hers, to sing such a song as hers, will none other be found worthy even among those virgins, and that music will be kept for her alone, who alone hath the boast of being Mother, and Mother of the Son of God. She hath wherewith to boast, I say, not in itself that she is mother, but in that He whom she bare was her son. Of a surety God (and it was God whom she bore) who was to give to His Mother a glory which in the heavenly places is all her own, was careful to prevent her on earth, with a grace which was all her own, even that grace whereby in some way which cannot be uttered, she conceived without touch and bore without change.

Seventh Responsory.

There shall come forth a rod out of the stem of Jesse, and a flower shall grow out of his roots. Behold the Virgin shall conceive, and bear a Son, and His name shall be called Emmanuel.

Verse. Joseph, thou son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost.

Answer. Behold the Virgin shall conceive and bear a Son, and His name shall be called Emmanuel.

Eighth Lesson.

It became God to be born of none but a virgin. It became a Virgin Mother to be the Mother of God. It became the Creator of mankind, as about to be born a Man, made of a woman, to choose unto Himself out of all, and indeed to create for Himself, such a Mother as He knew beseemed Him, and would please Him. He was pleased, therefore, that she should be a Virgin out of whom, being herself stainless, He should come forth Stainless to purge away all stains. He was pleased that she should be lowly out of whom He should come forth, Who is meek and lowly in Heart, to set an example unto all, in Himself, of needful and healthful graces. He granted her the power of motherhood while yet maiden, having already Himself breathed into her the love of virginity, and granted unto her the reward of her lowliness. And that she who was to conceive and bear the Holy of Holies might be holy in body, she received the gift of virginity; and that she might be holy in mind, she received the gift of lowliness.

If a Ninth Lesson of the Feast is required, the Eighth is divided here.

O Virgin most wonderful and most worshipful, O woman worthy of a worship all thine own, worthy to be wondered at above all women, thou that renewest them that were before thee, and quickenest them that come after thee! "The Angel was sent unto a Virgin"—a virgin in body, a virgin in mind, a virgin by profession, a virgin such as the Apostle would have her be, "holy both in body and in spirit," a virgin not newly found, nor by hazard, but elect from everlasting, foreknown by the Most High, and made ready by Him, kept by Angels, foreshadowed by Patriarchs, and foretold by Prophets.

Eighth Responsory.

O blessed Mary, Mother of God, Temple of the Lord, Sanctuary of the Holy Ghost, thou without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

Verse. Thou hast given birth to Him Who created thee, and thou remainest a Virgin for ever.

Answer. Thou without any ensample before thee didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Thou without any ensample before thee didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. As the lily among thorns, * so is my love among the daughters.

Second Antiphon. My beloved is mine * and I am his, who feedeth among the lilies.

Third Antiphon. O how beautiful art thou, * my love, how beautiful art thou.

Fourth Antiphon. My dove, * my undefiled is but one.

Fifth Antiphon. When the daughters of Zion saw her, * they cried out that she was most blessed.

Chapter. (Wisdom iv. 1.)

O HOW lovely and glorious is the generation of the chaste, for the memorial thereof is immortal, because it is known with God and with men.

Verse. In thy comeliness and in thy beauty.

Answer. Go forward, fare prosperously, and reign.

Antiphon at the Song of Zacharias. O Mary, how holy and how spotless is thy virginity. I am too dull to praise thee, for through thee we have received our Redeemer, even our Lord JESUS Christ.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that as we do keep a feast to proclaim with worship and gladness how that the Virginity of the most pure Virgin Mary was all whole and undefiled, so we may be holpen by her prayers, that we may become pure both in body and in spirit. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemoration of the Sunday.

The Antiphons at Prime, Terce, Sext, and None, are the first, second, third, and fifth from Lauds respectively, and the Chapter at Terce is taken from Lauds.

SECOND VESPERS.

All as the First, except

Antiphon at the Song of the Blessed Virgin. O blessed Mary, Mother of God, Virgin for ever, Sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ.

Commemoration of the Sunday.

OCTOBER 15.

St Theresa, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 641,) except the following.

FIRST VESPERS.

These, as regards St Theresa, begin with the Chapter.

Hymn.[1]

THOU partest from thy father's home,
As herald of the King most High,
Eager, Theresa, far to roam,
And give the heathen Christ, or die.

But thee a gentler death awaits,
A sweeter anguish shall be thine,
When thou shalt sink, as penetrates
The spear-wound made by Love Divine.

May He, Love's sacrifice alone,
Kindle our hearts with equal glow,
And save the nations, now His own,
From all the flames of hell below.

Praise to the Father and the Son,
And to the Holy Spirit be,
Immortal Godhead, Three in One,
Now, and throughout eternity. Amen.

Prayer throughout the Office.

GRACIOUSLY hear us, O God of our salvation, and grant that as we do rejoice for the Feast-Day of Thy blessed hand-maiden Theresa, so we may feed to our ghostly health upon her heavenly teaching, and better ourselves by the ensample of her godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Kallistus. Prayer from his Office.

Then of the Octave of St Edward.

MATTINS.

Hymn.

O LORD of hosts, my God, my King!
Thine altars gave the hallowed rest
Wherein while yet to earth she clung
Thy dove Theresa made her nest.

But now Thy love hath called her hence
To that glad city to depart
Whereof no shrine by walls confined,
But Thou Thyself the Temple art.

Behind the convent lattice heard
The Bridegroom came to call to-day—
"The rain-storms o'er, the winter past,
My love, from Carmel wing thy way!"

Earth's Carmel left, on Zion's heights—
Zion that is above and free—
With virgin souls, O Lamb of God,
In vesture white, she follows Thee.

Angels and Saints in glory swell
Thy marriage-song on high,
But Faith on earth, with Love uncrowned
Can but in Hope reply. Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE virgin Theresa was the daughter of a father and mother, equally honourable on account of their birth and of their godliness, [and was born] at Avila [in the kingdom of Old Castile] in Spain, [on the 28th day of March, in the year of our Lord 1515.] She was brought up from the dawn of her life in the fear of God, and when still only seven years old she gave a startling fore-cast of the holy earnestness of her later years. The reading of the acts of the holy martyrs so inflamed and excited her imagination, that she ran away from her father's house, with the design of going to Morocco and the hope there to lay down her life for the glory of Christ JESUS and the salvation of souls. [Upon the bridge over the Adaja, near the town,] she was met by an uncle and brought back to her mother, and was fain to slake her thirst for martyrdom by giving to the poor all the alms she could, and by other godly exercises, though still ever bewailing with tears that the highest prize had been snatched from her. [In the twelfth year of her age,] her mother died, and she besought the most blessed Virgin to be a mother to her in her stead. This she gained; thenceforth she lived always as a daughter under the shelter of the

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[1] Translation by the Rev. Dr Littledale.

Mother of God. In the twentieth year of her age she withdrew herself among the nuns of St Mary-of-Mount-Carmel. There she dwelt for two-and-twenty years, tormented by grievous sicknesses and divers temptations, and so bravely served her time in the hardest ranks of Christ's army, starved even of that comforting knowledge of God's reconciled love, wherein His holy children are so commonly used even upon earth to rejoice.

Fifth Lesson.

STRENGTHENED in the graces of an angel, the wideness of her love embraced in its tender care the salvation of other souls as well as of her own. To this end, under the blessing of God, and the approbation of Pius IV., she set, first before women and then before men, the observance of the stern Rule of the Old Carmelites. The blessing of the Almighty and merciful Lord did indeed rest most evidently upon this design. This penniless virgin, helped by no man, and in the teeth of many that were great in this world, was enabled to build two-and-thirty houses. The darkness of unbelievers and misbelievers drew from her unceasing tears, and she willingly gave up her own body to God to be tortured, to soften the fury of His indignation against them. His own love so blazed in her heart that she attained to see an Angel run her through with a fiery spear, and Christ Himself take her by the hand, and to hear Him say: "Henceforth thou shalt love Mine honour as a wife indeed." At His inspiration she took the extremely difficult vow to do always that which should seem to her to be most perfect. She wrote much, full of heavenly wisdom, whereby the minds of the faithful are enkindled to long for the Fatherland above.

Sixth Lesson.

EARNEST as were the ensamples of graces which she had shown, and grievous as was the state of her body, afflicted by disease, she still burnt with the desire of tormenting it. She tortured it with sackcloth, chains of spikes, handfuls of nettles, and heavy scourging. She rolled herself sometimes among thorns, and was used to cry to God: "Lord! to suffer—or to die." As long as she remained exiled from the heavenly Fountain of eternal life, her life was to her a lingering death. She was eminent for the gift of prophecy, and God did indeed so pour forth His bounties upon her, that she often cried to Him in entreaty not to bless her so as to make her forget her sins. It was worn out rather by the fever of her love than by the wasting of disease that she sank upon her deathbed at Alva. She foretold the day of her own death, received the Sacraments of the Church, and exhorted her disciples to peace, love, and strictness in observing the Rule, and then her soul, like a pure dove, winged its flight to rest with God, on the 15th day of October in the year 1582, New Style,[1] being then 67 years of age. At her death she had a vision of Christ JESUS surrounded by Angels. A dead tree hard by the cell instantly broke into foliage. Her body is untouched by corruption even unto this day, and lieth in a sort of perfumed oil, regarded with godly reverence. She was famous for miracles both before and after her death, and was numbered by Gregory XV. among the Saints.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 644.)

At Lauds, Hymn as at First Vespers. A Commemoration is made of the Octave of St Edward.

MARTYROLOGY.

Upon the 16th day of October, were born into the better life—

In Africa, two hundred and seventy holy martyrs, all crowned alike.

There also the holy martyrs Martinian and Saturian, and two of their brethren. They were slaves of a certain Vandal, and were brought to believe in Christ by the holy Virgin Maxima, who was their fellow-slave. In the persecution under the Arian king, Genseric, on account of their steadfastness in the Catholic faith, they were first beaten to the very bone with knotty cudgels, but for as much as they were so treated of a long while, and were always found sound and well the next day, they were banished. In their banishment they turned many barbarians to believe in Christ, and obtained from the Roman Pontiff a priest and other ministers to baptize them; wherefore at last they were dragged to death through thorny places in the woods, being fastened by the feet behind chariots. Maxima overcame in many contendings, but God set her at liberty, and she became the mother of many virgins in a monastery, and fell asleep in an holy death.

Likewise the holy martyrs Saturninus, Nereus, and three hundred and sixty-five others.

At Cologne, under the Emperor Julian the Apostate, the holy martyr Eliphius.

Likewise, [in the seventh century,] the holy martyr Berchar, Abbat [of Montier-en-Der.]

In the country of Bourges, [in the eighth century,] holy Ambrose, Bishop of Cahors.

At Maintz, [in the year 787,] the holy Confessor Lullus, Bishop [of that see.]

At Treves, holy Florence, Bishop [of that see.]

At Arbon, in Switzerland, [in the seventh century,] the holy Abbat Gall, a disciple of blessed Columbanus.

At Second Vespers, Hymn as at First Vespers, and a Commemoration is made of the Octave of St Edward.

OCTOBER 16.

Fourth Day within the Octave of St Edward.

Semi-double.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

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[1] She died in the year and at the day in which the Kalendar was changed, about 9 P.M. on the evening of the 4th Oct., as we generally reckon, but the First Vespers of the next day, counted the 15th, being passed, that day is the one to which her death belongs according to the Church reckoning.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Patriarch [of Constantinople.]

HEAR what an evidence of good it is that God judged him worthy of that great position. When Christ had arisen from the dead, what said He unto Peter? "He saith to him . . . Simon, son of Jonas, lovest thou Me? He saith unto Him: Yea, Lord, Thou knowest that I love Thee. He saith unto him: Feed My sheep." (John xxi. 16.) And this He said, not only that we might know how well Peter loved Him, but also that He might reveal to us what tenderness He hath toward His sheep. Therefore, if any man will please Him, let him have a care of His sheep, let him seek the common good, let him look unto the salvation of his brethren.

Fifth Lesson.

THERE is no work dearer to God than this, and therefore it is that He saith in another place, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." (Luke xxii. 31, 32.) What return therefore seeketh He of Peter for that tender care which He hath of him? Even that he should have the like care of others; for He saith: "And when thou art converted, strengthen thy brethren." Neither is there anything else which so showeth who is a faithful lover of Christ, as that one should have a care of his brethren, and be at pains for their salvation.

Sixth Lesson.

LET all monks hear this. They have taken their stand upon the high places of the mountains, and have crucified themselves unto the world, that they may do their best to help them that are set over the Churches, and to lessen their cares by prayer, by peace-making, and by love; knowing that unless they, by the grace of God, in all ways help them who are placed amid so many dangers, and succour to the best of their power them that have the care of so much business, although they dwell afar off, their own provision is perished from them, and their wisdom shipwrecked against the rock.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by St Austin, Bishop [of Hippo.]

To depart from evil, do good, and hope for an eternal reward, these three good things are mentioned in the Acts of the Apostles, where it is written that[1] "Paul taught them concerning chastity, and justice, and the hope of eternal life." The words, "Let your loins be girded about," have to do with chastity; "and your lights burning," with justice; and "which is the hope of eternal life,"[2] with looking for the coming of the Lord. Therefore "depart from evil," this is chastity, this is to have the loins girded about; "do good," this is justice, this is to hold the burning lamp; "seek peace and pursue it," this is to look for the world to come.

Eighth Lesson.

WE have these precepts and promises; why seek we good days upon earth, where we cannot find them? For I know that ye seek them when ye are sick or when ye are in those tribulations whereof there be so many in this world, for when life is drawing to an end, the old are full of complaints and have no pleasures; amid all the tribulations wherewith mankind is fretted, men seek nothing but good days, and they desire long life, which they cannot have here.

Ninth Lesson.

WHAT is the life of a man, even such a life as is called a long one here? Listen not to me, but with me. For He saith unto us, "Come, ye children, hearken unto me, I will teach you the fear of the LORD." Behold, what it is he is fain to teach, and for what the fear of the Lord is good. He saith, "What man is he that desireth life, that loveth to see good days?" We all answer, "We desire it." Let us hear what followeth: "Keep thy tongue from evil, and thy lips from speaking guile." Say now, (I will let each answer me,) "I will." If thou dost this, thou mayest safely look for life and good days; seek peace and pursue it, and then thou mayest look up unto the Lord and say, "I have done that which Thou hast commanded, give me that which Thou hast promised."

MARTYROLOGY.

On the morrow we keep the feast of the holy widow Iadwiga, Grand Princess of Poland, who fell asleep in the Lord upon the 15th day of this present month of October.

Upon the same 17th day of October, were born into the better life—

At Antioch, the holy martyr Heron, a disciple of blessed Ignatius, after whom he was made Bishop of that city. He followed in all godliness in the steps of his master, and for the love of Christ laid down his life for the sheep committed to his care.

Upon the same day, [in the persecution under the Emperor Diocletian,] the holy martyrs Victor, Alexander, and Marian.

In Persia, [in the fifth century,] the holy martyr Mamelta. She was turned to the faith from the worshipping of idols by a warning from an angel, was stoned by the Gentiles, and drowned in the depths of a lake.

At Constantinople, the holy monk Andrew of Crete. He was often beaten under the Emperor Constantine Copronymus for his honouring of holy images, and at length, after one of his feet had been cut off, he gave up the ghost.

At Orange, in Gaul, [in the sixth century,] holy Florentine, Bishop [of that see,] who was famous for many graces, and fell asleep in the Lord.

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[1] The only passage in the Acts of the Apostles which at all resembles these words seems to be xxiv. 25: "He reasoned of justice, and chastity, and of judgment to come."

[2] It does not appear whence these words are taken.

At Capua, [in the same sixth century,] holy Victor, Bishop [of that see,] famous for his learning and holiness.

Vespers are of the following.

OCTOBER 17.

St Iadwiga, [Grand Princess of Poland,] Widow.

Semi-double.

All from the Common Office for an Holy Woman neither Virgin nor Martyr, (p. 649,) except the following.

Prayer throughout the Office.

O GOD, Who didst teach Thy blessed hand-maid Iadwiga to turn away from the glory of the world, and with all her heart to take up her Cross and follow Thee, teach us, for her sake and after her ensample, to hold light the perishing pleasures of this present world, and cleaving ever unto Thy Cross to rest in the end more than conquerors over all things that would hurt us. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of the Octave of St Edward.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IADWIGA, a Princess, in whom the splendour of her family was outshone by the radiant innocency of her life, was the daughter of Bertold and Agnes, Marquess and Marchioness of Moravia,[1] and sister to Gertrude, wife of Andrew, King of Hungary, and mother of the holy Elizabeth of Thuringia. From her earliest childhood she was a very grave child, and had already done with childish things when, at twelve years of age, she was given in marriage by her father and mother to Henry, Grand Prince of Poland.[2] In marriage she kept the bed in all holiness undefiled, and brought up in the fear of God the children that were therein begotten of her. [After the birth of her sixth child,] she was fain to give herself more continually to God, and induced her husband to agree to a mutual vow of separation of bed-fellowship. After his death [in 1238,] by the inspiration of God, Whom she besought in unceasing prayer, she clad herself for godliness' sake in the habit of a Cistercian nun in the monastery [which had been finished] at Trebnitz [in 1219.][3] She continued absorbed in God. She remained engaged in the Divine Office and hearing Masses from sunrise till noon, and trod mightily under foot the old enemy of man.

Fifth Lesson.

SHE could not bear to hear talk of worldly things, unless they had to do with the things of God or the saving of souls. She was very wise in business, not doing too much, nor unseasonably, and withal courteous and gentle toward all men. She got a great victory over herself by maltreating her flesh with fasting, watching, and rough clothing. She was an ensample of the higher Christian graces and of a godly nun, by the wisdom of her counsels, and the straightforwardness and peacefulness of her mind. It was her use to rank herself after all others, and cheerfully to undertake lower offices than those of the other nuns. She ministered to the poor even upon her knees, and washed and kissed the feet of lepers, having such command over herself as not to recoil from their sores oozing with matter.

Sixth Lesson.

HER long-suffering and endurance were very marvellous, especially when her son Henry, Duke of Silesia, to whom she bore a mother's love, was killed by the Tartars [in 1241.] His death drew from her rather thanksgiving to God than tears for him. [She died upon the 15th day of October, in the year 1243.] She was famous for miracles. One while, being called on, she restored to life a boy who had fallen into the water, been dashed against the wheels of a mill, and wholly crushed. This and the like being duly proved, Clement IV. numbered her name among those of the Saints, and allowed her Feast-day to be kept in Poland, in which country, being Patroness, she hath most honour, upon the 15th of October; which permission was given to the whole Church by Innocent XI. for the 17th day of the same month.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory, (p. 651.)*

At Lauds a Commemoration is made of St Edward.

MARTYROLOGY.

Upon the 18th day of October, were born into the better life—

The blessed Evangelist Luke, who suffered many things for Christ's Name's sake, and died in Bithynia, full of the Holy Ghost. His bones were first brought to Constantinople, and thence to Padua.

At Antioch, holy Asclepiades, Patriarch [of that see,] who was one of the noble multitude of martyrs who suffered gloriously under Macrinus.

In the country of Beauvais, the holy martyr Justus, who, while he was yet a lad, was slain under the President Rictiovarus in the persecution under the Emperor Diocletian.

At Neo-Cæsarea, in Pontus, the holy martyr Athenodorus, Bishop [of that see.] He was brother of holy Gregory the Wonder-worker, was famous for his teaching, and was crowned with martyrdom in the persecution under the Emperor Aurelian.

On the bank of the Euphrates, in Mesopotamia, [at the end of the fourth century,] the holy hermit Julian.

At Rome, the holy Confessor Paul of the Cross, founder of the Congregation styled the Congregation of the Cross and Passion of our Lord Jesus Christ. He was famous for his marvellous innocency and devotion to penance, and kindled with an exceeding love toward Christ crucified. Pope Pius IX. enrolled his name among those of the Saints, and appointed for his festival the 28th day of April.

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[1] Alban Butler says this is a mere mistake of copyists for Meran,

[2] He was Duke of Silesia at the time of the marriage, and only became Grand Prince of Poland in 1233.

[3] It was begun in 1203. The Saint never took monastic vows,

At Rome also, [in the third century,] holy Tryphonia, widow of Decius Cæsar. She is buried in the Catacombs beside holy Hippolytus.

Vespers are of St Luke, without any Commemoration of St Iadwiga or of the Octave of St Edward.

OCTOBER 18.

St Luke, Evangelist.

Double of the Second Class.

All from the Common Office for Apostles, (p. 583,) except the following.

Prayer throughout the Office.

O LORD, we beseech Thee, that there may plead for us Thine holy Evangelist Luke, who, for Thy Name's sake, bore about always in his body the death of the Cross.[1] Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Ezek. i. 1, (*p.* 592.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book on Ecclesiastical Writers, written by St Jerome, Priest [at Bethlehem.]

LUKE was a physician of Antioch, who, as appeareth from his writings, knew the Greek language. He was a follower of the Apostle Paul, and his fellow-traveller in all his wanderings. He wrote a Gospel, whereof the same Paul saith: "We have sent with him the brother, whose praise is in the Gospel throughout all the Churches" (2 Cor. viii. 18.) Of him, he writeth unto the Colossians, (iv. 14): "Luke, the beloved physician, greeteth you." And again, unto Timothy, (II. iv. 11): "Only Luke is with me." He also published another excellent book intituled "The Acts of the Apostles," wherein the history is brought down to Paul's two-years sojourn at Rome, that is to say, until the fourth year of Nero, from which we gather that it was at Rome that the said book was composed.

Fifth Lesson.

THE silence of Luke is one of the reasons why we reckon among Apocryphal books "The Acts of Paul and Thekla," and the whole story about the baptism of Leo. For why should the fellow-traveller of the Apostle, who knew other things, be ignorant only of this? At the same time there is against these documents the statement of Tertullian, almost a contemporary writer, that the Apostle John convicted a certain Priest in Asia, who was a great admirer of the Apostle Paul, of having written them, and that the said Priest owned that he had been induced to compose them through his admiration for Paul, and that he was deposed in consequence. There are some persons who suspect that when Paul in his Epistles useth the phrase, "According to my Gospel" (Rom. ii. 16, 2 Tim. ii. 8,) he meaneth the Gospel written by Luke.

Sixth Lesson.

HOWBEIT, Luke learned his Gospel not from the Apostle Paul only, who had not companied with the Lord in the flesh, but also from other Apostles, as himself declareth at the beginning of his work, where he saith: "They delivered them unto us, which from the beginning were eye-witnesses and ministers of the word," (i. 2.) According to what he had heard, therefore, did he write his Gospel. As to the "Acts of the Apostles," he composed them from his own personal knowledge. He was never married. He lived eighty-four years. He is buried at Constantinople, whither his bones were brought from Achaia in the twentieth year of Constantine, together with the reliques of the Apostle Andrew.

THIRD NOCTURN.

Lessons from Luke x. 1, *with the Homily of St Gregory,* (*p.* 593.)

At Lauds no Commemoration is made of the Octave of St Edward.

MARTYROLOGY.

Upon the 19th day of October, were born into the better life—

At Arenas, in Spain, the holy Confessor Peter of Alcántara, of the Order of Friars Minor, whose name Clement IX. enrolled among those of the saints on account of his wonderful spirit of penance and his many miracles.

At Rome, under the Emperor Mark Antonine, the holy martyrs Ptolemy and Lucius. Of these it is recorded by Justin Martyr that Ptolemy brought a lewd woman to believe in Christ, and taught her to honour chastity, for the which cause he was accused by an unclean man before Urbicius the Prefect. He suffered a long and foul imprisonment, and at length made a public confession of Christ's teaching, and was sentenced to death. Lucius blamed the sentence and openly avowed himself also to be a Christian, for the which cause he was sent to death likewise, and with them was sent a third under the same condemnation.

At Antioch, the holy martyrs Beronicus, the Virgin Pelagia, and forty-nine others.

In Egypt, in the persecution under the Emperor Maximin, the holy soldier Varus. He used to visit seven holy monks that were kept in prison, and to minister to them, and when one of them died he chose to be substituted in his place, and along with the others he suffered great cruelties, and gained the palm of martyrdom.

At Evreux, [at the end of the seventh century,] the holy Confessor Aquilinus, Bishop [of that see.]

In the country of Orleans, [toward the end of the sixth century,] deceased holy Veran, Bishop [of Cavaillon.]

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[1] Cf. 2 Cor. iv. 10. The meaning in the text is obscure. What became of the Evangelist after the martyrdom of the holy Apostles Peter and Paul is quite uncertain. (See Alban Butler.) The phrases used in the Martyrology would seem to imply a denial of the statement of St Hippolytus that he was crucified at Elæa in the Peloponnesus. Perhaps the collect means to say that though it is not true that he suffered such a martyrdom physically, yet he suffered a life-long martyrdom in intention and in endurance of hardships, making true of him what St Paul says of himself in 2 Cor. iv. 10. The fact of his having no eve is perhaps also an indication that he was not regarded as a martyr.

At Salerno, [in the fifth century,] holy Eusterius, Bishop [of that see.]

In Ireland, [at the end of the sixth century,] the holy Confessor Ethbin, [sometime] Abbat [of Taurac in Brittany.]

At Oxford, in England, [in the eighth century,] the holy Virgin Frideswide, [Patroness of that city. She was daughter of the Prince of that territory, and founded at Oxford a nunnery in honour of St Mary and all the saints, the direction of which was committed to her care.]

At Second Vespers a Commemoration is made of the following. Prayer from Lauds.

OCTOBER 19.

St Peter of Alcántara, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

PETER was born at Alcántara, [a small town in the Province of Estramadura,] in Spain, [in the year of our Lord 1499.] His father, [Alphonso Garavito, was a lawyer and Governor of the town,] and his mother [was] of good extraction. The holiness of his life was foreshadowed from his earliest years. In the sixteenth year of his age he entered the Order of Friars Minor, wherein he showed himself a pattern to all. He undertook the work of preaching in obedience to his Superiors, and thereby brought many to turn away from sin to true repentance. He conceived a great desire to bring back the observance of the Rule of St Francis to the uttermost straitness of old times, and to that end, supported by God's help, and armed with the approval of the Apostolic See, he founded [in the year 1555] a new stern and poor house near Pedraso, from which the harder way of life, therein happily begun, spread marvellously through divers Provinces of Spain even to the Indies. He was an helper to holy Theresa, with whom he was like-minded, in bringing about the Reformation of the Carmelites. She was taught of God that no one should ask anything in the name of Peter without being heard, and was used to ask him to pray for her, and to call him a Saint while as he was yet alive.

Fifth Lesson.

HE humbly excused himself from accepting the courtesies of princes, by whom his advice was sought as that of an oracle, and declined to become the Confessor of the Emperor Charles V. He was a very careful keeper to poverty, and contented himself with a single tunic than which none was worse. Purity he carried to such a point that when he was lying sick of his last illness, he would not allow the brother who ministered to him to touch him, how lightly soever. He brought his body into bondage by unceasing watching, fasting, scourging, cold, nakedness, and all manner of hardships, having made it a promise never to allow it any rest in this world. The love of God and his neighbour, which was shed abroad in his heart, somewhiles burnt so that he was fain to run from his cell into the open air to cool himself.

Sixth Lesson.

IT was marvellous how his thoughts became altogether rapt in God, so that somewhiles it befell that he neither ate nor drank for the space of several days. He was oftentimes seen to rise into the air, shining with an unearthly glory. He passed dryshod over torrents. When his brethren were in the last state of need, he fed them with food from heaven. A staff which he fixed in the earth grew presently into a green fig-tree. Once while he was travelling by night in the midst of an heavy snow-storm, and took refuge in a ruined and roofless house, then the falling snow made a roof over him lest he should be overwhelmed. Holy Theresa beareth witness that he had the gift of prophecy and of the discerning of spirits. At length, in the 63rd year of his own age, [and of salvation 1562,] at the hour which he had himself foretold, [upon the 18th day of October,] he passed away to be for ever with the Lord, cheered in his last moments by a wonderful vision and by the presence of Saints. At the instant of his death, blessed Theresa, then afar off, saw him carried to heaven. He appeared to her afterwards, and said: "O what happy penance, to have won for me such glory!" After his death he became famous for very many miracles, and Clement IX. inscribed his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede*, (*p.* 628.)

LAUDS.

Prayer throughout the Office.

O GOD, Who hast been pleased to set before us in Thy blessed Confessor Peter a wondrous ensample of penance and of a mind unfathomably rapt in Thee, let, we beseech Thee, the same Thy servant pray for us, and him do Thou accept, that we may so die unto earthly things, as to take lively hold on heavenly things. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Octave of St Edward.

MARTYROLOGY.

The morrow is the Octave of the holy Confessor Edward.

[1] Upon the same 20th day of October, were born into the better life—

At Avia, near Aquila, in the Abruzzi, [in the third century,] the blessed martyr Maximus the Levite. From his desire to suffer he showed himself when the persecutors sought for him, when he was interrogated he answered with steadfastness, was tortured upon the rack, then cudgelled, and at last thrown down from an high place, and so slain.

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[1] In the original, the Martyrology upon this day begins with the notice of St John of Kenty, but as his Feast is kept in England, not upon October 20, but upon October 22, the notice is here transferred accordingly.

At Agen, in Gaul, the holy martyr Caprasius. He had escaped from the fury of the persecution, and was lying hid in a cave, when he heard how the blessed Virgin Faith was suffering for Christ's sake. Then he was stirred up to bear suffering likewise, and he prayed the Lord that if He judged him also to be worthy of the glory of martyrdom He would cause a spring of clear water to break forth from the rock of the cave, which thing when the Lord granted, Caprasius went back confidently to the field of battle, and gained the crown of martyrdom by a noble contention.

At Antioch, the holy Augustal Prefect Artemius, who had been distinguished for the highest military service under the Emperor Constantine the Great, but when he rebuked the Emperor Julian the Apostate for his cruelty toward the Christians, Julian commanded him to be cudgelled, tortured, and beheaded.

At Cologne, the holy Virgins Martha and Saula, and others, all martyrs.

At Minden, [in the third century,] the holy martyr Bishop Felician.

At Paris [is commemorated the translation of the reliques of] the holy martyrs George the Deacon and Aurelius, [of whom mention is made upon the 27th day of July.]

In Portugal, suffered [in the seventh century,] the holy Virgin and martyr Irene.

At Rheims, deceased, [about the year 600,] the holy Confessor Sindulph.

Vespers are of the following, from the Chapter inclusive.

OCTOBER 20.

Octave of St Edward.

Double.

All as on the Feast, except the following.

The First Vespers as regards the Octave of St Edward begin with the Chapter.

A Commemoration is made of St Peter of Alcántara. Prayer from his Office.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat, [of Clairvaux,] (*2nd on St Victor.*)

DEARLY beloved brethren, rejoice in the Lord, Who amid the unceasing gifts of His fatherly love, hath bestowed upon the world a man, by whose ensample many may be saved; again I say, rejoice, because God hath set him in the midst, and drawn him nigh unto Himself, that by his pleading many more may be saved. He was seen on earth, to be a model; he hath been raised to heaven, to be a help. Here he teacheth us how we may have life, there he calleth us unto glory. He hath stirred us up unto the work, and he is a mean unto the kingdom. He is a good bedesman who hath now nothing left to ask for himself, and so can give us all the earnestness of his entreaties and the fruit of his petitions. He hath no need any more, and therefore what can he ask for himself?

Fifth Lesson.

THIS is the day of his glorious transit, the day of the gladness of his heart, let us rejoice and be glad in it. He hath entered in into the strength of the Lord; for now he is more able to save. This day did [Edward] lay down the body, and enter lightly, because unencumbered, into the holy places; being made like unto them, in the glory of the saints; having looked down upon the world and triumphed over the prince of the world, he went up as a conqueror above the world, and received from the hand of the Lord a crown of victory. He went up with vast furnishing of good works, illustrious for conquest, and glorious for miracles. The old soldier hath entered into the comfort and peace which he hath earned, and is set down to rest; without care, as regards himself, but careful for us. O what holiness, revered even by Angels, affecting deeply though diversely both the good and the bad, the good to flee unto it, and the bad to flee from it; neither would it be easy for me to say whether holiness is more surely pointed at by the desire of the one or by the dread of the other.

Sixth Lesson.

O VETERAN, who hast now exchanged the stern toil of the Christian warfare for the blessed rest of Angels, look down upon thine unwarlike and unskilful comrades, who are uttering thy praises in the midst of hostile swords and spiritual wickedness. O [Edward,] how godly, how sweet, how gracious is it, while we are in this place of affliction and the body of this death, to sing of thee, to honour thee, to entreat thee. Thy name and thy memorial are a rich honey-comb in the lips of prisoners. Honey and milk are under their tongue who rejoice when they are mindful of thee; ah, then, thou strong champion, thou kind patron, thou faithful advocate, arise to help us, that we may rejoice in freedom, and that thou mayest boast of the fulness of thy victory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 35.)

AT that time: JESUS said unto His disciples: Let your loins be girded about, and your lights burning. And so on.

Homily by St Fulgentius, Bishop [of Ruspa.] (*On the Confessors.*)

If we consider these words of the Lord only according to the letter, we could find in them no spiritual profit, for what good is it to the saving of the soul if a man should tie up his bodily loins, or light a candle? Therefore by the loins we must understand the lust of the flesh, and by the light, Christian faith and love. When therefore the Lord commandeth us to have our loins girded about, beyond doubt He biddeth us to restrain the lusts of the flesh; when He saith that we should have our lights burning, He commandeth us to give forth the light of the true faith, and to glow with works of holy love.

Eighth Lesson.

LET us compare with the words of the Prophets what we have taken from the Gospel, for it is the same God who hath established both Testaments, both are the gift of one Lord, and albeit the mysteries of these two Testaments differ according to their epochs, the doctrine of man's salvation whereby we are forbidden to sin, and commanded to work good works, is the same in both. By Isaiah the Lord saith these words unto all, "Put away the evil of your doings from before Mine eyes; cease to do evil, learn to do well." (i. 16.) And what is it to have our loins girded about, but to cease to do evil? What is it to have our lights burning, but to learn to do well?

Ninth Lesson.

THE loins of the faithful are girded about when they repress their evil lusts, when they keep down their sinful thoughts, when the will withstandeth lechery, when they deny their lewd motions, when they spurn unclean indulgence, when they rise above avarice and robbery, when they leave their neighbour unhurt, when they conquer pride, when they overcome envy. The lights of the faithful burn, when they keep the rule of the true faith, when they abide steadily in the bosom of our Mother the Church, when they reck little of earthly things and desire greatly heavenly things, when they are careful to keep peace, when they have a pure love one toward another, when in honour they prefer one another, when they go forward in lowliness and meekness of heart, when willingly and cheerfully they work works of mercy, and when in all their good works they seek not to please men but to please God.

MARTYROLOGY.

Upon the 21st day of October, were born into the better life—

At Cologne, the holy Ursula and her Companions, who, for their steadfastness in Christianity and chastity, were massacred by the Huns, and so closed their earthly life by martyrdom. Very many of their bodies are buried at Cologne.

In Cyprus, the holy Abbat Hilarion, of whom holy Jerome hath written the life, full of graces and wonders.

At Ostia, the holy martyr Asterius, a Priest who suffered under the Emperor Alexander, as is written in the acts of the passion of the blessed Pope Kallistus.

At Nicomedia, the holy martyrs Dasius, Zoticus, Caius, and twelve others, soldiers, who were diversly tormented, and then drowned in the sea, [under the Emperor Diocletian.]

At Maronia, in Syria, near Antioch, [in the fourth century,] the holy monk Malchus.

At Lyons, holy Viator, the servant of the blessed Justus, Bishop of Lyons.

At Laon, holy Cilinia, mother of the blessed Remy, Bishop of Rheims.

Vespers are of the following.

OCTOBER 21.

St Ursula, and her Companions, Virgins and Martyrs.

Greater Double.

All from the Common Office, (*p.* 641,) *except the following. At both Vespers and at Lauds, Antiphon,* "Trim your lamps, &c.," *and Prayer,* "Grant unto us, &c." (*p.* 645.)

At First Vespers a Commemoration is made of the Octave of St Edward, and then of St Hilarion from the Common Office for a Confessor not a Bishop, (*p.* 621.) *Prayer,* "O Lord, we beseech Thee, &c.," (*p.* 629.)

FIRST NOCTURN.

Lessons from 1 Cor. vii. 25, (*p.* 642.)

SECOND NOCTURN.

Fourth Lesson.

ABOUT the middle of the fifth century, when Attila, chief of the Huns, had been defeated at Chalons in his first invasion of Gaul, he returned into Pannonia, and before crossing the Rhine attacked the noble city of Cologne, and from hatred to the Catholic religion, which greatly flourished therein, he gave it up to sack and slaughter. The savages, burning with lust, cruelly assaulted the young virgins who were abiding there on their journey from Britain, among whom the most famous by name is the virgin Ursula, who exhorted her companions to endure all torments, and rather to suffer the most cruel death than to submit to the loss of their virginity.

Fifth Lesson.

THIS noble band of virgins therefore, while they steadily resisted the Huns, were by them for some part slain with the sword, for some part pierced with arrows, and for some part felled with bludgeons, and Ursula, bending as a glorious victim over the piles of her slaughtered companions, as over heaps of heavenly pearls, red with the bloodshed for faith and chastity, led triumphantly into heaven the army crowned with these double crowns. After the horde of barbarians were departed, they that survived of the dwellers at Cologne gathered together the bodies of the virgins and the other citizens that had suffered martyrdom, and buried them with all honour.

Sixth Lesson.

UPON the field stained with their blood, wherein the bodies of the martyrs had been laid to rest, was built a Church, which, in the middle of the seventh century, was already called that of the Holy Virgins, and there from reverence for them no other human body was thenceforth allowed to be buried. To this Church, in the ninth century, was attached a monastery wherein, in the beginning of the tenth century, the nuns that were flying for fear of the Hungarians found refuge, and this place hath ever been abundantly endowed and devoutly frequented by the chief citizens of that illustrious city. The Church hath oftentimes been restored, but the walls are still to be seen even to this day, everywhere adorned with shrines of the martyrs, while the greater part of their relics are enclosed within the hollow walls of the Choir or lie under the pavement. In a chapel adjoining are countless heads of the virgins marked in part by traces of their martyrdom, and in part covered with hair matted with blood. Unto these sacred pledges [of a blessed eternity] the faithful in past times made devout pilgrimages.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xxv. 1.)

AT that time: JESUS spake unto His disciples of this parable: The kingdom of heaven shall be likened unto the virgins which took their lamps and went forth to meet the bridegroom and the bride. And so on.

Homily by St Austin, Bishop [of Hippo.] (93*rd on the Words of the Lord.*)

The lamps of the wise virgins burnt with oil from within, with security of conscience, with inward glory, with love in the heart. And the lamps of the foolish virgins also at one time burnt. With what then did they burn? With the praises of men. But when they arose—that is to say, when they shall have arisen in the resurrection of the dead—they begin to trim their lamps—that is to say, to make themselves ready to render unto God an account of their works.

(*If Nine Lessons are required of the Feast this Lesson is divided here.*)

But there will be no one to give praise there; every man will be taken up with his own business; no man will think of any but of himself; and so there will be no one to sell oil, and the lamps will be gone out. Therefore is it written, that the foolish virgins turned unto the wise, saying: "Give us of your oil, for our lamps are gone out." For they would seek to make their lamps shine with that wherewith they had shone before, even oil given by others, and to walk in the praises of others.

Eighth Lesson.

"AND the door was shut." And what signifieth this that was said unto them, "I know you not"? Doth not He Who knoweth all things know them? Why therefore is it said unto them, "I know you not." "I reject you. I condemn you in my conduct. I know you not, my conduct knoweth no fault." This is a great thing. He knoweth no fault, and He judgeth faults. He knoweth no fault in His own doing; He judgeth it by His reprobation. Thus is it said, "I know you not." And the five wise virgins went in with the bridegroom to the marriage. My brethren, how many soever ye be in the name of Christ, be ye the five wise ones, but not five human beings. Be ye the five wise virgins, as having the wisdom of that number. For the hour will come. It will come when we know not, it will come at midnight-watch. Thus endeth the Gospel: "Watch, therefore, for ye know neither the day nor the hour."

Ninth Lesson. (*Of St Hilarion.*)

HILARION was born of heathens at Tabatha in Palestine, [about the year of our Lord 291.] He was sent to study at Alexandria, where he bore a fair name for life and wit. There he embraced the religion of JESUS Christ, and made wonderful head-way in faith and love. He went oftentimes to Church, was careful in fasting and prayer, and set no price upon the pleasures and lusts of the world. When the name of Antony became famous in Egypt, Hilarion made a journey into the desert on purpose to see him. There he dwelt with him two months, to the end that he might learn all his way of life, and then returned home. After the death of his father and mother, he gave all that he had to the poor. Before he had completed the fifteenth year of his age, he went into the desert, and built there a little house, scarcely big enough to hold him, and wherein he was used to sleep on the ground. The piece of sackcloth wherewith alone he clad himself he never washed and never changed, saying that hair-cloth was a thing not worth the trouble of cleanliness. He took great interest in reading and meditating on the Holy Scriptures. His food was a few figs and some porridge of vegetables, and this he ate not before set of sun. His self-control and lowliness were beyond belief. By these and other arms he overcame divers and fearful attacks of the devil, and drave out countless evil spirits from the bodies of men in many parts of the world. He had built many monasteries, and was famous for miracles, when, in the eightieth year of his age, he fell sick. When he was gasping for his last breath, he said: "Go out—what art thou afraid of? Go out, my soul!—wherefore shrinkest thou? Thou hast served Christ hard on seventy years—and art thou afraid of death?" And so with these words he gave up the Ghost.

At Lauds a Commemoration is made of St Hilarion. All from the Common Office. Prayer as before.

MARTYROLOGY.

On the morrow we keep the Feast of the Holy Confessor John of Kenty, in Poland, glorious for graces and miracles, whose name the Supreme Pontiff Clement XIII. enrolled among those of the Saints, [and of whom mention is made upon the 24th day of December.]

Upon the same 22nd day of October, were born into the better life—

At Jerusalem, the blessed Bishop Mark, a man of great eminence and learning, who was the first Gentile to be entrusted with the government of the Church of Jerusalem, and who in no long time gained the palm of martyrdom under the Emperor Antonine.

At Adrianople, in Thrace, the holy martyrs Philip, Bishop [of Heraclea,] the Priest Severus, Eusebius, and Hermes, who, under the Emperor Julian the Apostate, were imprisoned and flogged, and then burnt.

Likewise, the holy martyrs the Bishop Alexander, the soldier Heraclius, and their Companions.

At Fermo, in the March of Ancona, [in the third century,] the holy Bishop and martyr Philip.

At Huesca, in Spain, [in the ninth century,] the holy sisters Nunilo and Alodia, two Virgins who were punished with death by the Saracens for their confession of the faith, and so suffered martyrdom.

At Cologne, holy Cordula, one of the Companions of holy Ursula, who had hidden herself in terror at the sight of the sufferings and slaughter of the others, but repented thereof, and on the next day showed herself openly, and received the crown of martyrdom, the last of them all.

At Hierapolis, in Phrygia, holy Abercius, who was illustrious in the time of the Emperor Mark Antonine.

At Rouen, holy Melanius, Bishop [of that see,] who was ordained by holy Pope Stephen I., and sent thither to preach the Gospel.

In Tuscany, [towards the end of the ninth century,] the holy Irishman Donatus, [Bishop of Fiesole.]

At Verona, [in the sixth century,] the holy Confessor Verecundus, Bishop [of that see.]

At Jerusalem, the holy Mary Salome, concerning whom it is written in the Gospel that she was careful about the burying of the Lord.

At Second Vespers a Commemoration is made of St John of Kenty. Prayer from his Office.

FOURTH SUNDAY IN OCTOBER.

Patronage of the Blessed Virgin Mary.

Greater Double.

At the beginning of the Martyrology, on the preceding Saturday, is read—

The morrow is the Feast of the Patronage of the Blessed Virgin Mary.

All from the Common Office for her Festivals, (p. 633.)

At First and Second Vespers and at Lauds a Commemoration is made of the Sunday. The Ninth Lesson at Mattins is from the Homily of the Sunday.

In the Antiphon, "O holy Mary," *at First Vespers, and the Seventh Responsory, is said,* "May all that are keeping feast in honour of thine holy patronage, feel the might of thine assistance."

OCTOBER 22.

St John of Kenty, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

MATTINS.

Hymn.[1]

O GLORY and high boast
Of Poland's ancient race!
True father of thy fatherland!
True minister of grace.

'Twas thine the law of God
To preach and to obey;
Oh, pray that we obedient be;
Nor from its precepts stray!

To th' Apostolic shrines
A pilgrim oft wast thou;
Oh guide aright, through this dark night,
Our pilgrimage below!

Thou to Jerusalem
Didst go for love, and there
The traces of thy Lord adore,
And wash with many a tear.

O sacred wounds of Christ!
Deep in our hearts remain!
May we through you the promise true
Of life eternal gain!

Thy flesh with fastings torn,
With cruel scourgings rent,
'Twas thine to live, O blessed Saint,
A spotless penitent.

Oh, may we follow thee,
With chaste and sinless soul!
And by the Spirit's might, the storms
That vex our hearts, control!

The poor in winter's snow
Thy raiment oft received;
Them that were hungered and athirst
Thy father's heart relieved.

Thou who didst naught deny
To those who sought thine aid,
Thy native land from harm defend,
Her bounds from hostile raid!

Praise to the Father, Son,
And Holy Ghost be given,
And by Thy servant's prayers be won
For us the joys of heaven! Amen.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS John was the son of godly and respectable parents named Stanislaus and Anne, and was born [in the year of our LORD 1397,] in the town of Kenty, a place in the diœcese of Crakow in Poland, from which he took the Latin name of Cantius. By his gentleness, innocency, and seriousness he gave great hopes even from his childhood. He studied Philosophy and Theology in the University of Crakow, wherein he rose step by step to be a Professor and teacher of those sciences wherein he lectured many years, not only enlightening the minds of his hearers, but stirring up in them all godliness, instructing them by ensample as well as by word. Having taken Priests' orders, he ceased not to busy himself with letters, but added thereto the striving after Christian perfection. He grieved exceedingly that God should be offended on all hands, and offered up to Him, day by day, not without many tears, the Unbloody Sacrifice for a propitiation for himself and for his people. He was for some years a faithful Parish Priest at Ilkusi, but after a while gave it up for fear of the danger of souls, and accepted the call of the University to take up again his Professorship.

Fifth Lesson.

WHAT time was left him over from his work, he gave up partly to the profit of his neighbour, more especially in preaching, and partly in prayer, wherein he is said sometimes to have had heavenly visions and messages. The sufferings of Christ took such hold upon him, that he sometimes passed whole nights without sleep in thinking thereon, and that he might more keenly realize them, he made a pilgrimage to Jerusalem. There he was seized with such a passionate longing to be a martyr, that he preached Christ crucified even to the Turks. He went four times to Rome to the thresholds of the Apostles, on foot, and laden with a wallet, partly to do honour to the Apostolic See, for which he had a great reverence, and partly (to use his own expression) that he might clear off the pains of his own purgatory by use of the Pardons for sin which are there daily offered. In one of these journeys he was set upon by highway robbers, who plundered him, and having asked him if he had any more, whereto he answered, Nay, left him and fled. Then he remembered that he had some gold pieces sewn up in his clothes. So he ran after the robbers with shouts, and offered them these also, but they were so amazed at the simplicity and charity of the holy man, that they gave him back even that which they had already taken. To hinder scandal-mongering, he wrote up upon the walls, after the ensample of holy Austin, certain texts, to be an unceasing warning to himself and others. He gave his own bread to the hungry, and clothed the naked, not with bought raiment only, but by stripping himself of his own garments and shoes, himself meanwhile letting down his own cloak to trail upon the ground, lest any should see that he returned home barefoot.

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[1] The translation of the first five verses is by the late Rev. E. Caswall; that of the last five is adapted from the same author's version for First Vespers.

Sixth Lesson.

HE slept very little, and that upon the ground; his clothing was enough only to clothe his nakedness, and his food to keep him alive. He kept his virgin purity guarded like a lily among thorns by rough hair-cloth, scourging, and fasting. For about thirty-five years before his death he never tasted flesh-meat. At length, when he was full of days and good works, he felt that death was near, and made himself ready to meet it by a long and careful preparation, and to be the freer, he gave to the poor everything that was left in his house. Strengthened by the Sacraments of the Church, and "having a desire to depart, and to be with Christ," he took flight to heaven upon the 24th day of December, [in the year of our Lord 1473.] He was famous for miracles both before and after his death. His body was carried into the University Church of St Anne, hard by his dwelling, and there honourably buried. The popular reverence and the crowds around his sepulchre grew greater day by day, till he hath come to be held in honour as one of the chiefest holy defenders of Poland and Lithuania. At the glory of more wonders, Pope Clement XIII., upon the 16th day of July, in the year 1767, with solemn pomp, enrolled his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.)

LAUDS.

Hymn.[1]

SAINT of sweetest majesty!
What a potent voice is thine!
At thy prayer diseases fly,
Fading health revives again.

Oft with wasting fever wan,
Lingering at their latest breath,
Dying men by thee are drawn
From the very jaws of death.

Oft the stores of golden grain,
Hurried down the swollen flood,
At thy prayer return again,
Guided by the hand of God!

Such, O happy Saint in light,
Such thy help in hour of need,
Oh, then from the heavenly height
Hearken now and intercede.

Everlasting Three in One!
Everlasting One in Three!
Grant us through Thy Saint the boon
Of a blest eternity. Amen.

Prayer throughout the Office.

GRANT, we beseech Thee, O Almighty God, that we may so follow after the ensample of Thy blessed Confessor John in learning ever more and more the knowledge which maketh Thy Saints, and in showing mercy to our neighbour, that Thou for the same Thy servant's sake mayest forgive us our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

On the morrow we keep the solemn feast of Our Most Holy Redeemer, whose venerable image was taken by barbarians and carried off into Africa, where it was treated with mocking and insults, and then was cast away into a lion's den. It was bought back for money by the bare-footed Friars of the Order of the Most Holy Trinity, and brought to Spain, where it is distinguished everywhere for signs and wonders, and is worshipped[2] and honoured with great earnestness by the people under the Most Holy Name of Jesus of Nazareth.

Upon the same 23rd day of October, were born into the better life—

At Ossuna, near Cadiz, in Spain, the holy martyrs Servandus and Germanus. Under the Imperial Vicar Viator, in the persecution under the Emperor Diocletian, they suffered stripes, a foul imprisonment, hunger and thirst, and a long and toilsome journey, which they were forced to make loaded with irons, and in the end finished the course of their martyrdom by being beheaded. Germanus is buried at Merida and Servandus at Seville.

At Antioch, in Syria, the holy Priest Theodore. In the persecution under the Emperor Julian, the impious apostate, he was arrested and racked, and after many and terrible sufferings, wherein he was partly burnt by the putting of lamps to his sides, he was beheaded, and so finished his martyrdom, still steadfast in the confession of Christ.

At Granada, in Spain, is commemorated the blessed martyr Peter Paschal, Bishop of Jaen, of the Order of the Blessed Mary of Ransom for the Redemption of Captives, who suffered upon the 6th day of December, [in the year 1300.]

Upon the same 23rd day of October, were also born into the better life—

At Constantinople, [in the year 878,] the holy Archbishop Ignatius, who suffered much at the hands of the Cæsar Bardas, because he rebuked him for having put away his wife, and was sent into exile, but was restored by Nicholas I., Pope of Rome, and in the end fell asleep in peace.

At Bordeaux, [in the fifth century,] the holy Confessor Severinus, Bishop of Cologne, [and afterward of Bordeaux.]

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[1] Translation by the late Rev. E. Caswall.

[2] *Adoratur.* The Roman Martyrology contains nothing whatever regarding this image, and the above is accordingly extracted from the Trinitarian Martyrology. Athough this feast, as indicated, is unknown to the Roman Service Books properly so called, the Office is found in the appendix to some editions of the Missal and Breviary, and the diœcese of Rome is one of those places where it has been inserted in the local kalendar. It was introduced into England in 1843, but the translator has failed to ascertain what is the local connection, nor has he succeeded in finding any account of this image in any book which he has been able to consult.

At Rouen, [in the seventh century,] holy Romanus, Bishop [of that see.]

At Salerno, [in the fifth century,] holy Verus, Bishop [of that see.]

In the country of Amiens, [in the eighth century,] the holy Priest Domitius.

At Poitiers, the holy Confessor Benedict.

At Willach, in Pannonia, the holy Confessor John of Capistrano, of the Order of Friars Minor, illustrious for the holiness of his life and for his zeal for the propagation of the Catholic faith, who by his prayers and miracles procured the defeat of a vast army of Turks, and delivered the fortress of Belgrade from beleaguerment. We keep his feast upon the 28th day of March.

Vespers are of the following.

OCTOBER 23.

Feast of our Most Holy Redeemer.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

First Antiphon. The LORD shall send the rod of His strength out of Zion, and He shall reign for ever and ever.

Ps. cix. The LORD said, &c., (*p.* 100.)

Second Antiphon. The LORD sent redemption unto His people; He hath commanded His covenant for ever.

Ps. cx. I will praise Thee, &c., (*p.* 100.)

Third Antiphon. [1] The LORD is my goodness, and my fortress, my strength, and my Deliverer.

Ps. cxv. I believed, &c., (*p.* 105.)

Fourth Antiphon. With the LORD there is mercy, and with Him is plenteous redemption.

Ps. cxxix. Out of the depths, &c., (*p.* 108.)

Fifth Antiphon. In whatsoever day I call upon Thee, answer me: Thou wilt strengthen my soul exceedingly.

Ps. cxxxvii. I will praise Thee, &c., (*p.* 111.)

Chapter and Prayer from Lauds.

Hymn.[2]

CREATOR of the starry pole,
Saviour of all who live,
And light of every faithful soul,
JESU, these prayers receive.

Who sooner than our foe malign
Should triumph, from above
Didst come, to be the medicine
Of a sick world, in love;

And the deep wounds to cleanse and cure
Of a whole race, didst go,
Pure Victim, from a Virgin pure,
The bitter Cross unto.

Who hast a Name, and hast a Power,
The height and depth to sway,
And Angels bow, and devils cower,
In transport or dismay;

Thou too shalt be our Judge at length;
Lord, in Thy grace bestow
Thy weapons of celestial strength,
And snatch us from the foe.

Honour and glory, power and praise,
To Father, and to Son,
And Holy Ghost, be paid always,
The Eternal Three in one. Amen.

Verse. [3] Lord, Thou hast redeemed us by Thy Blood.

Answer. And hast made us unto our God a kingdom.

Antiphon at the Song of the Blessed Virgin. [4] But My salvation shall be for ever, and My righteousness from generation to generation. Alleluia.

A Commemoration is made of St John of Kenty.

At Compline, Prime, Terce, Sext, and None, the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Where in heaven JESUS reigns, Angels bow before Him. * Come ye also, sons of earth, come ye and adore Him.

Hymn.[5]

WHO madest all and dost control,
Lord, with Thy touch divine,
Cast out the slumbers of the soul,
The rest that is not Thine.

Our hearts and hands by night, O Lord,
We lift them in our need;
As holy Psalmists give the word,
And holy Paul the deed.

Look down, Eternal Holiness,
And wash the sins away
Of those, who, rising to confess,
Outstrip the lingering day.

JESU, the Virgin-born, to Thee
Eternal praise be given,
With Father, Spirit, One and Three
Here as it is in heaven. Amen.

FIRST NOCTURN.

First Antiphon. I cried unto the LORD with my voice, and He heard me out of His holy hill.

Ps. iii. LORD, how are they increased, &c., (*p.* 3.)

Second Antiphon. O LORD our Ruler, how excellent is Thy Name in all the earth!

Ps. viii. *beginning with the words,* "For Thy glory is exalted, &c.," (*p.* 4.)

Third Antiphon. The LORD is in His holy temple: the LORD'S throne is in heaven.

Ps. x. In the LORD, &c., (*p.* 5.)

Verse. [6] Redeem me, O Lord, and be merciful unto me.

Answer. In the congregations will I bless Thee, O LORD.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (li. 1.)

HEARKEN to Me, ye that follow after righteousness, and seek the LORD! Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto Abraham your father, and unto Sarah that bare you; for I called him alone, and blessed him, and increased him. Therefore the Lord shall comfort Zion; He also will comfort all her waste places: and He will make her wilderness a place of delights, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of praise. Hearken unto Me, My people, and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My Righteous One is near, My Saviour is gone forth, and Mine arms shall judge the people: the isles shall wait upon Me, and on Mine arm shall they trust.

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[1] Ps. cxliii. 2.

[2] Translation by Cardinal Newman.

[3] Apoc. v. 9, 10.

[4] Isa. li. 6, 8.

[5] Translation by Cardinal Newman.

[6] Ps. xxv. 11, 12.

First Responsory.

I saw the Lord sitting, &c., (*p.* 538.)

Second Lesson.

LIFT up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall perish in like manner: but My salvation shall be for ever, and My righteousness shall not pass away. Hearken unto Me, ye that know righteousness, My people in whose heart is My law: fear ye not the reproach of men, neither be ye afraid of their revilings. For the worm shall eat them up like a garment, and the moth shall eat them like wool; but My salvation shall be for ever, and My righteousness from generation to generation.

Second Responsory.

Look down, O Lord, &c., (*p.* 538.)

Third Lesson.

AWAKE, awake, put on strength, O arm of the Lord! Awake, as in the ancient days, in the generations of old. Art thou not it that hath cut the Insolent one, that hath wounded the dragon? Art thou not it which hath dried the sea, the waters of the great deep? that hath made the depths of the sea a way for the ransomed to pass over? And now the redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; sorrow and mourning shall flee away. I, even I, am He That comforteth you. Who art thou, that thou shouldest be afraid of a man that shall die, and of the son of man which shall wither as grass? And forgettest the Lord thy Maker, That hath stretched forth the heavens, and laid the foundations of the earth; and hast feared continually every day before the face of the fury of the oppressor, who made himself as though he were ready to destroy? Where is now the fury of the oppressor? He shall quickly come that shall open, and he shall not kill unto utter destruction, neither shall his bread fail. But I am the Lord thy God.

Third Responsory.

[1] O God, Which satest in the throne judging right, be Thou a refuge for the poor, a refuge in times of trouble. For Thou alone beholdest mischief and spite.

Verse. The poor leaveth himself unto Thee; Thou wilt be the helper of the fatherless.

Answer. For Thou alone beholdest mischief and spite.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For Thou alone beholdest mischief and spite.

SECOND NOCTURN.

First Antiphon. [2] We have drunk in Thy loving-kindness, O God, in the midst of Thy temple.

Ps. xix. The Lord hear thee, &c., (*p.* 10.)

Second Antiphon. [3] Thou art Thyself my King, Who commandest deliverances for Jacob.

Ps. xxiii. The earth is the Lord's, &c., (*p.* 26.)

Third Antiphon. [4] Offer unto God the sacrifice of praise, and pay thy vows unto the Most High.

Ps. xlv. God is our Refuge, &c., (*p.* 55.)

Verse. [5] Remember us, O Lord, with the favour that Thou showest unto Thy people.

Answer. O visit us with Thy salvation.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Leo [the Great,] (*1st on the December Fast, and almsgiving.*)

DEARLY beloved brethren, if we study attentively the history of the creation of our race, we shall find that man was made in the image of God, that his ways also might be an imitation of the ways of his Maker. This is the natural, real, and highest dignity to which we are capable of attaining, that the goodness of the Divine nature should have a reflection in us, as in a glass. As a mean of reaching this dignity, we are daily offered the grace of our Saviour, for as in the first Adam all men are fallen, so in the Second Adam can all men be raised up again. Our restoration from the consequences of Adam's fall is sheer mercy of God, and nothing else; we should not have loved Him unless He had first loved us, (1 John iv. 19,) and scattered the darkness of our ignorance by the light of His truth.

Fourth Responsory.

The Lord is at my right hand, I shall never be moved. Therefore my heart is glad, and my tongue rejoiceth.

Verse. The Lord is the portion of mine inheritance, and of my cup.

Answer. Therefore my heart is glad, and my tongue rejoiceth.

Fifth Lesson.

FOR His great love then wherewith He hath loved us, (Eph. ii. 4,) God reneweth His likeness in us. And, moreover, in order that He may find in us the reflection of His goodness, He giveth us that whereby to work along with Himself, (Who worketh all in all,) lighting, as it were, candles in our dark minds, and kindling in us the fire of His love, to make us love not Himself only, but likewise, in Him, whatsoever He loveth. For if among men that friendship is well founded which is founded upon like ways of living, and like ways of living do produce some love one toward another even among the reprobate, how much should we yearn and strive not to do anything that is out of harmony with God's ways? The Prophet saith (Ps. xxix. 6), "For there is terror in His anger, and in His favour is life." And it is only by copying His will that we can attain to be made partakers of His nature. (2 Pet. i. 4.)

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[1] Ps. ix. 5; x. 14.
[2] Ps. xlvii. 10.
[3] Ps. xliii. 5.
[4] Ps. xlix. 14.
[5] Ps. cv. 4.

Fifth Responsory.

[1] With the Lord there is mercy, and with Him is plenteous redemption.

Verse. He saveth such as be of a contrite spirit.

Answer. And with Him is plenteous redemption.

Sixth Lesson.

When the Lord saith (Luke x. 27): "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself"—let the faithful soul learn from her Maker and Master His own unfailing love, and unite her will entirely with the will of Him in Whose dealings there is never any the least departure either from the uprightness of justice or from the tenderness of mercy. However great be a man's toils, or however many his troubles, he hath always a good reason for bearing them patiently, if he understand that his trials are sent to him either to correct or to prove him.

Sixth Responsory.

[2] They remembered that God is their strength, and the High God is their Redeemer.

Verse. And He fed them according to the integrity of His heart.

Answer. And the High God is their Redeemer.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And there was very great gladness among the people.

THIRD NOCTURN.

First Antiphon. [3] But as for me, I have called upon God, and the LORD shall save me.

Ps. lx. Hear my cry, &c., (*p.* 64.)

Second Antiphon. He only is my God and my Saviour; my salvation, and my refuge for ever.

Ps. lxxiv. Unto Thee, O God, &c., (*p.* 73.)

Third Antiphon. Behold, O God our shield! and look upon the face of Thine Anointed.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 81.)

Verse. [4] Thou hast declared Thy strength among the people.

Answer. Thou hast with Thine arm redeemed Thy people.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (iii 13.)

At that time: JESUS said unto Nicodemus: No man hath ascended up to heaven, but He That came down from heaven, even the Son of Man, Which is in heaven. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract on John* iii.)

No man hath ascended up to heaven, but He That came down from heaven. For He came down; and died; and, by His death, delivered us from death. Death slew Him, and He slew death. And ye know, my brethren, how that it was through the devil's envy that death entered into the world. "For God made not death," saith the Scripture, "neither hath He pleasure in the destruction of the living, for He created all things that they might have their being." (Wisd. i. 13, 14.) But what is there said? "Nevertheless through envy of the devil came death into the world." (ii. 24.) Man was not driven to come to the death which the devil offered, for the devil had no power to drive him; but he had great skill in cajoling him. If thou hadst not assented, the devil could have done nothing to thee; it was thine own consent, O man, which brought thee to death. Of dying creatures are born dying creatures, and of them that once could not die are made beings that must die. From Adam all men are born to die; but JESUS, the Son of God, the Word of God, by Whom all things were made, the Only-begotten Son, co-equal to the Father, was made so that He could die, for "the Word was made Flesh, and dwelt among us." If then He accepted death, and crucified death upon His cross, dying creatures are freed from death. The which thing also, the Lord hath us to wit, was in a figure wrought among them of old time.

Seventh Responsory.

Blessed is the people, &c., (*p.* 539.)

Eighth Lesson.

"And," saith He, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up." What was figured by that serpent which was lifted up? The death of the Lord upon the cross. For as by the serpent came death, by the image of the serpent was represented death. Death-giving is the bite of the serpent, life-giving the death of the Lord.[5] The serpent is looked upon that the serpent may be vanquished. What signifieth this? A death is looked upon that death may be vanquished. But whose death is it that is looked upon? Life's death. For is not Christ the Life? And yet Christ died.

Eighth Responsory.

One Seraph cried, &c., (*p.* 417.)

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[1] Ps. cxxix. 7.

[2] Ps. lxxvii. 35.

[3] Ps. liv. 17.

[4] Ps. lxxvi. 15, 16.

[5] There is an untranslatable pun upon *morsus* (a bite) and *mors* (death).

Ninth Lesson.

AND now, brethren, if we would be healed of sin, let us look upon Christ crucified: for He saith, that, "as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have eternal life." Even as they who looked upon the serpent which Moses lifted up in the wilderness were healed of the bite of the serpent, even so they who by faith look unto Christ crucified are healed of the bite of sin. But they of old time were delivered from death to receive life temporal, whereas here He saith that they have eternal life. This is the difference between the shadow and the substance; the shadow gave temporal life, the substance giveth eternal life.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Sing unto the LORD, * for He hath done excellent things; make this known in all the earth.

Second Antiphon. Behold, God is my salvation, I will not be afraid, * for He is become my salvation. Alleluia.

Third Antiphon. With joy shall ye draw water out of the wells of the Saviour, * and ye shall say: Praise the LORD, and call upon His Name.

Fourth Antiphon. [2] Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ.

Fifth Antiphon. Cry out and shout, thou inhabitant of Zion, * for great is the Holy One of Israël in the midst of thee.

Chapter. (Tob. iii. 13.)

BLESSED be Thy Name, O God of our fathers, for although Thou hast been angry, yet wilt Thou show mercy, and in the time of tribulation Thou forgivest the sins of such as call upon Thee.

Hymn.[3]

O THOU pure light of souls that love!
True joy of every human breast!
Sower of life's immortal seed!
Our Maker, and Redeemer blest!

What wondrous pity Thee o'ercame
To make our guilty load Thine own,
And, sinless, suffer death and shame,
For our transgressions to atone!

O still may pity Thee compel
To heal the wounds of which we die;
And take us in Thy light to dwell
Who for Thy blissful Presence sigh.

Be Thou our Guide, be Thou our goal,
Be Thou our pathway to the skies,
Our joy when sorrow fills the soul,
In death our everlasting prize.

Verse. [4] LORD, Thou hast been our refuge—

Answer. In all generations.

Antiphon at the Song of Zacharias. [5] Lo, this is our God; * we have waited for Him, and He will save us; we have waited for Him, we will be glad and rejoice in His salvation. Alleluia.

Prayer throughout the Office.

O GOD, Who hast appointed Thine Only-begotten Son Redeemer of the world, and through His overcoming of death hast mercifully renewed us unto life, grant that we, being mindful of such benefits, may cleave unto Thee with an everlasting love, and worthily partake of the fruits of Thy redemption. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Sing unto the Lord, &c., (*First Antiphon at Lauds.*)

In the Short Responsory is said,

Verse. Thou That hast redeemed the world.

MARTYROLOGY.

On the morrow, we keep the feast of the holy Archangel Raphael.

Upon the same 24th day of October, were born into the better life—

At Venosa, in Apulia, the holy martyrs Felix, Bishop [of Tubzoca or Thibira,] in Africa; the Priests Audactus and Januarius; and the Readers Fortunatus and Septimus. In the time of the Emperor Diocletian they long suffered bonds and imprisonment in Africa and Sicily under the Procurator Magdellian, and, forasmuch as Felix refused to give up the holy books as commanded by the edict of the Emperor, they were at last slain with the sword.

In the city of Nagran, in Yemen, [in the sixth century,] under the Jewish tyrant Dunaan, in the time of the Emperor Justin, the holy martyrs Aretas and his three hundred and forty Companions.

After them was burnt a Christian woman; and her son, aged five years, could neither be cajoled nor threatened into ceasing to confess Christ, but cast himself into the fire wherein his mother was being burnt.

At Cologne, [in the fifth century,] the holy martyr Evergistus, Bishop [of that see.]

At Constantinople, [in the year 447,] the holy Archbishop Proclus.

In Brittany, [in the year 575,] holy Magloire, Bishop [of Dol,] whose body lieth at Paris.

In the monastery of Vertou, [in the year 601,] the holy Abbat Martin.

In Campania, holy Mark the Hermit, whose illustrious works are recorded by holy Gregory.

Chapter at the end. (Apoc. iv. 11, v. 9.)

THOU art worthy, O Lord our God, to receive glory and honour and power, for Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation, and hast made us a kingdom unto our God.

TERCE.

Antiphon. Behold, God, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Redeem me, O Lord, and be merciful unto me.

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[1] Isa. xii. 5, 2, 3, 4, 6.

[2] Apoc. xii. 10.

[3] Translation by the late Rev. E. Caswall.

[4] Ps. lxxxix. 1.

[5] Isa. xxv. 9.

Answer. Redeem me, O Lord, and be merciful unto me.
Verse. In the congregation will I bless Thee, O LORD.
Answer. Be merciful unto me.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Redeem me, O Lord, and be merciful unto me.
Verse. Remember us, O Lord, with the favour that Thou showest unto Thy people.
Answer. O visit us with Thy salvation.

SEXT.

Antiphon. With joy shall ye draw, &c., (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. i. 30.)

OF Him are ye in Christ JESUS, Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.

Short Responsory.

Remember us, O LORD, with the favour that Thou showest unto Thy people.
Answer. Remember us, O LORD, with the favour that Thou showest unto Thy people.
Verse. O visit us with Thy salvation.
Answer. That Thou showest unto Thy people.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Remember us, O LORD, with the favour that Thou showest unto Thy people.
Verse. Thou, O Lord, hast redeemed us by Thy Blood.
Answer. And hast made us a kingdom unto our God.

NONE.

Antiphon. Cry out and shout, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou hast declared Thy strength among the people.
Answer. Thou hast declared Thy strength among the people.
Verse. Thou hast with Thine arm redeemed Thy people.
Answer. Thy strength among the people.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Thou hast declared Thy strength among the people.
Verse. LORD, Thou hast been our refuge—
Answer. In all generations.

Vespers of the following.

OCTOBER 24.

St Raphael, the Archangel.

Greater Double.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm.

Ps. cxvi. O praise the LORD, &c., (*p.* 105.)

Hymn.[1]

THEE, O Christ, the Father's splendour,
Life and virtue of the heart,
In the presence of the angels,
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky;
Chiefly him, the blest Physician,
Sent with healing from on high:
Raphael, who in princely virtue
Bade the haunting demon fly.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base,
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

Verse. An Angel stood at the Altar of the Temple.
Answer. Having a golden censer in his hand.

Antiphon at the Song of the Blessed Virgin. I am the Angel Raphael, who stand before the Lord; but bless ye God, and tell of all His wondrous works.

The following Commemoration is made of the preceding.

Antiphon. Thy kingdom is an everlasting kingdom, and Thy dominion endureth through all generations.
Verse. Thou, O Lord, hast redeemed us by Thy blood.
Answer. And hast made us a kingdom unto our God.

Prayer from the preceding Office.

MATTINS.

Invitatory. The Lord, He is the King of the Archangels, * O come, let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. When Tobias went in, he found a young man with his loins girded, and as it were ready to set forth, and knowing not that it was an Angel, he saluted him.

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Second Antiphon. The Angel Raphael hid himself, and said: I am Azarias, the son of Ananias the Great.

Ps. x. In the LORD put I my trust, &c., (*p.* 5.)

Third Antiphon. I will bring thy son safely into the land of the Medes, and bring him back safely unto thee again. Alleluia.

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Verse. There was given unto the Angel much incense.
Answer. That he should offer it upon the golden altar, which is before the presence of the Lord.

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[1] The original is an adaptation of the original form ("Tibi Christe splendor Patris") of the Hymn for Michaelmas Day, "Te splendor et virtus Patris," and the translation is accordingly an adaptation of the translation of that Hymn by the late Dr Neale.

First Lesson.

The Lesson is taken from the Book of Tobias (xii. 1,) *as on p.* 509.

First Responsory.

At that time the prayers of them twain were heard in the presence of the glory of the Most High God, and holy Raphael, the Angel of the Lord, was sent to heal the twain of them, whose prayers had been uttered at one time in the presence of the Lord.

Verse. Tobias and Sara were in tribulation, and began to pray with tears.

Answer. And holy Raphael, the Angel of the Lord, was sent to heal the twain of them, whose prayers had been uttered at one time in the presence of the Lord.

Second Lesson.

So the father and the son, *p.* 509, *down to* "temptation should try thee," *in the Third Lesson.*

Second Responsory.

When Tobias went forth he found a very well-favoured young man standing with his loins girded, and as it were ready to set forth, and he saluted him and said: Whence art thou, O good young man?

Verse. And he knew not that it was an Angel of the Lord, and saluted him, and said:

Answer. Whence art thou, O good young man?

Third Lesson.

AND now the Lord sent me to heal thee, and to deliver Sara, thy son's wife, from a devil; for I am the Angel Raphael, one of the seven, which stand before the Lord. And when they heard it, they were troubled, and quaked, and fell upon their faces on the ground. And the Angel said unto them: Peace be unto you, fear not. In that I was with you, I was with you by the will of God, bless Him and praise Him. Unto you indeed I seem to eat and drink, but my meat is a meat which is not seen, and my drink a drink which man cannot behold. It is time therefore for me to return unto Him that sent me, but bless ye God, and tell of all His marvellous works. And when he had so said, he was taken away from their sight, and they beheld him no more. Then they cast themselves down upon their faces, by the space of three hours, and blessed God; and they arose, and told of all His marvellous works.

Third Responsory.

The Angel went in unto Tobias and saluted him and said: Joy be ever with thee, be of good courage, for it is at hand that God should heal thee.

Verse. And Tobias answered and said: What joy shall I have while I sit in darkness, and see not the light of heaven?

Answer. Be of good courage, for it is at hand that God should heal thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be of good courage, for it is at hand that God should heal thee.

SECOND NOCTURN.

First Antiphon. And the Angel said, Take the fish by the gill, and draw him out of the water.

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Second Antiphon. Tell me, I pray thee, brother Azarias, to what use is that which thou hast bidden me keep of the fish.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Third Antiphon. The gall is a healing to the eyes, but the virtue of the heart and the liver putteth the power of the devil to flight.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)

Verse. And the smoke of the incense ascended up before the Lord—

Answer. Out of the Angel's hand.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*Serm.* i. *in Dom.* 15, *B. Tob.* 226*th for the Season.*)

BLESSED Tobit,[1] who knew how to break his bread to the hungry, maketh ready a swift recompense for him, who toiled for him for hire. We have listened patiently to the reading, which is just over, and we have marvelled at the discourse of the father and son, and now they are admonished by the Angel, whom they had deemed a dweller of earth; but whose service was the service of the Divine Glory. For it was to this end that he was suffered to fall into the affliction of blindness, even that he might have an Angel to his physician, who was kindled with the very light of God, and uttered the words, "Prayer is good with fasting and almsgiving." The prayer of the just is the key of heaven; the supplication goeth up, and the mercy of God cometh down. Though the earth be deep, and the heavens high, yet God heareth the voice of him who hath a good conscience. If it be a groan only, it is articulate enough for Him; a tear is sufficient for His eyes; He heareth weeping sooner than words. The prayer of the presumptuous He is wont to reject. The father and the son were of one mind; albeit twain, they had but one thought. "My son," saith he, "let us send away that man with an addition to his wages such as he pleaseth, for he hath done us great good by his work." And they began to ask him if he would take payment of his wages. "Brother," saith he, "take that is thine, and go thy way safely; take thy wages, for thou hast shown much kindness unto me, and unto my son. Take, as I said, half of the substance that thou and my son have brought unto me, for the thanks that we owe thee cannot be measured."

Fourth Responsory.

Tobias asked the Angel: Of what house, or of what tribe, art thou? And he answered and said: I am Azarias, the son of Ananias the Great.

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[1] "Tobis."

Verse. Dost thou seek for a tribe or family, or an hired man to go with thy son? But be not careful overmuch.

Answer. I am Azarias, the son of Ananias the Great.

Fifth Lesson.

THE Angel, who had been sent to work mercy for nothing, rejoiceth at the thought of wages. "Tobit, or Tobias," saith he, "why take needless thought to pay me? Keep what your heavenly Father hath given you. He is the fountain of health, and I am His minister to heal. Ye know not who is the hireling whose services ye have earned. Ye feared not to bury the dead of the captivity. O Tobit, thy works are gone up before the Lord, inasmuch as thou didst leave thy dinner to give burial to the dead. It was I who offered up before the Lord as a fat sacrifice thy care for their honourable burial; and it is I that have been sent forth to do the commands of the Heavenly Judge. Thou didst bury the dead, without fear for the sting of death; the very voiceless dead, whom thou didst bury, cried aloud for thee. The blindness of thine eyes was a trial, whereby thy patience should earn a brighter crown from the heavenly places. I am Raphael, one of the seven Angels, who stand in the presence of the glory of God; I have no need of wages from man; I am rich enough, in that I am near to the Majesty on high. He That hath sent me is rich. What He hath granted freely, He hath commanded me to grant freely. Neither do ye owe me any thanks, for ye have received nothing from me of my own strength. Bless God, and give praise to Him, and glorify Him, for He hath shown good upon you."

Fifth Responsory.

Tobias went out to wash his feet, and behold a great fish went out, and would have devoured him; and he was sore afraid, and cried out with a loud voice, and said: O sir, he assaileth me. And the Angel said unto him: Take him by his gill, and draw him unto thee; open this fish, and take his heart, and his liver, and his gall, and put them up safely by thee, for they are useful and needful for drugs.

Verse. And Tobias drew the fish unto the dry ground, and it began to gasp at his feet, and the Angel said unto him—

Answer. Open this fish, and take his heart, and his liver, and his gall, and put them safely by thee, for they are useful and needful for drugs.

Sixth Lesson.

WHEN the glory of the heavenly mystery was made known by the voice of the Archangel Raphael, Tobit and Tobias were thunderstruck, and fell upon the ground, their weak voices utterly silenced at the hearing of that strange voice. Why are ye afraid, O father Tobit, and son Tobias? is it because ye have taken one of the dwellers of heaven into your pay, and hired him as though he were one of the labourers of earth? The Angel hid his name from you; he said not, I am the Angel Raphael, but, I am Azarias, the son of Ananias the Great. In the first name that he gave thee he hid his high estate, lest he should scare him that hired him. For if he had said, I am an Angel, he would not have become the paid servant of Tobias. He kept back his noble name that the greatness of his nobility might shine out at the last. Behold, dearly beloved brethren, how great is the merit of almsgiving. Almsgiving hath earned an Angel for a servant, until he accomplished, as a hireling, his day. Ye behold of how great profit it is to bury the dead, even an oblation which the Angel Raphael maketh to ascend up before the heavenly Majesty. Ye behold how that alms deliver from death, and purge away sins, and open the eyes, and force from thee the darkness of sin. Tobias is led on his journey, and Sara, sorrowfully bereaved of so many husbands, is joined in wedlock by an Angel.

Sixth Responsory.

The Angel Raphael said unto Tobias: When thou enterest into thine house, straightway worship the Lord thy God; and when thou hast given thanks unto Him, draw near unto thy father and kiss him, and forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

Verse. Take with thee some of the gall of the fish, for it will be needful.

Answer. And forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And forthwith smear upon his eyes some of the gall of the fish which thou carriest with thee; for know that his eyes will straightway be opened, and thy father shall see the light of heaven, and shall behold thee, and be glad.

THIRD NOCTURN.

First Antiphon. Here is Sara the daughter of Raguel, who shall be given unto thee to wife, and all her substance with her.

Ps. xcv. O sing unto the LORD, &c., (*p.* 85.)

Second Antiphon. She hath had seven husbands, who were all strangled by an evil spirit; I am afraid lest the like should befall me.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Third Antiphon. Spend three days in prayer with thy wife, that thou mayest obtain the blessing of sons, in the seed of Abraham.

Ps. cii. Bless the LORD, O my soul, &c., (*p.* 91.)

Verse. The Angel Raphael took hold on the evil spirit.

Answer. And drove him away into the desert of Upper Egypt.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (v. 1.)

AT that time: There was a feast of the Jews, and JESUS went up to Jerusalem. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Tract* 17 *on John* v.)

It is no wonder that God should work wonders, the wonder would be if men worked them. We should rather rejoice, than wonder, that our Lord and Saviour JESUS Christ was made Man; and that being God among men, He wrought the things of God, for it availeth more to our salvation that He was made Man, than that He did such and such things as Man; and it profiteth more that He healed sick souls, than that He healed the diseases of bodies, which were to die after all.

Seventh Responsory.

The Angel Raphael said: Bless ye the God of heaven, and confess Him before all living, for He hath had mercy upon you.

Verse. Bless Him, and praise Him, and tell of all His marvellous works,—

Answer. For He hath had mercy upon you.

Eighth Blessing.

He whose feast-day, &c.

Eighth Lesson.

THE impotent man's soul knew not Him Who was to heal her, but although he had as yet no eyes in his heart wherewith to recognize the hidden God, he had bodily eyes in his flesh, which could see bodily things, and therefore he did that which could be seen that he might be healed by that Power, which he saw not. He betook him to that place where "lay a great multitude of impotent folk, of blind, halt, withered, [waiting for the moving of the water. For an Angel went down at a certain season into the pool and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had."]

Eighth Responsory.

It is time for me to return unto Him That sent me, saith the Angel Raphael, but bless ye the Lord, and tell of all His marvellous works.

Verse. Confess Him before all living, for He hath had mercy upon you.

Answer. Bless ye the Lord, and tell of all His marvellous works.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Bless ye the Lord, and tell of all His marvellous works.

Ninth Lesson.

THE Lord was the physician both of souls and of bodies; He it was Who was come to heal the soul of every one whosoever believeth on Him; but, out of all those sick folk, He chose to heal but one, for the signification of unity. If we look at it with our little minds, and with only human comprehension and thought, He doth not appear to have done much, considering what He was able to do; and as a display of mercy, but little. There were so many lying sick there, and he healed but one, although it required but a single word from Him to make them all arise.

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

First Antiphon. The Angel Raphael was sent * unto Tobias and Sara to heal them.

Second Antiphon. The Angel went in * unto Tobias, and said: Joy be ever with thee.

Third Antiphon. Be of good courage, Tobias, * for it is nigh at hand that God shall heal thee.

Fourth Antiphon. Bless ye the God of Heaven, and confess Him before all living, for He hath had mercy upon you.

Fifth Antiphon. Peace be unto you, * fear not, bless ye God, and give praise to Him,

Chapter. (Tobit xii. 12.)

WHEN thou didst pray with tears, and didst bury the dead, and didst leave thy dinner, and didst hide the dead in thine house through the day, and bury them in the night, I offered up thy prayer before the Lord.

Hymn.[1]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy face!

Angel of health, may Raphael lighten o'er us,
To every sick bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest,
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. Before the Angels will I sing praise unto Thee, O my God.

Answer. I will worship toward Thy holy temple, and praise Thy Name.

Antiphon at the Song of Zacharias. I am the Angel Raphael, who stand before the Lord; but bless ye God, and tell of all His marvellous works. Alleluia.

Prayer throughout the Office.

O GOD, Who didst give Thy blessed Archangel Raphael unto Thy servant Tobias to be his fellow wayfarer, grant unto us, Thy servants, that the same may ever keep and shield us, help and defend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. The Angel Raphael, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow we keep the feast of holy John of Beverley, Archbishop of York, in England, illustrious for his life and miracles, of whom mention is made upon the 7th day of May.

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[1] Translation by the Rev. W. J. Copeland.

Upon the same 25th day of October, were born into the better life—

At Rome, the holy martyrs Chrysanthus and Daria his wife, who, after bearing many sufferings under the Prefect Celerinus on account of their confession of Christ, were commanded by the Emperor Numerian to be cast into the sand-pit upon the Salarian Way, and there buried alive under earth and stones.

Likewise at Rome, forty-six holy martyrs, who were all baptized together by Pope Denys, and presently beheaded by order of the Emperor Claudius, and buried on the Salarian Way, where also are laid one hundred, twenty, and one other martyrs, among whom are the four soldiers of Christ—Theodosius, Lucius, Mark, and Peter.

At Soissons, in Gaul, the holy martyrs Crispin and Crispinian. These were noble Romans who, in the persecution under the Emperor Diocletian, after being put to hideous torments under the President Rictiovarus, were slain with the sword, and so gained the crown of martyrdom. Their bodies were afterwards brought to Rome, and honourably buried in the Church of St Lawrence, Bread-and-Ham.[1]

At Florence, the holy soldier Minias, who contended nobly for Christ's faith in the persecution under the Emperor Decius, and was crowned with a glorious crown of martyrdom.

At Torres, in Sardinia, the holy martyrs Protus a Priest, and Januarius a Deacon, who were sent into that island, in the time of the Emperor Diocletian, by holy Pope Caius, and were put to death by the President Barbarus.

At Constantinople, the holy martyrs Martyrius the Sub-Deacon and Martian the Singer, who were slain by the heretics under the Emperor Constantius.

At Rome, the holy Confessor Pope Boniface I.

At Perigueux, in Gaul, holy Fronto, who was ordained Bishop by the Blessed Apostle Peter, and in company with the Priest George turned a great multitude of that people to Christ, and fell asleep in peace, famous for miracles.

At Brescia, [in the fifth century,] holy Gaudentius, Bishop [of that city,] eminent for his learning and holiness.

At Mende, [in the sixth century,] holy Hilary, Bishop.

Chapter at the end. (Tob. xii. 6.)

IT is time for me to return unto Him That sent me: but bless ye God, and tell of all His marvellous works.

TERCE.

Antiphon. The Angel, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory as on p. 1068.

SEXT.

Antiphon. Be of good courage, &c., (*Third Antiphon at Lauds.*)

Chapter. (Tob. xii. 14.)

AND now the Lord sent me to heal thee, and to deliver Sara, thy son's wife, from a devil. For I am the Angel Raphael, one of the seven, which stand before the Lord.

Short Responsory as on p. 1068.

NONE.

Antiphon. Peace be unto you, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory as on p. 1068.

SECOND VESPERS.

All as the First, except the last Psalm, which is Ps. cxxxvii., "I will praise Thee, &c.," (*p.* 111,) *and*

Antiphon at the Song of the Blessed Virgin. O Thou Prince most glorious, Raphael the Archangel, remember us, and here and everywhere alway entreat for us the countenance of the Son of God.

A Commemoration is made of the following. Prayer from his Office.

Then of the Holy Martyrs Chrysanthus and Daria, from the Common Office, (*p.* 602,) *with the Prayer from the succeeding Lauds.*

OCTOBER 25.

St John of Beverley, Archbishop [of York,] Confessor.

Double.

All from the Common Office, (*p.* 612,) *except the following.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Bede's History,* v. 2, 6, *and Harpsfield's History, Eighth Century.*)

WHEN John was still a lad, he displayed a wonderful quickness for godliness and good learning, and was sent to be brought up under Theodore, Archbishop of Canterbury, by whose instructions he so profited that he went a long way ahead of all his fellows. Then he himself also had famous hearers, whom he taught in manifold knowledge, and pressed them to godliness by his words, but also more fixed them to imitate him by the noble example of his own life.

Fifth Lesson.

AFTER the death of Bishop Eata, John took the rule of the church of Hexham, in which office he worked for the salvation of others without neglecting his own. On the other side of the river Tyne over against his church, there was a quiet house surrounded with a wood and a valley, and there the man of God was often wont to abide when the occasion offered, and more especially in Lent, that he might give himself to prayer and reading in company with a few of his disciples, and might refresh his spirit by resting a little while from the troubling of others.

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[1] So the text of the Roman Martyrology; the church is San Lorenzo in Panisperna.

Sixth Lesson.

WHEN Bosa was dead, John was called to the church of York, the duties of which office he discharged with great praise and wonder of all men. He held the See for three and thirty years. When he became too old for his ministry he betook himself to his Minster at Beverley, and there afterwards died, and was buried in St Peter's porch, in the year of our salvation 721. For the sake of this holy man's memory so much honour was paid to the church of Beverley, that there was hardly any place in England whither the people more resorted, or which was more favoured by the grants of princes.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.) *The last Lesson is omitted, or read along with the Eighth, to leave room for the following.*

Ninth Lesson. (*For the Holy Martyrs Chrysanthus and Daria.*)

CHRYSANTHUS and Daria were an husband and wife, of noble birth, but glorious rather for their faith, which the wife learnt from the husband. They brought to Christ a great number of persons at Rome, she women, and he men. Therefore the Præfect Celerinus caused them to be taken, and gave them over to Claudius the Tribune, who bade Chrysanthus to be tormented by the soldiers, all bound as he was, but all his bonds brake, and so likewise the shackles wherein his feet were afterwards fastened. Then was Chrysanthus sewn up in an ox' hide and set in the full heat of the sun, and thereafter chained hand and foot and cast into a dark prison, but the chains dropped off from him, and the place was filled with light. Meanwhile Daria was haled to a brothel, but God kept her from insult, a lion guarding her, and herself always rapt in prayer. Lastly they were both of them led to a sand-pit upon the Salarian Way, where they were thrown alive into an hole, and buried in stones, and so were not divided in winning the victory of Martyrdom.

LAUDS.

Prayer throughout the Office. (*Taken from the York Missal.*)

O GOD, Who hast hallowed this day by the feast of Thy blessed Confessor and Bishop John, grant unto Thy Church the grace to rejoice worthily in his solemnity, that we may be holpen at the throne of Thy mercy by his ensample and for his sake. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of SS. Chrysanthus and Daria, from the Common Office, (*p.* 608), *and the following.*

Prayer.

LORD, we beseech Thee, that the prayers of Thy blessed martyrs Chrysanthus and Daria may succour us, and they whom they honour, may make us feel the kindly power of their help. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 26th day of October, was born into the better life—

At Rome, the holy martyr, Pope Evaristus, who dyed the Church of God with his blood under the Emperor Hadrian.

In Africa, the holy martyrs Rogatian the Priest and Felicissimus, who were crowned with a glorious martyrdom in the persecution under the Emperors Valerian and Gallienus. Holy Cyprian writeth of them in his epistle unto the Confessors.

At Nicomedia, [in the persecution under the Emperor Decius,] the holy martyrs Lucian, Florius, and their Companions.

On the same day, holy Quod-Vult-Deus, Bishop of Carthage, whom the Arian king Genseric embarked along with his clergy in unseaworthy ships without oars or sails, but beyond all hope he arrived at Naples and there died in exile as a Confessor.

At Narbonne, the holy Confessor Rusticus, Bishop [of that see,] who enlightened the times of the Emperors Valentinian and Leo.

At Salerno, [in the seventh century,] holy Gaudiosus, Bishop [of that see.]

At Pavia, [in the year 1229,] holy Fulke, Bishop [of that see.]

At Hildesheim, in Saxony, the holy Confessor Bernward, Bishop [of that see,] whose name Celestine III. numbered with those of the Saints.

Also [at Policastro, in the sixth century,] the holy Sub-deacon Quadragesimus, who raised a dead man to life, [as is related by the blessed Pope Gregory.]

At Vespers a Commemoration is made of the following, from the Common Office, (*p.* 594,) *with the Prayer,* "Mercifully consider," &c., (*p.* 599.)

OCTOBER 26.

The Holy Martyr, Pope Evaristus.

Simple.

All from the Simple Office for One Martyr, (*p.* 601), *except the following. Prayer throughout,* "Mercifully consider, &c.," (*p.* 599.)

MATTINS.

First and Second Lessons from Scripture according to the Season.

Third Lesson.

EVARISTUS was by birth a Greek Jew, and held the Popedom in the reign of the Emperor Trajan. He it was who divided among the Priests the titles of the Churches in the city of Rome, and commanded that seven Deacons should attend the Bishop when he was executing his office of Gospel preaching. He it was who commanded, in accordance with the tradition of the Apostles, that marriages should be celebrated openly, and that a Priest should be asked to invoke a blessing thereon. He ruled the Church for nine years and three months. He held four Ordinations in the month of December, wherein he ordained seventeen Priests, two Deacons, and fifteen Bishops. Having finished his testimony, he was buried upon the Vatican, hard by the grave of the Prince of the Apostles, upon the 26th day of October, [in the year of our Lord 112.]

MARTYROLOGY.

The morrow is the eve of the holy Apostles Simon and Jude.

Upon the same 27th day of October, were born into the better life—

At Avila, in Spain, the holy martyrs Vincent, Sabina, and Christeta, who were first racked until all their joints were loosened, then stones were put upon their heads which were beaten with heavy logs of wood, until their brains were burst, and so they finished their testimony under the [Emperor Diocletian and the] President Dacian.

At Thil-Chateau, [in Burgundy, in the third century,] the holy martyr Florence.

In Cappadocia, the holy martyrs Capitolina and Erotheis her handmaiden, who suffered under the Emperor Diocletian.

In Ethiopia, holy Frumentius, first Bishop of that country, who was first a captive there, then was ordained Bishop by holy Athanasius, and spread the Gospel in that country.

Likewise in Ethiopia, the holy King Elesbaan, who, after he had overcome the enemies of Christ in the time of the Emperor Justin, sent his kingly crown to Jerusalem, and made himself a monk in fulfilment of a vow, and so lived until he passed away hence to be ever with the Lord.

Vespers are of the Week-day.

OCTOBER 27.

Eve of the Feast of the Holy Apostles Simon and Jude.

The Office of the Eve begins with Mattins.

All of the Week-day, except the following.

Lessons from John xv. 1, *with the Homily of St Austin,* (*p.* 578.)

At Lauds, Long Preces, kneeling.

Prayer throughout.

O ALMIGHTY God, grant, we beseech Thee, that as we are preventing Thine Apostles Simon and Jude, their glorious birth-day, so the same may prevent Thy Majesty to win Thy good things for us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

Upon the 28th day of October, were born into the better life—

The blessed Apostles Simon the Canaanite and Thaddeus, who also is called Jude. Simon preached the Gospel in Egypt, and Thaddeus in Mesopotamia, afterward they both came into Persia, and when they had brought into the obedience of Christ a countless multitude of that people, they finished their course by martyrdom.

At Rome, the holy Virgin Cyrilla, daughter of holy Tryphonia. She was killed for Christ's sake, under the Emperor Claudius.

Likewise at Rome, in the persecution under the Emperor Valerian, the holy martyrs the Virgin Anastasia the elder and Cyril. Anastasia was thrown into chains under the Prefect Probus, buffeted, and tormented with fire and stripes, and, forasmuch as she remained unshaken in confessing Christ, her breasts were cut off, her nails torn out, her teeth broken, and her hands and feet, and lastly her head, cut off; and gloriously prepared by all these sufferings she passed away as a bride adorned for her husband. As for Cyril, when Anastasia asked for a drink of water, he gave it to her, and for this he was rewarded by suffering death as a martyr.

At Como, under the Emperor Maximian, the holy martyr Faithful.

At Maintz, the holy martyr Ferrutius.

At Meaux, [toward the end of the seventh century,] the holy Confessor Faro, Bishop [of that see.]

At Naples, holy Gaudiosus, Bishop [of Abitina,] in Africa, who came to Campagna on account of the persecution by the Vandals, and died an holy death in a monastery in the city above named.

At Vercelli, [at the beginning of the fifth century,] holy Honoratus, Bishop [of that see.]

Vespers of the Feast.

OCTOBER 28.

The Holy Apostles Simon and Jude.

Double of the Second Class.

All from the Common Office for Apostles, (*p.* 583,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst use Thine holy Apostles Simon and Jude to make known unto us Thy Name, grant unto us so to profit by their doctrine as to do honour to their everlasting glory, and so to honour that glory as to gain profit to ourselves. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

Here beginneth the Catholic Epistle of the Blessed Apostle Jude (1.)

JUDE, the servant of JESUS Christ, and brother of James, to them that are beloved in God the Father and preserved in JESUS Christ, and called. Mercy unto you, and peace, and love be multiplied. Beloved, when I gave all diligence to write unto you of your common salvation, it was needful for me to write unto you, and to exhort you that you should earnestly contend for the faith which was once delivered unto the Saints. For there are certain men crept in unawares, (who were before of old ordained to this condemnation,) ungodly men, turning the grace of our God into lasciviousness, and denying the only Sovereign and our Lord JESUS Christ.

Second Lesson.

I WILL therefore put you in remembrance, though ye once knew this, how that JESUS, having saved the people out of the land of Egypt, afterward destroyed them that believed not: and the Angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to uncleanness and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. Likewise also, these defile the flesh, despise dominion, and speak evil of dignities.

Third Lesson.

YET Michaël the Archangel, when, contending with the devil, he disputed about the body of Moses, durst not bring against him the judgment of his blasphemy, but said: The Lord rebuke thee. But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. Woe unto them, for they have gone the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Korah. These are spots in your feasts of charity, when they feast with you without fear, feeding themselves; clouds they are without water, carried about of winds; trees which wither, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever.

SECOND NOCTURN.

Fourth Lesson.

SIMON the Canaanite, called also Zelotes, went through Egypt preaching the Gospel, whileas the like was done in Mesopotamia by Thaddæus, called also in the Gospel Judas the brother of James, and the writer of one of the Catholic Epistles. They met together afterwards in Persia, where they begat countless children in JESUS Christ, spread the faith far and wide in those lands, amid raging heathens, and glorified together by their teaching and miracles, and, in the end, by a glorious martyrdom, the most holy name of JESUS Christ.

Fifth and Sixth Lessons, the Fourth and Fifth of the Common, (*pp.* 586, 587.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xv. 17.)

AT that time: JESUS said unto His disciples: These things I command you, that ye love one another. If the world hate you, ye know that it hated Me before it hated you. And so on.

Homily by St Austin, Bishop [of Hippo.] (*87th Tract on John.*)

In the reading from the Gospel, the last before this, the Lord had said: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in My Name, He may give it you." And here He saith: "These things I command you, that ye love one another." And by this it is that we must understand what fruit from us it is, whereof He saith: "I have chosen, . . . that ye should go, and bring forth fruit, and that your fruit should remain," and so the words added—"That whatsoever ye shall ask of the Father in My Name, He may give it you." He will give unto us when we love one another, since this [mutual love] is itself the gift of Him Who hath chosen us when as yet we were fruitless, since it hath not been we who have chosen Him, [but He Who hath chosen us,] and ordained us, that we should go, and bring forth fruit, that is to say, should love one another.

Eighth Lesson.

LOVE, then, is the fruit which we should bring forth, and the Apostle Paul telleth us (1 Tim. i. 5) that this love is love "out of a pure heart, and of a good conscience, and of faith unfeigned." This is the love wherewith we love our neighbour, the love wherewith we love God,—for we do not really love our neighbour unless we love God. For if any man love God, he loveth his neighbour as himself, since he that loveth not God loveth not himself. For on these two commandments hangeth all the law and the Prophets. Love, then, is the fruit which we should bring forth. And concerning this fruit, the Lord giveth us this commandment: "These things" (saith He) "I command you, that ye love one another." Hence also the Apostle Paul (Gal. v. 22) when he is about praising up the fruits of the Spirit as opposed to the works of the flesh, saith first of all: "The fruit of the Spirit is love." And from that as the beginning he draweth out a string of other fruits, as thence begotten and thereto bound, namely, "joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, chastity."

Ninth Lesson.

WHO is really joyful that loveth not the cause of his joy? Who can really be at one with another, unless he loveth that other? Who is cheerful under long toil for a good work, unless he loveth the aim? Who is kind, unless he love the object of his tenderness? Who is good, unless by the persuasion of love? Who is truly faithful, unless by the faith which worketh by love? Who is gentle to any use, unless love move him? Who turneth away from baseness unless he love honour? Well, then, doth the Good Master so often command us to love, as though that commandment were all-sufficient, for love is that gift without which all other good things avail nothing, and which cannot be without having every other good gift which maketh a good man good.

MARTYROLOGY.

Upon the morrow, were born into the better life—

In Lucania, the holy martyrs Hyacinth, Quintus, Felician, and Lucius.

At Sidon, in Phœnicia, the holy Priest Zenobius, who, during the raging of the last of the persecutions, exhorted others unto martyrdom, and was himself found worthy of the same.

Upon the same day, the holy Bishops Maximilian the martyr, and Valentine the Confessor.

At Bergamo, the holy Virgin and martyr Eusebia.

At Jerusalem, the blessed Narcissus, Bishop [of that see,] praiseworthy for his holiness, his long-suffering, and his faith, who at the age of one hundred and sixteen years passed away to be ever with the Lord.

At Autun, the holy Confessor the Bishop John.

At Cassiope, in the island of Corfu, holy Donatus, of whom writeth blessed Pope Gregory.

At Vienne, [in the sixth century,] deceased the blessed Theodore, Abbat [of the monastery founded by him in honour of the Blessed Virgin, but commonly called after himself.]

OCTOBER 29.

MARTYROLOGY.

Upon the 30th day of October, were born into the better life—

In Africa, two hundred and twenty holy martyrs.

At Tangiers, in Morocco, [in the third century,] the holy centurion Marcellus, who accomplished martyrdom by being beheaded under Agricolaus, Vicar to the Prefect of the Pretorium.

At Alexandria, thirteen holy martyrs, who suffered under the Emperor Decius, along with Julian, Eunus, and Macarius.

At Alexandria also, the holy martyr Eutropia, who visited the martyrs, and, being most cruelly tormented along with them, gave up the ghost.

At Cagliari, in Sardinia, the holy martyr Saturninus, who was beheaded under the President Barbarus, in the persecution under the Emperor Diocletian.

At Apamea, in Phrygia, under the same Emperor Diocletian, the holy martyr Maximus.

At Leon, in Spain, the holy martyrs Claudius, Lupercus, and Victorius, sons of the holy centurion Marcellus, who were beheaded under the President Diogenian, in the persecution under the Emperors Diocletian and Maximian.

At Ægæa, in Cilicia, under the President Lysias and the Emperor Diocletian, the holy martyrs Zenobius, Bishop [of that see,] and Zenobia his sister.

At Altino, the holy martyr Theonestus, Bishop [of Philippi, in Macedonia,] who was slain by the Arians.

At Paris, the holy martyr Lucan.

At Antioch, [in the third century,] holy Serapion, Patriarch [of that see,] eminent for his learning.

At Capua, the holy Confessor Germanus, Bishop [of that see,] a man of great holiness, whose soul, at the hour of his death, holy Benedict saw carried heavenward by Angels.

At Potenza, in Lucania, [in the year 1119,] holy Gerard, Bishop [of that see.]

At Palma, in Majorca, [in the year 1617,] the holy Confessor Alphonsus Rodriguez, temporal coadjutor in the Society of Jesus, eminent for his lowliness and his love of mortification, whose name Leo XII. numbered with those of the Blessed, and Leo XIII. with those of the Saints.

OCTOBER 30.

MARTYROLOGY.

The morrow is the Eve of All the Saints.

Upon the same 31st day of October, are commemorated—

At Rome, the blessed Deacon Nemesius, and the Virgin Lucilla his daughter; for as much as it was impossible to make them swerve from their faith in Christ, they were beheaded by order of the Emperor Valerian upon the 25th day of August. Their bodies were buried by blessed Pope Stephen; then, upon the 31st day of October, were laid in a more honourable place upon the Appian Way by blessed Xystus. Gregory V. moved them to the Deaconry of St Mary the New, along with those of the holy martyrs Symphronius, the Tribune Olympius, Exuperia his wife, and Theodulus his son, who had all been converted by the said Symphronius, and baptized by the said holy Stephen, and crowned with martyrdom. The bodies of these Saints were found in the church aforesaid in the time of the Supreme Pontiff Gregory XIII., and honourably reburied under the altar there upon the 8th day of December.

Upon the same day, were born into the better life—

The holy martyrs Ampliatus, Urban, and Narcissus, of whom mention is made by holy Paul, writing unto the Romans, and who were slain by the Jews and Gentiles for Christ's Gospel's sake.

At St-Quentin, in Gaul, holy Quentin, a Roman citizen of senatorial rank, who suffered martyrdom under the Emperor Maximian. His body was shown by the revelation of an Angel after fifty-five years, and was found incorrupt.

At Constantinople, the holy Archbishop Stachys, who was ordained by the blessed Apostle Andrew as the first Bishop of that city.

At Milan, [in the seventh century,] the holy Confessor Antoninus, Bishop [of that see.]

At Ratisbon, [in the tenth century,] holy Wolfgang, Bishop [of that see.]

OCTOBER 31.

Hallow-E'en.

Eve of the Feast of All the Saints.

The Office commences with Mattins.

All of the Week-day except the following.

MATTINS.

Lessons from Luke vi. 17, *with the Homily of St Ambrose,* (*p.* 609.) *The Responsories are of the Week-day.*

At Lauds, Long Preces, kneeling.

Prayer throughout the Office.

POUR forth abundantly upon us of Thy mercy, O Lord our God, and grant us grace to follow in their joy in their holy testifying all Thy blessed servants the Eve of whose glorious and solemn Commemoration we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MARTYROLOGY.

The morrow is the Feast of All the Saints. This famous feast was instituted to be held every year throughout the whole city of Rome, in honour of the Blessed Virgin Mary, Mother of God, and of all the holy martyrs, by Pope Boniface IV., after he had consecrated to Christian worship the temple called the Pantheon or Temple of all the gods. And the same festival was afterwards being kept in divers ways in divers churches, when Gregory IV. decreed that it should be solemnly observed for ever throughout the universal Church upon the first day of November, in honour of all the Saints.

Upon the same 1st day of November, were born into the better life—

At Terracina, in Campania, [in the reign of the Emperor Diocletian,] the holy Deacon Cæsarius, who suffered many days in prison, and was afterwards put into a sack, along with the holy Priest Julian, and cast into the sea.

At Dijon, the holy Priest Benignus, who was sent into Gaul to preach the Gospel by blessed Polycarp, under the Emperor Marcus Aurelius. He was put to many most grievous torments by the judge Terence, who commanded at last that his neck should be struck with an iron bar and a lance thrust through his body.

Upon the same day, the holy handmaiden Mary, who was accused of Christianity, under the Emperor Hadrian. She was grievously lashed, racked, and torn with hooks, and so suffered martyrdom.

At Damascus, suffered the holy martyrs Cæsarius, Dacius, and five others.

In Persia, under King Sapor, the holy martyrs John the Bishop and James the Priest.

At Tarsus, under the Emperor Maximian, holy Cyrenia and Juliana.

[At Clermont,] in Auvergne, holy Austremonius, the first Bishop of that see.

At Paris, [in the fifth century,] deceased the holy Marcellus, Bishop [of that see.]

At Bayeux, in the time of Childebert, King of the Franks, holy Vigor, Bishop [of that see.]

At Tivoli, the holy Monk Severinus.

In the Gâtinais, [in the fourth century,] the holy Confessor Maturin.

Vespers are of the Feast.

FEAST DAYS IN NOVEMBER.

November 1.

All-Hallow-mas.

The Feast of All the Saints.

Double of the First Class.

All as on Sundays, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Fifth Psalm. Ps. cxvi. O praise the Lord, &c., (*p.* 105.)

Hymn.[1]

LAMB most holy! King most lowly!
Golden chalice at Thy side,
Blood is flowing red and glowing
For the Church Thy Holy Bride.
Church bells ringing, mortals singing,
Hail Thee on Thine altar Throne;
Angels pouring songs adoring
At Thy Feet, and Thine alone!

Mary-Mother, knows no other
Joy but that of loving Thee,
In her sweetness and completeness,
Pearl of light and purity.
Saint of Preachers! Guide of Teachers!
John the Baptist, great and true,
Hear him calling to the falling,
"Jesus Christ hath died for you!"

Prophets kneeling—He revealing
All the things they prophesied—
Kings adoring—He outpouring
Riches more than all their pride!
Listening sages of past ages
Who in ways of darkness trod,
See them thronging—all their longing
Centres in the Lamb of God!

Salt of nations! Twelve Foundations!
Twelve Apostles—see them all!
Trumps of Thunder, and the wonder
Of the Gentiles, Holy Paul—
Loving Peter, and still sweeter,
Friend of Jesus—Blessed John—
Full of gladness—no more sadness
Clouds the face Christ shines upon!

High Procession! Great Confession!
Hear the loud triumphal tones—
Martyrs bleeding—Stephen leading
With his crown of precious stones.
Warriors glorious and victorious,
Tried companions of their Lord,
Fall before Him and adore Him,
He, the Lamb, is their reward!

Virgins holy, matrons lowly,
Gleaning in His fields of wheat—
Widows prayerful—mothers careful,
Children playing near His Feet,—
Doctors, teachers, hermits, preachers,
Pouring out their oil and wine;
Meet before Thee to adore Thee,
Lamb of God, O Christ Divine!

How they love Thee! and above Thee
Cloudless is the sapphire blue,
And below Thee they who know Thee
Sing their anthems loud and true,—
Ever flowing, red and glowing
Is the Blood-stream from Thy side,—
Feeding, laving, cheering, saving,
Holy Church, Thy chosen Bride. Amen.

Verse. Be glad in the Lord, and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Antiphon at the Song of the Blessed Virgin. O ye Angels, ye Archangels, ye Thrones and Dominions, ye Principalities and Powers, ye mighty ones of the heavens, ye Cherubim and Seraphim, *—O ye Patriarchs and Prophets, ye holy Teachers of the Law,—O ye Apostles,—O all ye Martyrs of Christ, ye holy Confessors, ye Virgins of the Lord, ye Hermits,—O all ye holy children of God,—make intercession for us.

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[1] The translator has failed to find any version of the *Placare, Christe*, which appears to him to be worthy either of the occasion or of the office, and he has therefore ventured to represent it by the above Hymn in which the ideas of the *Placare* are reflected from the medium of Van Eyck's "Adoration of the Lamb." It is signed, "Elizabeth Harcourt Mitchell."

MATTINS.

Invitatory. O come, let us worship the Lord, the King of kings, for * He is Himself the Crown of all the Saints.

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. The LORD knoweth the way of the righteous, * who in His Law do meditate day and night.

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. The LORD hath set apart for Himself them that are holy, * and when they called, He hath heard them.

Ps. iv. When I called, &c., (*p.* 116.)

Third Antiphon. How excellent is Thy Name, O Lord, Who hast crowned Thy Saints with glory and honour, * and madest them to have dominion over the works of Thy hands.

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Verse. Be glad in the LORD, and rejoice, ye righteous.
Answer. And shout for joy, all ye that are upright in heart.

First Lesson.

The Lesson is taken from the Apocalypse of the Blessed Apostle John (iv. 2.)

AND, behold, a throne was set in heaven, and One sat on the throne. And He That sat was to look upon like a jasper and a sardine stone; and there was a rainbow round about the throne, in sight like unto an emerald; and round about the throne were four-and-twenty seats; and upon the seats I saw four-and-twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold. And out of the throne proceeded lightnings, and voices and thunderings; and there were seven lamps of fire burning before the throne, which are the seven spirits of God. And before the throne there was a sea of glass like unto crystal; and in the midst of the throne, and round about the throne, were four living creatures full of eyes before and behind. And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had the face as a man, and the fourth living creature was like a flying eagle. And the four living creatures had each of them six wings about him; and they are full of eyes about and within. And they rest not day and night, saying: Holy, Holy, Holy, Lord God Almighty, Which was, and is, and is to come.

First Responsory.

I saw the Lord, &c., (*p.* 415.)

Second Lesson.

AND I saw, in the Right Hand of Him That sat on the throne, a book, written within and on the back side, sealed with seven seals. And I saw a strong Angel proclaiming with a loud voice: Who is worthy to open the book, and to loose the seals thereof? And no man in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon. And I wept much, because no man was found worthy to open the book, neither to look thereon. And one of the elders saith unto me: Weep not; behold, the Lion of the tribe of Judah, the Root of David, hath prevailed to open the book, and to loose the seven seals thereof. And I beheld, and, lo, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb, as it had been slain, having seven Horns, and seven Eyes, Which are the seven Spirits of God, sent forth into all the earth. And He came and took the book out of the Right Hand of Him That sat upon the throne. And when He had opened the book, the four living creatures and four-and-twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of the saints.

Second Responsory.

Blessed art thou, O Virgin Mary, Mother of God, that didst believe the Lord. There hath been a performance in thee of those things which were told thee. Lo, thou hast been exalted above the choirs of Angels. Pray for us unto the Lord our God.
Verse. Hail, Mary, full of grace, the Lord is with thee.
Answer. Pray for us unto the Lord our God.

Third Lesson.

AND they sung a new song saying: O Lord, Thou art worthy to take the book and to open the seals thereof, for Thou wast slain, and hast redeemed us to God by Thy Blood out of every kindred and tongue and people and nation: and hast made us unto our God a kingdom and priests; and we shall reign on the earth. And I beheld, and I heard the voice of many Angels round about the throne, and the living creatures, and the elders; and the number of them was thousands of thousands, saying with a loud voice: Worthy is the Lamb That was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them—all of them I heard saying: Blessing, and honour, and glory, and power be unto Him That sitteth upon the throne, and unto the Lamb, for ever and ever. And the four living creatures said: Amen. And the four-and-twenty elders fell down and worshipped Him That liveth for ever and ever.

Third Responsory.

Before the Angels will I sing praise unto Thee, and will worship toward

Thy holy temple. And I will praise Thy Name, O Lord.

Verse. For Thy lovingkindness and for Thy truth; for Thou hast glorified Thine holy Name on us.

Answer. And I will praise Thy Name, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And I will praise Thy Name, O Lord.

SECOND NOCTURN.

First Antiphon. They that work righteousness, * O Lord, even they, shall abide in Thy tabernacle, and dwell in Thy holy Hill.

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Second Antiphon. This is the generation of them that seek the Lord, * that seek the face of the God of Jacob.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Third Antiphon. Be glad in the LORD, and rejoice, ye righteous, * and shout for joy, all ye that are upright in heart.

Ps. xxxi. Blessed are they, &c., (*p.* 43.)

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

Fourth Lesson.

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (18*th upon the Saints.*)

DEARLY beloved brethren: This day we keep, with one great cry of joy, a Feast in memory of all God's holy children; His children, whose presence is a gladness to heaven; His children, whose prayers are a blessing to earth; His children, whose victories are the crown of the Holy Church; His chosen, whose testifying is the more glorious in honour, as the agony in which it was given was the sterner in intensity, for as the dreader grew the battle, so the grander grew the fighters, and the triumph of martyrdom waxed the more incisive by the multiplicity of suffering, and the heavier the torment the heavier the prize. And it is our Mother, the Catholic Church, spread far and wide throughout all this planet, it is she that hath learnt, in Christ JESUS her Head, not to fear shame, nor cross, nor death, but hath waxed lealer and lealer, and, not by fighting, but by enduring, hath breathed into all that noble band who have come up to the bitter starting-post the hope of conquest and glory which hath warmed them manfully to accept the race.

Fourth Responsory.

The Forerunner, &c., (*p.* 902.)

Fifth Lesson.

OF a verity thou art blessed, O my Mother the Church! The blaze of God's mercy beateth full upon thee; thine adornment is the glorious blood of victorious Martyrs, and thy raiment the virgin whiteness of untarnished orthodoxy. Thy garlands lack neither roses nor lilies. And now, dearly beloved brethren, let each one of us strive to gain the goodly crown of one sort or the other, either the glistening whiteness of purity, or the red dye of suffering. In the army in heaven peace and war have both chaplets of their own, to crown Christ's soldiers withal.

Fifth Responsory.

These are they, &c., (*p.* 588.)

Sixth Lesson.

MOREOVER, to this also hath the unutterable and boundless goodness of God seen, that He spreadeth not the time of working and wrestling, neither maketh it long, nor everlasting, and, as it were, but for a moment, so that in this short and scanty life there is wrestling and working, but the crown and the prize is in a life which is eternal. So the work is soon over, but the wage is paid for ever. And when the night of this world is over, the Saints are to see the clearness of the essential light, and to receive a blessedness outweighing the pangs of any torment, as testifieth the Apostle Paul, where he saith: "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." (Rom. viii. 18.)

Sixth Responsory.

O ye My Saints, &c., (*p.* 607.)

THIRD NOCTURN.

First Antiphon. O fear the LORD, all ye His Saints, * for there is no want to them that fear Him. Behold, the eyes of the LORD are upon the righteous, and His ears are open unto their cry.

Ps. xxxiii. I will bless the LORD, &c., (*p.* 44.)

Second Antiphon. O Lord, Thou hast been a shelter for Thy Saints, * a strong tower from the enemy. Thou hast given the heritage to those that fear Thy Name, and they shall abide in Thy tabernacle for ever.

Ps. lx. Hear my cry, O God, &c., (*p.* 64.)

Third Antiphon. Ye that love the LORD, rejoice in the LORD, * and give thanks at the remembrance of His holiness.

Ps. xcvi. The LORD reigneth, &c., (*p.* 85.)

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

If it be asked what is signified by the mountain, the said mountain may well be understood to figure the higher and greater commandments of righteousness, since those that have been given to the Jews are the lesser. The one God, in an excellent order of times, gave, by His holy Prophets and servants, His lesser commandments unto the people whom it still behoved to be bound by fear, but by His Son He gave the greater unto the people whom it now beseemed to set free by love. But whether it be the lesser to the lesser, or the greater to the greater, all are alike the gift of Him Who alone knoweth what is in each epoch the seasonable medicine of mankind.

Seventh Responsory.

[1] Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Verse. [2] Watch therefore, for ye know not what hour your Lord doth come.

Answer. And ye yourselves like unto men that wait for their lord, when he will return from the wedding.

Eighth Lesson.

NEITHER is it marvel that the greater commandments be given touching the kingdom of heaven, and the lesser touching a commonwealth upon earth, since both are alike the gifts of that one God Who is the Maker alike of heaven and of earth. The higher and greater righteousness, then, is that whereof the Prophet saith: "Thy righteousness is like the mountains of God." (Ps. xxxv. 7.) Thus is that Teacher, Who alone can give such teaching, mystically represented as teaching upon a mountain.

"And when He was set." The attitude of sitting while teaching appertaineth to the majesty of His instruction.

"His disciples came unto Him"—nearer in the body, to hear those precepts, by the fulfilment of which they should be nearer in spirit.

"And He opened His Mouth, and taught them, saying:" These words "And He opened His Mouth," appear redundant to the sense. It may possibly be that this more pompous introduction is adopted on account of the exceptional length of the discourse to follow. But it may also be that these words are not really redundant, but the pointed declaration that He now opened His Own Mouth, Who, under the Old Law, had been used to open the mouths of the Prophets.

Eighth Responsory.

At midnight there was a cry made: Behold! the Bridegroom cometh! go ye out to meet him!

Verse. Trim your lamps, O ye wise virgins.

Answer. Behold! the Bridegroom cometh! go ye out to meet Him!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold! the Bridegroom cometh! go ye out to meet Him!

Ninth Lesson.

AND, now, what saith He? "Blessed are the poor in spirit, for their's is the kingdom of heaven." We have read where it is written concerning the lusting after temporal things: "The wandering of the desire is vanity and presumption of spirit." (Eccl. vi. 9.) Presumption of spirit signifieth rashness and pride. We are used to say of proud people that they are men of high spirit, and we say well, since "spirit" is only one of the Latin names for wind. (It is so used, for instance, in Ps. cxlviii. 8, "Fire, hail, snow, ice, stormy *wind*.") Who hath not heard the proud spoken of as "puffed up," as if they were blown out with wind? Hence, alas, the Apostle saith: "Knowledge puffeth up, but charity edifieth." (1 Cor. viii. 1.) By the "poor in spirit," who are here called blessed, are rightly to be understood such as are lowly and fear God, that is, have not got minds puffed up with windy vanity.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. I beheld, and, lo, a great multitude, which no man could number, * of all nations, [and kindreds, and people, and tongues,] stood before the throne.

Second Antiphon. And all the Angels stood round about the throne, * [and about the Elders, and the four living creatures,] and fell before the throne on their faces, and worshipped God.

Third Antiphon. Thou, O Lord God, hast redeemed by Thy Blood, * out of every kindred, and tongue, and people, and nation, and hast made us a kingdom unto our God.

Fourth Antiphon. Bless the Lord, all ye His chosen, * keep holiday, and extol Him.

Fifth Antiphon. The praise of all His Saints, * even of the children of Israël, a people near unto Him: this honour have all His Saints.

Chapter. (Apoc. vii. 2.)

BEHOLD, I, John, saw another Angel ascending from the East, having the seal of the living God; and he cried with a loud voice to the four Angels, to whom it was given to hurt the earth and the sea, saying: Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

Hymn.[3]

SPOUSE of CHRIST, in arms contending
O'er each clime beneath the sun,
Blend with prayers for help ascending
Notes of praise for triumphs won.

As the Church to-day rejoices,
All her saints in one to join,
So from earth let all our voices
Rise in melody divine.

Mary leads the sacred story,
Mary, with her heavenly Child,
Sharer with Him now in glory
Maid and Mother undefiled.

Angels next, in due gradation
Of their nine-fold ministry,
Hymn the FATHER of creation,
Maker of the stars on high.

John, the herald-voice sonorous,
More than prophet owned to be,
Patriarchs and Seers in chorus,
Swell the angelic harmony.

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[1] Luke xii. 35, 36. [2] Matth. xxiv. 42.

[3] The same difficulty arises with this hymn as with the last, but the *Sponsa Christi*, of which the above is a translation by Mr W. Palmer, so coincides with it in sense that it may fairly be taken as a paraphrase.

Near to Christ the Apostles seated,
Trampling on the powers of hell,
By the promise now completed
Judge the tribes of Israël.

They who nobly died believing,
Martyrs purpled in their gore,
Crowns of life by death receiving,
Rest in joy for evermore.

Priests and Levites, Gospel preachers,
And Confessors numberless,
Prelates meek and holy teachers,
Bear the palm of righteousness.

Virgin souls by high profession
To the Lamb devoted here,
Strewing flowers in gay procession
At the marriage-feast appear.

All are blest together, praising
God's eternal Majesty,
Thrice repeated anthems raising
To the all-holy Trinity.

So may we, with hearts devoted,
Serve our God in holiness;
So may we, by God promoted,
Share that Heaven which they possess.
Amen.

Verse. Let the Saints be joyful in glory—

Answer. Let them sing aloud upon their beds.

Antiphon at the Song of Zacharias. The glorious company of the Apostles praise Thee. * The goodly fellowship of the Prophets praise Thee. The white-robed army of Martyrs praise Thee. All Thy Saints and Elect with one voice do acknowledge Thee, O Blessed Trinity, One God!

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who again allowest us reverently to keep in one Festival the worthy memory of all Thy Saints, be pleased, we beseech Thee, to grant unto that great cloud of bedesmen the outpouring of Thy mercy whereof we are afain. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. I beheld, &c., (*First Antiphon at Lauds.*)

MARTYROLOGY.

On the morrow is made the Commemoration of all the faithful departed.[1]

Upon the same 2nd day of November, were born into the better life—

Holy Victorinus, Bishop of Poitiers, who, after publishing many writings, as witnesseth holy Jerome, was crowned with martyrdom in the persecution under the Emperor Diocletian.

At Triest, blessed Justus, who, in the same persecution, was martyred under the President Manatius.

At Sebaste, under the Emperor Licinius, the holy martyrs Carterius, Styriacus, Tobias, Eudoxius, Agapius, and their Companions.

In Persia, the holy martyrs Acindynus, Pegasius, Aphthonius, Elpidephorus, and Anempodistus, with many others their Companions.

In Africa, the holy martyrs Publius, Victor, Hermes, and Papias.

At Tarsus, in Cilicia, under the Emperor Julian the Apostate, the holy Virgin and martyr Eustochium, who, after grievous torments, gave up her soul in prayer to God.

At Laodicea, in Syria, [in the year 334] holy Theodotus, Bishop [of that see,] who excelled not in word only, but in deed and in power.

At Vienne, [in the seventh century,] holy George, Bishop [of that see.]

In the monastery of San Moritz, in Switzerland, [in the sixth century,] the holy Abbat Ambrose.

At Cyrus, in Syria, the holy Confessor Marcian, [fourth century.]

Chapter at the end. (Apoc. vii. 12.)

BLESSING, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God, for ever and ever. Amen.

TERCE.

Antiphon. And all the Angels, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Be glad in the Lord, and rejoice, ye righteous.

Answer. Be glad in the Lord, and rejoice, ye righteous.

Verse. And shout for joy, all ye that are upright in heart.

Answer. And rejoice, ye righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Be glad in the Lord, and rejoice, ye righteous.

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

SEXT.

Antiphon. Thou, O Lord God, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. vii. 9.)

AFTER this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes and palms in their hands.

Short Responsory.

Let the righteous rejoice before God.

Answer. Let the righteous rejoice before God.

Verse. Yea, let them exceedingly rejoice.

Answer. Before God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let the righteous rejoice before God.

Verse. The righteous live for evermore.

Answer. Their reward also is with the Lord.

NONE.

Antiphon. The praise of all His Saints, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous live for evermore.

Answer. The righteous live for evermore.

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[1] This notice is transferred to the next day if November 1 be a Saturday.

Verse. Their reward also is with the Lord.
Answer. For evermore.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The righteous live for evermore.
Verse. Let the Saints be joyful in glory—
Answer. Let them sing aloud upon their beds.

SECOND VESPERS.

As the First, except the following.

Last Psalm.

Ps. cxv. I believed, &c., (*p.* 105.)

Verse. Let the Saints be joyful in glory—
Answer. Let them sing aloud upon their beds.

Antiphon at the Song of the Blessed Virgin. O how glorious is that kingdom wherein all the Saints do rejoice with Christ! * They are clothed with white robes, and follow the Lamb whithersoever He goeth.

As soon as "Thanks be to God" *has been answered to* "Bless we the Lord," *the Vespers of the Dead begin at once with the words* "I will walk before the Lord, &c." *The Antiphons are doubled throughout them, the Psalm,* "Praise the LORD, O my soul," *is omitted, and the only Prayer said is* "O God, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, &c."

N.B. Should the Feast of All Saints have fallen on a Saturday, All Souls' Day is transferred from the Sunday to the Monday, and consequently the Vespers of the Dead are said on Sunday evening.

NOVEMBER 2.

Second Day within the Octave of All Saints.

All as on the Feast Day, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (18*th on the Saints.*)

O WITH what a passion of welcome doth the land above receive them that are coming home from the battle, and go forth to meet them that bear the spoils of the down-trodden foe! The men who walk in the procession of victory are mingled with women, who have conquered world and weakness together, and there also are damsels and lads who have understood more than the antients, because they have kept the precepts of the Eternal. But besides these there is another great host, who will have entry into the everlasting Palace, even they who have kept pure the unity of the faith in the bond of peace, and the unshaken observance of the commandments given us from heaven.

Fifth Lesson.

COME now, therefore, my brethren, and let us enter upon the way; let us turn our faces homeward and heavenward, toward that land wherein our names are written down and we are citizens elect. We are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, (Eph. ii. 19,) yea, heirs of God, and joint-heirs with Christ. (Rom. viii. 17.) Bravery can open, and lealty keep wide the entry for us into that city. Let us think then for awhile what is the brilliant happiness of that city—that is to say, as well as we can, for what it really is, no words can utter.

Sixth Lesson.

CONCERNING that city it is written in a certain place: "Sorrow and mourning shall flee away."[1] What can be more blessed than that life wherein poverty will not threaten, nor sickness weaken? There, there will be no hurts and no angering. There, there will be no envying; there, will burn no covetousness; no ambition of honour nor seeking of power will give trouble, there. There, the devil will be no more an object of fear; there, no evil spirits lie in wait; the dread of hell will be gone, there. There, there will be no death either for the body or for the soul, but life glorious in the gift of immortality.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain, and, when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

"Blessed are the poor in spirit." If blessedness is to attain unto the highest wisdom, it must needs be that it begin by the being poor in spirit. "The fear of the LORD is the beginning of wisdom," (Ps. cx. 10,) even as, on the other hand, it is written that "pride is the beginning of all sin." (Ecclus. x. 15.) The proud covet and love earthly kingdoms.

"Blessed are the meek, for they shall inherit the earth." The earth which they shall inherit I believe to be that earth whereof it is written in the cxli. Psalm, "Thou art my refuge, and my portion in the land of the living." (6) And the heritage of the meek in this land is an heritage everlastingly sure and fixed, wherein the soul resteth by good will, at home there, as carnal owners rest at home in sure earthly possessions; and on the income from that land they live, as earthly owners from the income of earthly possessions; this is the home and the abiding-place of the Saints. And the meek heirs are they who when they be evil-entreated, suffer it, and are "not overcome of evil, but overcome evil with good." (Rom. xii. 21.)

Eighth Lesson.

"BLESSED are they that mourn, for they shall be comforted." This mourning is sorrow for the things once loved and now lost. By turning to God, they lose things in this world which they once loved. But now their true joy is no longer in those things wherein they joyed aforetime, and by the growing love of the eternal things this their carnal mourning is abundantly comforted. They are comforted by the Holy Ghost Who chiefly for this very reason hath His title of "the Comforter." They lose things temporal, but they gain the enjoyment of things eternal.

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[1] Aufugiet ibi dolor, et tristitia, et gemitus. Apparently a quotation from memory. Isa. li. 11 and xxxv. 10 are identical with each other, and Apoc. xxi. 4 is somewhat like them.

Ninth Lesson.

"BLESSED are they that do hunger and thirst after righteousness, for they shall be filled." They of whom He speaketh here are they who have a love for whatever is good, because it is good. And such as these shall have their hunger satisfied with that meat whereof the Lord Himself said: "My meat is to do the will of Him that sent Me, and to finish His work," (John iv. 34,) and their thirst slaked with that water which the same Lord Himself shall give them, whereof whosoever drinketh shall never thirst, but the water that He shall have given him, shall be in him a well of water springing up into everlasting life. (14.)

"Blessed are the merciful, for they shall obtain mercy." He calleth them blessed which succour the needy, for, with the measure wherewith they have meted, shall it be measured unto them withal, and they shall not be left unsuccoured in their own need.

At the end of Lauds, as soon as "Thanks be to God" *has been answered to* "Bless we the Lord," *the Dirge begins at once with the words* "Unto the Eternal King." *The Antiphons are doubled throughout, three Nocturns are said, the last Responsory is,* "Deliver me, O Lord," *the Psalm* "Out of the depths" *is omitted, and the only Prayer is* "O God, Who art Thyself at once the Maker, &c."

Should November 2 be a Sunday, the Dirge is said on Monday.

MARTYROLOGY.

On the morrow we keep in England the feast of the holy Virgin and martyr Winefrid.

Upon the same 3rd day of November, were also born into the better life—

Holy Quartus, the disciple of the Apostles.

At Cæsarea, in Cappadocia, the holy martyrs Germanus, Theophilus, Cæsarius, and Vitalis, who bore a noble testimony in the persecution under the Emperor Decius.

At Saragossa, countless holy martyrs, who wondrously laid down their lives for Christ's sake under Dacian, President of Spain, [in the year 304.]

At Viterbo, the holy martyrs Valentine the Priest and Hilary the Deacon, who, in the persecution under the Emperor Maximian, were for Christ's faith's sake cast into the Tiber weighted with stones, but by the will of God were thence delivered by an Angel, and received the crown of martyrdom by being beheaded.

At the monastery of Clairvaux, [in the year 1148,] holy Maleachlan, Archbishop of Armagh, in Ireland, who in his time shone with many graces, and whose life hath been written by the holy Abbat Bernard.

On the same day, [in the year 727,] holy Hubert, Bishop of Tongres.

At Vienne, [in the sixth century,] holy Domnus, Bishop [of that see.]

Likewise [in the year 755,] holy Pirmin, Bishop of Meaux.

At Urgel, in Spain, holy Hermengaudus, Bishop [of that see.]

At Rome, holy Sylvia, the mother of holy Pope Gregory.

Vespers are of the following.

NOVEMBER 3.

St Winefrid, Virgin and Martyr.

Double.

All from the Common Office, (p. 641,) except the following.

Prayer throughout the Office. (From her ancient Office.)

O ALMIGHTY and everlasting God, Who hast given unto blessed Winefrid the reward of her virginity, grant unto us, we beseech Thee, with the help of her prayers, to make little of the enticements of this world, and to attain as she hath, unto a mansion of glory that fadeth not away. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration of the Octave of All Saints is made at both Vespers and Lauds.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (From Robert of Shrewsbury.)

THE maiden Winefrid was born in the west parts of Greater Britain, and with the approval of her parents consecrated her virginity to God. Caradoc, son of King Alan, was ready to die of love for her, and at last suddenly assaulted her, with a view to gratifying his lust. As she strove to escape he seized her, and, in consequence of her struggles, at length murdered her. This holy virgin and martyr suffered about the year of salvation 660.

The Fifth and Sixth Lessons will be the Fourth and Fifth respectively from the Common (p. 643.)

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory, (p. 644.)*

MARTYROLOGY.

Upon the 4th day of November, were born into the better life—

At Milan, [in the year 1584,] holy Charles Borromeo, Cardinal Archbishop of that city, eminent for holiness and famous for miracles, whose name Paul V. enrolled among those of the Saints.

At Bologna, the holy martyrs Vitalis and Agricola. Vitalis was a slave belonging to Agricola, to whom, in suffering martyrdom, [in the year 304,] he became an equal and a companion. Upon Vitalis the persecutors exercised every kind of torment, until there was no place in his body without some wound. He bore all steadfastly, and gave up his soul in prayer to God. While they were nailing Agricola with many nails to a cross they thereby killed him. Holy Ambrose was present at the translation of their bodies, and saith that he gathered together the nails of this martyr, his victorious blood, and the wood of his cross, and buried them under the holy altar.

On the same day, the holy martyrs Philologus and Patrobas, disciples of the holy Apostle Paul. [According to the Greek tradition Patrobas was Bishop of Puzzuoli and then of Naples, and Philologus of Sinope, in Paphlagonia.]

At Autun, the holy martyr Proculus.

In the Vexin, the holy martyr Clarus, a Priest.

At Ephesus, under the Emperor Aurelian, the holy martyr Porphyry.

At Myra, in Lycia, under the President Libanius, the holy martyrs Nicander, Bishop [of that see,] and Hermas, a Priest.

Upon the same day, the holy Pierius, a Priest of Alexandria, profoundly learned in the Scriptures of God, unblemished in life, and for Christian philosophy's sake stripped nearly of all things, and unattached. He taught the people of Alexandria admirably while Theonas ruled that Church in the time of the Princes Carus and Diocletian, and published divers treatises. After the persecution was over he spent the rest of his life at Rome, and there fell asleep in peace, [at the beginning of fourth century.]

At Rodez, in Gaul, [in the year 440,] the blessed Amantius, Bishop [of that see,] whose life remains glorious on account of his holiness and miracles.

In Bithynia, [in the year 846,] the holy Abbat Joannicius.

At Albe-Royale, in Hungary, [in the year 1031,] the blessed Confessor Emeric, son of holy Stephen, King of Hungary.

In the monastery of Cerfroi, in the country of Meaux, [in the year 1212,] holy Felix de Valois, Founder of the Order of the Most Holy Trinity for the Redemption of Captives, whose feast is kept by decree of Innocent XI. upon the 20th day of this same month of November, but by us upon the 26th day of the same.

At Treves, [in the year 780,] the holy Virgin Modesta.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 4.

St Charles, [Cardinal] Archbishop [of Milan,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

FIRST VESPERS.

These, as regards St Charles, begin with the Chapter.

Prayer throughout the Office.

LORD, give unto Thy Church for an unsleeping warder Thine holy Confessor Bishop Charles; upon earth his carefulness did make him glorious as a shepherd, there where he is may his prayerfulness make him effectual as a bedesman, pleading with Thee to make us to love Thee more. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the preceding, from the Common Office, with the Prayer from her own Office.

Then of the Octave of All Saints.

Then of the Holy Martyrs Vitalis and Agricola. Antiphon and Verse and Answer from the Common Office, (p. 602.)

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who keep the solemn memorial of Thy blessed Martyrs Vitalis and Agricola, may find succour with Thee in their prayers on our behalf. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

CHARLES, of the noble family of Borromeo, was born [on the 2nd day of October, in the year of our Lord 1538,] at [the Castle of Arona, fourteen miles from] Milan. In foretoken of his holy life, God caused a bright light to shine by night over the chamber where his mother lay in travail. As soon as his age would allow him, he received the tonsure. When he was twelve years old, he was made Abbat [of the rich Benedictine Abbey of St Gratinian and St Felin,] but reminded his father that the revenues thereof were not to be used as mere family property. His father, to whom the administration of these revenues fell during his son's non-age, still gave them forthwith over to him, and whatever was left over, he gave to the poor. While he was young he studied letters at Pavia. He kept his purity thoroughly, so that he scared away the unclean women, of whom many were set upon him, to overthrow his self-control. In the twenty-third year of his age, his uncle Pius IV. made him a Cardinal, in which dignity he was a burning and shining light of godliness and all graces before the whole of the Sacred College. About forty days afterwards the same Pope created him Archbishop of Milan. As such it was his great desire to order the Church committed to his charge in accordance with the requirements of the most holy Council of Trent, which was in great part by his labours brought to a conclusion. To raise up the degraded lives of the people, he oftentimes held Synods, but himself set an example of deep godliness. He worked earnestly to purge the parts about the Alps and borders of Switzerland of heresy, and brought many of the heretics to the Christian faith.

Fifth Lesson.

CHARITY was the brightest mark of his life. His principality of Oria, [in the kingdom of Naples,] he sold for forty thousand crowns, and gave the whole sum to the poor in one day. Twenty thousand crowns being left him as a legacy [by Virginia, widow of Count Frederick Borromeo,] he gave the whole to the poor. The incomes of the benefices wherewith he had been loaded by his uncle, he spent upon the needs of the poor, except what he used for himself. When the plague grievously raged in Milan, he gave up to the sick poor the furniture of his own house, even to his own bedding, and thenceforward slept upon the boards. He constantly visited the sick, cheered them by his fatherly kindness, and wonderfully comforted them, ministering to them with his own hands the Sacraments of the Church. At the same time he drew near to plead for them with God in lowly entreaty, and ordered a public Procession wherein he walked himself carrying a Cross, with a rope halter round his neck, and his bare feet bleeding from the stones, and fain to turn away the Divine anger by offering himself as a scapegoat for the sins of his people. He was a stout defender of the freedom of the Church. But in the Church he was an earnest reformer of discipline, and once, when he was engaged in prayer, [the paid agent of] some conspirators took a shot at him with a blunderbuss, but, though the ball struck him, the power of God kept him unharmed.[1]

Sixth Lesson.

He was remarkable for his abstinence. He very often fasted upon nothing but bread and water, and sometimes nothing but lupines. He tamed his body by depriving himself of sleep, by very rough haircloth, and by constant scourging. He was an earnest practiser of lowliness and meekness. However much he was taken up with business, he never gave himself relaxation from prayer and from preaching the word of God. He built many Churches, convents, and schools. He wrote much matter, useful more especially for the good of Bishops. The publication of the "Parish Priests' Catechism" was due to his care. In October, 1584, he withdrew himself, for the purpose of making a retreat, to [what is called] the "Sacro Monte" of Varallo, an hill whereon [many sacred subjects and especially] the incidents of the Lord's sufferings are represented in life-size groups of coloured figures.[2] [On Oct. 24] he was taken ill of a [tertian] ague, [but concealed it,] and lived there for some days a life of torture by voluntary suffering, but of sweetness by thoughts of Christ's woes. After his return to Milan, [which he reached in a litter upon All Souls' Day,] his sickness became hopeless, and early in the night between the [3rd and] 4th days of November, in the 47th year of his own age, and in that of our Lord 1584, covered with ashes and sackcloth, and with his eyes fixed upon the image of Christ crucified, he exchanged earth for heaven. He was famous for miracles, and Pope Paul V. numbered him among the Saints.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.) *The last is omitted, or read as one with the Eighth, to leave room for the*

Ninth Lesson. (*For the Holy Martyrs.*)

Vitalis was a slave, and Agricola his owner. They were arrested at Bologna in the persecution under Diocletian and Maximian, for preaching Jesus Christ. Vitalis, the more he was implored and threatened to change his mind so much the more proclaimed himself a worshipper and servant of Christ, and after bravely bearing a course of divers tortures, gave up his soul in prayer to God. The execution of Agricola had been put off, in the hope that the agonies of his servant might scare him into denying Christ; but the sight only hardened him. He was therefore crucified, and so became sharer and fellow with his slave Vitalis in the glory of testification. Their bodies were laid in the Jews' burying-place, where they were found by St Ambrose, who removed them to an hallowed and honourable sepulchre.

At Lauds a Commemoration is made of the Octave.
Then of the Holy Martyrs.

Antiphon. The very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows.

Verse. Let the righteous rejoice before God.

Answer. Yea, let them exceedingly rejoice.

Prayer as at the Commemoration at Vespers.

MARTYROLOGY.

Upon the 5th day of November are commemorated the holy Zacharias, Priest and Prophet, father of the blessed Baptist John, and holy Elizabeth, mother of the same most holy Forerunner.

Upon the same day, were born into the better life—

At Terracina, in Campania, the holy martyrs Felix, a Priest, and Eusebius, a Monk. This Eusebius buried the holy martyrs Julian and Cæsarius, and turned many to believe in Christ who were baptised by the holy Priest Felix. He and Felix were therefore tried together and both led before the seat of the judge, where neither was overcome, but were committed to prison together, and the same night, since they refused to sacrifice, they were beheaded.

At Emesa, in Phœnicia, the holy martyrs Galation, and Epistemis, his wife. In the persecution under Decius they were heavily flogged, and their hands, feet, and tongues mutilated, whereafter they were beheaded, and so finished their testimony.

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[1] The Latinity of this passage is very quaint. "A seditiosis, dum orationi insisteret, tormenti bellici laxatâ rotâ, igneo globulo percussus, Divinâ virtute, &c." The ball struck upon his rochet, near the middle vertebræ of the back, and, leaving a mark upon the rochet, fell down to his feet. Some small shot pierced his clothes, but stopped at his skin, and his cassock was pierced with small shot in several places. When the part that was struck was examined, a light bruise was discovered, with a small swelling on the skin, which mark continued even after his death. The would-be murderer was a Priest, named La Farina. St Charles would take no measures against his enemies, but they ultimately fell into the hands of public justice. La Farina and another were hung, two beheaded, and one condemned to the galleys. For this last the Saint procured mitigation and ultimate pardon, and made every effort to save the lives of the others, for whose relations he provided. The religious Order (the Humiliati) from which the attempt proceeded, and of which three of the executed felons were Provosts, was abolished by the Pope St Pius V. (Alban Butler.)

[2] It is very curious and is much visited from curiosity as well as devotion. The chapels in which St Charles prayed most in his last retreat are those of the Agony in the Garden and of our Lord in the Sepulchre.

Also under the Emperor Maximin, the holy martyrs Domninus, Theotimus, Philotheus, Silvanus, and their Companions.

At Milan, the holy Confessor Magnus, Bishop [of that see, in the year 529.]

At Brescia, holy Dominator, Bishop [of that see.]

At Treves, [about the year 500,] holy Fibitius, who from being Abbat was made Bishop of that city.

At Orleans, in Gaul, the holy Confessor Laetus, a Priest, [in the year 534.]

At Second Vespers, a Commemoration of the Octave.

NOVEMBER 5.

Fifth Day within the Octave of All Saints.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of the Venerable Bede, Priest [at Jarrow.] (*18th on the Saints.*)

THEREFORE, may it be our delight to go on unto this prize of good living. Freely and cheerfully let us strive in the race, running under the eyes of God and of Christ. We have already taken a station above floating and earthly things, and let us allow no love for things fleeting to hamper our running. If the last day shall find us lithe and speedful in the race of good living, we shall never have to complain that our Master is a scanty rewarder of our works.

Fifth Lesson.

HE That giveth a red crown for suffering under persecution, the same giveth a white crown to them that under peace, prevail in battles of righteousness. Neither Abraham, nor Isaac, nor Jacob, were slain, and nevertheless in honour for faith and righteousness, they have gained the first place among the Patriarchs, and it is to sit down with them in the kingdom of God that are gathered the faithful, the righteous, and the praiseworthy. We must remember that it is God's will, and not our own will, that we must do, for he that doeth His will abideth for ever, even as He abideth for ever.

Sixth Lesson.

WHEREFORE, dearly beloved brethren, with mind clear, faith firm, courage true, love thorough, let us be ready to do whatever God willeth, keeping stoutly all the commandments of the Lord, having innocency in simplicity, peaceableness in love, modesty in lowliness, in ministering diligence, in helping them that toil watchfulness, in succouring the poor mercifulness, in standing up for the truth firmness, in keeping of discipline sternness, lest we be found wanting in any good work. These are the steps which the Saints who have already gone home have left marked for us, that we may be able to keep in their footprints, and so to follow them into their joy.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain; and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon, Ch.* 3 *and* 4.)

[First, "Blessed are the poor in spirit." Secondly, "Blessed are the meek." Thirdly, "Blessed are they that mourn."] They that are blessed under this third head, having knowledge, do mourn that they possess not yet the Highest Good, which possession belongeth unto the end of their course. But in the fourth place, "Blessed are they which do hunger and thirst after righteousness." Here there is that earnest striving, wherewith the mind doth struggle to tear herself away from those things whose deathful sweetness would make her fain to cling unto them. Here is hungering and thirsting after righteousness, and there is sore need of firmness, for what it is a joy to have, it must be a grief to lose. But the fifth head is the declaration that "Blessed are the merciful," and in these words a door of comfort and reward is opened unto the toiling. Entangled in such straits a man can be of no use to himself, unless One That is stronger than he help him; and if he be helped of the Stronger, it is but just that he in turn should help such as is weaker than himself. And so, "Blessed are the merciful, for," in their turn, "they shall obtain mercy" from God.

Eighth Lesson.

"BLESSED are the pure in heart." This sixth benediction is pronounced upon those hearts which by pure, clear consciousness of good works are able to look to that Highest Good, Which only the clear, calm mind can perceive. Lastly cometh in the seventh place that "Blessed are the peacemakers,"—that is to say, blessed are they who cultivate wisdom, which is the contemplation of the True, since it is the fruit of this contemplation of the True to produce profound and utter internal peace in man, and to catch the reflection of the Divine,—this being the idea which is expressed in the words: "Blessed are the peacemakers, for they shall be called the children of God." The eighth phrase is a return to the first, since it showeth lowliness of spirit in its aspect of completion and crowning; and thence the kingdom of heaven is the reward mentioned in both places. "Blessed are the poor in spirit, for their's is the kingdom of heaven." "Blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven."

Ninth Lesson.

[PAUL] saith: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?" There are therefore seven things which bring to perfection, for the eighth is the glorification and manifestation of that which is perfected, that from this head others again may begin, and be finished. It seemeth to me also that these heads and sayings have some connection with the seven gifts of the Holy Ghost whereof Isaiah speaketh. But there is a difference of order, for there the highest is taken first, but here the lowest; there the wisdom of God, but here the fear of God, but the beginning of wisdom is the fear of the Lord.

MARTYROLOGY.

Upon the 6th day of November, were born into the better life—

At Thinissa, in Africa, [in the fourth century,] the holy martyr Felix, who had made his confession and was reserved for the torture, when on the next day he was found dead in prison, as is told by holy Augustine in his exposition of Ps. cxxvii. made to the people upon his festival.

At Antioch, ten holy martyrs who are recorded to have suffered at the hands of the Saracens.

At Barcelona, the holy martyr Severus, Bishop [of that see,] who for the Catholic faith's sake had a nail driven into his head, and so received the crown of martyrdom.

In Phrygia, holy Atticus.

At Berg, [before the middle of the eighth century,] holy Winock, Abbat [of Wormhoult,] famous for graces and miracles, who ministered for a long time to the brethren subject unto him.

At Fondi, in Latium, [in the sixth century,] the holy Monk Felix.

At Limoges, in Aquitaine, [in the sixth century,] the holy Confessor Leonard, a disciple of blessed Bishop Remy. He was noble by birth, but chose the life of an hermit, and is famous for his holiness and miracles, but his power hath been most chiefly shown in the freeing of prisoners.

NOVEMBER 6.

Sixth Day within the Octave of All Saints.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux,] (*2nd for All Saints' Day.*)

DEARLY beloved brethren, since we keep on this day the memory of all the Saints, that memory so joyous and so worthy of all our thoughts, it seemeth to me worth the while, the Holy Ghost helping me, to address to your kind indulgence some remarks upon that happiness which they are all enjoying in blessed restfulness, and that final consummation they are awaiting. It is a faithful saying, and worthy of all acceptation, that if we thus solemnly honour them, we should follow the ensample of their conversation; if we proclaim them so blessed, we should strive our best to reach the same blessedness; if we are well pleased to hear them praised, we should be bettered by their prayers.

Fifth Lesson.

WHAT is it to the Saints that we should praise them? What to them that we should glorify them? What is this our Feast to them? What are honours on earth to them whom, according as the Son hath faithfully promised, His Father is honouring? What are our eulogies to them? They are full. Verily, dearly beloved brethren, of our goods the Saints have no need, and our devotion toward them doth nothing for them. Our honouring their memory hath to do with ourselves and not with them. Would ye know what it hath to do with us? In me I confess that at their remembrance I feel kindled a vehement longing, yea, a three-fold longing.

Sixth Lesson.

IT is a common saying that, "Out of sight, out of mind."[1] The memory is a kind of sight, and to think of the Saints, is to call them up before the mind's eye. Such is our portion in the land of the living, but it is not a little portion, if love, (as it ought to do,) be joined with remembrance; it is in such sense that we must say that "our conversation is in heaven." (Phil. iii. 20.) Very differently to what is theirs. For they are there actually, where we are only in desire; they in very presence, we only in thought.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon. Ch.* 4.)

Wherefore, if we reckon up the Beatitudes as ascending steps, the first is the fear of God; the second, godliness; the third, knowledge; the fourth, firmness; the fifth, counsel; the sixth, understanding; the seventh, wisdom. The fear of God pertaineth unto the lowly, as it is said: "Blessed are the poor in spirit, for their's is the kingdom of heaven,"—that is, it is for them that are not puffed up, for them that are not proud, as also saith the Apostle: "Be not highminded, but fear," (Rom. xi. 20,)—that is, "Be not puffed up." Godliness pertaineth unto the meek; for he that seeketh after a godly sort, honoureth the Holy Scripture, and when he findeth therein that which he doth not yet understand, he blameth not the Scripture, nor gainstandeth. And this is to be meek. Therefore is it said here: "Blessed are the meek, for they shall inherit the earth."

Eighth Lesson.

KNOWLEDGE pertaineth unto them that mourn, who have already learnt from the Scriptures amid what ills they are entangled, even in those things which once in their ignorance they affected as being good and useful. Of such is it said: "Blessed are ye that weep now." (Luke vi. 21.) Firmness pertaineth unto such as hunger and thirst after righteousness. These are they who toil bravely, animated by the longing for that joy which is caused by real blessedness, and striving therefore to wean their love away from so-called joys whose origin is merely earthly and fleshly. Of them is it said: "Blessed are they which do hunger and thirst after righteousness." Counsel pertaineth unto the merciful, for our only way of escape from the horrors of our own guilt's punishment is that we should forgive even as we hope to be ourselves forgiven, and should help others as much as we can, even as we would fain be holpen in that wherein we can ourselves do nothing. And of such as so do, it is said: "Blessed are the merciful, for they shall obtain mercy" from God.

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[1] Quod non videt oculus, cor non dolet.

Ninth Lesson.

UNDERSTANDING pertaineth unto the pure in heart, for these are they whose clear eye can see that which the fleshly eye hath not seen, neither the ear heard, neither hath it entered into the heart of man to conceive; and therefore of them it is said: "Blessed are the pure in heart, for they shall see God." Wisdom pertaineth unto the peacemakers, even unto them in whom all things are well ordered, and passion no longer maketh insurrection against reason, but all things are subject unto human common sense, even as the same again is made subject unto God. And of such is it said: "Blessed are the peacemakers." But for all these forms of blessedness there is one and the same reward, although diversely named, and that reward is the kingdom of heaven.

MARTYROLOGY.

Upon the 7th day of November, were born into the better life—

At Padua, holy Prosdocimus, the first Bishop of that see, who was ordained Bishop by the blessed Apostle Peter, and sent to preach the Word of God in that city, where he shone with many graces and wonders, and died a blessed death.

At Perugia, [in the year 547,] the holy martyr Herculanus, Bishop [of that see.]

On the same day the holy martyr Amaranth, who was buried in the city of Albi when the course of his faithful contending was over, but he is alive for evermore in glory.

At Melitina, in Armenia, the holy martyrs Hiero, Nicander, Hesychius, and thirty others, who were crowned under the President Lysias, in the persecution under the Emperor Diocletian.

At Amphipolis, in Macedonia, the holy martyrs Auctus, Taurion, and Thessalonica.

At Ancyra, under the Emperor Julian the Apostate, the holy martyrs Melasippus, Anthony, and Carina.

At Cologne, [in the year 1225,] holy Engelbert, Bishop [of that see], who was contented to suffer martyrdom in defence of the freedom of the Church and of the obedience due to the Church of Rome.

At Alexandria, [about the year 313,] blessed Achillas, Bishop [of that see,] eminent for his learning, faith, conversation, and life.

In Friesland, [in the year 738,] holy Willebrord, [first] Bishop of Utrecht, who was ordained Bishop by blessed Pope Sergius, and preached the Gospel in Friesland and Denmark, whose feast we keep upon the 29th day of this present month.

At Metz, [about the year 400,] the holy Confessor Rufus, Bishop [of that see.]

At Strasburg, [about the year 693,] holy Florence, Bishop [of that see, and Founder and Abbat of Haslach and of St Thomas.]

NOVEMBER 7.

Seventh Day within the Octave of All Saints.

All as on the Feast, except that the Antiphons are not doubled, and the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*On the Martyrs.*)

HE that wondereth with reverential love at the mighty deeds of the holy, he that hath oftentimes on his tongue praises for the glory of the righteous, let such an one copy their holy lives and their righteousness; for if any take pleasure in the work of a Saint, he ought to take pleasure in serving God as that Saint served Him. If he praiseth the Saint, he ought to imitate him, and if he is not ready to imitate him, he ought not to praise him. Let him that praiseth another make himself worthy of a like praise, and if he be in admiration of the Saints, let his own admirable life reflect the holiness of theirs. If we love the good and leal because they are good and leal, let us not forget that we can be what they are, by doing as they did.

Fifth Lesson.

IT ought not to be hard for us to copy others, when we see what they of old time did without any ensamples before them, so that in them who copied not others, but set ensample for others to copy, and in us who copy them, and in them which take ensample by us, Christ may be glorified in His holy Church. Thus from the very beginning of the world there have been the harmless Abel who was slain, Enoch who walked with God, and was seen no more, for God took him, Noah who was found righteous, Abraham who was tried and found faithful, Moses who was the meekest of men, Joshua who was chaste, David who was gentle, Elijah who was accepted, Daniel who was holy, and the three Children who were victorious.

Sixth Lesson.

THE Apostles, the disciples of Christ, are held the teachers of believers. Confessors taught of them fight right manfully, the noble martyrs triumph, and the Christian army armed with the armour of God, ever prevaileth in warfare against the devil. All these have been men of like lealty, divers warfarings, and glorious victories. And thou, O Christian, art but a carpet-knight, if thou thinkest to conquer without a fight, to triumph without a struggle. Nerve thyself, strive manfully, hit hard in the press. Consider thine engagement, look to thy state, know thine arm, even the engagement which thou hast taken, the state wherein thou art come, and the arm wherewith thou hast enrolled thyself a soldier.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i., *on the Lord's Sermon.*)

At the first step in blessedness is set forth, as was behoven, the kingdom of heaven, the realisation of the perfect and highest wisdom of the reasonable soul. Thus is it said: "Blessed are the poor in spirit, for their's is the kingdom of heaven,"—as though it were said: "The fear of the Lord is the beginning of wisdom." Then unto the meek is given an inheritance, as the legacy of a father to dutiful children. "Blessed are the meek, for they shall inherit the earth." Thirdly, there is comfort for such as mourn, knowing what they have lost, and what encompasseth them. "Blessed are they that mourn [now],[1] for they shall be comforted." Fourthly, the hungry and thirsty are promised that they shall be filled, a refreshment for the strugglers for life, and for the weary. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

Eighth Lesson.

MERCY is proclaimed unto the merciful, as unto them who have taken the true and best counsel how to obtain from Him That is Mightier than they what they that are weaker than they obtain from them. "Blessed are the merciful, for they shall obtain mercy" from God. Unto the pure in heart it pertaineth to see God, for their eye is clear to take in the things eternal. "Blessed are the pure in heart, for they shall see God." To the peacemakers it is given to be in the likeness and image of God, for these are the perfectly wise, created anew in the image of God, by the regeneration of the new man. "Blessed are the peacemakers, for they shall be called the children of God." The foregoing are forms of blessedness which we believe can be thoroughly attained in this life. The Apostles, for instance, did, we believe, attain them. As for that entire change into the likeness of Angels, which is promised us when this life is done,—no words can set it forth.

Ninth Lesson.

"BLESSED are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven." In this eighth word, which returneth back again to the fountainhead and setteth forth the perfect crown of human blessedness, is contained perchance a [mystic] connection with the fact that it was upon the eighth day that the old Law commanded that circumcision should be performed, and that it was upon the day next after the Sabbath (being the seventh day) that the Lord rose again, the day whereon He so rose being thus the eighth day, [had a week contained more than seven days,] and the first day [as a matter of fact.] There is perchance also a connection with the fact that we observe eight days [being from the Lord's Day whereon He rose to the Lord's Day in White both inclusive,] in honour of the creation of the new man. And yet again there is perchance a connection with the number contained in [the name of] the Feast of Pentecost, [which is, being interpreted, "the Feast of the Fiftieth-Day."] For this number of fifty days is reckoned [from that of the offering of the Sheaf of the Passover] by counting [seven weeks, that is to say,] seven multiplied by seven, which is forty-nine, and thereto adding one, which joined with seven maketh eight, and so making full fifty. And thus borne backward to our fountainhead, the day whereon the Holy Ghost was sent down, we are borne unto the kingdom of heaven, and inherit the earth, and are comforted, and are filled, and obtain mercy, and are made pure, and are set at peace. And when we have thus been perfected within, we bear for truth's and righteousness' sake any troubles that may come upon us from without.

MARTYROLOGY.

To-morrow is the Octave of All Saints.

Upon the same 8th day of November, were born into the better life—

At Rome, upon the Lavican Way, upon the third milestone from the city, the holy martyrs Claudius, Nicostratus, Symphorian, Castorius, and Simplicius, they were first cast into prison, then heavily lashed with loaded scourges, and as their faith in Christ could not be shaken the Emperor Diocletian commanded that they should be cast into the river.

Likewise at Rome, upon the Lavican Way, the holy martyrs called the "Crowned" brethren, Severus, Severian, Carpophorus, and Victorinus, who under the aforesaid Emperor Diocletian were flogged to death with scourges loaded with lead. Their names were afterwards revealed by the Lord after divers years, but as they were unknown at the time it was ordained that on the anniversary of their deaths they should be commemorated, along with the five above mentioned, under the title of the Four that were Crowned, and the said custom hath still gone on in the Church ever since their names have been known.

At Rome, [in the year 618,] the holy Pope Deusdedit, whose grace was such that by his kiss he made a leper clean.

At Bremen, [about the year 789,] holy Willehad, first Bishop of that see. He spread the Gospel in Friesland and Saxony along with holy Boniface, whose disciple he was.

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[1] The introduction of this word "now," not in St Matthew, shows a confusion with Luke vi. 21.

At Soissons, in Gaul, [in the year 1118,] holy Godfrey, Bishop of Amiens, a man of great holiness.

At Verdun, the holy Confessor Maurus, Bishop [of that see.]

At Tours, [in the fourth century,] the holy priest Clarus, whose epitaph was written by holy Paulinus,

Vespers are double, and exactly the same as the First Vespers of the Feast, with the following Commemoration of the holy "Crowned" Martyrs.

Antiphon. For their's is the kingdom, &c., (*p.* 603.)

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

Prayer.

GRANT, we beseech Thee, O Almighty God, that we who know Thy glorious witnesses to have been in their testifying leal toward Thee, may feel, now that they are with Thee, that they are in their prayers pitiful towards us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NOVEMBER 8.

Octave of the Feast of All the Saints.

Double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "upon Death," written by the holy Martyr Cyprian, Bishop [of Carthage.]

DEARLY beloved brethren, we should keep well in our mind and thoughts that we are living here meanwhile as strangers and pilgrims. Let us hail that day which will see us each at home in one of the many mansions, which will see us delivered hence, and disentangled from the nets and snares of things temporal, and put us back into the Garden of Eden, and into the kingdom of heaven. Is there any in a far country but is quick to make his way to his Fatherland? Was ever any in haste to make his voyage homeward, but longed for a fair wind, that he might the sooner embrace his loved ones?

Fifth Lesson.

WE reckon Paradise to be our home; already we begin to have the Patriarchs for our kinsmen. Why should we not make haste and run, to see our home, and to greet our kinsfolk? There are a great many of those we love waiting for us there — father, and mother, and brothers, and children, there in great company they await us, they who are sure now never to die any more, but not yet sure of us. O, when we come to see them and to embrace them, what gladness will it be both for us and for them! O, what will be the brightness of life in that heavenly kingdom where there is no more fear of death, but the certainty of living everlastingly! O, what consummated, O, what enduring happiness?

Sixth Lesson.

THERE is the glorious company of the Apostles, there is the jubilant fellowship of the Prophets, there is the countless army of Martyrs crowned for victory in strife and in suffering. There triumph the virgins who by noble self-control have tamed the desires of the flesh and of the body. There are repaid with mercy the merciful, who by feeding and gifting the needy, have wrought righteousness, have kept the commandments of the Lord, and have exchanged heritages upon earth for treasures in heaven. Thitherward, dearly beloved brethren, let us eagerly run, with such as these soon to be, unto Christ soon to come, let us be fain.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: Seeing the multitudes, JESUS went up into a mountain, and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Bk.* i. *on the Lord's Sermon.*)

"Blessed are ye," saith the Lord, "when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for My sake. Rejoice, and be exceeding glad: for great is your reward in heaven." If any be seeking under the name of a Christian the pleasures of this world and the possession of temporal goods, let him bethink him that our blessedness is inward, even as the mouth of the Prophet saith concerning the soul of the Church: "The King's daughter is all glorious within." (Ps. xliv. 15.) Without, she is reviled, and persecution and evil report are her promised portion. And yet for these very things, great is her reward in heaven, as indeed is felt in the hearts of the sufferers, at least of such as are able already to say: "But we glory in tribulations also; knowing that tribulation worketh patience; and patience experience; and experience, hope; and hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost, Which is given unto us." (Rom. v. 3-5.)

Eighth Lesson.

TO suffer such things is not in itself fruitful; what is fruitful, is to bear them for Christ's Name's sake not calmly only but gladly. There are a great many heretics who mislead souls under the name of Christians, and they suffer such things plentifully, but they are cut out from the reward, for it is not said only "Blessed are they which are persecuted," but "Blessed are they which are persecuted for righteousness' sake." Where there is not sound faith there cannot be righteousness, for "the just shall live by faith." (Heb. x. 38.) Neither let schismatics promise themselves any of that reward, for as righteousness cannot exist where there is no faith, so neither can it exist where there is no love. And schismatics have no love, for "love worketh no ill to his neighbour," (Rom. xiii. 10,) and if they had it, they would not tear the Body of Christ, which is the Church.

Ninth Lesson. (*For the Holy Martyrs.*)

IN the persecution under Diocletian four brothers named Severus, Severian, Carpophorus, and Victorinus, boldly refused to worship the gods, and were lashed with whips loaded with lead until they gave up their lives for Christ's Name's sake under the strokes. Their bodies were thrown out to be eaten by the dogs, but as they remained untouched after a long while, the Christians took them away, and buried them in a sand-pit upon the Lavican Way at the third milestone from the City, hard by the grave of the holy martyrs Claudius, Nicostratus, Symphorian, Castorius, and Simplicius, who had suffered under the same Emperor, because being excellent sculptors they could nowise be brought to make figures of idols, and when they were brought to the image of the Sun to do reverence to it, they had said they would never worship the works of men's hands. For this reason they were thrown into prison, and when after many days they were still found of the same mind, they were first lashed with scourges armed with hooks, and then soldered up alive in leaden coffins and thrown into the river. There is in the City of Rome a Church called that of the Four Holy Crowned. Their actual names were long unknown, but afterwards made manifest by God. In this Church are honourably buried the bodies of these four, and also those of the other five; and a Festival is held in their honour upon the 8th day of November.

At Lauds a Commemoration is made of the Holy Martyrs.

Antiphon. Even the very hairs, &c., (*p.* 608.)

Verse. Be glad in the LORD and rejoice, ye righteous.

Answer. And shout for joy, all ye that are upright in heart.

Prayer as at Vespers.

MARTYROLOGY.

On the morrow is kept the feast of the Dedication of the Cathedral Church of the Saviour at Rome, [in the year 324.]

Upon the same 9th day of November, were born into the better life—

At Amasea, in Pontus, the holy soldier Theodore. In the time of the Emperor Maximian he was heavily flogged and cast into prison for his profession of the Christian faith, in prison the Lord appeared unto him, and bade him be steadfast and do manfully, then he was taken out and stretched upon the rack and torn with hooks until his inner parts were seen, and lastly he was thrown into the fire. Holy Gregory of Nyssa hath told his praises in a noble discourse.

At Tyana, in Cappadocia, under the Emperor Diocletian, the holy martyr Orestes.

At Thessalonica, under the Emperor Maximian, the holy martyr Alexander.

At Bourges, the holy Confessor Ursinus, who was ordained at Rome by the successors of the Apostles, and sent to that city as the first Bishop thereof.

At Naples, in Campania, holy Agrippinus, Bishop [of that see,] famous for miracles.

At Constantinople, the holy Virgins Eustolia of Rome, and Sopatra, daughter of the Emperor Maurice.

At Beyrout, in Syria, is made commemoration of an image of the Saviour which was crucified by the Jews, [about the year 765,] and so much Blood flowed therefrom, that the Churches both of the East and West have plentifully received thereof.

Vespers are of the following.

NOVEMBER 9.

Dedication of the Cathedral Church of the Most Holy Saviour, at Rome.[1]

Greater Double.

All from the Common Office for the Dedication of a Church, (p. 654,) except the following.

FIRST VESPERS.

A Commemoration is made of the Octave of All Saints, from the Second Vespers of the Feast.

Then of the Holy Martyr Theodore. Antiphon and Verse and Answer from the Common.

Prayer.

O GOD, Who encompassest and shieldest us by the glorious confession of Thy blessed Martyr Theodore, grant unto us to profit by his ensample and to be holpen by his prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xxi. 9.)

AND there came unto me one of the seven Angels which had the seven vials full of the seven last plagues, and talked with me, saying: Come hither, I will show thee the Bride, the Lamb's Wife. And he carried me away in the spirit to a great and high mountain, and showed me that city, the holy Jerusalem, descending out of heaven from God, having the glory of God: and her light was like unto a stone most precious, even like a jasper stone, clear as crystal.

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[1] Commonly called St John Lateran (San Giovanni Laterano.) It is the Cathedral of Rome, and therefore "Mother and Mistress of every Church in the City and in the world."

Second Lesson.

AND had a wall great and high, and had twelve gates: and at the gates twelve Angels, and names written thereon, which are the names of the twelve tribes of the children of Israël. On the East three gates; on the North three gates; on the South three gates; and on the West three gates. And the wall of the city had twelve foundations, and in them the names of the twelve Apostles of the Lamb. And he that talked with me had a golden reed to measure the city, and the gates thereof, and the wall thereof.

Third Lesson.

AND the city lieth four-square, and the length is as large as the breadth; and he measured the city with the golden reed, twelve thousand furlongs: the length, and the height, and the breadth of it are equal. And he measured the wall thereof, an hundred and forty and four cubits, according to the measure of a man, that is, of the Angel. And the building of the wall of it was of jasper: and the city was pure gold, like unto clear glass.

SECOND NOCTURN.

Fourth Lesson.

THE Rites whereof the Church of Rome maketh use for the hallowing of Churches and Altars were first instituted by the blessed Pope Sylvester. From the very time of the Apostles there had been places set apart for God, where assemblies took place upon the first day of every week, and where the Christians were used to pray, to hear the word of God, and to receive the Eucharist, which places were by some called Oratories and by others Churches. But these places were not dedicated with so solemn a form, nor did they set up therein an Altar for a pillar, and pour chrism thereon, (Gen. xxviii. 18,) for a figure of our Lord JESUS Christ, Who is Himself our Altar, our Victim, and our Priest.

Fifth Lesson.

BUT when the Emperor Constantine had by the Sacrament of Baptism received health both of body and soul, then first in a law by him published was it allowed to the Christians throughout the whole world to build Churches, to the which holy building he exhorted them by his example as well as by his decree. He dedicated in his own Lateran Palace a Church to the Saviour, and built hard by it a Cathedral in the name of St John the Baptist, upon the place where he had been baptized by holy Silvester and cleansed from his leprosy. This Cathedral was hallowed by the said Pope upon the 9th day of November. It is this consecration, the memory whereof is still celebrated upon this day, the first whereon the public consecration of a Church ever took place in Rome, and the image of the Saviour was seen by the Roman people painted upon the wall.

Sixth Lesson.

THE Blessed Silvester afterwards decreed, when he was consecrating the Altar of the Prince of the Apostles, that Altars were thenceforward to be made of stone only, but notwithstanding this the Lateran Cathedral hath the altar made of wood. This is not surprising. From St Peter to Silvester the Popes had not been able, by reason of persecutions, to abide fixedly in one place, and they celebrated the Holy Liturgy in cellars, in burying-places, in the houses of godly persons, or wherever need drave them, upon a wooden altar made like an empty box. When peace was given to the Church, holy Silvester took this box, and to do honour to the Prince of the Apostles, who is said to have offered sacrifice thereon, and to the other Popes who thereon had been used to execute the mystery even unto that time, set it in the first Church, even the Lateran, and ordained that no one but the Bishop of Rome should celebrate the Liturgy thereon for all time coming. The original Lateran Cathedral, cast down and destroyed by fires, pillage, and earthquakes, and renewed by the constant care of the Popes, was at last rebuilt afresh, and solemnly consecrated by Pope Benedict XIII., a Friar Preacher, upon the 28th day of April, in the year 1726, the memory of which Festival he ordained to be kept upon this day. In the year 1884 Leo XIII. took in hand a work which had received the sanction of his predecessor Pius IX. The great sanctuary, the walls of which were giving way with age, was lengthened and widened, a task of immense labour. The ancient mosaic had been renewed previously in several places; it was now restored according to the original design, and transferred to the new apse, the embellishment of which was carried out with great magnificence. The transept was redecorated, and its ceiling and woodwork repaired. A sacristy, a residence for the canons, and a portico connecting with the baptistery of Constantine, were added to the existing buildings.

THIRD NOCTURN.

Lessons from Luke xix. 1, *with the Homily of St Ambrose,* (*p.* 656.) *The last is omitted or read as one with the Eighth, to make room for the*

Ninth Lesson. (*For the Holy Martyr Theodore.*)

THIS Theodore was a Christian soldier, who was arrested in the reign of the Emperor Maximian for having set fire to a temple of idols. The Commander of the Legion offered him pardon if he would profess repentance and curse the Christian faith, but, as he refused to swerve as regarding the confession of his belief, he was cast into prison. There he was tormented with iron claws. As they were tearing the flesh off his ribs, he sang joyfully [the 33rd Psalm]: "I will bless the LORD at all times." Thereafter he was thrown upon an heap of burning wood, and there, still praying and praising God, he gave up his soul to Christ, upon the 9th day of November, [in the year of salvation 304.] The Lady Eusebia wrapped his body in a winding-sheet, and buried it on her own farm.

At Lauds a Commemoration is made of the Holy Martyr. Antiphon and Verse and Answer from the Common Office. Prayer as at Vespers.

MARTYROLOGY.

Upon the 10th day of November, were born into the better life—

At Naples, in Campania, [in the year 1608,] holy Andrew Avellino, Clerk Regular, very eminent for his holiness and his zeal for setting forward the salvation of his neighbours. He was famous for miracles, and Clement XI. enrolled his name among those of the saints.

The holy martyrs Tryphon, Respicius, and the Virgin Nympha.

In the country of Agde, the holy martyrs Tiberius, Modestus, and Florence, who, in the time of the Emperor Diocletian, underwent divers torments, and were crowned with martyrdom.

At Antioch, the holy martyrs Demetrius, Bishop [of that see,] the Deacon Anian, Eustosius, and twenty Others.

At Ravenna, [in the year 142,] holy Probus, Bishop [of that see,] famous for miracles.

At Orleans, [in the fifth century,] the holy Confessor Monitor, Bishop [of that see.]

In England, holy Justus, Bishop [of Rochester, afterwards translated to Canterbury,] who was sent into that island by the blessed Pope Gregory, along with Augustine, Mellitus, and others to preach the gospel, and there slept in the Lord, famous for holiness, [in the year 627.]

At Melun is commemorated the holy Confessor Leo.

At Iconium, in Lycaonia, the holy Women Tryphenna and Tryphosa, who advanced much in Christian training by the preaching of blessed Paul and the example of Thecla.

In the island of Paros, the holy Virgin Theoctistis.

At Second Vespers a Commemoration is made of the following. Prayer from his Lauds.

Then of the Holy Martyrs Tryphon, Respicius, and Nympha. Antiphon and Verse and Answer from the Common Office for Many Martyrs.

Prayer.

GRANT us earnestness, O Lord, in keeping the feast of Thine holy witnesses Tryphon, Respicius, and Nympha, and make us to feel that their prayers gain us the gift of Thy protection. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Then of St Justus, Bishop and Confessor, from the Common Office, (p. 612,) and the following.

Prayer.

GRACIOUSLY hear, O Lord, we beseech Thee, the prayers which we offer Thee in the solemn commemoration of Thy blessed Confessor and Bishop Justus, and for the sake of him who so nobly served Thee, forgive us all our trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NOVEMBER 10.

St Andrew Avellino, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

LANCELOT AVELLINO, who afterwards took the name of Andrew, was born at Castro Nuovo, a small town in Lucania, [in the kingdom of Naples, in the year of our Lord 1520.] From his earliest childhood he gave no dark signs of the holiness of his after life. When as a lad he was away from home at school, he so passed the slippery paths of that age, as ever keeping before his eyes, amid the pursuit of earthly knowledge the true beginning of wisdom, which is the fear of the Lord. (Prov. ix. 10.) He was exceedingly comely, but withal careful in purity, and thereby escaped oftentimes the shameless proposals of women, and somewhiles even resisted open violence. He had already become a clerk when he went to Naples to study law. There he was ordained Priest, and also took his degree in Jurisprudence. He undertook cases only in the Church Courts, and for certain private persons, according to the rules of the Sacred Canons. [1] Once in pleading a cause, in a matter indeed which was of no weight, a lie escaped him. Almost forthwith thereafter, in reading the Holy Scriptures, he came upon the words: "The mouth that lieth killeth the soul" (Wisd. i. 11)—and so great was the grief and remorse which he felt for his sin that he made up his mind to leave that way of life. He therefore gave up his law business, and set himself altogether to mind the worship of God and the execution of his holy ministry. The eminent pattern which he gave of all the graces proper to a Churchman moved the Archbishop of Naples to commit to him the care of a certain nunnery in that city. The holy man's zeal [for removing all obstacles to the recollection of these spouses of Christ, in which consisteth the very essence of their state and virtue,] stirred up the malice and rage of certain wicked men in the city, [whom he had forbid being admitted to the grate to speak to any of the nuns.] He once narrowly escaped death, with which they threatened him; and another time received three wounds in his face from a bully. These injuries he bore with thorough meekness. Out of an earnest desire of more readily attaining to a perfect disengagement of his heart from all earthly things, he humbly sought and [in 1556] obtained to be admitted into the Order of Regular Clerks, [called Theatins,] and on this occasion, out of the love he bore to the Cross, he entreated that his name might be changed from Lancelot to Andrew.

Fifth Lesson.

HE entered manfully and cheerily upon the harder life, set to work to better himself therein, and to that end made two very grim vows, the first, perpetually to fight against his own will, the second, always to advance to the utmost of his power in Christian perfection. Of the discipline of his Order he was a stern defender, and when he was set over others the observance thereof was his great care. Whatever time the duties of his work and his institute left him, he gave to prayer and the salvation of souls. His godliness and wisdom in hearing of confessions were beautiful. He went many times through the farthest lanes and suburbs of Naples, bringing Gospel ministry with great gain of souls. The greatness of his love toward his neighbour God was pleased to crown even by signs and wonders. One stormy night he was coming home from hearing a sick man's confession, when the rain and wind put out the light which was carried before him, but he and they that were with him not only came dry through the thickest of the rain, but there came also a strange light out of his body and showed them the way in the deepest of the darkness. He was a wonderful instance of self-control, long-suffering, lowliness, and hatred of self. He bore with stillness the murder of his nephew, held in the passion of his kinsfolk to take revenge, and even asked pity for the assassins from the judges.

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[1] The rest of this Lesson is almost word for word the same as Alban Butler.

Sixth Lesson.

HE spread in many places the Institute of Regular Clerks, and founded their houses at Milan and Piacenza. The holy Cardinal Charles Borromeo, and the Cardinal Paul of Arezzo, being himself a Regular Clerk, men by both of whom he was well liked, used his help in their care for souls. Toward the Virgin Mother of God he was constant in an extraordinary love and reverence. He won the conversation of Angels, whom he said he used to hear singing when he was praising God. He set an ensample of the highest graces, even to the gift of prophecy, whereby he saw into men's hearts and knew things afar off or even yet to come. Full of years and worn out with work, he was beginning the Liturgy, when, having repeated thrice the words, "I will go unto the Altar of God," he was felled by a stroke of apoplexy, and, duly fortified by the Sacraments, in the arms of his friends, most peacefully gave up his soul to God, [upon the 10th day of November, in the year 1608.] The crowds which flock to his grave in the Church of St Paul at Naples are still as great as they were when his body was first laid there. He was famous for signs and wonders both during his life and after his death, and Pope Clement XI. solemnly enrolled his name among those of the Saints.

THIRD NOCTURN.

Lesson from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.) *The last Lesson is omitted or read as one with the Eighth to make room for the*

Ninth Lesson. (*For the holy Martyrs Tryphon, Respicius, and Nympha.*)

IN the reign of the Emperor Decius one Tryphon strove by preaching the faith of JESUS Christ to bring all men to worship Him. For this cause he was taken by the servants of Decius. He was first tormented upon the rack, and flesh stripped from him with iron claws; then red-hot nails were driven into his insteps, he was beaten with cudgels and scarified with lighted torches. The sight of the courage wherewith he bore all, brought the Præfect Respicius to believe in the Lord Christ, and he forthwith declared himself a Christian. He also was divers ways tormented, and then led along with Tryphon before the statue of Jupiter. When Tryphon prayed, the statue fell down. Then were both Tryphon and Respicius savagely lashed with whips loaded with lead, until they grasped the crown of a most glorious testimony, upon the 10th day of November. Upon the same day a certain maiden named Nympha, having openly confessed that JESUS Christ is very God, added the palm of martyrdom to the crown of virginity.

LAUDS.

Prayer.

O GOD, Who didst make Thy blessed Confessor Andrew to settle in his heart to go up wondrously toward Thee by a stern vow daily to advance to the utmost of his power in godliness, grant unto us for the same Thy servant's sake and at his prayers the like grace, so that we, seeking ever that which is more perfect, may happily attain the crown of Thine everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Holy Martyrs. Prayer as at Vespers.

Then of St Justus, from the Common Office, (*p.* 617,) *with Prayer as at Vespers.*

MARTYROLOGY.

Upon the 11th day of November, were born into the better life—

At Tours, in Gaul, [in the year 397,] the blessed Confessor Martin, Bishop of that see. His life was remarkable for extraordinary miracles; he raised three persons from the dead.

At Cotyæus, in Phrygia, the glorious passion of the holy Egyptian soldier Mennas. During the persecution under Diocletian he cast away his military belt, and served the King of Heaven in secret in the desert; then he went forth, and freely declared himself to be a Christian. He was first examined with horrid tortures, then as he was kneeling in prayer, giving thanks to our Lord JESUS Christ, he was beheaded, [in the year 305.] After his death he was famous for many miracles.

At Ravenna, the holy martyrs Valentine, Felician, and Victorine, who were crowned in the persecution under the Emperor Diocletian.

In Mesopotamia, in the persecution under the same Diocletian and Eleusius the President, the holy martyr Athenodorus. He was tormented with fire and other torments, and then condemned to be beheaded; but the executioner fell to the earth, and no other dared to smite him with the sword, and as he prayed he fell asleep in the Lord.

At Lyons, the holy Bishop Veran, whose life was illustrious for his faith and other graces.

In the monastery of Grotta-Ferrata, near Frascati, [in the year 1054,] the holy Abbat [of Grotta-Ferrata,] Bartholomew, a companion of blessed Nilus, and the writer of his life.

In the province of Samnium, the blessed hermit, Mennas, whose graces and miracles are recorded by holy Pope Gregory.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 11.

Martinmas Day.

St Martin, Bishop [of Tours,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

FIRST VESPERS.

These as regards St Martin begin from the Chapter. Antiphon at the Song of the Blessed Virgin, and Prayer from Lauds. Where the Vespers are all of St Martin, the Antiphons are taken from Lauds.

A Commemoration is made of St Andrew Avellino. Prayer from his Office.

Then of the Holy Martyr Mennas. Prayer, "Grant, we beseech Thee, &c.," (*p.* 599.)

MATTINS.

Invitatory. For the testimony of blessed Martin, * let us praise our God.

FIRST NOCTURN.

First Antiphon. While Martin is yet a Catechumen, he hath clad Me in this garment.

Second Antiphon. Martin confessed the faith of the Holy Trinity, and received the grace of baptism.

Third Antiphon. Not in the shelter of a buckler, nor of an helmet, but with the sign of the Cross will I pierce the hosts of the enemy.

Lessons from 1 Tim. iii. 1, (*p.* 612.)

First Responsory.

This is that Martin whom God chose to be an High Priest unto Himself, he upon whom the Lord was pleased to bestow favour like as upon His Apostles, so that he prevailed gloriously in the power of the Divine Trinity three times to raise the dead to life.

Verse. Martin confessed the faith of the Holy Trinity.

Answer. So that he prevailed gloriously in the power of the Divine Trinity three times to raise the dead to life.

Second Responsory.

Lord, if I be still needful to Thy people, I refuse not to work for them. Thy will be done.

Verse. With eyes and hands lifted up to heaven, he never let his mighty spirit slacken in prayer.

Answer. Thy will be done.

Third Responsory.

Oh how blessed a man was Bishop Martin; he neither feared to die, nor refused to live.

Verse. Lord, if I be still needful to Thy people, I refuse not to work for them. Thy will be done.

Answer. He neither feared to die, nor refused to live.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He neither feared to die, nor refused to live.

SECOND NOCTURN.

First Antiphon. I trust in the Lord that at thy prayers my daughter shall be healed.

Second Antiphon. When Tetradius knew the power of God, he attained unto the grace of baptism.

Third Antiphon. Not to be told is this man's glory, by whom so many wonderful works have been set forth before us.

Fourth Lesson.

MARTIN was born at Sabaria in Pannonia. When he was ten years old he went to the Church, in the spite of his [heathen] father and mother, and by his own will was numbered among the Catechumens. At fifteen years of age he joined the army, and served as a soldier first under Constantius and then under Julian. Once at the gate of Amiens a poor man asked him for an alms for Christ's name's sake, and since he had nothing to his hand but his arms and his clothes, he gave him half of his cloak. In the night following Christ appeared to him clad in the half of his cloak, and saying [to the angels who bare Him company:] "While Martin is yet a Catechumen, he hath clad Me in this garment."

Fourth Responsory.

With eyes and hands lifted up to heaven, he never let his mighty spirit slacken in prayer.

Verse. While as blessed Martin was offering up the mysteries, a ball of fire appeared above his head.

Answer. He never let his mighty spirit slacken in prayer.

Fifth Lesson.

AT eighteen years of age he was baptized. He gave up thereupon the life of a soldier, and betook himself to Hilary, Bishop of Poictiers, by whom he was placed in the order of Acolytes. Being afterwards made Bishop of Tours, he built a monastery wherein he lived in holiness for a while in company of four-score monks. At the last he fell sick of a grievous fever at Cande, a village in his diœcese, and besought God in constant prayer to set him free from the prison of this dying body. His disciples heard him and said: "Father, why wilt thou go away from us? unto whom wilt thou bequeath us in our sorrow?" Their words moved Martin, and he said: "Lord, if I be still needful to Thy people, I refuse not to work."

Fifth Responsory.

Blessed Martin knew of his own death of a long time before it came to pass, and he said unto the brethren that the dissolution of his body was nigh at hand, for he deemed himself to be already breaking up.

Verse. His bodily strength gave way all of a sudden, and he called his disciples together, and said unto them—

Answer. That the dissolution of his body was nigh at hand, for he deemed himself to be already breaking up.

Sixth Lesson.

WHEN his disciples saw him, in the height of the fever, lying upon his back and praying, they entreated him to turn over and take a little rest upon his side while the violence of his sickness would allow him. But Martin answered them: "Suffer me to look heavenward rather than earthward, that my spirit may see the way whereby it is so soon going to the Lord." At the moment of death he saw the enemy of mankind, and cried out: "What are you come here for, you bloody brute? You murderer, you'll find nothing in me." With these words on his lips, he gave up his soul to God, being aged eighty years.[1] He was received by a company of Angels, who were heard praising God by many persons, especially by holy Severinus, Bishop of Cologne.

Sixth Responsory.

His disciples said unto blessed Martin: Father, why wilt thou go away from us, and with whom wilt thou leave us orphans? For ravening wolves will break in upon thy flock.

Verse. We know that thou wouldest fain be with Christ, but, sooner or later, thy reward is sure. Rather, then, have pity upon us, whom thou art leaving.

Answer. For ravening wolves will break in upon thy flock.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For ravening wolves will break in upon thy flock.

THIRD NOCTURN.

First Antiphon. The Lord JESUS Christ said not that He would come clothed in purple or adorned with a crown.

Ps. x. In the LORD put I my trust, &c., (*p.* 5.)

Second Antiphon. O Martin, thou Priest of God, the heavens are open unto thee, yea, and the kingdom of My Father!

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Third Antiphon. O Martin, thou Priest of God, thou worthy shepherd, pray God on our behalf.

Ps. xx. The king shall joy, &c., (*p.* 10.)

Verse. Thou art a Priest for ever—

Answer. After the order of Melchisedek.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 33.)

AT that time: JESUS said unto His disciples: No man, when he hath lighted a candle, putteth it in a secret place, neither under a bushel, but on a candlestick, that they which come in may see the light. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* vii. *Comment. on Luke* xi.)

In that which goeth before, Christ hath set the Church before the synagogue, and He exhorteth us rather to trust in the Church. The candle is faith, even as it is written: "Thy word is a lamp unto my feet, and a light unto my path." (Ps. cxviii. 105.) Our faith is the word of God. The word of God is light. Faith is the candle. It is written concerning the Word of God, that "That was the true Light, Which lighteth every man that cometh into this world." (John i. 9.) But a candle cannot shine, unless it be lighted from some other fire.

Seventh Responsory.

Blessed indeed was this man, at the time of whose passing the Saints sang in company, a band of Angels shouted aloud for joy, and an army of all the Powers of heaven came out to meet him, singing praises.

Verse. His strength is a stay to the Church, his manifestation a glory to the Priests of God; Michael and his Angels took him away.

Answer. And an army of all the Powers of heaven came out to meet him, singing praises.

Eighth Lesson.

ALSO it is written: "What woman, having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it?" (Luke xv. 8.) And here the candle lighted to find the lost piece is the strength in our understandings and affections. Let no man therefore seek faith under the law. For the law is by measure, but grace without measure; the law overshadoweth, but grace enlighteneth. And therefore let no man shut up his faith within the measure of the law, but give it unto the Church, the Church, wherein shineth the sevenfold grace of the Spirit, and whereon the Divine glory of the Great High Priest doth strike from heaven, lest the shadow of the law should rest any more at all upon her. Under the old law there was the sevenfold lamp which the Priest of the Jews lighted every morning and every evening, and this was as it were a candle put under a bushel. That Jerusalem which is upon earth, that Jerusalem which killed the Prophets, lieth hid, as it were, in a dark place in the valley of tears. But that Jerusalem which is in heaven, whereof by faith we are soldiers, is a city set upon the highest of all mountains, even upon Christ. Her the darkness and tempests of earth cannot hide, but she blazeth with the glory of the Eternal Sun, and maketh to fall upon us the light of spiritual grace.

Eighth Responsory.

Martin was carried joyfully into Abraham's bosom. Martin, who was poor here and of small estimation, entereth rich into heaven, and the songs of heaven are raised in his honour.

Verse. Bishop Martin, that jewel of Priests, goeth away from time, liveth in Christ.

Answer. Entereth rich into heaven, and the songs of heaven are raised in his honour.

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[1] A.D. 397? 400?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Entereth rich into heaven, and the songs of heaven are raised in his honour.

Ninth Lesson. (*For the Holy Martyr Mennas.*)

MENNAS was a Christian Egyptian soldier who had withdrawn himself into a desert place to do penance, but one day, during the persecution under the Emperors Diocletian and Maximian, upon the said Emperors' birthday, when the people were gathered together at a great show, stood forth in the theatre, and reviled with a loud voice the idolatries of the Gentiles. Thereupon he was arrested, and being bound at Cotyæus, the chief city of Phrygia, under the authority of the President Pyrrhus, was first savagely lashed with thongs, then racked, then scarified with fire applied to his naked body, then had his wounds lacerated by rubbing with hair-cloth, then dragged through thorns and iron spikes with hands and feet tied, then lashed again with whips loaded with lead, and lastly slain with the sword, and thrown into a fire. The Christians saved his body thence and buried it, and it hath in after times been carried to Constantinople.

LAUDS.

First Antiphon. His disciples said * unto Blessed Martin: Father, why wilt thou go away from us? or with whom wilt thou leave us orphans? For ravening wolves will break in upon thy flock.

Second Antiphon. Lord, if I be still needful to Thy people, I refuse not * to work. Thy will be done.

Third Antiphon. Not to be told is this man's glory; * whom work did not and death could not conquer; who neither feared to die, nor refused to live.

Fourth Antiphon. With eyes and hands lifted up to heaven, * he never let his mighty spirit slacken in prayer. Alleluia.

Fifth Antiphon. Martin is called joyfully into Abraham's bosom. * Martin, who was poor here and of small estimation, entereth rich into heaven, and the songs of heaven are raised in his honour.

Antiphon at the Song of Zacharias. O how blessed a man is he! His soul hath entered into possession in Paradise. * There the Angels cry aloud for joy, there the Archangels make glad, there the whole company of the Saints do shout, there the army of the Virgins do call others to follow, [saying:] Make thine everlasting abode with us.

Prayer throughout the Office.

O GOD, Which seest that we stand by no strength of our own, mercifully grant that the pleading of Thy blessed Confessor Bishop Martin may avail us for a succour against all things that rise up to harm us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Mennas.

MARTYROLOGY.

Upon the 12th day of November, were born into the better life—

The holy martyr, Pope Martin. He got together a synod at Rome, wherein he condemned the heretics Sergius, Paul, and Pyrrhus. Wherefore the heretic Emperor Constans caused him to be kidnapped and brought to Constantinople, whence he was banished into the Crimea, where he died, [in the year 655,] worn out by his sufferings for the Catholic faith's sake. He was famous for miracles. His body was afterward brought to Rome and buried in the Church of SS. Sylvester and Martin.

In Asia, the holy martyrs and Bishops Aurelius and Publius.

In the country of Sens, [in the year 726,] the holy martyr Paternus.

At Ghent, the holy martyr Livin, Bishop [in Ireland, Apostle of West Flanders, martyred at Esche, in Belgium, in the seventh century.]

In Poland, the holy martyred Hermits Benedict, John, Matthew, Isaac, and Christinus.

At Vitepsk, in Poland, the holy martyr Jehoshaphat, Archbishop of Polotsk, Monk of the Order of St Basil, who was cruelly murdered by schismatics, [in the year 1623,] out of their hatred for Catholic unity and truth, and whose name Pope Pius IX. enrolled among those of the holy martyrs. We keep his feast upon the 28th day of this present month of November.

At Avignon, holy Rufus, the first Bishop of that see.

At Cologne, [in the year 663,] holy Cunibert, Bishop [of that see.]

At Tarragona, in Spain, the blessed Priest Æmilian, who was famous for countless miracles, and whose wonderful life hath been written by Braulio, the holy Bishop of Zaragoza.

At Constantinople, the holy Abbat Nilus, who had been Prefect of the city, but became a Monk, and was famous for teaching and holiness in the time of the Emperor Theodosius the younger.

Likewise at Constantinople, holy Theodore, of the monastery which is called the Studium; who contended mightily for the Catholic faith against the Iconoclasts, and became famous throughout the whole Catholic Church, [A.D. 759-826.]

At Alcala, in Spain, [in the year 1463,] the holy Confessor Diego, of the Order of Friars Minor, eminent for his lowliness, whose name Sixtus V. enrolled among those of the Saints, and whose feast is kept upon the morrow after.

At Second Vespers, Antiphon at the Song of the Blessed Virgin. O how blessed a Bishop was he! * All his bowels yearned on the King Christ, and he had no dread for the power of the Empire! O how holy a soul was his, which passed not away by the sword of the persecutor, and yet lost not the palm of martyrdom.

A Commemoration is made of the following. All from the Common. Prayer, "O God, Who year by year, &c.," (*p.* 599.)

NOVEMBER 12.

The Holy Martyr Pope Martin.

Semi-double.

All from the Common Office for a Martyr, (*p.* 594,) *except the following. Prayer throughout the Office,* "O God, Who year by year, &c.," (*p.* 599.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARTIN was born at Todi in Tuscany. At the beginning of his Popedom, [in the year 649,] he was careful to send an embassage with letters to Paul, Patriarch of Constantinople, to call upon him to return to the truth of the Catholic faith from the blasphemous heresy [of the Monothelites.] But Paul, being backed up by the heretic Emperor Constans, had become so rabid, that he sent away the messengers of the Apostolic See into divers places in the islands. This crime moved the Pope to gather together at Rome a council of one-hundred-and-five Bishops, by whom Paul was condemned.

Fifth Lesson.

THEREUPON Constans sent Olympius into Italy as Exarch, straitly commanding him either to slay Pope Martin, or else to bring him into his Imperial presence. Olympius therefore came to Rome and bade a lictor to kill the Pope while as he was celebrating the Liturgy solemnly in the Cathedral Church of St Mary-at-the-Manger. But when the lictor went thither, he was struck with blindness.

Sixth Lesson.

FROM that time forth many evils befell the Emperor Constans; but he repented not. He sent the Exarch Theodore Calliopas to Rome, with command to lay hands on the Pope. By him Martin was treacherously taken [on the 17th day of June, 653,] and [forthwith carried to the island of Naxos. On the 17th of September in 655 he was] brought to Constantinople, [where he was kept in prison] till he was sent to the Crimea [on the 15th of May, 645.] There his sufferings for the Catholic faith utterly broke him down, and he left this life for a better, upon the 12th day of November,[1] [in the same year 655.] He was famous for miracles. His body was afterwards brought back to Rome and buried in the Church dedicated under the names of St Silvester and St Martin [of Tours.] He ruled the Church for six years, one month, and twenty-six days. He held two ordinations in the month of December, wherein he made eleven Priests, five Deacons, and thirty-three Bishops for divers places.

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory*, (*p.* 597.)

Eighth Responsory.

O Lord, Thou hast prevented him, &c.

MARTYROLOGY.

Upon the morrow we keep the feast of the holy Confessor Diego, of the Order of Friars Minor, who was born into the better life upon this present day.

Upon the same 13th day of November, were born into the better life—

At Ravenna, the holy martyrs Valentine, Solutor, and Victor, who suffered in the persecution under Diocletian.

At Aix, in Provence, [in the year 304,] that illustrious martyr the blessed Mitrius.

At Cæsarea, in Palestine, [in the year 308,] in the persecution under the Emperor Galerius Maximian, the holy martyrs Antonine, Zebinas, German, and the Virgin Ennatha. Ennatha was flogged and then burnt, and the men were beheaded because they openly rebuked the President Firmilian for his wickedness in offering sacrifice to the gods.

In Africa, [in the year 437,] the holy martyrs Arcadius, Paschasius, Probus, and Eutychian. These were all Spaniards who, during the persecution under the Vandals, could no wise be brought to turn aside unto the Arian misbelief. For this cause the Arian king Genseric first proscribed them, then banished them, afterwards tormented them with terrible sufferings, and lastly put them to death in divers ways. Then also became glorious the faithfulness of the little lad, Paulillus, the brother of holy Paschasius and Eutychian, and as he would not give up the Catholic faith, he was cudgelled for a long time and condemned to the lowest bondage.

At Rome, holy Pope Nicholas the Great, eminent for his Apostolic vigour. [He reigned from April 28, 858 to November 13, 867. He was the 107th Pope.]

At Tours, [in the year 444,] holy Brice, Bishop of that see, a disciple of the blessed Bishop Martin.

At Toledo, [in the year 658,] holy Eugene, Bishop [of that see.]

In Auvergne, [in the year 527,] holy Quintian, Bishop [of Rodez and of Clermont.]

At Cremona, [in the year 1197,] the holy Confessor Homobuono, who was famous for miracles, and whose name Innocent III. enrolled among those of the Saints.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 13.

St Diego,[2] Confessor.

Semi-double.

All from the Common Office for a Confessor not a Bishop, (*p.* 621,) *except the following.*

Prayer throughout the Office.

O ALMIGHTY and everlasting God, Who in Thy wonderful ordinance dost choose the weak things of the world to bring to nought the things that are strong, mercifully grant unto us Thine unworthy servants, at the kindly prayers of Thy blessed Confessor Diego, worthily to attain unto everlasting glory in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] He died on Sept. 16. Nov. 12 is the day of the translation of his reliques to Rome. (Alban Butler.)

[2] Alban Butler says the name is a Spanish form of James, but it is Latinised Didacus.

FIRST VESPERS.

These, as regards St Diego, begin with the Chapter.

A Commemoration is made of St Martin.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

DIEGO was a Spaniard, and was born at the little town of San-Nicola-del-Porto, in the diœcese of Seville. From his childhood he learnt the more holy life under a godly Priest, [who lived hermit] in a lonely Church, and so served his apprenticeship. Afterwards, being fain to be more utterly God's only, he professed himself as a lay brother under the Rule of St Francis in the convent of the Friars Minor, called Observant, of Arrizafa. There he cheerfully bore the yoke of the lowliest obedience and the strictest observance. He was much given to contemplation, and a wonderful light from God shone in him, so that, though he was untaught, he could speak touching heavenly things strangely and as it were supernaturally.

Fifth Lesson.

IN the Canary Islands, where he was warden of the brethren of his Order, he underwent much, earnestly willing to be a martyr, and by his word and ensample brought many unbelievers to Christ. He came to Rome in the year of the Jubilee, [being that of our Lord 1450,] in the reign of Pope Nicolas V., and there was set to tend the sick in the Convent of Ara Cœli, which work he did with such love, that although the city was plagued with a famine, the sufferers (whose sores he would sometimes cleanse even with his tongue) scarcely lacked anything needful. He was a burning and shining light of faith, and had the gift of healing, taking the oil from the lamp which burned before the image of the most blessed Mother of God, to whom he was earnestly devoted, and anointing the sick therewith, whereupon many were marvellously cured.

Sixth Lesson.

HE was at Alcala when he understood that the end of his life was at hand. Clothed in a ragged cast-away habit, he fixed his eyes upon the Cross, and said with extraordinary earnestness:

"'Sweet the nails, and sweet the iron,
Sweet the Weight That hung on thee,'

thou that wast chosen to up-bear the Lord, the King of heaven," and so he gave up his soul to God, upon the 12th day of November, in the year of our Lord 1463. To satisfy the godly wishes of the multitude, his body was kept unburied for not a few months, and lay in a right sweet savour, as though the corruptible had already put on incorruption. He was famous for many and great miracles, and Pope Sixtus V. enrolled him in the number of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 32, *with the Homily of the Venerable Bede,* (*p.* 628.)

MARTYROLOGY.

On the morrow we keep in England the feast of holy Erconwald, Bishop of London, who was famous for many miracles, and of whom mention is made upon the last day of April.

Upon the same 14th day of November, were born into the better life—

At Heraclea, in Thrace, the holy martyrs Clementine, Theodotus, and Philomenus.

At Alexandria, the holy martyr Serapion, whom the persecutors under the Emperor Decius most cruelly tormented until they dislocated all his joints, and then cast him down headlong from the top of his own house, and so made him a martyr for Christ.

At Troyes, in Gaul, under the Emperor Aurelian, the holy martyr Venerandus.

Likewise in Gaul, the holy Virgin Veneranda, who received the crown of martyrdom under the Emperor Antonine and Asclepiades the President.

At Gangra, in Paphlagonia, the holy martyr Hypatius, Bishop [of that see,] who was stoned to death by the Novatian heretics on his way back from the great Council of Nice.

At Algiers, in Africa, [in the year 1240,] the blessed Serapion, the first martyr of the Order of Blessed Mary of Ransom for the Redemption of the Captive Faithful and the Preaching of the Christian Faith. He won his crown by being fastened to a cross and cut limb from limb.

At Emesa, many holy Women, who, for Christ's faith's sake, were most cruelly tortured and murdered under the savage Arab chief Mady.

At Bologna, the holy Confessor Jucundus, Bishop [of that see.]

In Ireland, [in the year 1181,] holy Lorcan Ua Tuathail, Archbishop of Dublin.

Vespers of the following.

NOVEMBER 14.

Translation of St Erconwald, Bishop [of London,] Confessor.

Double.

All from the Common Office, (*p.* 612,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O ALMIGHTY and everlasting God, Who dost this day make us glad on the feast of Thy blessed Confessor and Bishop Erconwald, we humbly beseech Thy mercy that as we do honour his memory by a solemn office, his fatherly prayers may help us to the attaining of eternal life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration of St Diego.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Bede, Hist.* iv. 6. *Malm. de Pont.* xi.)

ERCONWALD was born of Offa, King of the East Angles, and he shed light upon the nobility of his birth by the profession of the Christian faith, and by the noble example of his graces. About the thirtieth year after the coming of Augustine, this saintly man, besides other holy works, founded two monasteries out of his own heritage, which was very abundant, and established in them an excellent way of life.

Fifth Lesson.

ONE of these monasteries he kept for himself and other men given to the contemplation of the things of God. It stood by the river Thames, in the place called the isle of Chertsey, and religion flourished there until the coming of the Danes, who destroyed the whole place, and burnt the church, the monks, and the Abbat. The other monastery Erconwald gave to his sister Ædilberga; it was at Barking; therein she dwelt, a devoted mother and nurse in God unto her nuns. She was worthy of her brother, both as regarded her own life and her rule of those that were under her.

Sixth Lesson.

IN after years, when the fame of his graces was spread about on all sides, Theodore, Archbishop of Canterbury, appointed Erconwald to the vacant See of London, in which ministry he left undone nothing which appertaineth to the praise of a perfect shepherd of souls. He was buried in London, in St Paul's Cathedral, and his bones were moved into a more honourable sepulchre upon the 14th day of November, in the year of salvation 1140.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

MARTYROLOGY.

On the morrow we keep the feast of the holy Virgin Gertrude, of whom mention is made upon the 17th day of this present month of November.

Upon the same 15th day of November, were born into the better life—

The holy martyr Eugene, Archbishop of Toledo, a Disciple of blessed Denys, the Areopagite. He finished his testimony in the country of Paris, and received from the Lord a blessed crown of suffering, [in the year 95.] His body was afterwards brought to Toledo.

At Nola, in Campania, the holy martyr Felix, Bishop [of that see,] who was famous for miracles from the fifteenth year of his age upward; and gained the battle of martyrdom under the President Marcian, along with thirty others.

At Edessa, in Syria, under the Emperor Diocletian and Antonine the President, the holy martyrs Gurias and Samonas.

There likewise, under the Emperor Licinius and the President Lysanias, the holy Deacon Abibus, who was torn with hooks and cast into the fire.

In Africa, the holy martyrs Secundus, Fidentian, and Varicus.

In Brittany, [in the sixth century,] holy Machutus, [St Maclou or St Malo, first] Bishop [of the ancient See of Aleth, in Brittany,] who was marked by miracles even from his youth upward.

At Verona, [about the year 800,] the holy Confessor Luperius, Bishop [of that see.]

In Austria, [in the year 1136,] holy Leopold, [Margrave of Austria,] Marquess of that country, whose name Innocent VIII. enrolled with those of the Saints.

Vespers of the following, from the Chapter inclusive.

NOVEMBER 15.

St Gertrude, Virgin.

Double.

All from the Common Office for a Virgin not a Martyr, (p. 641,) except the following.

FIRST VESPERS.

These, as regards St Gertrude, begin with the Chapter.

Prayer throughout the Office.

O GOD, Who didst make unto Thyself a pleasant dwelling-place in the heart of Thy blessed hand-maiden Gertrude, be Thou entreated for the same Thy servant's sake, and by her prayers, to purge away in Thy mercy all defilement from our hearts, and to grant us one day to rejoice with her in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Erconwald from the Common Office, (p. 618,) with the Prayer from his own Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

GERTRUDE was born of a noble family at Eisleben, in Saxony, [about the year of our Lord 1264.] At five years of age she offered her virginity and herself to JESUS Christ, in the Benedictine nunnery at Rodalsdorf. From that time forth she was utterly estranged from earthly things, ever striving for things higher, and began to lead a kind of heavenly life. To learning in human letters she added knowledge of the things of God. In the thought thereof she earnestly desired, and soon reached, the perfection of a Christian soul. Of Christ, and of the things in His life, she spoke oftentimes with movings of spirit. The glory of God was the one end of all her thoughts, and to that her every longing and her every act were given. Though God had crowned her with so many and so noble gifts both of nature and of grace, her belief regarding herself was so humble that she was used to number as among the greatest of the wonders of His goodness that He had always in His mercy borne with one who was so utterly unworthy.

Fifth Lesson.

IN the thirtieth year of her age she was elected Abbess of Rodalsdorf, where she had professed herself in the religious life, and afterwards of Heldelfs. This office she bore for forty years in love, wisdom, and zeal for strict observance, so that the house seemed like an ideal ensample of a sisterhood of perfect nuns. To each one she was a mother and a teacher, and yet would be as the least of all, being in sooth in all lowliness among them as she that served. That she might be more utterly God's only, she tormented her body with sleeplessness, hunger, and other afflictions, but withal ever true to herself, stood forth a pattern of innocency, gentleness, and long-suffering. The salvation of her neighbours was her constant earnest endeavour, and her godly toil bore abundant fruit. The love of God oftentimes threw her into trances, and she was given the grace of the deepest contemplation, even to union of spirit with God.

Sixth Lesson.

CHRIST Himself, to show what such a bride was to Him, revealed that He had in the heart of Gertrude a pleasant dwelling-place. The Virgin Mother of God she ever sought with deep reverence as a mother and warden whom she had received from JESUS Himself, and from her she had many benefits. Toward the most Divine Sacrament of the Eucharist, and the sufferings of the Lord, her soul was moved with love and gratitude, so that she sometimes wept abundantly. She helped with daily gifts and prayers the souls of the just condemned to the purifying fire. She wrote much for the fostering of godliness. She was glorified also by revelations from God, and by the gift of prophecy. Her last illness was rather the wasting of a home-sickness to be with God than a decay of the flesh, and she left this life [to live the undying life in Him, upon the 17th day of November,] in the year of our Lord 1292.[1] God made her bright with miracles both during her life and after her death.

THIRD NOCTURN.

Lessons from Matthew xxv. 1, *with the Homily of St Gregory*, (*p.* 644.)

MARTYROLOGY.

Upon the 16th day of November, were born into the better life—

At Canterbury, in England, the holy Confessor Edmund Rich, Archbishop of that see, who was driven into exile [at Pontigny] for his defence of the rights of his Church, and died a holy death near Provins, [in Champagne, in the year 1242,] and whose name Innocent IV. enrolled among those of the Saints.

In Africa, the holy martyrs Rufinus, Mark, Valerius, and their Companions.

On the same day, the holy martyrs Elpidius, Marcellus, Eustochius, and their Companions. Elpidius was of the Senatorial Order, and steadfastly confessed the Christian faith in the presence of the Emperor Julian the Apostate. He and his Companions were first tied to unbroken horses, and so dragged about, but afterwards cast into the fire, and so achieved a glorious martyrdom, [in the fourth century.]

At Lyons, the holy Confessor Eucherius, Bishop of that see, a man of wonderful faith and teaching. He was of the noblest of the Senatorial Order, and adopted the life and dress of a monk. For a long while he shut himself up in a cave, where he served Christ in fastings and prayers. He was called through the revelation of an angel to occupy the See of Lyons, and was therein solemnly placed. [He died about the year 450.]

At Padua, holy Fidentius, Bishop [of that see, in the year 168.]

On the same day, [in the year 759,] the holy Othmar, Abbat [of St Gall, in Switzerland.]

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 16.

St Edmund Rich, Archbishop [of Canterbury,] Confessor.

Double.

All from the Common Office, (*p.* 612,) *except the following.*

FIRST VESPERS.

These, as regards St Edmund, begin with the Chapter.

Prayer throughout the Office. (*Taken from the Salisbury Missal.*)

O GOD, Who in the abundance of Thy goodness towards Thy Church hast made her bright by the illustrious life of Thy blessed Confessor and Bishop Edmund, and gladdened her by his glorious and wondrous works, mercifully grant unto Thy servants, that they may be bettered in following after his ensample, and shielded by his protection against all things that may rise up against us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Gertrude from the Common Office, with Prayer from her Office.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Harpsfield's History, Thirteenth Cent.*)

EDMUND Rich was born at Abingdon, and sent to the University of Oxford, where he excelled his fellows both in grace and learning. Thence he went to Paris, where he completed his studies, and became Doctor of Divinity with great distinction. He returned home and taught at Oxford, working meanwhile as a missionary in the country round about, and at last was forced by the common wish of all men, and against his own wishes and protests, to take the supreme dignity of Archbishop of Canterbury.

Fifth Lesson.

HE slept very little, and that, not in a bed, but either sitting or reclining, and for thirty-six years, only when overpowered by the weakness of nature; with such watching he joined extreme scantiness of food, and spent all the rest of his time in prayer, reading, and good works. He would neither touch money nor look at it, unless it were perchance what his hands were putting into those of the poor. He was very diligent in hearing confessions, and preached very often, neither was it his eloquence only but his holy character which moved his hearers.

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[1] The Petits Bollandistes give 1334.

Sixth Lesson.

THE lines of Edmund fell in a time when the troubles of State and Church were alike great, and hardly to be believed. When he had exhausted his persuasion in vain upon the king, and found that his presence rather embittered than softened the evil state of things, he went to France that he might live at Pontigny alone with God. There he fell grievously sick, and when he had earnestly received the Sacraments of the Church to prepare himself for death, he happily fell asleep in the Lord at Soissons in the year 1242. Four years afterwards Pope Innocent IV. enrolled his name among those of the Saints.

THIRD NOCTURN.

The Lessons from Matth. xxv. 14, *with the Homily of St Gregory,* (*p.* 616.)

MARTYROLOGY.

Upon the 17th day of November, were born into the better life—

In England, holy Hew, Bishop of Lincoln. He was a Charter House Monk, who was called to rule the Church of Lincoln, was famous for many miracles, and died an holy death, [in the year 1200.]

At Neo-Cæsarea, in Pontus, [about the year 270,] holy Gregory, Archbishop of that see, who was famous for teaching and holiness, and who came to be called the Wonder-worker, on account of the great signs and wonders which he worked to the great glory of the churches, whose feast we keep upon the 27th day of this present month of November.

In Palestine, the holy martyrs Alphæus and Zacchæus, who were put to death after suffering many torments, in the first year of the persecution under the Emperor Diocletian.

At Cordova, the holy brother and sister Acisclus and Victoria, both martyrs, who in the same persecution by Diocletian aforesaid, were most cruelly tortured by command of the President Dion, and earned crowns of glory from the hand of the Lord.

At Alexandria, holy Denys, Bishop [of that see,] a man of great learning, and glorious on account of his many confessions and his divers sufferings and torments, who at length fell asleep in the Lord, full of days but still a Confessor, in the time of the Emperors Valerian and Gallienus, [in the year 265.]

At Orleans, [in the year 453,] holy Anian, Bishop [of that see,] the preciousness of whose death, in the sight of the Lord, is attested by many miracles.

At Tours, [in the year 595,] holy Gregory, Bishop [of that see.]

At Florence, the holy Confessor Eugene, a Deacon of blessed Zenobius, Bishop of that see.

In Germany, [in the year 1334,] the holy Virgin Gertrude, of the Order of St Benedict, eminent for her gift of revelations, whose feast we have kept upon the 15th day of this present month.

Vespers of the following, from the Chapter inclusive.

NOVEMBER 17.

St Hew, Bishop [of Lincoln,] Confessor.

Double.

All from the Common Office, (*p.* 612,) *except the following.*

FIRST VESPERS.

These, as regards St Hew, begin with the Chapter.

Prayer throughout the Office. (*Taken from the Salisbury Missal.*)

O GOD, Who didst excellently ennoble Thy blessed Confessor and Bishop Hew with eminent good works, and famous signs and wonders, mercifully grant that his ensample may quicken us, and his graces enlighten us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Edmund Rich from the Common Office, with Prayer from his own Office.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson. (*From Adam.*)

HEW was born at Burgundy, where he first became a regular monk, and then changed into the Order of the Charter House, where he excelled his fellows in godliness and obedience. Henry II., King of England, moved by the fame of his holiness, prevailed upon him to come into England, and afterwards, with the consent of the Canons, made him Bishop of Lincoln. But the man of God recoiled from such an election, and would not take the See until he had been elected again, and that time freely.

Fifth Lesson.

HIS first care after taking possession of his See was to call around him men of knowledge and wisdom, with whose counsel he manfully discharged the duties of a shepherd of souls. He would not have any to take charge of any of the flock, however they might be distinguished for industry or culture, unless they had the ornament of a quiet and modest spirit. He opposed by church censures the king's officers who practised cruelties upon the people, in regard to the forest laws.

Sixth Lesson.

RIGHT often had he to contend with King Richard, who strove to scrape money together from all quarters, and calmly disregarded his threats. He caused the body of Rosamond, leman of Henry II., to be taken out of the grave and buried outside the church, in an unhallowed place. He toiled much, and not without success, to re-establish peace between the Kings of England and France, and was returned from that work into England, when he fell sick in London, and having received the Sacraments of the Church, died a holy death in the Lord, in the year 1200. All the noblemen of England attended his funeral at Lincoln, and the Kings of England and Scotland.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

MARTYROLOGY.

Upon the 18th day of November is kept the feast of the Dedication of the two Cathedral Churches of St Peter and of St Paul at Rome. The Church of St Peter, after being rebuilt on a larger scale, was solemnly consecrated by Urban VIII. upon the 18th day of November [in the year 1626.] The Church of St Paul had been almost entirely destroyed by a lamentable fire, and was rebuilt in a more splendid manner, and consecrated anew by Pius IX. upon the 10th day of December; but he transferred the yearly feast of the Dedication thereof to the same day as that of the Church of St Peter.

Upon the same 18th day of November, were born into the better life—

At Antioch, the holy martyr Romanus. In the time of the Emperor Galerius, when the Prefect Asclepiades was assailing the Church and seeking utterly to overthrow it, Romanus exhorted the other Christians to gainsay him. For this cause he was put to horrid torments, and his tongue was cut out; but thereafter he still uttered the praise of God. Then he was strangled in prison, and so was crowned by a famous martyrdom. Before him there suffered also the little lad Barula, who was asked by Romanus whether it were better to worship one God or many gods, and answered that we ought to believe in the one God whom the Christians worship; for the saying of the which thing he was first flogged and then beheaded.

Likewise at Antioch, [about the year 304,] the holy martyr Hesychius. He was a soldier, but when he heard the command that whosoever would not sacrifice to idols should cast away his military belt, he straightway took off his belt, for which cause a large stone was tied to his right hand, and he was thrown into the river.

On the same day, [in the fifth century,] the holy martyrs Oriculus and his Companions, who suffered for the Catholic faith in the persecution under the Vandals.

At Maintz, holy Maximus, Bishop of that see, who suffered many things from the Arians in the time of the Emperor Constantius, and died a Confessor.

At Tours, [in the year 942,] blessed Odo, Abbat of Cluny.

At Antioch, [about the year 782,] the holy monk Thomas, in whose honour the Antiochenes keep a solemn feast-day every year on account of a plague which was stayed by his prayers.

At Lucca, in Tuscany, is commemorated the finding, [in the year 800,] of the body of the holy Confessor Finnan, Bishop [of that see, a son of Ultach, King of Ulster.]

Vespers are of the following.

NOVEMBER 18.

Dedication of the Cathedral Churches of the Holy Apostles Peter and Paul, [at Rome.]

Greater Double.

All from the Common Office for the Dedication of a Church, (*p.* 654,) *except the following.*

FIRST VESPERS.

A Commemoration is made of St Hew of Lincoln. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of the Apocalypse of the Blessed Apostle John (xxi. 18.)

AND the building of the wall of it was of jasper; and the city was pure gold, like unto clear glass. And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcedony; the fourth, an emerald; the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth, an amethyst.

Second Lesson.

AND the twelve gates were twelve pearls; every several gate was of one pearl, and the street of the city was pure gold, as it were transparent glass. And I saw no temple therein: for the Lord God Almighty and the Lamb are the Temple of it. And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

Third Lesson.

AND the nations shall walk in the light of it; and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day; for there shall be no night there. And they shall bring the glory and honour of the nations into it. There shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie, but they which are written in the Lamb's Book of Life.

SECOND NOCTURN.

Fourth Lesson.

AMONG the hallowed places which have from of old time been held in honour among Christians, the most famous and sought after were those where the bodies of the Saints were buried, or where there was some trace or token of the Martyrs. Among these spots so hallowed hath been ever among the most noteworthy that place on the Vatican Hill which is called the Confession[1] of St Peter. Thither Christians do come from all parts of the earth as unto the rock[2] of faith and the foundation-stone of the Church, and surround with godly reverence and love the spot hallowed by the grave of the Prince of the Apostles.

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[1] *I.e.*, where his grave still seems silently to remind men of who he was and what he taught. So in Welsh, Merthyr Dyfan, &c.

[2] Petra—the usual play on "Kephas."

Fifth Lesson.

THITHER came the Emperor Constantine the Great upon the eighth day after his Baptism, and, taking off his crown, cast himself down upon the ground, and wept abundantly. Then presently he took a spade and pick-axe, and began to break up the earth, whereof he carried away twelve baskets-full in honour of the twelve Apostles, and built a Church upon that spot, appointed for the Cathedral Church of the Prince of the Apostles. This Church was hallowed by holy Pope Silvester upon the 18th day of November, in like manner as he had hallowed the Church of the Lateran upon the 9th day of the same month. In this Church did the Pope set up an altar of stone, and pour ointment thereon, and ordain that from thenceforth no altars should be set up, save of stone. The same Emperor Constantine likewise built a very stately Church upon the road to Ostia, in honour of the holy Apostle Paul, which Church also was hallowed by the blessed Silvester. These Churches the Emperor enriched by grants of much land, and adorned with exceedingly rich gifts.

Sixth Lesson.

THE Church of St Peter upon the Vatican fell in course of time to ruins, and having been rebuilt from the foundations, enlarged and garnished, by the zeal of many Popes, was solemnly consecrated anew by Urban VIII., upon the same day, in the year 1628. The Church of St Paul upon the road to Ostia was almost entirely consumed by fire in the year 1823, but was rebuilt in a more splendid form, and, as it were, raised from the dead, by the unwearied zeal of four successive Popes. In the year 1854 Pius IX. seized the happy occasion when the doctrine concerning the Immaculate Conception of the Virgin Mary, which he had just set forth, had drawn together to Rome a great multitude of Cardinals and Bishops from all quarters of the Catholic world, solemnly to dedicate this new Church in their presence upon the 10th day of December in the year aforesaid; but he decreed that the yearly Feast in honour of that dedication should be kept upon this day, being the same as that of the Dedication of the Church of St Peter.

THIRD NOCTURN.

Lessons from Luke xix. 1, *with the Homily of St Gregory*, (*p.* 660.)

MARTYROLOGY.

Upon the 19th day of November, were born into the better life—

At Marburg, in Germany, [in the year 1231,] the holy Widow Elizabeth, [Landgravine of Hesse and Thuringia,] of the third Order of St Francis, daughter of Andrew II., King of Hungary, busied without ceasing in works of mercy and famous for miracles.

On the same day, the holy martyr, Pope Pontian, who was exiled to Sardinia along with the Priest Hippolytus, under the Emperor Alexander, and was there cudgelled to death. His body was brought to Rome by blessed Pope Fabian, and buried in the cemetery of Kallistus.

At Samaria, the holy Prophet Obadiah.

At Rome, upon the Appian Way, the holy martyr Maximus, a Priest, who suffered in the persecution under the Emperor Valerian, and was buried hard by holy Pope Xystus.

At Cæsarea, in Cappadocia, the holy martyr Barlaam. He was an unlettered peasant, but filled with the wisdom of Christ, and by the steadfastness of his faith conquered the tyrant [Diocletian] and his fire. Holy Basil the Great preached a famous sermon upon his feast-day.

In the city of Ecija, blessed Crispin, Bishop [of that see,] who was beheaded, and so won the glory of martyrdom.

At Vienne, in Gaul, [in the second century,] the holy martyrs Severinus, Exuperius, and Felician; after many years had passed they themselves revealed where their bodies were lying; the which, being so found, were honourably taken up by the Bishop, clergy, and people of that city, and buried again with due reverence.

Upon the same day, holy Faustus, a Deacon of Alexandria, who was first sent into exile along with holy Denys in the persecution under the Emperor Valerian, and afterwards in his old age was beheaded in the persecution under the Emperor Diocletian.

In Isauria, under the Emperor Diocletian and the Tribune Aquilinus, the holy martyrs Azas and a hundred and fifty Companions, all soldiers.

At Second Vespers a Commemoration is made of the following. Prayer from her Office. Then of the Holy Martyr Pope Pontian. Prayer, "Mercifully consider," &c., (*p.* 599.)

NOVEMBER 19.

St Elizabeth, [Landgravine of Hesse and Thuringia,] Widow.

Double.

All from the Common Office for an Holy Woman neither Martyr nor Virgin, (*p.* 649,) *except the following.*

Prayer throughout the Office.

ENLIGHTEN, O God of mercy, the hearts of Thy faithful people, and by the glorious prayers of Thy blessed handmaid Elizabeth, make us to set little store by the good things of this world, and to rejoice ever in Thy heavenly comfort. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ELIZABETH, daughter of Andrew II., King of Hungary, [was born in the year 1207.] She began to fear God even from a little child, and grew in grace as she grew in years.

[In her fourteenth year] she was married to Lewis, Landgrave of Hesse and Thuringia, and thenceforth gave herself up to the things of her husband, with as much zeal as to the things of God. She rose in the night to make long prayers. She consecrated herself to works of mercy. She waited continually on widows and orphans, the sick and the needy. When a sore famine came [in the year 1225,] she provided corn bountifully from her own house. She founded an house of refuge for lepers, and would even kiss their hands and feet. She built also a great hospital for the suffering and starving poor.

Fifth Lesson.

HER husband died [on his way to the Holy War, on the 11th day of September, 1227.] Then Elizabeth, more utterly to be God's only, laid aside all the garments of earthly state, clad herself in mean raiment, and entered the Third Order of St Francis, wherein she was a burning and shining light of long-suffering and lowliness. [Her brother-in-law] stripped her [and her three little children] of all their goods, and turned them out of their own house. She was deserted by all, and assailed with insults, gibes, and calumnies, but she bore it all with patience, yea, even rejoicing that she suffered such things for God's sake. She gave herself to the meanest services toward the poor and sick, and sought for them the needfuls of life, while she lived herself only on potherbs and vegetables.

Sixth Lesson.

IN these and many other holy works she prayerfully passed the rest of her life, till [in the twenty-fourth year of her age,] the end of her earthly pilgrimage came, as she had already foretold to her servants. With her eyes fixed on heaven, absorbed in the thought of God, by Him wondrously comforted, and strengthened by the Sacraments, she fell asleep in the Lord, [upon the 19th day of November, in the year of salvation 1231.] Forthwith many miracles were wrought at her grave, which being known and duly proved, Gregory IX. numbered her name among those of the Saints.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.) *The last is omitted, or joined with the Eighth, to leave room for the*

Ninth Lesson. (*For the Holy Martyr Pope Pontian.*)

PONTIAN was a Roman, who ruled the Church in the reign of the Emperor Alexander. This Emperor banished him into the Island of Sardinia, along with the Priest Hippolytus, on account of their profession of the Christian faith. There he endured many hardships because of his belief in Christ, and departed this life upon the 19th day of November, [in the year of our Lord 235.] His body was brought to Rome by Pope Fabian and his clergy, and buried in the cemetery of Kallistus, upon the Appian Way. He sat in the seat of Peter four years, four months, and twenty-five days. He held two Ordinations in the month of December, wherein he made six Priests, five Deacons, and six Bishops for divers places.

At Lauds a Commemoration is made of the holy Martyr.

MARTYROLOGY.

Upon the 20th day of November, were born into the better life—

In England, the holy martyr Edmund, King of the East Angles.

At Messina, in Sicily, the holy martyrs Ampelus and Caius.

At Turin, the holy martyrs Octavius, Solutor, and Adventor, soldiers of the Theban legion, who contended gloriously under the Emperor Maximian, and were crowned with martyrdom.

At Cæsarea, in Palestine, the holy martyr Agapius, who was condemned to the wild beasts under the Emperor Galerius Maximian; but as they did not hurt him, he was sunk in the sea with stones tied to his feet.

In Persia, the holy martyrs the Bishop Nerses and his Companions.

At Dorostorum, in Mysia, holy Dasius, Bishop [of that see,] who was beheaded under the President Bassus, because he would not join in the uncleanliness of the Feast of Saturn.

At Nice, in Bithynia, in the persecution under Maximinus, the holy martyrs Eustace, Thespesius, and Anatolius.

At Heraclea, in Thrace, the holy martyrs Bassus, Denys, Agapitus, and forty others.

At Constantinople, holy Gregory of Decapolis, who suffered many things for honouring the holy images.

At Milan, [in the fifth century,] holy Benignus, Bishop [of that see,] who, in the midst of all the troubles caused by the incoming of the barbarians, ministered in all steadfastness and godliness unto the Church committed to his care.

At Chalons, [in the sixth century,] holy Sylvester, Bishop [of that see,] who passed away to be ever with the Lord, full of days and graces, in the forty-second year of his priesthood.

At Verona, [likewise in the sixth century,] the holy Confessor Simplicius, Bishop [of that see.]

Vespers of the following.

NOVEMBER 20.

St Edmund, King of the East Angles, Martyr.

Greater Double.

All from the Common Office for One Martyr, (*p.* 594,) *except the following.*

Prayer throughout. (*Taken from the Salisbury Missal.*)

O GOD of unspeakable mercy, Who didst give power unto the most blessed King Edmund to prevail over the enemy by dying for Thy name's sake, mercifully grant unto this Thy family, with the help of his prayers, worthily to quench all the fiery darts of the wicked one. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers a Commemoration is made of St Elizabeth. Prayer from her Office.

FIRST NOCTURN.

Lessons from Rom. viii. 12, (*p.* 603,) *with Responsories from the Common of One Martyr.*

SECOND NOCTURN.

Fourth Lesson. (From Asserius' Annals.)

EDMUND was born of the noble race of the old Saxons; he was a Christian worshipper from his early youth, and was chosen King of the East Angles by the voice of all his fellow-countrymen. It is not in us to say how good he was toward his subjects, and how stern toward evil doers. He went straight along the King's highway, neither turning aside to the right hand by puffing himself up with his own good deeds, nor to the left hand by yielding to the weakness of man's frailty.

Fifth Lesson.

WHEN Hinguar, Duke of the heathens of the north, came into East Anglia, and the country-folk could not withstand the spoilers, he took King Edmund out of his kingly town of Hoxton, and when he had set him before him, he commanded him to forswear the Christian faith. When he would not, they bound him to a certain tree and most direfully hided him with many stripes, but neither the keenness of the torture nor the threats of the tormentors could change his will.

Sixth Lesson.

WHEN the savages saw it, they became as it were mad, and pierced the King's whole body with arrows, making breach upon breach. He was still alive when they haled him away from the bloody stock, and a headsman struck off his head at one blow. Holy Edmund offered himself up to God as a burnt offering of a sweet savour upon the 20th day of November, and crowned with martyrdom the dying of the Lord JESUS, which he had so eminently borne in his body.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 34.)

AT that time: JESUS said unto His disciples, Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *on Matth.* x.)

He had said above (27,) "What I tell you in darkness, that speak ye in light, and what ye hear in the ear, that preach ye upon the housetops." And now He telleth what will follow such preaching. The faith of Christ set the whole world at variance, the believers and the unbelievers dwelt in one house, but it was a good thing that war should be made to break a bad peace. This is as we read in Genesis that evil men journeyed from the East and were fain to build a tower whose top should reach unto heaven, and God came down and divided their tongues.

Eighth Lesson.

"FOR I am come to set a man at variance against his father." This place is almost the same as that in Micah (vii. 5, 6,) and we should take notice, whenever a place is brought forward out of the Old Testament, whether it be the sense only or the words that be the same.

"He that loveth father or mother more than Me is not worthy of Me." He had said before, "I came not to send peace, but a sword, for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." And having thus warned any against setting natural affection before religious belief, He saith now, "He that loveth father or mother more than Me is not worthy of Me." In the Song of Songs, it is written: "He established His love upon me," (ii. 4,) and this order is in all things needful, love God, and after Him, father, and mother, and children.

Ninth Lesson.

IT is a very noble order. He sendeth them forth to preach; He teacheth them not to fear dangers, but to place their feelings below their faith; before He had cut off gold from them, He had forbidden them to carry even brass in their purses (9.) The state of the Apostles was hard, whence were they to live or eat? But the sternness of His commandments is softened by the hope of His promises, "He that receiveth you, receiveth Me, and he that receiveth Me, receiveth Him that sent Me." So that every believer, when he receiveth an Apostle, may feel that he is receiving Christ.

MARTYROLOGY.

The morrow is the Feast of the Presentation of the Blessed Virgin Mary, Mother of God, in the Temple at Jerusalem.

Upon the same 21st day of November, were born into the better life—

Holy Rufus, touching whom the holy Apostle Paul writeth unto the Romans.

At Rome, the holy martyrs Celsus and Clement.

At Ostia, the holy martyrs Demetrius and Honorius.

At Rheims, [in the year 1192,] the holy martyr Albert, Bishop of Liege, who was slain for defending the freedom of the Church.

In Spain, the holy martyrs Honorius, Eutychius, and Stephen.

In Pamphylia, under the President Aetius, in the persecution under the Emperor Aurelian, the holy martyr Heliodorus, by whom his very torturers were converted to the faith: for the which cause they were drowned in the sea.

At Rome, holy Pope Gelasius, famous for his teaching and holiness.

At Verona, the holy Confessor Maurus, Bishop [of that see.]

At the monastery of Bobbio, deceased the holy Abbat Columbanus, the founder of many monasteries, and the Father of many monks, who fell asleep in a good old age, bright with many graces.

At Second Vespers a Commemoration is made of the following. Antiphons, &c., and Prayer as below.

NOVEMBER 21.

Presentation of the Blessed Virgin Mary.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 633,) except the following.

VESPERS.

Antiphon at the Song of the Blessed Virgin. O Blessed Mary, Mother of God, Virgin for ever, temple of the Lord, sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ. Alleluia.

Prayer throughout the Office.

O GOD, Who wast pleased that the blessed Mary always a Virgin, being herself the dwelling-place of the Holy Ghost, should, as on this day, be presented in Thine earthly Temple, grant, we beseech Thee, that by her prayers we may worthily be presented in the heavenly Temple of Thy glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Prov. viii. 12, *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Book "Upon the Orthodox Faith," written by St John of Damascus. (*Bk.* iv. *chap.* 15.)

JOACHIM took to wife that most eminent and praiseworthy woman, Anne. And even as the antient Hannah, being stricken with barrenness, by prayer and promise became the mother of Samuel, so likewise this woman also through prayer and promise received from God the Mother of God, that in fruitfulness she might not be behind any of the famous matrons. And thus "grace" (for such is the signification of the name of Anne) is mother of the "Lady" (for such is the signification of the name of Mary.[1]) And indeed she became the Lady of every creature, since she hath been mother of the Creator. She first saw the light in Joachim's house, hard by the Pool of Bethesda, at Jerusalem, and was carried to the Temple. There planted in the Lord, the dew of His Spirit made her to flourish in the courts of her God, and like a green olive she became a tree, so that all the doves of grace came and lodged in her branches. And so she raised her mind utterly above the lust of life and the lust of the flesh, and kept her soul virgin in her virgin body, as became her that was to receive God into her womb.

Fifth Lesson.

The Lesson is taken from the Book "Upon Virgins," written by St Ambrose, Bishop [of Milan.] (ii.)

SUCH was Mary that her single life offereth an ensample to all. If then the doer displease us not, let us applaud the deed; if any other woman seek like reward, let her follow after like works. In the one Virgin how many glorious examples do shine forth. Her's was the hidden treasure of modesty, her's the high standard of faith, her's the self-sacrifice of earnestness, her's to be the pattern of maidenhood at home, of kinswomanhood in ministry, of motherhood in the Temple. O to how many virgins hath she been helpful, how many hath she taken in her arms and presented unto the Lord, saying: Here is one who, [like me,] hath kept stainlessly clean the wedding-chamber, the marriage-bed of my Son!

Sixth Lesson.

WHY should I go on to speak of the scantiness of her eating, or of the multiplicity of her work? how her labour seemed above human capacity, and her refreshment insufficient for human strength, her toil never missing a moment, her fasting taking two days together. And when she was fain to eat, she took not dainties, but whatsoever food came first to hand that would keep body and soul together. She would not sleep till need was, and even then, while her body rested, her soul watched, for she often talked in her sleep, either repeating things that she had read, or going on with what she was doing before sleep interrupted her, or rehearsing things executed, or talking of things projected.

THIRD NOCTURN.

Lessons from Luke xi. 27, *with the Homily of the Venerable Bede*, (*p.* 638.)

In the Verse of the Seventh Responsory is said, "Keeping this Feast of thine holy Presentation."

MARTYROLOGY.

Upon the 22nd day of November, were born into the better life—

At Rome, the holy Virgin and martyr Cecily. She brought her husband Valerian and his brother Tiburtius to believe in Christ, and nerved them to suffer martyrdom. After their martyrdom, Almachius, Prefect of the city under the Emperor Marcus Aurelius Severus Alexander, caused her to be arrested, and, after she had overcome fire, gloriously to finish her sufferings with the sword.

At Colossæ, in Phrygia, the holy martyrs Philemon and Apphia, the disciples of the holy Apostle Paul, [unto whom he addressed an Epistle.] During the reign of the Emperor Nero, the Gentiles broke into the Church upon the feast day of Diana. The rest of the faithful escaped, but these were taken, and by command of the President Artocles they were flogged, buried up to the middle, and stoned to death.

Likewise, at Rome, the holy martyr Maurus, who came from Africa to visit the graves of the Apostles, and suffered under the Emperor Numerian, and the Prefect of the city, Celerinus.

At Antioch, in Pisidia, in the persecution under the Emperor Diocletian, the holy martyrs Mark and Stephen.

At Autun, [in the sixth century,] the holy Confessor Pragmatius, Bishop [of that see.]

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin as at First Vespers.

A Commemoration is made of the following.

Antiphon. Valerian! there is a secret which I wish to tell thee. I have an Angel of God for a lover, and he is very jealous to keep my body.

Prayer from Lauds.

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[1] This is opposed to other passages in the Breviary. See Sunday after Sept. 8.

NOVEMBER 22.

St Cecily, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (p. 641,) except the following.

MATTINS.

FIRST NOCTURN.

First Antiphon. The Maiden Cecily overcame Almachius, and called Tiburtius and Valerian to crowns.

Ps. viii. O LORD, our Ruler, &c., (*p.* 4.)

Second Antiphon. She spread forth her hands and prayed unto the Lord, that He would deliver her from her enemies.

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Third Antiphon. Cecily brought under her body with haircloth, and besought God with loud crying.

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Lessons from I Cor. vii. 25, *as in the Common.*

First Responsory.

The musicians played, and the maiden Cecily sang in her heart unto the Lord alone, saying: Lord, let my heart and my body be undefiled, that I be not ashamed.
Verse. She fasted and prayed for two days and three days together, committing the cause of her fear unto the Lord.
Answer. Lord, let my heart and my body be undefiled, that I be not ashamed.

Second Responsory.

O Blessed Cecily, thou didst convert the two brethren, but thou didst overcome Almachius the judge; thou didst point out Urban the Bishop, by this, that his face was as the face of an Angel.
Verse. Busy like a bee, thou didst serve the Lord.
Answer. Thou didst point out Urban the Bishop, by this, that his face was as the face of an Angel.

Third Responsory.

The glorious maiden carried the Gospel of Christ always in her breast, and meditated therein day and night, talking with God and praying.
Verse. She spread forth her hands and prayed unto the Lord, and her heart was enkindled with fire from heaven.
Answer. Talking with God and praying.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Talking with God and praying.

SECOND NOCTURN.

First Antiphon. O Lord JESUS Christ, Who hast said of abstaining from marriage, "He that is able to receive it, let him receive it," accept now the fruits from this seed, which Thou didst sow in the heart of Cecily.

Ps. xliv. My heart is overflowing, &c., (*p.* 54.)

Second Antiphon. Blessed Cecily said unto Tiburtius: To-day I call thee my brother, for the love of God hath made thee to cast away idols.

Ps. xlv. God is our refuge, &c., (*p.* 55.)

Third Antiphon. Lord, let my heart and my body be undefiled, that I be not ashamed.

Ps. xlvii. Great is the LORD, &c., (*p.* 55.)

Fourth Lesson.

CECILY was a Roman maiden of noble birth, trained up from her earliest years in the teaching of the Christian faith, and who by vow consecrated her virginity to God. She was afterwards given in marriage, against her will, to Valerian. On the first night she said to him: Valerian! I am under the wardship of an Angel, who keepeth me always a maiden. Therefore do nothing unto me, lest the anger of God should be aroused against thee. Valerian was moved at her words, and dared not to touch her. Also he added even this, that he would believe in Christ, if he could see the Angel. Cecily answered him that that could not be unless he were first baptized, and for the sake of seeing the Angel he was willing. So she bade him go unto Pope Urban, who was hiding in the sepulchre of the Martyrs on the Appian Way on account of the persecution. And he went unto him and was baptized.

Fourth Responsory.

Cecily brought her body under with haircloth, and besought God with loud crying, and called Tiburtius and Valerian to crowns.
Verse. This is one of the wise virgins, one chosen out of the number of the prudent.
Answer. And called Tiburtius and Valerian to crowns.

Fifth Lesson.

THENCE he came back to Cecily, and found her praying, and the Angel with her, shining from the glory of God. As soon as he had recovered from the shock of wonder and fear, he brought his brother Tiburtius, and Cecily taught him Christ, and he was baptized by the same Pope Urban, and he also was vouchsafed to see the Angel whom his brother had seen. A little while after, both of them bravely suffered martyrdom under the Præfect Almachius, who then caused Cecily to be taken, and asked of her, first of all, where was the property of Tiburtius and Valerian?

Fifth Responsory.

He found Cecily praying in her chamber, and standing by her the Angel of the Lord. And when Valerian saw him, he feared with a great fear.
Verse. The Angel of the Lord descended from heaven, and a light shone in all the house.
Answer. And when Valerian saw him, he feared with a great fear.

Sixth Lesson.

TO him the Virgin answered that all their goods had been given to the poor. Thereupon he was filled with fury, and commanded her to be taken home, and burnt in the bath. She was in that place a day and a night, but the fire had not harmed her. Then was sent the executioner, who gave her three strokes of the axe, and, as he could not cut off her head, left her half-dead. Three days thereafter, upon the 22nd day of November, in the reign of the Emperor Alexander Severus, she winged her flight for heaven, glorified with the two palms of virginity and martyrdom. Her body was buried in the cemetery of Kallistus by the aforenamed Pope Urban, who also consecrated a Church in her name in her own house. Her reliques were brought into the city by Pope Paschal I., along with those of Tiburtius, Valerian, and Maximus, and all laid together in the said Church of St Cecily.

Sixth Responsory.

O Lord Jesus Christ, the Good Shepherd, Who hast said of abstaining from marriage, "He that is able to receive it, let him receive it," accept now the fruits from this seed, which Thou didst sow in the heart of Cecily. Busy like a bee, Thine handmaiden Cecily served Thee.

Verse. For her husband, who was like a raging lion when she took him, she sent unto Thee meek as the meekest of lambs.

Answer. Busy like a bee, Thine handmaiden Cecily served Thee.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Busy like a bee, Thine handmaiden Cecily served Thee.

THIRD NOCTURN.

First Antiphon. Christ, the Son of God, Who hath chosen unto Himself such an handmaiden, Him we believe to be the true God.

Ps. xcv. O sing unto the Lord, &c., (*p.* 85.)

Second Antiphon. We that have known His Holy Name can by no means deny Him.

Ps. xcvi. The Lord reigneth, &c., (*p.* 85.)

Third Antiphon. Then Valerian went his way, and found the holy Urban, by the sign which had been given him.

Ps. xcvii. O sing unto the Lord, &c., (*p.* 89.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 1.)

AT that time: Jesus spake unto His disciples this parable: The kingdom of heaven shall be likened unto ten virgins, who took their lamps and went forth to meet the Bridegroom and the Bride. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*Hom. 79 on Matth.*)

Wherefore doth the Lord set forth this parable under the figure of virgins, and not make it of acceptation for all men? He had spoken great things touching virginity, saying: "There be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." (Matth. xix. 12.) He knew also that virginity is a thing which is held in great honour among men, being indeed a thing higher than nature, as is plain from this, that under the Old Testament even the Patriarchs and Saints did not practise it, and that under the New Testament it is not enjoined by any commandment of necessity; for the Lord did not make it binding, but left it open to the free choice of the faithful. Whence also Paul saith: "Concerning virgins I have no commandment of the Lord; yet I give my judgment, as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good for the present distress, that it is good for a man so to be. But and if thou marry, thou hast not sinned, and if a virgin marry, she hath not sinned." (1 Cor. vii. 25, 26, 28.)

Seventh Responsory.

Blessed Cecily said unto Tiburtius: To-day I call thee my brother, for the love of God hath made thee to cast away idols.

Verse. For even as the love of God hath made thy brother to be my husband, so the same hath made thee to be my brother, [and]

Answer. To cast away idols.

Eighth Lesson.

VIRGINITY then, being a thing in itself so great and so much esteemed among many, lest any man having attained unto it, and kept it undefiled, should think that he hath done all, and so leave the rest undone, the Lord putteth forth this parable, in order to show that if virginity, though it have all else, lack mercy, its owner will but have his portion without among the fornicators, among whom Christ doth justly place the heartless and pitiless celibate. The fornicator is entangled in lust after bodies, the other in lust after money. The lust for bodies and the lust for money are two very different things, whereof the fleshly is by far the keener and the stubborner appetite. They that strive with the weaker enemy are therefore much less excusable if they fall. Wherefore the Lord hath called such virgins "foolish," for having first won the stern battle, and then been destroyed in the light one.

Eighth Responsory.

Cecily hath sent me unto you, that ye may show me the holy Bishop, for unto him I have a secret message to deliver.

Verse. Then Valerian went his way, and found the holy Urban by the sign which had been given him.

Answer. For unto him I have a secret message to deliver.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For unto him I have a secret message to deliver.

Ninth Lesson.

BY the "lamps" spoken of in this parable, the Lord signifieth the actual gift of virginity and holy continency, and by the "oil" gentleness, almsgiving, and helpfulness toward the needy.

"While the Bridegroom tarried, they all slumbered and slept."

His disciples hoped that His kingdom was to come forthwith. To call them away from this hope, to lead them away from this thought, He showeth them the time of waiting for the Bridegroom to be no very short one.

"They all slumbered and slept."

He calleth death a sleep.

"And at midnight there was a cry made, Behold, the Bridegroom cometh, go ye out to meet Him."

This "at midnight" is either a continuation of the parable [and so signifieth the awaking of the dead,] or else meaneth that the again-rising to come will actually take place in the night. Of the "cry" Paul also maketh mention, where he saith: "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." (1 Thess. iv. 16.)

LAUDS.

First Antiphon. The musicians played, and Cecily sang unto the Lord, * saying: Let my heart be undefiled, that I be not ashamed.

Second Antiphon. Valerian found Cecily praying in her chamber, * and with her the Angel.

Third Antiphon. Busy like a bee, * O Lord, did Thine handmaiden Cecily serve Thee.

Fourth Antiphon. I bless Thee, O Father of my Lord JESUS Christ, * that through Thy Son the fire is gone out round about me.

Fifth Antiphon. I have asked the Lord for three days, * that I may consecrate my house as a Church.

Antiphon at the Song of Zacharias. As dawn was fading into day, Cecily cried and said: Arise, O soldiers of Christ, cast away the works of darkness, and put on the armour of light.

Prayer throughout the Office.

O GOD, Who year by year dost gladden Thy people by the solemn feast of Thy blessed Virgin and Martyr Cecily, grant unto us, we beseech Thee, not only devoutly to observe the same, but also to follow after the pattern of her godly conversation. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Terce, Sext, and None, the Antiphons are the First, Second, Third, and Fifth from Lauds, respectively.

MARTYROLOGY.

Upon the 23rd day of November, were born into the better life—

The holy Pope Clement, he was the third, after the blessed Apostle Peter, who held the Papacy. In the persecution under the Emperor Trajan he was sent to the Crimea, where he was sunk in the sea with an anchor tied to his neck, and so received the crown of martyrdom. In the time of Pope Nicholas I. his body was brought to Rome and honourably buried in the church which had already been built in his name.

Likewise, at Rome, the holy martyr Felicity,[1] mother of seven sons, who were all likewise martyrs. After they had suffered, the Emperor Mark Antonine commanded her also to be beheaded for Christ's sake.

At Merida, in Spain, the holy Virgin and martyr Lucretia, who suffered martyrdom under the President Dacian, in the persecution under the Emperor Diocletian.

At Cyzicus, on the Hellespont, the holy martyr Sisinius, who was slain with the sword, after suffering many torments, during the same persecution.

At Iconium, in Lycaonia, holy Amphilochius, Bishop [of that see,] the fellow of holy Basil and Gregory of Nazianzus, in the desert and in the Episcopate. He went through many contendings for the Catholic faith's sake, but fell asleep at length in peace, famous for holiness and teaching.

At Girgenti, in Sicily, [at the end of the sixth century,] deceased holy Gregory, Bishop [of that see.]

In the country of Hesbaye, [in the seventh century,] the holy Confessor Trudo, the Priest.

At Mantua, blessed John Boni, of the Order of Hermits of Saint Austin, whose illustrious life hath been written by holy Antonine.

VESPERS.

The Office is of St Cecily till the Chapter, with Antiphons from Lauds; from the Chapter, inclusive, of the following.

NOVEMBER 23.

St Clement, Pope and Martyr.

Double.

All from the Common Office for One Martyr, (p. 594,) except the following.

FIRST VESPERS.

As regards St Clement, these usually begin with the Chapter, but if from the beginning, the Antiphons are taken from Lauds.

Antiphon at the Song of the Blessed Virgin. Let us all pray our Lord JESUS Christ to open a spring for those that own His Name.

Prayer throughout the Office. "O God, Who year by year, &c." (*p.* 599,) *but ending,* "may copy that manly strength which he showed under his sufferings. Through our Lord, &c."

A Commemoration is made of St Cecily.

Antiphon. The glorious maiden carried the Gospel of Christ always in her breast, and rested neither day nor night from talking with God and praying.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer from her Office.

Then of the Holy Martyr Felicity.

Antiphon. The kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, gave all that he had and bought it.

Verse. In thy comeliness and thy beauty.

Answer. Go forward, fare prosperously, and reign.

Prayer.

GRANT, we beseech Thee, O Almighty God, that in calling to mind the awful victory of Thy blessed Martyr Felicity, we may find shelter both for her sake and in her prayers.

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[1] See July 10.

Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Acts xx. 17, (*p.* 594.)

First Responsory.

While Holy Clement was at prayer, there appeared unto him the Lamb of God, with the river of the water of life proceeding from under His Feet, even that river, the streams whereof make glad the city of God.

Verse. And I looked, and, lo, a Lamb stood on the mount—

Answer. With the river of the water of life proceeding from under His Feet, even that river, the streams whereof make glad the city of God.

Second Responsory.

They all said with one voice: Holy Clement, pray for us, that we may be made worthy of the promises of Christ.

Verse. For no worthiness of mine own hath the Lord sent me unto you, to become a partaker in your crowns.

Answer. That we may be made worthy of the promises of Christ.

Third Responsory.

Lord, Thou hast given unto Thy Martyr Clement a tabernacle in the sea, after the fashion of a temple of marble, builded by the hands of Angels. And Thou givest a way thither unto the people on the land, that they may tell of Thy marvellous works.

Verse. Lord, Thou didst give unto Thy Saints a way in the sea, and a path through the mighty waters.

Answer. And Thou gavest a way thither unto the people on the land, that they may tell of Thy marvellous works.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And Thou gavest a way thither unto the people on the land, that they may tell of Thy marvellous works.

SECOND NOCTURN.

Fourth Lesson.

CLEMENT, the son of Faustinus, was a Roman, from the quarter of the Cœlian Mount. He was a disciple of the blessed Peter, and is the same concerning whom Paul saith, writing to the Philippians: "And I entreat thee also, true yokefellow, help those women which laboured with me in the Gospel, with Clement also, and with other my fellow-labourers, whose names are written in the book of life." (iv. 3.) [He succeeded Cletus as Bishop of Rome.] He it was who divided the seven quarters of the city among seven scribes, one to each, whose duty it was to search out most carefully, and record in writing the sufferings and acts of the Martyrs. He himself also wrote much, and that most orthodox and healthy, whereby he clearly explained the Christian Religion.

Fifth Lesson.

HIS teaching and the holiness of his life brought many to believe in Christ, and he was therefore exiled by the Emperor Trajan to Kherson, in the Crimea, where he found two thousand Christians, who had been condemned by the same Trajan. There they all worked in the marble quarries. During their labour they suffered for want of water, and Clement prayed, and then went up an hill hard by, on the top whereof he saw a Lamb standing, touching with its right foot a flowing spring of sweet waters. Therewith they all quenched their thirst, and by this miracle many unbelievers were brought to believe in Christ, and began to honour the holiness of Clement.

Sixth Lesson.

THESE things moved Trajan to send a messenger to the Crimea, who tied an anchor about Clement's neck, and cast him into the deep of the sea. After it had been done, while the Christians were praying on the shore, the sea went back three miles, and when they followed it, they found a grotto of marble, in form like a temple, and therein a stone coffin wherein was laid the body of the Martyr, and, hard by, the anchor wherewith he had been sunk. Then were the country people moved to receive the faith of Christ. The body of Clement was afterwards brought to Rome, in the time of Pope Nicholas I., and buried in his own Church. A Church was also built in the Crimea, in the place where God had made the water to break forth. Clement lived as Pope nine years, six months, and six days. He held two Ordinations in the month of December, wherein he made ten Priests, two Deacons, and fifteen Bishops for divers places.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.) *The last is omitted, or read as one with the Eighth, in order to make room for the*

Ninth Lesson. (*For the Holy Martyr Felicity.*)

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*3rd Hom. on the Gospels.*)

THAT blessed woman Felicity, whose Birth-feast we are keeping to-day, had as much dread of leaving her seven sons living after her in the flesh, as have carnal-minded mothers of seeing them go dead before them. When she was taken in the strong pains of persecution, she braced up the hearts of her children by bidding them cleave to the Fatherland above, and became their mother for the spiritual, as she had aforetime been for the fleshly life, bringing them forth for God by her exhortation, as she had brought them forth for the world by her body. And shall I not call this woman a Martyr? Nay, more than Martyr. The seven whom she trusted to God were seven children sent before her to death. She suffered first and triumphed last.

LAUDS.

First Antiphon. While holy Clement was at prayer, * there appeared unto him the Lamb of God.

Second Antiphon. For no worthiness of mine own hath the Lord sent me unto you, * to become a partaker in your crowns.

Third Antiphon. And I looked, and, lo, a Lamb stood on the mount, * with the river of the water of life proceeding from under His Feet.

Fourth Antiphon. With the river of the water of life proceeding from under His Feet, * even that river, the streams whereof make glad the city of God.

Fifth Antiphon. All the Gentiles that were round about believed * in the Lord Christ.

Antiphon at the Song of Zacharias. As he began to move toward the sea, the people cried out with a loud voice: O Lord JESUS Christ, deliver him! And Clement wept, and said: Father, receive my spirit!

A Commemoration is made of St Felicity.

Antiphon. Give her of the fruit of her hands, and let her own works praise her in the gates.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Prayer as at First Vespers.

The Antiphons at Prime, Terce, Sext, and None, are the First, Second, Third, and Fifth from Lauds respectively.

MARTYROLOGY.

On the morrow we keep the Feast of the holy Confessor John of the Cross, of whom mention is made upon the 14th day of December.

Upon the same 24th day of November, were born into the better life—

The holy martyr Chrysogonus, who long endured bonds and imprisonment for his steadfast confession of Christ, but was at length brought to Aquileia by command of Diocletian, and was there beheaded, whereafter his body was cast into the sea, and so he finished his testimony.

At Rome, the holy martyr Crescentian, of whom record is made in the history of the last sufferings of the blessed Pope Marcellus.

At Amelia, in Umbria, the holy Virgin and martyr Firmina; in the persecution under the Emperor Diocletian she was put to divers torments, but was at length hung up and burnt with lamps, until she gave up the ghost.

At Corinth, under the Emperor Julian the Apostate and the President Sallust, the holy martyr Alexander, who fought for Christ's faith even unto death.

At Cordova, the holy Virgins and martyrs Flora and Mary, who were long imprisoned, and then slain with the sword, in the persecution under the Arabs.

At Perugia, the holy martyr Felicissimus.

At Milan, holy Protasius, Bishop [of that see,] who defended the cause of Athanasius before the Emperor Constans in the Council of Sardica, and passed away to be ever with the Lord, worn out by many toils for the sake of religion and of the Church committed to his care.

At Blaye, [in the fourth century,] the holy Priest Romanus, the praise of whose holiness is proclaimed by the glory of his miracles.

In Auvergne, [in the sixth century,] holy Portian, Abbat [of Mirande,] who was famous for miracles, under King Theodoric.

SECOND VESPERS.

Antiphons from Lauds.

At the Chapter begins the Office of St John of the Cross.

NOVEMBER 24.

St John of the Cross, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

FIRST VESPERS.

As regards St John, these begin with the Chapter.

Prayer throughout the Office.

O GOD, Who didst work in Thine holy Confessor John that he utterly denied himself, and in great love took up his Cross and excellently followed Thee, grant that we may so take ensample by him as finally to attain as he hath, unto Thine everlasting glory. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Clement.

Antiphon. Lord, Thou hast given unto Thy Martyr Clement a tabernacle in the sea, after the fashion of a temple of marble, builded by the hands of Angels. And Thou givest a way thither unto the people on the land, that they may tell of Thy marvellous works.

Verse. The righteous shall flourish like a palm-tree.

Answer. He shall grow like a cedar in Lebanon.

Prayer from his Office.

Then of the holy Martyr Chrysogonus. Antiphon and Verse and Answer from the Common Office for One Martyr.

Prayer.

GIVE ear, O Lord, unto our prayers, and grant that we who acknowledge ourselves guilty through our own iniquity, may be delivered at the petition of Thy blessed Martyr Chrysogonus. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN of the Cross was born of godly parents at Fontibere, [near Avila,] in Spain, [in the year of our Lord 1542.] It began soon to appear that he was foreordained to be an acceptable servant unto the Virgin Mother of God. At five years of age he fell into a well, but the hand of the Mother of God took him up, and saved him from all hurt. So burning was his desire to suffer that when he was nine years old he gave up any softer bed, and used to lie on potsherds. In his youth he devoted himself as a servant in the hospital for the sick poor at Medina del Campo, and embraced with eager charity the meanest offices there, his readiness likewise exciting others to imitate him. [In 1563] he obeyed the call to higher things, and entered the Order of the Blessed Virgin Mary of Mount Carmel, wherein, by command of his Superiors, he received Priest's Orders. By their leave and his own strong desire for the sternest discipline and the strictest life, he adopted the primitive Rule. Full of the memory of what our Lord suffered, he declared war against himself as his own worst enemy, and carried it on by depriving himself of sleep and food, by iron chains, by whips, and by every kind of self-torture. And in a little while he had crucified the flesh, with the affections and lusts thereof. He was indeed worthy that holy Theresa should say of him that he was one of the purest and holiest souls by whom God was then enlightening His Church.

Fifth Lesson.

THE strange hardness of his life, and the might of his graces, joined to the unceasing concentration of his mind on God, had the effect of oftentimes subjecting him to daily and extraordinary trances. So burning was his love of God that the fire sometimes could not be kept bound within, and brake forth, so that his face shone. The salvation of his neighbours was one of his dearest longings, and he was unwearied in preaching the Word of God, and in administering the Sacraments. As strong in so many good works, and glowing with zeal to make discipline harder, he was given by God to be an helpmeet to holy Theresa, and he aided her to set up again the primitive observance among the brethren of the Order of Mount Carmel, as she had already done among the sisters. In doing God's work, he and God's handmaid together went through toils that cannot be numbered. No discomforts or dangers held him back from going throughout all Spain to visit all and each of the convents which the care of that holy Virgin had founded, and in them, and in very many others erected by her means for spreading the renewed observance, he strengthened it by his word and ensample. He is indeed worthy to be reckoned second only to the holy Theresa as a professor and founder of the Order of bare-footed Carmelites.

Sixth Lesson.

HE remained throughout all his life a clean maid, and when some shameless women tried to beguile his modesty, he not only foiled them, but gained them for Christ. In the judgment of the Apostolic See he was as much taught of God as was holy Theresa, for explaining God's hidden mysteries, and he wrote books of mystical theology filled with heavenly wisdom. Christ once asked him what reward he would have for so much work; whereto he answered: "Lord, that I may suffer, and be disesteemed for Thy sake." He was very famous for his power over devils, whom he oftentimes scared out of men's bodies, for discerning of spirits, for the gift of prophecy, and for eminent miracles. He was extraordinarily lowly, and oftentimes entreated of the Lord that he might die in some place where he was unknown. In accordance with his prayer, [he was sent] to Ubeda, [where for three months the Prior imprisoned and cruelly ill-used him during his last sickness.] To crown his love of suffering, he bore uncomplainingly five open sores in his leg, running with water. [At last, upon the 14th day of December,] in the year 1591, being the day, and at the hour foretold by himself, after having in godly and holy wise received the Sacraments of the Church, hugging [the image of] that crucified Saviour of Whom his heart and his mouth had been used to be full, he uttered the words: "Into Thy hands I commend my spirit," and fell asleep in the Lord. As his soul passed away it was received into a glorious cloud of fire. His body yielded a right sweet savour, and is still uncorrupt where it lieth, held in great honour, at Segovia. He was famous for very many miracles both before and since his death, and Pope Benedict XIII. numbered his name among those of the Saints.

THIRD NOCTURN.

Lessons from Luke xii. 35, *with the Homily of St Gregory*, (*p.* 625.) *The last is omitted or read as one with the Eighth, to leave room for the*

Ninth Lesson. (*For the Holy Martyr Chrysogonus.*)

CHRYSOGONUS was imprisoned at Rome in the reign of the Emperor Diocletian. There he lived for the space of two years upon the alms of the holy Anastasia. She was suffering much persecution from her husband Publius for Christ's Name's sake, and was used to write to Chrysogonus to ask for the help of his prayers, and he in return comforted her by his epistles. Presently the Emperor wrote to Rome commanding the rest of the Christians who were in prison there to be put to death, and Chrysogonus to be sent to himself at Aquileia. When he was brought thither, he said unto him: I have sent for thee, O Chrysogonus, that I may increase thine honours, if only thou wilt bring thy mind to worship the gods. Thereto Chrysogonus answered: With my mind and with my prayers I worship Him Who is God indeed, but such gods as are nothing but images of devils, them I hate and curse. Then was the Emperor kindled to fury at this answer, and commanded Chrysogonus to be beheaded at Aquæ Gradatæ upon the 24th day of November. His body was cast into the sea, but found a little while afterwards washed up upon the shore, and the Priest Zoïlus took it and buried it in his own house.

At Lauds a Commemoration is made of the Holy Martyr. Prayer as before.

MARTYROLOGY.

Upon the 25th day of November, were born into the better life—

At Alexandria, the holy Virgin and martyr Katharine. On account of her confession of the Christian faith, she was cast into prison under the Emperor

Maximinus. She was long flogged with loaded scourges, and at length beheaded. Her body was in wondrous wise carried by angels[1] to Mount Sinai, where it is devoutly honoured by the pilgrimages of multitudes of Christians.

At Rome, the holy martyr Moses, a Priest, who was among those whom holy Cyprian oftentimes comforted by his letters while they were kept in prison. He contended manfully not only against the Gentiles, but also against the schismatics and Novatian heretics. At length, as is attested by holy Pope Cornelius, he was crowned with an eminent martyrdom in the persecution under the Emperor Decius.

At Antioch, the holy martyr Erasmus.

At Cæsarea, in Cappadocia, the holy martyr Mercury. He was a soldier, who, by the help of his Guardian Angel, overcame the barbarians and the cruelty of the Emperor Decius, and passed away to heaven crowned with a martyrdom adorned by victory over many torments.

In the province of Æmilia, the holy Virgin Jucunda.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 25.

St Katharine, Virgin and Martyr.

Double.

All from the Common Office for a Virgin and Martyr, (p. 641,) except the following.

Prayer throughout the Office.

O GOD, Who didst give the Law unto Moses upon the top of Mount Sinai, and there didst cause the body of Thy blessed Virgin and Martyr Katharine to be marvellously laid by Thine holy Angels, grant unto us, we beseech Thee, for her sake and at her prayers, that we may finally attain unto that mountain which is Christ. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Katharine was a noble maiden of Alexandria, who from her earliest years joined the study of the liberal arts with fervent faith, and in a short while came to such an height of holiness and learning, that when she was eighteen years of age she prevailed over the chiefest wits. When she saw many diversely tormented and haled to death by command of Maximin, because they professed the Christian religion, she went boldly unto him and rebuked him for his savage cruelty, bringing forward likewise most sage reasons why the faith of Christ should be needful for salvation.

Fifth Lesson.

MAXIMIN marvelled at her wisdom, and bade keep her, while he gathered together the most learned men from all quarters and offered them great rewards if they would confute Katharine and bring her from believing in Christ to worship idols. But the event fell contrariwise, for many of the philosophers who had come to dispute with her were overcome by the force and skill of her reasoning, so that the love of Christ JESUS was kindled in them, and they were content even to die for His sake. Then did Maximin strive to beguile Katharine with fair words and promises, and when he found it was lost pains, he caused her to be hided, and bruised with lead-laden whips, and so cast into prison, and neither meat nor drink given to her for the space of eleven days.

Sixth Lesson.

AT that time Maximin's wife and Porphyry the Captain of his host, went to the prison to see the damsel, and at her preaching believed in JESUS Christ, and were afterwards crowned with martyrdom. Then was Katharine brought out of ward, and a wheel was set, wherein were fastened many and sharp blades, so that her virgin body might thereby be most direfully cut and torn in pieces, but in a little while, as Katharine prayed, this machine was broken in pieces, at the which marvel many believed in Christ. But Maximin was hardened in his godlessness and cruelty, and commanded to behead Katharine. She bravely offered her neck to the stroke and passed away hence to receive the twain crowns of maidenhood and martyrdom, upon the 25th day of November. Her body was marvellously laid by Angels upon Mount Sinai in Arabia.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 644.)

MARTYROLOGY.

Upon the 26th day of November were born into the better life—

At Fabriano, in the March of Ancona, the blessed Abbat Silvester, founder of the Congregation of Monks of the Order of St Benedict, who are called Silvestrians.

At Alexandria, the holy martyr Peter, Pope of that city, a man enriched with all graces, who was beheaded by order of the Emperor Galerius Maximian.

Likewise at Alexandria, in the same persecution, the holy martyrs Faustus a Priest, Didius, and Ammonius, along with whom are commemorated the Egyptian Bishops Phileas, Hesychius, Pachomius, and Theodore, and six hundred and sixty Others, who were raised to heaven by the sword of the persecutor.

At Nicomedia, the holy Priest Marcellus, who in the time of the Emperor Constantius was thrown over a cliff by the Arians, and so died a martyr.

At Padua, [in the year 1149,] the holy martyr Bellinus, Bishop [of that see.]

At Rome, [at the end of the fourth century,] the holy Confessor Pope Siricius, very famous for his teaching, godliness, and zeal for the faith. He condemned divers heretics and restored the discipline of the Church by healthy enactments.

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[1] Alban Butler says that by this are to be understood monks, as wearers of the "angelic" habit.

At Autun, [in the third century,] holy Amator, Bishop [of that see.]

At Constance, [in the tenth century,] holy Conrad, Bishop [of that see.]

In the country of Rheims, [in the seventh century,] the holy Confessor Basolus.

At Adrianople, in Paphlagonia, the holy hermit Stylian, who was famous for miracles.

In Armenia, [in the tenth century,] the holy monk Nicon.

At Rome, [in the year 1751,] the holy Confessor Leonard of Porto Maurizio, of the Order of Friars Minor of the stricter observance, who was famous for his zeal for the salvation of souls and his holy journeys throughout Italy, and whose name the Supreme Pontiff Pius IX. enrolled among those of the Saints.

Vespers of the following, from the Chapter inclusive.

NOVEMBER 26.

St Silvester, Abbat.

Double.

All from the Common Office, (p. 621,) except the following.

FIRST VESPERS.

These, as regards St Silvester, begin with the Chapter.

Prayer throughout the Office.

O GOD of Mercies, Who wast pleased to call the blessed Abbat Silvester into the desert as he bethought him of this world's vanity at the mouth of an open grave, and to honour him by a life shining with worthy acts, we humbly beseech Thee that we, after his ensample, may lightly esteem things earthly, and may at length attain unto everlasting joy in Thy presence. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Katharine. Prayer from her Office. Then of the Holy Martyr Peter, Pope of Alexandria, from the Common Office, (p. 594,) with the Prayer, "Mercifully consider, &c.," *(p. 599.)*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THIS Silvester was born of a noble family at Ossimo, in Picenum, and in his childhood was a wonderful example both in regard to letters and good living. When he grew older his father sent him to Bologna to study the law, but God warned him to give himself to divinity, and he thereby incurred the wrath of his father, which he bore with complacency for ten full years. On account of his eminent graces he was elected an honorary canon of the Cathedral of Ossimo, in the which dignity he ministered to the people by his prayers, his example, and his sermons.

Fifth Lesson.

AT the funeral of a certain nobleman he perceived in an open grave the disfigured corpse of a kinsman of his own who had been very comely in his lifetime, and he said to himself, "I am what he was, and what he is I shall be." Straightway after the funeral he read the words of the Lord, "If any man will come after Me let him deny himself and take up his cross and follow Me" (Matth. xvi. 24.) Thereupon he withdrew into the desert to seek after greater perfection, and then gave himself up to watching, praying, and fasting, very often taking no food but uncooked herbs. In order, however, to cut himself off the more from men, he moved from one place to another, and at length came to Mount Fano, which is hard by Fabriano, but was itself then absolutely uninhabited. Then he built a church in honour of the holy Father Benedict, and founded the congregation of Silvestrians, with a rule and dress which were revealed to him in a vision by the holy Patriarch himself.

Sixth Lesson.

SATAN envied him, strove to trouble his monks by divers terrors, and made an hostile attack by night upon the gates of his monastery, but the man of God so overcame the assault of the enemy that his monks were the more confirmed in their Institute and recognised the holiness of their father. He shone with the spirit of prophecy and other gifts. These things he always preserved by the deepest lowliness, whereby he so stirred up against him the ill-will of the devil that that evil spirit cast him headlong down the stairs of his oratory, and went near to slay him, but he was restored to soundness by the helpful gift of the Virgin. This help he remembered with an unceasing and singular love toward her until the last breath of his life, the which breath he resigned to God, famous for holiness and miracles, aged almost ninety years, upon the 26th day of November, in the year of salvation 1267. The Supreme Pontiff Leo XIII. extended his Office and Mass to the whole Church.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome, (p. 588.) The last is omitted to make room for the*

Ninth Lesson (for St Peter.)

THIS Peter succeeded that eminent Saint, Theonas, as Pope of Alexandria, [in the year of our Lord 300,] and the glory of his holiness and teaching hath enlightened not Egypt only, but the whole Church of God. The wondrous patience wherewith he bore the roughness of the times in the persecution under Maximian Galerius caused many greatly to increase in Christian graces. He was the first who cut off Arius, then a Deacon of Alexandria, from the Communion of the faithful, on account of his leaning to the Meletian schism. He was condemned to death by Maximian, and was in prison when there came to him the two Priests Achilles and Alexander to plead for Arius, but

Peter told them that Jesus had appeared to him in the night clad in a rent garment, and when he asked what was thereby signified, had said unto him: "Arius hath torn My vesture, which is the Church." Also, he foretold to them that they should be Popes of Alexandria after him, and strictly commanded them never to receive Arius into Communion, because he knew him to be dead in the sight of God. That this was a true prophecy the event did shortly prove. At length, in the twelfth year of his Popedom, upon the 26th day of November, [in the year of salvation 311,] his head was cut off, and he went hence to receive the crown of his testimony.

At Lauds is made a Commemoration of St Peter. Prayer as at First Vespers.

MARTYROLOGY.

On the morrow we keep the Feast of the holy Confessor Gregory, Archbishop of Neo-Cæsarea, in Pontus, who was famous for teaching and holiness, and who came to be called the Wonder-worker, on account of the great signs and wonders which he worked to the great glory of the churches. Mention hath been made of him upon the 17th day of this present month of November.

Upon the same 27th day of November, were born into the better life—

At Antioch, the holy martyrs Basileus, Patriarch [of that see,] Auxilius, and Saturninus.

In Persia, the holy martyr James, styled the Dismembered, a famous martyr. In the time of the Emperor Theodosius the younger, to please King Isdegerd, he denied Christ, wherefore his mother and his wife held aloof from him. Then he bethought himself, and went to the King and confessed Christ, and the King in wrath commanded him to be cut limb from limb, and his head to be cut off. At that time countless other martyrs suffered there also.

At Sebaste, in Armenia, the holy martyrs Hirenarchus, the Priest Acacius, and seven women; it was the constancy of these women which moved Hirenarchus to turn to Christ, and he was beheaded along with Acacius, under Diocletian the Emperor and Maximus the President.

At the river Cea, in Galicia, the holy martyrs Facundus and Primitivus, who suffered under the President Atticus.

At Aquileia, [in the fourth century,] holy Valerian, Bishop [of that see.]

At Riez, in Gaul, [in the fifth century,] the holy Confessor Maximus, Bishop of that see, famous for signs and wonders. From his childhood he was endued with every grace, and was father of the monastery of Lerins, and afterward Bishop of the church of Riez.

At Salzburg, [in the eighth century,] the holy Confessor Farrell, an Irishman, Bishop [of that see,] and Apostle of Carinthia, whose name the Supreme Pontiff Gregory IX. enrolled among those of the Saints.

In India, toward the borders of Persia, holy Barlaam and Josaphat, whose wonderful acts were written by holy John of Damascus.

At Paris, [in the sixth century,] deceased the holy Monk and Solitary Severinus.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 27.

St Gregory "the Wonder-worker,"[1] Archbishop [of Neo-Cæsarea, in Pontus,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

FIRST VESPERS.

These, as regards St Gregory, begin with the Chapter.

A Commemoration is made of St Silvester. Prayer from his Office.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

GREGORY, Archbishop of Neo-Cæsarea, in Pontus, is famous indeed for his holiness and doctrine, but much more so on account of the signs and wonders which he wrought, the number and character of which were so extraordinary that they have gotten him the name of "Thaumatourgos," [which is, being interpreted from the Greek, "the Wonder-worker."] Holy Basil compareth him with Moses, with the Prophets, and with the Apostles, and testifieth that by his prayers he moved a mountain that stood in the way of the building of a Church. Moreover, he dried up a marsh, which was a cause of strife between brothers. Also, when the River Lycus overflowed and wasted the fields, he set his walking-stick on the bank, (which stick forthwith grew into a green tree,) and confined the stream within its bed, so that it never more passed that place again.

Fifth Lesson.

HE oftentimes cast out devils either from heathen idols or from the bodies of men, and did many other marvellous things, whereby he drew countless numbers to believe in Jesus Christ. Also he had the spirit of prophecy, and foretold things to come. When he was at the point of death, he asked how many unbelievers were left in the city of Neo-Cæsarea? and when they answered "Seventeen," he gave God thanks, and said: "Just so many were the faithful when I took the Bishoprick." He wrote a great deal, whereby, as well as by his wonders, he hath enlightened the Church of God.

Sixth Lesson from the Sermons of St Maximus, (*p.* 614.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xi. 22.)

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[1] The Latin preserves the Greek word Thaumatourgos, which, however, by the Greeks themselves, is not restricted to this Saint. The date of his death is uncertain, but probably about A.D. 270.

AT that time: JESUS answered His disciples and said unto them: Have faith in God. Amen I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that these things which he saith shall come to pass; he shall have whatsoever he saith. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*Bk.* iii. *Comment. on Mark.* xi.)

The heathen, who have written blasphemies against the Church, are used to cast in our teeth that we have not full faith in God, since we have never been able to move mountains. Such should be answered that we do not possess records of everything that hath come to pass in the Church, any more than, the Scripture being witness, we possess records of all the doings of our Lord Christ Himself. (John xx. 30; xxi. 25.) Mountains may have been removed and cast into the sea, in case of need; a like case, indeed, as we read, was that which came to pass at the prayers of the Blessed Father Gregory, Archbishop of Neo-Cæsarea, in Pontus, that right worthy and mighty man, when a mountain was moved from one place on land to another place on land, as the dwellers in the city had need.

Eighth Lesson.

GREGORY was wishful to build a Church in a meet place, but the site was too narrow, being wedged in between a mountain on the one side and a precipice going down into the sea on the other. He came therefore by night to the place, kneeling down, and reminding the Lord of His promise, and calling upon Him to remove the mountain. And in the morning, when he came thither again, he found that the mountain had been removed back, and as much room left for the builders of the Church as they needed. This man therefore would have been able, and any other man of like grace would have been able, if need were, to obtain of the Lord, by the force of his faith, that even a mountain should be removed, and be cast into the sea.

Ninth Lesson.

MYSTICALLY however by a mountain is sometimes signified the devil, on account of the pride whereby he lifteth himself up against God, and would fain be like unto the Most High. And when holy teachers, strong in faith, do preach the Word, this mountain is removed, and cast into the sea, that is to say, the unclean spirit is removed out of the hearts of such as are foreordained unto eternal life, and sent free to exercise the wild rage of his tyranny in the riotous and embittered minds of the unfaithful.

MARTYROLOGY.

On the morrow we keep the Feast of the holy martyr Jehoshaphat, Archbishop of Polotsk, Monk of the Order of St Basil, who was cruelly murdered by schismatics at Vitebsk in Poland, out of their hatred for Catholic unity and truth, whose name Pope Pius IX. enrolled among those of the holy martyrs, and of whom mention hath been made upon the 12th day of this present month of November.

Upon the same 28th day of November, were born into the better life—

At Rome, the holy Rufus, with all his house, whom Diocletian made martyrs unto Christ.

At Corinth, holy Sosthenes, the disciple of the blessed Apostle Paul, of whom the same Apostle doth make mention in writing unto the Corinthians. He was the chief man of the synagogue when he turned to Christ, and eminently hallowed the first-fruits of his faith by being sharply beaten in the presence of Gallio the Proconsul.

In Africa, the holy martyrs the Bishops Papinian and Mansuetus. On account of their defence of the Catholic faith, during the Vandal persecution under the Arian King Genseric, their whole bodies were seared with white hot iron plates, and so they finished their glorious contending.

At the same time, the other holy Bishops Valerian, Urban, Crescens, Eustace, Cresconius, Crescentian, Felix, Hortulanus, and Florentian were condemned to exile, and there finished their earthly days.

At Constantinople, the holy martyrs Stephen the younger, Basil, Peter, Andrew, and their Companions, even three hundred and thirty-nine monks, who for the honouring of holy images under the Emperor Constantine Copronymus were put to divers cruel torments, and sealed their confession of the Catholic truth by the outpouring of their blood.

At Rome, the blessed Pope Gregory III., who passed to heaven famous for his holiness and worthy deeds.

At Naples, [in the year 1476,] the holy Confessor James of Picenum, of the Order of Friars Minor, famous for the sharp self-denial of his life, for his Apostolic preaching, and for the embassages which he undertook for Christendom's sake, whose name the Supreme Pontiff Benedict XIII. enrolled among those of the saints.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 28.

St Jehoshaphat Kuncewicz, Archbishop of Polotsk, Martyr.

Double.

All from the Common Office for One Martyr, (*p.* 594,) *except the following.*

Prayer throughout the Office.

STIR up in Thy Church, O Lord, we beseech Thee, that spirit wherewith Thy blessed martyr and Bishop Jehoshaphat was filled when he laid down his life for the sheep, that, with the help of his prayers, we also may be so moved and strengthened by the same spirit, that we be not afraid even to lay down our lives for the brethren. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

First Vespers as regards St Jehoshaphat begin with the Chapter.

A Commemoration is made of St Gregory the Wonder-worker. Prayer, "Grant, we beseech Thee, &c.," (*p.* 617.)

If this Feast or the next is kept in Advent, there is a Commemoration of the Week-day at Vespers and Lauds.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JEHOSHAPHAT KUNCEWICZ was born of noble and Catholic parents, at Włodzimierz, in Wołyn. While he was still a little child, he heard his mother speak of the sufferings of Christ, and a dart came from the side of the image of JESUS Crucified and wounded his heart. He was enkindled with the love of God, and so gave himself up to prayer and other good works that he was a wonder to the lads who were more advanced than himself. When he was twenty years of age, he entered the monastery of the [most Holy Trinity served by the] Order of St Basil, [at Wilno,] and under the profession of that Rule went wonderfully forward in perfection, according to the counsels of the Gospel. He went barefoot even in the greatest cold of winter. He never touched meat, and wine only through obedience, and he troubled his body with the roughest haircloth until the end of his life. He kept absolutely unsullied the flower of his virginity, which even from his youth he had hallowed by vow to the Virgin Mother of God. The fame of his graces and teaching soon became so spread abroad that, although he was among the younger, he was set over the monastery of Byten or Zyrowice. He was soon afterward made Archimandrite of Wilno, and at last, contrary to his own will but through the insistence of the Catholics, was appointed Archbishop of Polotsk.

Fifth Lesson.

AS Archbishop he laid aside nothing of his former way of living, except to lay to heart the interests of divine worship, and of the salvation of the sheep committed to his care. He was the steadfast champion of Catholic unity and truth, and toiled with all his strength to bring the schismatics and heretics into communion with the see of Blessed Peter. He never ceased, by his preaching and by writings filled with godliness and teaching, to defend the Supreme Pontiff, and the fullness of his power, against the shameless calumnies and the errors of wicked men. He saved the episcopal jurisdiction and the goods of the Church, which had been usurped by laymen. It is hardly to be believed how many heretics he recalled into the bosom of our Holy Mother the Church. The declarations of the Papacy itself attest at large that Jehoshaphat was one of the most famous of those who have worked for the union of the Greek Church with the Latin. To these things, to the restoring of the splendour of the house of God, to building dwellings for holy virgins, and to the helping of other godly works, he gave the whole of his own income. His generosity to the poor was such that once when he found nothing else to hand to relieve the wants of a certain poor widow he ordered his Episcopal Pallium or Omophorion to be put in pawn.

Sixth Lesson.

THE increase thus gained for the Catholic faith so stirred up the anger of wicked men, that they made a conspiracy to seek after Christ's servant and put him to death. He himself, in preaching to the people, said that he knew that his death was at hand. When he was at Vitebsk for a pastoral visitation, his enemies broke into the Archiepiscopal Palace, and smote and slew them that they met. Then this man, full of meekness, came forth of his own accord to meet them that sought him, and said unto them, as a friend unto friends: "My little children, why do ye slay them of my household? If ye have aught against me, behold, I am here." Then they ran upon him, struck him, pierced him with weapons, killed him with an axe, and threw his body into the river. It was the 12th day of November, in the year of salvation 1623, and of his own age the forty-third. His body gave forth a marvellous light, and was raised up out of the bed of the river. The first to profit by the blood of the martyr were his own murderers, nearly all of whom, when they were condemned to death, abjured their schism, and died repentant of their sin. This great Prelate shone with many miracles after his death. The Supreme Pontiff Urban VIII. decreed to him the honours given to the Blessed. Pius IX., upon the 29th day of June, in the year 1867, when the solemn Feast of the Princes of the Apostles was being kept, at the end of eighteen centuries, in the Vatican Basilica, in the presence of the College of Cardinals, and of nearly five hundred Patriarchs, Metropolitans, and Bishops of all rites, who were come together from all parts of the earth, solemnly enrolled the name of this champion of the unity of the Church, the first among the orientals, among those of the saints. The Supreme Pontiff Leo XIII. extended his Office and Mass to the universal Church.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for the sheep. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*59th on John.*)

Dearly beloved brethren, the Bishops of the Church hold a great office, an office that needeth much that wisdom and strength whereof Christ hath given us an example. We must learn of Him to lay down our lives for the sheep and never to leave them; and to fight bravely against the wolf. This is the difference between the true shepherd and the hireling. The one leaveth the sheep and seeketh his own safety, but the other recketh not of his own safety, so as he may watch over the sheep. Christ then having given us the duty of a good shepherd, warneth us against two enemies; first, the thief that cometh not but to kill and to steal, and, secondly, the hireling that standeth by, and defendeth not them that are committed to his charge.

Eighth Lesson.

EZECHIEL hath said of old time, (xxxiv. 2): "Woe be to the shepherds of Israël! do they not feed themselves? Should not the shepherds feed the flocks?" But they did the contrary, a great wickedness and the root of many evils. "Therefore," he saith, "they brought not back that which was gone astray: neither did they search for that which was lost: neither did they bind up that which was broken, nor strengthen that which was sick; for they fed themselves, and not the flock." And Paul hath the same in other words, where he saith, (Phil. ii. 21): "All seek their own, not the things which are JESUS Christ's."

Ninth Lesson.

CHRIST showeth Himself very different from either the thief or the hireling; whereas the thief cometh to destroy, He came that they might have life, and that they might have it more abundantly. The hireling fleeth, but He layeth down His life for the sheep, that the sheep perish not. When then the Jews went about to kill Him, He ceased not to teach: He gave not up them that believed in Him, but stood steadfast and died. Wherefore He hath good title often to say, "I am the Good Shepherd." It was but a little while and He showed us how He could lay down His life for the sheep. And if it appeareth not as yet how they have life, and have it more abundantly, (but it shall appear, in the world which is to come,) we may well be persuaded of the truth of the second promise, who have seen the fulfilment of the first.

MARTYROLOGY.

The morrow is the Eve of the holy Apostle Andrew.

On the same day we keep the Feast of the holy Confessor Willibrord, Archbishop of Utrecht, in Friesland, who was ordained Bishop by blessed Pope Sergius, and preached the Gospel in Friesland and Denmark. Mention is made of him upon the 7th day of this present month of November.

Upon the same 29th day of November, were born into the better life—

At Rome, upon the Salarian Way, under the Emperor Maximian, the holy martyrs Saturninus the Elder, and Sisinius the Deacon. They suffered long in prison, and the Prefect of the city then commanded them to be stretched upon the rack, and drawn with thongs, to be flogged with cudgels and loaded scourges, then tormented with fire, and at last to be taken down from the rack and beheaded.

At Toulouse, the holy martyr Saturninus, Bishop [of that see,] who, in the time of the Emperor Decius, was tried by the pagans in the capitol of the same city, and cast down the steps from the summit thereof, so that his head was broken, and his brain scattered, and his whole body mangled, and he gave up his worthy soul to Christ.

Likewise, under Decius the Emperor and Aquilinus the President, the holy martyrs Paramon and three hundred and seventy-five others, his Companions.

At Ancyra, the holy martyr Philomen, who, under the President Felix, in the persecution under the Emperor Aurelian, was tried with fire, and then had nails driven into his hands and feet, and at last into his head, and so finished his testimony.

At Veroli, the holy martyrs Blaise and Demetrius.

At Todi, [in the fourth century,] the holy Virgin Illuminata.

Vespers are of the following, from the Chapter inclusive.

NOVEMBER 29.

Eve of St Andrew. St Willibrord, Archbishop of Utrecht, Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (p. 612,) except the following.

FIRST VESPERS.

These as regards St Willibrord begin with the Chapter.

Prayer throughout the Office.

O GOD, Who wast pleased to send forth Thy blessed Confessor and Bishop Willibrord to preach among the Gentiles the glory of Thy Name, grant unto us, we beseech Thee, for his sake and at his prayers, that we may by Thy mercy be able to fulfil whatsoever Thou commandest us to do. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of St Jehoshaphat. Prayer from his Office. Then of the Holy Martyr Saturninus, from the Common Office for One Martyr, (p. 594,) and the following.

Prayer.

O GOD, by Whose mercy we keep the birth-day of Thy blessed martyr Saturninus, grant us also succour for his sake. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

WILLIBRORD was born in Northumberland, being the son of a godly Englishman named Wilgis. Before he was seven years of age he was taken to the monastery of Ripon, and given in charge to blessed Wilfrid, the Founder and Ruler thereof, to be kept and trained up in learning and holy letters. There, in a short while, he wonderfully stepped forward, not in knowledge only, but also in graces, and led the life of a monk until the twentieth year of his age. Then he had a desire for a harder life, and, with the leave of his Abbat and brethren, went into Ireland to the holy men Egbert and Wigbert, who both had withdrawn thither for the love of our Fatherland which is in heaven. In their holy companionship and conversation, and amid the most excellent teachers of godliness and sacred learning, did this future teacher of many nations pass twelve years, and himself gain learning and character.

Fifth Lesson.

IN the thirty-third year of his age he was ordained Priest, and was sent by Egbert to convert the pagans of Friesland, along with eleven companions of his own country folk eminent for learning and holiness of life, among whom are named holy Swigbert, Adelbert, and Werenfrid. He landed at Utrecht, and was welcomed, along with his companions, by Pepin Heristal, who had brought Southern Friesland under his power, and who mightily helped the preaching of the Gospel, so that in a short while many were turned from the worshipping of idols unto the Christian faith. That he might with the more profit sow the seed of the Word of God, Willibrord, at the desire of all his colleagues, was sent by Pepin to Rome to receive the Order of Bishop from Pope Sergius. Sergius received him with honour, made him an Archbishop, changed his name to Clement, and clad him in the Pallium.

Sixth Lesson.

WILLIBRORD, thus raised and confirmed by anointing and blessing, returned to Friesland as soon as he could, and established his see at Utrecht. He proclaimed the Word of God with much fruit in Friesland, Holland, Zealand, and Flanders, and even unto the uttermost tribes of those countries, brake their idols, destroyed their temples and shrines, dedicated many temples to Christ, and established Bishops, Priests, and other ministers of the Church, eminent for knowledge and grace. He founded also several monasteries, among which the principal is that for monks at Echternach, in Luxembourg, the government whereof he himself took, and held until his death. He established another for Virgins at Susteren on the Meuse, in the Duchy of Juliers. At length, full of days and works, he passed away, to be ever with Christ, upon the 7th day of November, in the year of salvation 738, and of his own age the eighty-first. He is mentioned in the Roman Martyrology upon the day of his death. He was buried in the monastery of Echternach. He was famous for miracles, both during his life and after his death; and his Apostolic labours were taken up by many other Englishmen, among whom were eminent holy Willihad, Marcellinus, and Lebwin, who are commemorated in the Roman Martyrology.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.)

In Advent no notice is taken of the Eve, but out of Advent the Last Lesson from St Gregory is omitted or read along with the Eighth, to leave room for the

Ninth Blessing.

May the Gospel's glorious word
Cleansing to our souls afford.

Ninth Lesson. (*For the Eve of St Andrew.*)

The Lesson is taken from the Holy Gospel according to John (i. 35.)

AT that time: John stood, and two of his disciples; and looking on JESUS as He walked, he saith: Behold the Lamb of God! And so on.

Homily by St Austin, Bishop [of Hippo.] (*7th Tract on John.*)

Since John was the friend of the Bridegroom, (iii. 29,) he sought not his own glory, but bare witness to the truth. Would he that his disciples should remain with him rather than that they should follow the Lord? Nay, he showed his disciples Whom they should follow. They thought that he himself was the Lamb; but he saith: "Why wait ye on me? I am not the Lamb. Behold the Lamb of God!" This was He of Whom he had already said above (29): "Behold the Lamb of God!" And what use to us is the Lamb of God? "Behold the Lamb of God," saith John, "Which taketh away the sin of the world."

"And the two disciples heard him speak, and they followed JESUS." Let us see what followed. "John stood, and two of his disciples; and looking on JESUS as He walked, he saith: Behold the Lamb of God! And the two disciples heard him speak, and they followed JESUS." They followed Him, not yet to cleave unto Him, for it is manifest that they clave unto Him only after that He had called them out of the ship. (Matth. iv. 18.) "One of the two which heard John speak, and followed Him, was Andrew, Simon Peter's brother." And we know how it is written in the Gospel of Matthew: "JESUS walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother, casting a net into the sea, for they were fishers. And He saith unto them: Follow Me, and I will make you fishers of men. And they straightway left their nets and followed Him." From that time, therefore, was it that they clave unto Him continuously. "Then JESUS turned, and saw them following, and saith unto them: What seek ye? They said unto Him: Rabbi, (which is to say, being interpreted, Master,) where dwellest Thou?" So they follow Him now, not as to cleave unto Him for ever, but as to know where He dwelt, and to obey that which is written: "If thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors." (Ecclus. vi. 36.)

"He saith unto them: Come and see. They came and saw where He dwelt, and abode with Him that day." O what a blessed day! O what a blessed night! "for it was about the tenth hour." Who shall tell what they heard from the Lord? O let us also build an house in our hearts, where He may come, and teach us, and talk with us!

At Lauds, if before Advent, a Commemoration is made of the Eve. Antiphon and Verse and Answer of the Week-day, and the following.

Prayer.

GRANT, we beseech Thee, O Almighty God, that Thy blessed Apostle Andrew, on the Eve of whose Feast we now are, may entreat for us the healthful succour of Thy mercy, that we, being delivered from all guiltiness, may likewise be delivered from all dangers.

Then, in any case, of St Saturninus. Prayer as before.

Note that if the Feast of St Andrew falls on Monday, the Eve is kept upon the Saturday, in which case it is commemorated in the Office of St Jehoshaphat in the same way as here given in that of St Willibrord, and its Prayer has the usual termination, "Through our Lord, &c."

MARTYROLOGY.

Upon the 30th day of November, were born into the better life—

At Patrae, in the Peloponnesus, the holy Apostle Andrew. He preached the Gospel of Christ in Thrace and Scythia. He was arrested by the Proconsul Ægeas, and first imprisoned, then heavily flogged, and, lastly, crucified. He remained alive upon the cross through the second day, and taught the people. He besought the Lord not to suffer him to be taken down from the cross, and then a great light from heaven shone round about him, and when it faded away he gave up the ghost.

At Rome, the holy martyrs Castulus and Euprepis.

At Constantinople, the holy Virgin and martyr Maura.

Likewise, the holy Virgin and martyr Justina.

At Saintes, [in the sixth century,] holy Trojan, Bishop [of that see,] a man of great holiness, who, albeit he be buried in the earth, yet showeth by many works of power that he is alive in heaven.

At Rome, [in the fifth century,] the holy Confessor Constantius, who manfully withstood the Pelagians, and bore much at their hands, the which contendings have gained him a place among the holy Confessors.

In Palestine, [in the sixth century,] the holy Confessor Zosimus, who was eminent for holiness and miracles in the time of the Emperor Justin.

Vespers are of the following.

The Office of St Andrew is the first in the Proper of Saints for the year, (*p.* 666.)

The Additional Services.

NOTE.—*None of these Services are ever binding upon persons bound to recite the Office, except that for the Dead on All Souls' Day, and the Litany (without the Penitential Psalms) on St Mark's Day, and the three Rogation Days.*[1]

The Little Office of the Blessed Virgin Mary.

This Office is added to the Church Office every day, except (1) *those on which Nine Lessons are read,* (2) *those in the Holy Week,* (3) *those within the Octaves of Easter and Pentecost, and* (4) *Saturdays upon which her Office is said as a Simple; upon all which days it is omitted from the First Vespers inclusive. Upon Christmas Eve it is omitted from Mattins inclusive. When it is said in Choir, Mattins and Lauds are said before the Mattins and Lauds of the Day, and the Vespers before Vespers. Prime is said just before the Martyrology is read. Terce, Sext, None, and Compline are said after the Terce, Sext, None, and Compline of the day, respectively. Out of Choir it is said whenever the reciter chooses.*

If it is said apart from the Church Office, the Angelic Salutation is said inaudibly before each Office, except Lauds. None of the Antiphons are ever doubled.

The Office varies according as it be (1) *Ordinary,* (2) *In Advent,* (3) *Between Christmas and Candlemas, and* (4) *In Paschal-time.*

I. ORDINARY.

VESPERS.

Make haste, &c., *as usual, continuing the same as on a Semi-double Feast of the Blessed Virgin, till the end of the Hymn.*

Verse. Grace is poured into thy lips.
Answer. Therefore God hath blessed thee for ever.

Antiphon at the Song of the Blessed Virgin. Blessed Mother and inviolate Maiden! * glorious Queen of the world! Plead for us with the Lord!

Then:

Kyrie eleison.
Answer. Christe eleison.
Kyrie eleison.
Verse. O Lord, hear my prayer.
Answer. And let my cry come unto Thee.

Let us pray.

Grant, we beseech Thee, &c., (*as in the full Office, p.* 640, *with the short ending,* Through Christ our Lord.)

Then the following Commemoration of the Saints.

Antiphon. O all ye holy children of God, be pleased to pray for our salvation and the salvation of all men.

Verse. Be glad in the LORD, and rejoice, ye righteous.
Answer. And shout for joy, all ye that are upright in heart.

Let us pray.

BE Thou, O Lord, the Shield of Thy people, and cover with Thine everlasting Arm those who trust in the help of Thine Apostles Peter and Paul, and the others Thine Apostles.

We pray Thee, O Lord, that all Thine holy children may in all places succour us, and that as we call to mind their worthy acts, so we may feel the comfort of their friendship.

Grant Thou also peace in our days, and keep Thy Church ever clean purged of all iniquity.

Order Thou also our footsteps, our deeds, and our wills, and the footsteps, the deeds, and the wills of all Thy servants, in the straight path that leadeth unto salvation in Thee.

Reward with eternal life all them who do us good.

And grant eternal rest unto all the faithful departed.

Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

COMPLINE.

Turn us, &c., *as in the Church Office, but the Psalms,* (*which are said without any Antiphon,*) *are*

Psalm CXXVIII.

[Intituled "A Song of Degrees."]

MANY a time have they warred against me from my youth—* may Israël now say:—

Many a time have they warred against me from my youth: * yet they have not prevailed against me.

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[1] Nevertheless, in some Churches the custom exists, and in some there are foundations for saying the Little Office of the Blessed Virgin, or the Office of the Dead every day or on certain days, irrespective of what the Church Office may be, and such has also been the practice of some Saints.

[1] The ploughers ploughed upon my back: * they made long their furrows.

The LORD is righteous, He hath broken the necks of the wicked. * Let them all be confounded and turned back that hate Zion.

Let them be as the grass upon the house-tops, * which withereth before it is plucked up:

Wherewith the mower filleth not his hand, * nor he that bindeth sheaves his bosom.

Neither do they that go by say: The blessing of the LORD be upon you! * we bless you in the name of the LORD!

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O LORD, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXXX.

[Intituled "A Song of Degrees," to which the Hebrew and the Vulgate, but not the Targum or the LXX., add "of David."]

LORD, mine heart is not haughty, * nor mine eyes lofty:

Neither do I exercise myself in great matters, * or in wonderful things that are above me.

If I have not thought lowly of myself— * (but lifted up my soul)—

Even as a child that is weaned from his mother: * so be my soul rewarded.

Let Israël hope in the LORD, * from henceforth and for ever.

Hymn.[2]

REMEMBER, O Creator Lord,
That in the Virgin's sacred womb
Thou wast conceived, and of her flesh
Didst our mortality assume.

Mother of grace, O Mary blest
To thee, sweet fount of love, we fly;
Shield us through life, and take us hence
To thy dear bosom when we die.

O JESU, born of Virgin bright,
Immortal glory be to Thee;
Praise to the Father infinite,
And Holy Ghost eternally. Amen.

Chapter. (Ecclus. xxiv. 24.)

I AM the mother of fair love, and fear, and knowledge, and holy hope.

Answer. Thanks be to God.

Verse. Pray for us, O holy Mother of God.

Answer. That we may be made worthy of the promises of Christ.

Antiphon. We take refuge under Thy protection.

Song of Simeon. Lord, now lettest Thou Thy servant, &c., (*p.* 118.)

Antiphon. We take refuge under Thy protection, O holy Mother of God! Despise not our supplications in our need, but deliver us alway from all dangers, O Virgin, glorious and blessed!

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

LORD, we pray Thee, that the glorious intercession of Mary, blessed, and glorious, and everlastingly Virgin, may shield us and bring us on toward eternal life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

O LORD, open Thou my lips, &c., *as in the full Office, only with this*

Invitatory. Hail, Mary, full of grace. * The Lord is with Thee!

Only one Nocturn is said. On Mondays and Thursdays, it is the First from the full Office; on Tuesdays and Fridays, the Second; and, on Wednesdays and Saturdays, the Third. Then:

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Our Father, &c. And lead us not into temptation.

Answer. But deliver us from evil.

Absolution.

By the prayers of the Blessed Mary, always a Virgin, and by the prayers of all His Saints, and for her sake and for their sakes, may the Lord lead us unto the kingdom of heaven.

Answer. Amen.

First Blessing.

Bless us, Mary, Maiden mild,
Bless us, JESUS, Mary's Child.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xxiv. 11.)

WITH all these I sought rest, but I shall abide in the inheritance of the Lord. So the Creator of all things gave me a commandment, and said unto me, even He that made me rested in my tabernacle, and said unto me, Let thy dwelling be in Jacob, and thine inheritance in Israël, and strike thou thy roots amid My chosen people.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

First Responsory.

O how holy and how spotless is thy virginity! I am too dull to praise thee; for thou hast borne in thy breast Him Whom the heavens cannot contain.

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[1] *I.e.*, "They furrowed my back with stripes as the ground is furrowed with the plough." Gesenius.

[2] Translation by the late Rev. E. Caswall.

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne in thy breast Him Whom the heavens cannot contain.

Second Blessing.

With the Lord Who sprang of thee,
Maid of maidens, plead for me.

Second Lesson.

AND so was I established in Zion, and likewise in the Holy City was I given to rest, and in Jerusalem was my power. And I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Second Responsory.

Blessed art thou, O Virgin Mary, who hast carried the Lord, the Maker of the world. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Verse. Hail, Mary, full of grace. The Lord is with thee.

Answer. Thou hast borne Him Who created thee, and thou abidest a virgin for ever.

Third Blessing.

He to Whom His mother prays,
Grant us blessing all our days.

Third Lesson.

I WAS exalted like a cedar in Lebanon, and as a cypress-tree upon Mount Zion. I was exalted like a palm-tree in Kadesh, and as a rose-plant in Jericho, as a fair olive-tree in the plains, and grew up as a plane-tree beside the water in the broad ways. I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Third Responsory.

O holy Virgin Mary, happy indeed art thou, and right worthy of all praise, for out of thee rose the Sun of righteousness, even Christ our God.

Verse. Pray for the people, plead for the clergy, make intercession for all women vowed to God. Let all that are making this holy memorial of thee feel the might of thine assistance.

Answer. For out of thee rose the Sun of righteousness, even Christ our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Even Christ our God.

LAUDS.

First Antiphon. Mary hath been taken to heaven; * the Angels rejoice; they praise and bless the Lord.

Second Antiphon. The Virgin Mary hath been taken into the chamber on high, * where the King of kings sitteth on a throne amid the stars.

Third Antiphon. We run after thee, on the scent of thy perfumes—* the virgins love thee heartily.

Fourth Antiphon. Blessed of the Lord art thou, O daughter, * for by thee we have been given to eat of the fruit [of the tree] of Life.

Fifth Antiphon. Fair and comely art thou, O daughter of Jerusalem, * terrible as a fenced camp set in battle array.

Chapter. (Cant. vi. 8.)

THE daughters of Zion saw her, and called her blessed; the queens also, and they praised her.

Hymn. O glorious Virgin, &c., (*p.* 640.)

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Antiphon at the Song of Zacharias, except between Christmas and Candlemas, and in Paschal-time. O Blessed Mary, * Mother of God, Virgin for ever, temple of the Lord, sanctuary of the Holy Ghost, thou, without any ensample before thee, didst make thyself well-pleasing in the sight of our Lord JESUS Christ—pray for the people, plead for the clergy, make intercession for all women vowed to God.

Then:

Kyrie eleison.

Answer. Christe eleison.

Kyrie eleison.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst will that Thy Word should, by the message of an Angel, take flesh in the womb of the Blessed Virgin Mary, grant unto us, we beseech Thee, that all we who do believe her to be in very deed the Mother of God, may be holpen by her prayers in Thy sight. Through the same Christ our Lord.

Then the Commemoration of the Saints, as at Vespers.

PRIME.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. Mary is taken, &c., (*First Antiphon at Lauds.*)

Psalm LIII.

[The superscription of this Psalm, after some words which are probably a musical direction, proceeds "[A Psalm] of David, when the Ziphim came and said to Saul, Doth not David hide himself with us?" This was during the same period of his life in the South in which he composed Ps. lxii. The Ziphim, or peasantry of the neighbourhood of Ziph, betrayed him twice to Saul, and both times, especially the first, he was in imminent peril. 1 Kings (Sam.) xxiii. 19-29, xxvi.]

SAVE me, O God, in Thy Name, * and judge me in Thy power.

Hear my prayer, O God: * give ear to the words of my mouth.

For strangers are risen up against me, and oppressors seek after my soul: * and have not set God before them.[1]

Behold God is mine Helper: * and the Lord upholdeth my soul.

Reward Thou evil unto mine enemies: * and cut them off in Thy truth.

I will freely sacrifice unto Thee:

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[1] SLH.

* and praise Thy Name, O LORD, for it is good.

For Thou hast delivered me out of all trouble: * and mine eye hath seen [his desire upon] mine enemies.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[1]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O LORD! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Psalm CXVI.

O PRAISE the LORD, all ye nations: * praise Him, all ye people.

For His merciful kindness is great toward us: * and the truth of the LORD endureth for ever.

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

After the repetition of the Antiphon the Office proceeds thus:

Chapter. (Cant. vi. 9.)

WHO is she that cometh forth like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

Answer. Thanks be to God.

Verse. Holy Virgin, my praise by thee accepted be.

Answer. Give me strength against thine enemies.

Kyrie eleison.

And so on, as at Compline, but with the

Prayer.

O GOD, Who wast pleased to choose for Thy dwelling-place the maiden palace of Blessed Mary, grant, we beseech Thee, that her protection may shield us, and make us glad in her commemoration. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

TERCE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. The Virgin Mary, &c., (*Second Antiphon at Lauds.*)

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 51.]

IN my distress I cried unto the LORD, * and He heard me.

Deliver my soul, O LORD, from lying lips, * and from a deceitful tongue.

What shall be given unto thee, or what shall be done unto thee, * thou false tongue?

Sharp arrows of the mighty, * with hot burning coals.

Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar.[2] * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Psalm CXXI.

[Intituled "A Song of Degrees, of David."]

I WAS glad when they said unto me: * Let us go into the house of the LORD.

Our feet have been wont to stand * within thy gates, O Jerusalem!

Jerusalem is builded as a city * that is compact together:

Whither the tribes go up, the tribes of the LORD, * the testimony of Israël, to give thanks unto the name of the LORD.

For there are set thrones for judgment, * the thrones for the house of David.

Pray for the peace of Jerusalem: * they shall prosper that love thee.

Peace be within thy walls, * and prosperity within thy palaces.

For my brethren and companions' sakes, * I will now say—Peace be within thee!

Because of the house of the LORD our God, * I will seek thy good.

Chapter. (Ecclus. xxiv. 15.)

AND so I was established in Zion, and likewise in the holy city was I given to rest, and in Jerusalem was my power.

Answer. Thanks be to God.

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[1] SLH.

[2] Properly "Black-skin." This was the name of a son of Ishmaël, and of an Arabian tribe sprung from him.

Verse. Grace is poured into thy lips.

Answer. Therefore God hath blessed thee for ever.

Kyrie eleison.

And so on.

Prayer.

O GOD, Who, by the fruitful virginity of the Blessed Mary, hast given unto mankind the rewards of everlasting life; grant, we beseech Thee, that we may continually feel the might of her intercession through whom we have worthily received the Author of our life, our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SEXT.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. We run after thee, &c., (*Third Antiphon at Lauds.*)

Psalm CXXII.

[Intituled "A Song of Degrees."]

UNTO Thee lift I up mine eyes, * O Thou That dwellest in the heavens!

Behold, as the eyes of servants * look unto the hand of their masters,

As the eyes of a maiden unto the hand of her mistress: * so our eyes look unto the LORD our God, until that He have mercy on us.

Have mercy upon us, O LORD, have mercy upon us: * for we are exceedingly filled with contempt.

Our soul is exceedingly filled * with the scorning of those that are at ease, and with the contempt of the proud.

Psalm CXXIII.

[Intituled "A Song of Degrees," to which the Hebrew and the Targum add "of David," but this ascription of authorship does not occur in the Vulgate or the LXX.]

IF it had not been the LORD Who was on our side—now may Israël say— * if it had not been the LORD Who was on our side,

When men rose up against us: * then they had swallowed us up quick, when their wrath was kindled against us: * then the waters had overwhelmed us,

The stream had gone over our soul: * then the overwhelming waters had gone over our soul.

Blessed be the LORD, * Who hath not given us as a prey to their teeth.

Our soul is escaped as a bird * out of the snare of the fowlers:

The snare is broken, * and we are escaped.

Our help is in the name of the LORD, * Who made heaven and earth.

Psalm CXXIV.

[Intituled "A Song of Degrees."]

THEY that trust in the LORD shall be as Mount Zion: * he that dwelleth in Jerusalem shall never be moved.

The mountains are round about Jerusalem, * and the LORD is round about His people, from henceforth, and for ever.

For the Lord will not suffer the rod of the wicked to rest upon the lot of the righteous: * lest the righteous put forth their hands into iniquity.

Do good, O LORD, to the good, * and to them that are upright in their hearts.

As for such as turn aside unto their crooked ways, the LORD shall lead them forth with the workers of iniquity: * peace be upon Israël!

Chapter. (Ecclus. xxiv. 16.)

AND I took root among the honourable people, even in the portion of my God, as His own inheritance, and mine abiding was in the full assembly of the Saints.

Answer. Thanks be to God.

Verse. Blessed art thou among women.

Answer. And blessed is the Fruit of thy womb.

Kyrie eleison.

And so on as at the other Hours.

Prayer.

MOST merciful God, grant, we beseech Thee, a succour unto the frailty of our nature, that as we keep ever alive the memory of the holy Mother of God, so by the help of her intercession we may be raised up from the bondage of our sins. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

NONE.

Make haste, &c., *as in the Church Office.*

Hymn as at Compline.

Antiphon. Fair and comely, &c., (*Fifth Antiphon at Lauds.*)

Psalm CXXV.

[Intituled "A Song of Degrees."]

WHEN the LORD turned again the captivity of Zion, * we were like them that come again from sickness.

Then was our mouth filled with laughter, * and our tongue with singing.

Then said they among the heathen: * The LORD hath done great things for them.

The LORD hath done great things for us: * whereof we are glad.

Turn again our captivity, O LORD, * as the streams in the south.

They that sow in tears * shall reap in joy.

They go forth weeping, * sowing their seed;

They shall doubtless come again with rejoicing, * bringing their sheaves with them.

Psalm CXXVI.

[Intituled "A Song of Degrees, of Solomon." The LXX. omits the ascription to Solomon.]

EXCEPT the LORD build the house, * they labour in vain that build it:

Except the LORD keep the city, * the watchman waketh but in vain.

It is vain for you to rise up early, * rise up when ye are rested, ye that eat the bread of sorrow:

For He giveth His beloved sleep. Lo, children are an heritage of the LORD, * the fruit of the womb is His reward.

As arrows are in the hand of a mighty man, * so are the children of the out-cast.

Happy is the man that hath his

desire satisfied with them: * he shall not be ashamed when he speaketh with his enemies in the gate.

Psalm CXXVII.

[Intituled "A Song of Degrees."]

BLESSED is every one that feareth the LORD, * that walketh in His ways.

For thou shalt eat the labour of thine hands: * happy shalt thou be and it shall be well with thee.

Thy wife shall be as a fruitful vine * on the sides of thine house:

Thy children like olive plants * round about thy table.

Behold, that thus shall the man be blessed * that feareth the LORD.

The LORD bless thee out of Zion: * and mayest thou see the good of Jerusalem all the days of thy life.

Yea, mayest thou see thy children's children, * and peace upon Israël.

Chapter. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

Answer. Thanks be to God.

Verse. After thy delivery thou still remainest a Virgin undefiled.

Answer. Mother of God, pray for us.

Kyrie eleison.

And so on as at the other Hours.

Prayer.

O LORD, we beseech Thee, forgive the transgressions of Thy servants, and, forasmuch as by our own deeds we cannot please Thee, may we find safety through the prayers of the Mother of Thy Son and our Lord. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. IN ADVENT.

The Office is the same as the Ordinary one, except the following.

The Prayer at every Hour is, "O God, Who didst will, &c.," *(as at Lauds in the Ordinary Office, and save at Vespers, with the longer ending.)*

At Vespers the Antiphons and Chapter are taken from Lauds.

Antiphon at the Song of the Blessed Virgin as at that of Zacharias.

Commemoration of the Saints as at Lauds.

At Compline:

Chapter. (Isa. vii. 14.)

BEHOLD, the Virgin shall conceive and bear a Son, and His Name shall be called Emmanuel. Butter and honey shall He eat, that He may know to refuse the evil, and choose the good.

Verse. The Angel of the Lord announced unto Mary.

Answer. And she conceived of the Holy Ghost.

Antiphon at the Song of Simeon as at that of Zacharias.

At Mattins note the difference in the Third Antiphon on Wednesdays and Saturdays.

First Lesson. (Luke i. 26.)

THE Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And the Angel came in unto her, and said: Hail, thou that art full of grace: the Lord is with thee: blessed art thou among women.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

First Responsory.

The Angel Gabriel was sent, &c., (*p.* 122,) *omitting the last Verse and Answer.*

Second Lesson.

AND when she heard it, she was troubled at his saying, and cast in her mind what manner of salutation this should be. And the Angel said unto her: Fear not, Mary; for thou hast found grace with God: behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call His Name JESUS. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever, and of His kingdom there shall be no end.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Second Responsory.

Hail, Mary, full of grace, &c., (*p.* 122.)

Third Lesson.

THEN said Mary unto the Angel: How shall this be, seeing I know not a man? And the Angel answered and said unto her: The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that Holy Thing Which shall be born of thee shall be called the Son of God. And, behold, thy cousin Elizabeth, she hath also conceived a son in her old age, and this is the sixth month with her who was called barren; for with God nothing shall be impossible. And Mary said: Behold the handmaid of the Lord; be it unto me according to thy word.

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Third Responsory.

Receive, O Virgin Mary, &c., (*p.* 124,) *with this addition:*

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thou shalt be called blessed among all women.

At Lauds the Antiphons are the same as on Lady Day, (p. 791,) with the Alleluia *at the end of the Second and Third. These same Antiphons are likewise used at Vespers, and the First, Second, Third, and Fifth, at Prime, Terce, Sext, and None, respectively.*

Chapter. (Isa. xi. 1.)

THERE shall come forth a rod out of the stem of Jesse, and a Flower shall grow out of his roots. And the Spirit of the LORD shall rest upon Him.

Answer. Thanks be to God.

Antiphon at the Song of Zacharias (*used also at those of the Blessed Virgin and of Simeon.*) The Holy Ghost shall come upon thee, O Mary, * fear not; thou shalt bear in thy womb the Son of God. Alleluia.

Commemoration of the Saints.

Antiphon. Behold, the Lord shall come, and all His Saints with Him; and it shall come to pass in that day that the light shall be great. Alleluia.
Verse. Behold, the Lord shall appear upon a white cloud.
Answer. And ten thousand of His Saints with Him.

Let us pray.

PURIFY our minds, O Lord, we beseech Thee, by the grace of Thy visitation, that when Thy Son our Lord Jesus Christ shall come with all His Saints with Him, He may find in us a people made ready that He may dwell amongst us. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Prime, Chapter from Compline.

At Terce, Chapter from Lauds.

At Sext:

Chapter. (Luke i. 32.)

THE Lord God shall give unto Him the throne of His father David; and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end.

At None, Chapter from Compline.

Verse. The Angel of the Lord announced unto Mary.
Answer. And she conceived of the Holy Ghost.

3. BETWEEN CHRISTMAS AND CANDLEMAS.

The Office is the same as the Ordinary one, except the following.

The Prayer at every Hour is, "O God, Who by the fruitful virginity, &c.," (*p.* 177,) *save at Vespers with the longer ending.*

The Antiphons at Vespers and Lauds are as on New Year's Day (*p.* 177,) *and the First, Second, Third, and Fifth, are used at Prime, Terce, Sext, and None, respectively.*

Antiphon at the Songs of the Blessed Virgin and of Simeon. "Herein is a great mystery, &c.," (*p.* 177.)

Antiphon at the Song of Zacharias. "This day is set forth, &c.," (*p.* 177.)

4. IN PASCHAL-TIME.

The Office is the same as the Ordinary one, except that the Antiphon, at the Songs of the Blessed Virgin, of Simeon, and of Zacharias, is "Rejoice, rejoice, &c.," (*p.* 19.) *And take notice particularly that the word* Alleluia *is not added elsewhere, as it is in the Church Office.*

The Office for the Dead.

Except in Holy Week and Paschal-time, this Office is said upon the first day of the Month upon which Nine Lessons are not read, and, in Advent and Lent, upon the first week-day of every Week not so occupied. When it is said in Choir, Vespers are said after the Vespers of the day, and the Dirge after Lauds the next morning, unless the custom of the particular Church be otherwise. Out of Choir it is said whenever the reciter chooses.

VESPERS.

The Antiphons are doubled if three Nocturns are to be said in the Dirge.
The Service begins absolutely with the First Antiphon, as follows.

First Antiphon. I will walk before the Lord * in the land of the living.

Psalm CXIV.

[The Vulgate and the LXX. prefix "Alleluia."]

I AM well pleased, because the Lord hath heard * the voice of my supplication:

Because He hath inclined His ear unto me, * therefore will I call upon Him all my days.
The sorrows of death compassed me: * and the straits of hell found me:
Sorrow and trouble did I find. * Then called I upon the name of the Lord:
O Lord, deliver my soul. * Gracious is the Lord, and righteous: yea, our God is merciful.
The Lord preserveth the simple: * I was brought low and He helped me.
Return unto thy rest, O my soul: * for the Lord hath dealt bountifully with thee.
For He hath delivered my soul from death, * mine eyes from tears, and my feet from falling.
I will walk before the Lord * in the land of the living.

At the end of this and all the other Psalms and Canticles throughout the whole Office of the Dead, "Glory be to the Father, &c.," *is not said, but instead,*

O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Second Antiphon. Woe is me! O Lord, * that my sojourn is long.

Psalm CXIX.

[This is the first of the "Songs of Degrees," or "Gradual Psalms." See note to Ps. cxxix., p. 51.]

IN my distress I cried unto the Lord, * and He heard me.
Deliver my soul, O Lord, from lying lips, * and from a deceitful tongue.
What shall be given unto thee, or what shall be done unto thee, * thou false tongue?
Sharp arrows of the mighty, * with hot burning coals.
Woe is me! that my sojourn is long: I dwell with the dwellers of Kedar. * My soul hath long dwelt as an exile

With them that hate peace. I was peaceable: * when I spoke unto them, they fought against me without a cause.

Third Antiphon. The LORD shall keep thee from all evil, * the Lord shall keep thy soul.

Psalm CXX.

[Also a Song of Degrees.]

I WILL lift up mine eyes unto the hills, * from whence cometh mine help.

Mine help cometh from the LORD, * Who made heaven and earth.

He will not suffer thy feet to be moved: * He That keepeth thee will not slumber.

Behold, He That keepeth Israël shall neither slumber nor sleep.

The LORD is thy keeper: the LORD is thy shade * upon thy right hand.

The sun shall not smite thee by day, * nor the moon by night.

The LORD shall keep thee from all evil: * the Lord shall keep thy soul.

The LORD shall keep thy coming in and thy going out, * from this time forth and for evermore.

Fourth Antiphon. If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand!

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy Law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy. * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Fifth Antiphon. O Lord, forsake not * the works of Thine own hands.

Psalm CXXXVII.

[Intituled "Of David," to which the LXX. adds "of Haggai and Zechariah," the meaning apparently being that it was his composition, but that they made some special regulation as to its use.]

I WILL praise Thee, O Lord, with my whole heart: * because Thou hast heard the words of my mouth.

Before the Angels will I sing praise unto Thee. * I will worship toward Thine holy temple, and praise Thy Name.

For Thy loving-kindness, and for Thy truth: * for Thou hast magnified Thine holy Name above every name.

In whatsoever day I call upon Thee, answer me: * Thou wilt strengthen my soul exceedingly.

Let all the kings of the earth praise Thee, O LORD, * for they have heard all the words of Thy mouth.

Yea, let them sing of the ways of the LORD: * that great is the glory of the LORD.

For the LORD is high, yet hath He respect unto the lowly: * but the proud He knoweth from afar.

Though I walk in the midst of trouble Thou wilt revive me: * Thou shalt stretch forth Thine hand against the wrath of mine enemies, and Thy right hand shall save me.

The LORD will give recompense on my behalf: * Thy mercy, O LORD, endureth for ever: forsake not the works of Thine own hands.

After the Fifth Antiphon, the Service proceeds directly, thus:—

Verse. [1] I heard a voice from heaven, saying unto me:

Answer. Blessed are the dead which die in the Lord.

Antiphon. All that the Father giveth Me shall come to Me; * and him that cometh to Me I will in no wise cast out.[2]

The Song of the Blessed Virgin.

After the Antiphon, all kneel down, and the Lord's Prayer is said silently, except the words "Our Father," *and the termination,*

And lead us not into temptation.

Answer. But deliver us from evil.

Then is said, except on All Souls' Day, and the day of death or burial of the person or persons for whom the Office is being said,

Psalm CXLV.

[To this Psalm is prefixed "Alleluia." The Vulgate and the LXX. connect it with the names of Haggai and Zechariah.]

PRAISE the LORD, O my soul; while I live will I praise the LORD: * I will sing praises unto my God while I have being.

Put not your trust in princes, * in the son of man, in whom is no help.

His breath goeth forth, and he returneth to his earth: * in that very day their thoughts perish.

Happy is he that hath the God of Jacob for his help, his hope is in the LORD his God: * Who made heaven and earth, the sea, and all that therein is:

Who keepeth truth for ever. Who executeth judgment for the oppressed: * Who giveth food to the hungry.

The LORD looseth the prisoners: * the LORD openeth the eyes of the blind:

The LORD raiseth them that are bowed down: * the LORD loveth the righteous:

The LORD preserveth the strangers; He defendeth the fatherless and widow: * but the way of the wicked He will turn aside.

The LORD shall reign for ever! even thy God, O Zion, * unto all generations!

At the end is said, O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Verse. From the gates of the grave.

Answer. Deliver their souls, O Lord!

Verse. May they rest in peace.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

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[1] Apoc. xiv. 13.

[2] John vi. 37.

Let us pray.

Then follow one or more of the Prayers hereafter given, and then:

Verse. O Lord, grant them eternal rest.
Answer. And let the everlasting light shine upon them.
Verse. May they rest in peace.
Answer. Amen.

Thus absolutely ends the Office.

DIFFERENT PRAYERS FOR THE DEAD.

1. *On All Souls' Day, for all the Faithful Departed.*

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father[1] a mean whereby they may have that forgiveness which they have ever hoped for. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

2. *For all the Faithful Departed, at other times than All Souls' Day.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused some of Thy servants to stand in high places, some as Bishops, and some as Priests, grant, we beseech Thee, that they may be joined unto such company in everlasting blessedness.

O GOD, Who forgivest iniquity, and wouldest that all men should be saved, we beseech Thee to grant in the tenderness of Thy mercy that all the members of our congregation, all our kinsfolk, and all who have done us good, who have departed from this world, and for whom the Blessed Mary and all Thine holy ones do plead with Thee, may be joined unto the company of the same in everlasting blessedness.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father a mean whereby they may have that forgiveness which they have ever hoped for. Who livest and reignest for ever and ever. *Amen.*

3. *On the Day of Burial.*

LORD, we pray Thee to absolve the soul of Thy servant (*or*, Thine handmaid) *N.* (*here express the name*) who hath died unto the world, that he (*or*, she) may live unto Thee. And whereinsoever while he (*or*, she) walked among men he (*or*, she) hath transgressed through the weakness of the flesh, do Thou in the exceeding tenderness of Thy mercy forgive and put away. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

4. *At the Year's-Mind.*

O LORD God, Who art the Great Pardoner, grant rest and refreshment, peace and blessing, light and glory, unto the souls of Thy men-servants and Thy maid-servants, (*or*, the soul of Thy servant, *or*, of Thine handmaid,) whose Year's-Mind we are keeping. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

5. *For a deceased Pope.*

O GOD, by Whose inscrutable appointment Thy servant *N.* (*here express his name*) was called to a place in the line of the Chief Bishops; O God, Who didst thereby lay upon him the duty of being Lieutenant on earth for Thine Only-begotten Son; O God, grant unto him now, we beseech Thee, a place among Thine holy Bishops, who are entered into everlasting blessedness. Through the Same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

6. *For a deceased Priest or Bishop.*

O GOD, Who in the ranks of the Apostolic Priesthood hast caused Thy servant *N.* (*here express his name*) to stand before Thee in the high place of a Bishop (*or* Priest), grant, we beseech Thee, that he may be joined unto the company of such in everlasting blessedness. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

If the deceased were a Cardinal, his dignity is expressed in the Prayer, thus: "the high place of a Cardinal Bishop," *or* "of a Cardinal Priest."

7. *For deceased Parents.*

O GOD, Who hast commanded us to honour our father and mother, look in the pitifulness of Thy mercy upon the souls of my father and mother, (*or*, the soul of my father, *or*, the soul of my mother,) and forgive them their trespasses, (*or*, him his trespasses, *or*, her her trespasses,) and grant unto me the joy of seeing them (*or*, him, *or*, her,) again in the glorious light of everlasting life. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

The above Prayer is altered to suit circumstances, as where several children join in prayer for a parent, or a company of persons for the parents of all, "our" *and* "us," *instead of* "my" *and* "me."

8. *For deceased Brethren, Comrades, Friends, Kinsfolk, or Benefactors, is said the Prayer,* "O God, Who forgivest iniquity, &c.," (*under* 2,) *with the necessary alterations.*

9. *For a Man.*

O LORD, incline Thine ear unto the prayers whereby we humbly call upon Thee to show mercy unto the soul of Thy servant *N.* (*here express the name*) which it hath pleased Thee to call out of this world, that it may please Thee also to set him in a place of peace and light, and give him a part with Thy Saints. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

If the deceased were a Cardinal Deacon, is said "Thy servant the Cardinal Deacon *N.*"

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[1] Piis.

10. *For a Woman.*

LORD, we beseech Thee in the tenderness of Thy great mercy, to have pity upon the soul of Thine handmaid *N.* (*here express her name*), purge her from all defilements whereby in this dying body she hath been befouled, and give her inheritance in everlasting salvation. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

THE DIRGE.

When three Nocturns are said (as is always the case on All Souls' Day) the Antiphons throughout the Office are doubled, and the Office commences with Ps. xciv., *and an Invitatory. Otherwise it begins with the First Antiphon. If one Nocturn be said, the First is said on Mondays and Thursdays, the Second on Tuesdays and Fridays, and the Third on Wednesdays and Saturdays.*

Invitatory. Unto the [Eternal] King all live.[1] * O come, let us worship Him!

O Lord, grant them eternal rest, and let the everlasting light shine upon them!

FIRST NOCTURN.

First Antiphon. Make my way straight before Thy face, * O Lord my God.

Psalm V.

[Intituled "A Psalm of David," with a musical (?) superscription.]

GIVE ear unto my words, O LORD, * consider my supplication.

Hearken unto the voice of my cry, * my King and my God!

For unto Thee will I pray. * O LORD, in the morning Thou shalt hear my voice:

In the morning will I stand before Thee and look up. * For Thou art not a God that hath pleasure in wickedness:

Neither shall the evil dwell with Thee, * nor the unrighteous stand in Thy sight:

Thou hatest all workers of iniquity. * Thou shalt destroy all them that speak leasing:

The LORD abhorreth the bloody and deceitful man. * But as for me, in the multitude of Thy mercy

I will come into Thine house: * I will worship toward Thine holy temple in Thy fear.

Lead me, O LORD, in Thy righteousness, * because of mine enemies; make my way straight before Thy face.

For there is no faithfulness in their mouth: * their inward part is very wickedness.

Their throat is an open sepulchre; they flatter with their tongue. * Judge Thou them, O God!

Let them fall by their own counsels; cast them out in the multitude of their transgressions, * for they have rebelled against Thee, O Lord!

And let all those that put their trust in Thee, rejoice: * let them ever shout for joy, because Thou dwellest in them:

Let them also that love Thy Name be joyful in Thee. * For Thou wilt bless the righteous.

O LORD, Thou hast compassed us * with Thy favour as with a shield.

Second Antiphon. Return, O LORD, deliver my soul: * O save me for Thy mercy's sake!

Psalm VI.

[Intituled "A Psalm of David." The title also contains directions, probably musical, the meaning of which is now uncertain.]

O LORD, rebuke me not in Thine anger: * neither chasten me in Thine hot displeasure.

Have mercy upon me, O LORD, for I am weak: * O LORD, heal me, for my bones are shaken.

My soul also is sore vexed: * but Thou, O LORD, how long?

Return, O LORD, deliver my soul: * O save me for Thy mercy's sake.

For in death there is no one that remembereth Thee: * and in the grave who shall give Thee thanks?

I am weary with my groaning, every night I wash my bed: * I water my couch with my tears.

Mine eye is grown dim because of grief: * I am waxen old because of all mine enemies.

Depart from me, all ye workers of iniquity: * for the LORD hath heard the voice of my weeping.

The LORD hath heard my supplication: * the LORD hath received my prayer.

Let all mine enemies be ashamed and sore vexed: * let them return and be ashamed suddenly.

Third Antiphon. Lest he tear my soul like a lion, * while there is none to deliver, or to save.

Psalm VII.

[Intituled "An Hymn of David, which he sang unto the LORD concerning the words of Cush the Benjamite." This Cush is supposed to be the same as Shimei, whose cursing of David is narrated in 2 Kings (Sam.) xvi. 7, 8, or else a nickname for Saul.]

O LORD my God, in Thee do I take refuge: * save me from all them that persecute me, and deliver me.

Lest he tear my soul like a lion, * while there is none to deliver, or to save.

O LORD my God, if I have done this, * if there be iniquity in mine hands;

If I have requited with evil them that requited me [with good], * may I then flee empty before mine enemies.

Let the enemy persecute my soul, and take it, yea, let him tread down my life upon the earth, * and lay mine honour in the dust.[2]

Arise, O LORD, in Thine anger: * and lift up Thyself against the borders of mine enemies.

And awake for me, O Lord my God, according to the decree that Thou hast made: * so shall the congregation of the people compass Thee about.

For their sakes, therefore, return Thou on high: * the LORD judgeth the peoples.

Judge me, O LORD, according to my righteousness, * and according to mine integrity that is in me.

O let the wickedness of the wicked come to an end, and establish the just; * God trieth the hearts and reins.

Mine help is righteous, coming from the Lord, * Who saveth the upright in heart.

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[1] Luke xx. 38.

[2] SLH.

God is a righteous judge, strong and patient: * is He not provoked every day?

If ye turn not, He will whet His sword: * He hath bent His bow and made it ready.

And hath fitted thereon the instruments of death, * He hath ordained His arrows against the persecutors.

Behold, he travaileth with iniquity: * he hath conceived mischief, and brought forth falsehood.

He made a pit and digged it: * and is fallen into the ditch which he made.

His mischief shall return upon his own head: * and his iniquity shall come down upon his own pate.

I will praise the LORD according to His righteousness: * and will sing praise to the name of the LORD Most High.

Verse. From the gates of the grave
Answer. Deliver their souls, O Lord.

The Lord's Prayer is then said silently, and then is begun immediately the

First Lesson.[1]

LORD! let me alone; for my days are vanity. What is man, that Thou shouldest magnify him? or that Thou shouldest set Thine heart upon him? Thou visitest him very early, and triest him suddenly. How long wilt Thou not depart from me, nor let me alone, till I swallow down my spittle? I have sinned; what shall I do unto Thee, O Thou Preserver of men? Why hast Thou set me as a mark against Thee, so that I am a burden to myself? Why dost Thou not pardon my transgression, and take away mine iniquity? Behold! now shall I sleep in the dust, and if Thou shalt seek me in the morning, I shall not be.

The Responsory is begun directly.

First Responsory.

I believe that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God my Saviour.
Verse. Whom I shall see for myself, and mine eyes shall behold, and not another.
Answer. And in my flesh shall I see God my Saviour.

Second Lesson.[2]

MY soul is weary of my life; I will leave my complaint upon myself; I will speak in the bitterness of my soul. I will say unto God: Do not condemn me; show me wherefore Thou judgest me thus. Doth it seem good unto Thee that Thou shouldest maltreat me, that Thou shouldest oppress the work of Thine hands, and help the counsel of the wicked? Hast Thou eyes of flesh? or seest Thou as man seeth? Are Thy days as the days of man? Are Thy years as the times of men, that Thou inquirest after mine iniquity, and searchest after my sin? Yet Thou knowest that I have done no wrong, but that there is none that can deliver out of Thine hand.

Second Responsory.

Thou Who didst call up Lazarus from the grave after that he had begun to stink!—do Thou, O Lord, grant them rest and a place of forgiveness.
Verse. Thou Who shalt come to judge the quick and dead, and the world by fire—
Answer. Do Thou, O Lord, grant them rest and a place of forgiveness.

Third Lesson.

THINE hands have made me and fashioned me together round about; and dost Thou so suddenly destroy me? Remember, I beseech Thee, that Thou hast made me as the clay, and that Thou wilt bring me into the dust again. Hast Thou not poured me out as milk, and curdled me like cheese? Thou hast clothed me with skin and flesh; and hast fenced me with bones and sinews. Thou hast granted me life and favour, and Thy visitation hath preserved my spirit.

Third Responsory.

Lord, when Thou comest to judge the earth, where shall I hide myself from the face of Thy wrath? For I have sinned greatly in my life.

Verse. I dread my sins, I blush before Thee—
I see the Great Tribunal set!
In fear and terror I implore Thee,
Forgive when soul and Judge are met!

Answer. For I have sinned greatly in my life.
Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them.
Answer. For I have sinned greatly in my life.

SECOND NOCTURN.

First Antiphon. He maketh me to lie down * in green pastures.

Psalm XXII.

[Intituled a "Psalm of David."]

THE LORD is my Shepherd, I shall not want. * He maketh me to lie down in green pastures:

He leadeth me beside the still waters. * He restoreth my soul:

He leadeth me in the paths of righteousness, * for His Name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: * for Thou art with me:

Thy rod and Thy staff * they comfort me.

Thou preparest a table before me, * in the presence of mine enemies:

Thou anointest mine head with oil: * and mine overflowing cup, O how goodly is it!

Surely Thy mercy shall follow me * all the days of my life:

And I will dwell in the house of the LORD * for ever.

Second Antiphon. Lord, remember not the sins of my youth, * nor my transgressions.

Psalm XXIV.

[Intituled "Of David." This Psalm is A B C Darian.]

UNTO Thee, O LORD, do I lift up my soul: * O my God, I trust in Thee, let me not be ashamed.

Neither let mine enemies triumph over me: * for none that wait on Thee shall be ashamed:

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[1] Job vii. 16.

[2] Job. x. 1.

Let them be ashamed that transgress * without cause.

Show me Thy ways, O LORD, * and teach me Thy paths.

Lead me in Thy truth and teach me; * for Thou art the God of my salvation: and on Thee do I wait all the day.

Remember, O LORD, Thy tender mercies, * and Thy loving-kindnesses, which have been ever of old.

Remember not the sins of my youth, * nor my transgressions:

According to Thy mercy remember Thou me, * for Thy goodness' sake, O LORD.

Good and upright is the LORD; * therefore will He teach sinners in the way.

The meek will He guide in judgment: * the meek will He teach His way.

All the paths of the LORD are mercy and truth, * unto such as keep His covenant and His testimonies.

For Thy Name's sake, O LORD, pardon mine iniquity; * for it is great.

What man is he that feareth the LORD? * him shall He teach in the way that He shall choose.

His soul shall dwell at ease: * and his seed shall inherit the earth.

The LORD is a strong rock unto them that fear Him: * and His covenant shall be made known to them.

Mine eyes are ever toward the LORD: * for He shall pluck my feet out of the net.

Turn Thee unto me, and have mercy upon me, * for I am desolate and afflicted.

The troubles of mine heart are enlarged: * O bring me out of my distresses.

Look upon mine affliction and my pain: * and forgive all my sins.

Consider mine enemies, for they are many: * and they hate me with cruel hatred.

O keep my soul, and deliver me: * let me not be ashamed, for I put my trust in Thee.

The undefiled and the upright cleave to me: * for I wait on Thee.

Redeem Israël, O God, * out of all his troubles!

Third Antiphon. I believe that I shall yet see the goodness of the LORD * in the land of the living.

Psalm XXVI.

[Intituled "Of David." The Vulgate and the LXX. add "before his anointing." See 2 Kings (Sam.) ii. 4. Monday, fifth week after Pentecost.]

THE LORD is my light and my salvation: * whom shall I fear?

The LORD is the defence of my life: * of whom shall I be afraid?

When the evil-doers come upon me, * to eat up my flesh,

Mine enemies that trouble me, * they stumble and fall.

Though an host should encamp against me, * mine heart shall not fear.

Though war should rise against me, * in this will I be confident.

One thing have I desired of the LORD, that will I seek after, * that I may dwell in the house of the LORD all the days of my life,

To behold the beauty of the LORD, * and to visit His temple.

For He hath hidden me in His pavilion: * in the secret of His tabernacle hath He hidden me in the day of trouble.

He hath set me up upon a rock: * and now hath He lifted up mine head above mine enemies.

I will offer in His tabernacle the sacrifice of joy: * I will sing, yea, I will sing praises unto the LORD.

Hear, O LORD, when I cry with my voice: * have mercy on me and answer me.

My heart said unto Thee, My face hath sought Thee: * Thy face, LORD, will I seek.

Hide not Thy face far from me: * turn not away in anger from Thy servant.

Be Thou mine Helper, * neither leave me, nor forsake me, O God of my salvation.

When my father and my mother forsake me, * then the LORD taketh me up.

Teach me Thy way, O LORD: * and lead me in a plain path, because of mine enemies.

Deliver me not over unto the will of mine enemies: * for false witnesses are risen up against me, and iniquity hath belied itself.

I believe that I shall yet see the goodness of the LORD * in the land of the living.

Wait on the LORD, be of good courage: * and thine heart shall be strengthened, wait, I say, on the LORD.

Verse. May the LORD set them with princes.

Answer. Even with the princes of His people.

Fourth Lesson.[1]

ANSWER Thou me: how many are mine iniquities and sins? Make me to know my transgressions and offences. Wherefore hidest Thou Thy face, and holdest me for Thine enemy? Dost Thou show forth Thy power against a leaf driven to and fro by the wind? And wilt Thou pursue the dry stubble? For Thou writest bitter things against me, and art fain to consume me with the iniquities of my youth. Thou puttest my feet in the stocks, and lookest narrowly unto all my paths, and observest my footsteps, and as a rotten thing I am to be consumed, and as a garment that is moth-eaten.

Fourth Responsory.

Remember, O God, that my life is wind. The eye of him that hath seen me shall see me no more.

Verse. Out of the depths have I cried unto Thee, O LORD! Lord, hear my voice.

Answer. The eye of him that hath seen me shall see me no more.

Fifth Lesson.[2]

MAN that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not. And dost Thou think it worthy to open Thine eyes upon such an one, and to bring him into judgment with Thee? Who can bring a clean thing out of unclean seed? Is it not Thou Who alone art? The days of man are short, the number of his months is with Thee: Thou hast appointed his bounds that he cannot pass. Turn from him for a little while, that he may rest, till he shall accomplish, as an hireling, his day.

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[1] Job xiii. 22.

[2] Job xiv. 1.

Fifth Responsory.

Woe is me, O Lord! for I have sinned greatly in my life. I am smitten: what shall I do? Whither shall I flee but unto Thee, O my God? Have mercy upon me, when Thou comest at the latter day.

Verse. My soul is sore vexed, but Thou, O LORD, help me.

Answer. Have mercy upon me, when Thou comest at the latter day.

Sixth Lesson.

O THAT Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past; that Thou wouldest appoint me a set time, and remember me. If a man die, shall he live again? All the days wherein I now toil, I am waiting till my change come. Thou shalt call, and I will answer Thee. Thou wilt stretch forth Thy right hand unto the work of Thine hands. Thou dost indeed number my steps, but be Thou merciful unto my sins.

Sixth Responsory.

Hold not my sins in remembrance, O Lord, when Thou comest to judge the world by fire.

Verse. Make my way straight before Thy face, O Lord my God.

Answer. When Thou comest to judge the world by fire.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Answer. When Thou comest to judge the world by fire.

THIRD NOCTURN.

First Antiphon. Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Psalm XXXIX.

[Intituled "A Psalm of David" and with the same (now) uncertain superscription as Ps. xii.]

I WAITED patiently for the LORD, * and He inclined unto me,

And heard my cry: * He brought me up also out of an horrible pit, and out of the miry clay.

And set my feet upon a rock; * and ordered my goings.

And He hath put a new song in my mouth, * even praise unto our God.

Many shall see it, and fear, * and shall trust in the LORD.

Blessed is that man whose trust is the Name of the LORD: * and who respecteth not pride and lying vanities.

Many, O LORD my God, are Thy wonderful works which Thou hast done: * and in Thy thoughts there is none like unto Thee.

If I would declare and speak of them, * they are more than can be numbered.

Sacrifice and offering Thou hast not desired; * but mine ears hast Thou opened.

Burnt-offering and sin-offering hast Thou not required: * then said I: Lo, I come.

In the beginning of the book it is written of me that I should fulfil Thy will: * O my God, I delight to do it, yea, Thy law is within mine heart.

I have preached Thy righteousness in the great congregation: * lo, I have not refrained my lips: O LORD, Thou knowest.

I have not hidden Thy righteousness within my heart: * I have declared Thy faithfulness and Thy salvation.

I have not concealed Thy loving-kindness, and Thy truth * from the great congregation.

Withhold not Thou Thy tender mercies from me, O LORD: * let Thy loving-kindness and Thy truth continually preserve me.

For countless evils have compassed me about: * mine iniquities have taken hold upon me, and I am not able to look up.

They are more in number than the hairs of mine head: * and mine heart faileth me.

Be pleased, O LORD, to deliver me: * O LORD, look upon me to help me.

Let them be ashamed and confounded together that seek after my soul, * to destroy it.

Let them be driven backward, and put to shame, * that wish me evil.

Let them quickly bear their shame, * that say unto me: Aha, Aha.

Let all those that seek Thee rejoice and be glad in Thee: * and let such as love Thy salvation say continually: The LORD be magnified.

But I am poor and needy: * the Lord thinketh upon me.

Thou art my help and my deliverer: * make no tarrying, O God.

Second Antiphon. LORD, heal my soul; * for I have sinned against Thee.

Psalm XL.

[Intituled "A Psalm of David," with some other words, of meaning now uncertain, as in some other Psalms.]

BLESSED is he that considereth the poor and needy: * the LORD will deliver him in time of trouble.

The LORD preserve him, and quicken him, and make him to be blessed upon the earth: * and deliver him not unto the will of his enemies!

The LORD strengthen him upon his bed of suffering! * Thou hast made all his bed in his sickness.

As for me, I said: LORD, be merciful unto me: * heal my soul, for I have sinned against Thee.

Mine enemies speak evil of me: * When shall he die, and his name perish?

If he came to see me he spake vanity: * his heart gathereth iniquity to itself.

He went out, * and told it.

All they that hate me whispered together against me: * against me did they devise mine hurt.

They plotted together to do me evil: * Now that he lieth, surely he will rise up no more.

Yea, mine own familiar friend in whom I trusted, * who did eat of my bread, hath lifted up his heel against me.[1]

But Thou, O LORD, be merciful unto me, and raise me up: * and I will requite them.

By this I know that Thou delightest in me: * because mine enemy cannot triumph over me.

But as for me, Thou upholdest me, because of mine innocence: * and settest me before Thy face for ever.

Blessed be the LORD God of Israël from everlasting, and to everlasting. * Amen, Amen.

Third Antiphon. My soul thirsteth for the living God; * when shall I come and appear before God?

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[1] Quoted by our Lord. John xiii. 18.

Psalm XLI.

[This Psalm has a superscription, the meaning of which is not now certain, but which seems in part to imply that it was a didactic poem written to be sung by the choir of the Korahites, a family of Levites and singers in the time of David.]

As the hart panteth after the water-brooks: * so panteth my soul after Thee, O God!

My soul is athirst for God, for the mighty God, for the living God: * when shall I come and appear before God?

My tears have been my meat day and night, * while they daily say unto me: Where is thy God?

When I remember these things, I pour out my soul in me: * for I will go unto the place of the wondrous Tabernacle, even unto the house of God.

With the voice of joy and praise, * the noise of a multitude that keep holiday.

Why art thou cast down, O my soul, * and why art thou disquieted in me?

Hope thou in God, for I shall yet praise Him, * the Health of my countenance and my God.

My soul is cast down within me: * therefore will I remember Thee from the land of Jordan, and from the mountains of Hermon,[1] from the Little Hill.[2]

Deep calleth unto deep, * at the noise of Thy waterspouts.

All Thy waves and Thy billows * are gone over me.

The Lord hath commanded [the praise of] His loving-kindness in the day-time, * and in the night His song.

Mine shall it be to pray unto the God of my life. * I will say unto God: Thou art my refuge.

Why hast Thou forgotten me? * and why go I mourning, while the enemy oppresseth me?

While my bones are broken, * they that trouble me, even mine enemies, reproach me;

While they say daily unto me: Where is thy God? * Why art thou cast down, O my soul, and why art thou disquieted within me?

Hope thou in God, for I shall yet praise Him: * the health of my countenance and my God.

Verse. O deliver not unto beasts the souls of them that praise Thee!

Answer. And forget not the souls of Thy poor for ever.

Seventh Lesson.[3]

My breath will wax feebler, and my days fewer, and there is nothing before me but the grave. I have not sinned; yet my mind remaineth in affliction. Deliver me, O Lord, and set me beside Thee; and let any man's hand fight against me. My days are past, my purposes are broken off, and are but vexation to my spirit. They change the night into day, and again, after the darkness I hope for light. If I wait, the grave is mine house; I have made my bed in the darkness. I have said to corruption: Thou art my father—to the worm: Thou art my mother, and my sister. Where therefore is now my hope? As for my patience, who shall consider it?

Seventh Responsory.

Forasmuch as I sin daily, and repent not, the fear of death troubleth me. O God, have mercy upon me, and save me, for in hell there is no redemption.

Verse. Save me, O God, by Thy Name, and judge me in Thy strength.

Answer. O God, have mercy upon me, and save me, for in hell there is no redemption.

Eighth Lesson.[4]

My flesh is consumed, my bone cleaveth unto my skin, and there remaineth not round my teeth save the skin of my lips. Have pity upon me, have pity upon me, at least ye that are my friends, for the hand of the Lord hath touched me. Why do ye persecute me as God, and glut yourselves upon my flesh? O that my words were now written! O that they were inscribed in a book with an iron pen, or cut in lead, or graven with a chisel upon the flinty rock! For I know that my Redeemer liveth, and that I shall stand up from the earth at the latter day, and in my flesh shall I see God; Whom I shall see for myself, and mine eyes shall behold, and not another. This is mine hope that is laid up in my bosom.

Eighth Responsory.

O Lord, judge me not according to my works; for I have done nothing that can be counted in respect of Thee. I beseech Thy Majesty therefore, that Thou wouldest blot out my transgressions, O God.

Verse. Lord, wash me thoroughly from mine iniquity and cleanse me from my sin.

Answer. Blot out my transgressions, O God.

Ninth Lesson.[5]

WHEREFORE hast Thou brought me forth out of the womb? O that I had perished, and no eye had seen me! I should have been as though I had not been—I should have been carried from the womb to the grave. Are not my days few? Let me alone then, that I may comfort myself a little in my sorrow, before I go whence I shall not return, even to the land of darkness and the shadow of death, a land of cheerlessness and darkness, where the night of death dwelleth, without any order, but shapelessness and dreadfulness of darkness for ever.

Ninth Responsory when three Nocturns have been said.

Deliver me, O Lord, from eternal death in that awful day when the heavens and the earth shall be shaken,[6] and Thou shalt come to judge the world by fire.

Verse. Quaking and dread take hold upon me, when I look for the coming of the trial and the wrath to come.

Answer. When the heavens and the earth shall be shaken.

Verse. That day is a day of wrath, of wasteness and desolation, a great day and exceeding bitter.[7]

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[1] A chain of mountains in the north-east of Palestine, stretching down on the eastern side of Jordan.

[2] Or rather, the hill Mizar (viz. the Little), proper name of a mountain on the eastern ridge of Lebanon. May it not be that the Korahites were among the Levitical families which had cities in the north and north-east districts?

[3] Job xvii. 1.

[4] Job xix. 20.

[5] Job x. 18.

[6] Haggai ii. 6.

[7] Zeph. i. 15.

Answer. When Thou shalt come to judge the world by fire.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Answer. Deliver me, O Lord, from eternal death in that awful day, when the heavens and the earth shall be shaken, and Thou shalt come to judge the world by fire.

Ninth Responsory when only one Nocturn has been said.

Deliver me from the ways of hell, O Lord, Who didst break the gates of brass in sunder, and didst descend into hell, and give them light, that they that sat in affliction and darkness might behold Thee.

Verse. Crying and saying, Thou hast come, O our Redeemer—

Answer. That they that sat in affliction and darkness might behold Thee.

Verse. O Lord, grant them eternal rest, and let the everlasting light shine upon them!

Answer. That they that sat in affliction and darkness might behold Thee.

Lauds begin at once with the

First Antiphon. The bones which Thou hast broken * may rejoice.

Psalm L.

[This Psalm has a musical (?) superscription, and the title then proceeds, "A Psalm of David, when Nathan the Prophet came unto him, after he had gone in to Bathsheba." The whole history is in 2 Kings (Sam.) xi. xii. (Saturday, 5th week after Pentecost, and 6th Sunday.)]

HAVE mercy upon me, O God, * after Thy great mercy:

And according to the multitude of Thy tender mercies * blot out my transgressions.

Wash me thoroughly from mine iniquity: * and cleanse me from my sin.

For I acknowledge my transgression: * and my sin is ever before me.

Against Thee, Thee only, have I sinned, and done evil in Thy sight: * that Thou mightest be justified when Thou speakest, and be clear when Thou art judged.

For behold, I was shapen in iniquity: * and in sin did my mother conceive me.

For behold Thou desirest truth: * the hidden secrets of Thy wisdom Thou hast made manifest unto me.

Sprinkle me with hyssop, and I shall be clean: * wash me, and I shall be whiter than snow.

Make me to hear joy and gladness: * that the bones which Thou hast broken may rejoice.

Hide Thy face from my sins: * and blot out all mine iniquities.

Create in me a clean heart, O God: * and renew a right spirit within me.

Cast me not away from Thy presence: * and take not Thine holy Spirit from me.

Restore unto me the joy of Thy salvation: * and uphold me with Thy free spirit.

Then will I teach transgressors Thy ways: * and sinners shall be converted unto Thee.

Deliver me from blood-guiltiness, O God, Thou God of my salvation: * and my tongue shall sing aloud[1] of Thy righteousness.

O LORD open Thou my lips, * and my mouth shall show forth Thy praise.

For Thou desirest not sacrifice, else would I give it: * Thou delightest not in burnt-offering.

The sacrifice of God is a broken spirit: * a broken and a contrite heart, O God, Thou wilt not despise.

Do good in Thy good pleasure unto Zion: * to build the walls of Jerusalem.

Then shalt Thou be pleased with the sacrifices of righteousness, with burnt-offering and whole burnt-offering: * then shall they offer bullocks upon Thine altar.

Second Antiphon. Lord, hear * my prayer; unto Thee shall all flesh come.

Psalm LXIV.

[Intituled "A Psalm. A Song of David," with a musical (?) superscription. The Vulgate adds that its use was prescribed by Jeremiah and Ezekiel to the exiles when they began to return from the Captivity.]

PRAISE becometh Thee, O God, in Zion: * and unto Thee shall the vow be performed in Jerusalem.

Hear my prayer: * unto Thee shall all flesh come.

Iniquities prevail against us: * but as for our transgressions, Thou shalt purge them away.

Blessed is the man whom Thou choosest, and causest to come near unto Thee: * he shall dwell in Thy courts:

We shall be satisfied with the goodness of Thine house: * Thy temple is holy, terrible in righteousness.

Answer us, O God of our salvation: * Thou that art the confidence of all the ends of the earth, and of the uttermost parts of the sea!

Thou that by Thy strength settest fast the mountains, being girded with power: * Thou that stirrest up the depth of the sea, and the noise of his waves!

The heathen shall be troubled. They that dwell in the uttermost parts shall be afraid at Thy tokens: * Thou makest the outgoings of the morning and evening to rejoice.

Thou visitest the earth and waterest it: * Thou greatly enrichest it:

The river of God is full of water: Thou makest ready their corn, * for Thou hast so prepared it.

Drench her furrows, increase the fruits thereof: * the springing thereof shall rejoice at her showers.

Thou crownest the year with Thy goodness: * and Thy fields teem with fruitfulness.

The green places of the wilderness wax fruitful: * and the little hills are girded with joy.

The pastures are clothed with flocks; the valleys also overflow with corn: * they shout for joy, yea, they sing.

Third Antiphon. Thy right hand * upholdeth me.

Psalm LXII.

[Intituled "A Psalm of David, when he was in the wilderness of Judah." This was one of the most perilous periods of David's life, when he was flying from the pursuit of Saul, and hiding in different forests and wildernesses in the south of Palestine. He was betrayed again and again, and had the most hairbreadth escapes. The history will be found in 1 Kings (Sam.) xxii. and xxiii.]

O GOD, Thou art my God, * early will I seek Thee:

My soul thirsteth for Thee, * my flesh longeth for Thee,

In a dry and desert land, without

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[1] So the Hebrew, the LXX., and all the versions, including Doway, but the Latin text has the curious mistake of ***exultabit*** for ***exaltabit.***

water. * So have I appeared before Thee in the Sanctuary, to see Thy power and Thy glory.

Because Thy loving-kindness is better than life, * my lips shall praise Thee.

Thus will I bless Thee while I live: * and will lift up mine hands in Thy name.

My soul shall be satisfied as with marrow and fatness; * and my mouth shall praise Thee with joyful lips.

When I remember Thee upon my bed, I meditate upon Thee in the night watches: * because Thou hast been mine help:

And in the shadow of Thy wings will I rejoice. My soul followeth hard after Thee: * Thy right hand upholdeth me.

But those that seek my soul to destroy it, shall go into the lower parts of the earth: * they shall fall by the sword, they shall be a portion for foxes.

But the King shall rejoice in God: every one that sweareth by him shall glory: * for the mouth of them that speak lies shall be stopped.

Psalm LXVI.

[Besides a musical superscription, the Hebrew and the Targum give no title, except "A Psalm, a Psalm." But the Vulgate and the LXX. ascribe the authorship to David.]

GOD be merciful unto us, and bless us: * cause His face to shine upon us, and be merciful unto us.[1]

That Thy way may be known upon earth: * Thy saving health among all nations.

Let the people praise Thee, O God: * let all the people praise Thee.

O let the nations be glad and sing for joy: * for Thou judgest the people righteously, and governest the nations upon earth.[2]

Let the people praise Thee, O God, let all the people praise Thee. * The earth hath yielded her increase;

Let God, even our own God, bless us; let God bless us: * and let all the ends of the earth fear Him.

Fourth Antiphon. From the gates of the grave * deliver my soul, O Lord.

THE SONG OF HEZEKIAH, KING OF JUDAH. (Isa. xxxviii. 10.)

[Intituled "The writing of Hezekiah, King of Judah, when he had been sick, and was recovered of his sickness." The history will be found in 4 (2) Kings xx. (11th Sunday after Pentecost.)]

I SAID, In the midst of my days, * I shall go to the gates of the grave:

I looked for the rest of my years. * I said, I shall not see the Lord my God[3] in the land of the living:

I shall behold man no more, * with the dwellers in the land of rest.

Mine age is departed, and is rolled up from me, * as a shepherd's tent:

My life is cut off as by a weaver: my web was scarce begun when He cut me off: * from day even to night wilt Thou make an end of me.

I thought I might live till morning: * as a lion, so doth He break all my bones:

From day even to night wilt Thou make an end of me. * Like a swallow's fledgling so did I twitter, I did coo as a dove:

Mine eyes fail, * with looking upward.

O Lord, I am seized, undertake for me. * What shall I say, or what will He answer me, seeing that He Himself hath done it?

I will call to remembrance before Thee all my years * in the bitterness of my soul.

O Lord, if by these things men live, and in such things is the life of my spirit, so mayest Thou chasten me, and make me to live. * Behold, mine anguish is [turned] into peace:

But Thou hast delivered my soul from destruction: * Thou hast cast all my sins behind Thy back.

For the grave cannot praise Thee, death cannot celebrate Thee: * they that go down into the pit cannot hope for Thy truth.

The living, the living, he shall praise Thee, as I do this day: * the father to the children shall make known Thy truth.

O Lord, save me: * and we will sing our songs all the days of our life in the house of the Lord.

Fifth Antiphon. Let everything that hath breath * praise the Lord.

Psalm CXLVIII.

[To this Psalm is prefixed "Alleluia." The LXX. connects it with the Prophets Haggai and Zechariah. See Thursday and Friday in the fifth week of November.]

PRAISE ye the Lord from the heavens: * praise Him in the heights.

Praise ye Him, all His Angels: * praise ye Him, all His hosts.

Praise ye Him, sun and moon: * praise Him, all ye stars and light.

Praise Him, ye heavens of heavens: * and all the waters that be above the heavens. Let them praise the Name of the Lord!

For He spake, and they were made[4]: * He commanded and they were created.

He hath established them for ever and ever: * He hath made a decree which shall not pass.

Praise the Lord from the earth, * ye dragons, and all deeps:—

Fire, hail, snow, ice, stormy wind, * fulfilling His word:—

Mountains, and all hills, * fruitful trees, and all cedars:—

Beasts, and all cattle, * creeping things, and flying fowl:—

Kings of the earth, and all people; * princes, and all judges of the earth:—

Young men, and maidens, old men, and children: let them praise the Name of the Lord—* for His Name alone is exalted!

His glory is above heaven and earth. * He also exalteth the horn of His people,

The praise of all His Saints, * even of the children of Israël, a people near unto Him.

Psalm CXLIX.

SING unto the Lord a new song: * His praise in the congregation of Saints.

Let Israël rejoice in Him That made him: * and let the children of Zion be joyful in their King.

Let them praise His Name in the dance: * let them sing praises unto Him with the timbrel and harp.

For the Lord taketh pleasure in His people: * He also will exalt the meek unto salvation.

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[1] SLH. The repetition of the words "be merciful unto us," is peculiar to the Latin.

[2] SLH.

[3] "My God" is not in the Hebrew, but the Divine Name is repeated.

[4] Taken from Ps. xxxii. 9.

Let the Saints be joyful in glory: * let them sing aloud upon their beds:

Let the high praises of God be in their mouth; * and a two-edged sword in their hands;

To execute vengeance upon the heathen, * and punishments upon the people;

To bind their kings with chains, * and their nobles with fetters of iron;

To execute upon them the judgment written: * this honour have all His Saints.

Psalm CL.

PRAISE the Lord in His sanctuary! * praise Him in the firmament of His power!

Praise Him in His mighty acts! * praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

After the Fifth Antiphon the service proceeds directly thus:

Answer. I heard a voice from heaven saying unto me:

Verse. Blessed are the dead which die in the Lord.

Antiphon. [1] I am the resurrection and the life: * he that believeth in Me though he were dead, yet shall he live: and whosoever liveth and believeth in Me shall never die.

The Song of Zacharias.

After the repetition of the Antiphon, all kneel down, and the service ends as at Vespers, except that, if Ps. cxlv. *have been said at Vespers, now is said instead,*

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

The Gradual Psalms.

The Gradual Psalms are said every Wednesday in Lent, unless a Feast of Nine Lessons is being kept. They are not said in Holy Week. In Choir they are said before the Mattins of the day; out of Choir, whenever convenient.

No Antiphon is said with these Psalms.

At the end of the first five, the Hymn "Glory be to the Father, &c.," *is not said.*

Ps. cxix. In my distress, &c., (*p.* 105.)

Ps. cxx. I will lift up mine eyes, &c., (*p.* 105.)

Ps. cxxi. I was glad, &c., (*p.* 106.)

Ps. cxxii. Unto Thee lift I up, &c., (*p.* 107.)

Ps. cxxiii. If it had not been the LORD, &c., (*p.* 107.)

O Lord, grant them eternal rest, and let the everlasting light shine upon them.

Then all kneel, and the Lord's Prayer is said inaudibly, except the words "Our Father" *and the termination—*

And lead us not into temptation.

Answer. But deliver us from evil.

Verse. From the gates of the grave.

Answer. Deliver their souls, O Lord!

Verse. May they rest in peace.

Answer. Amen.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

LORD, we beseech Thee to loosen the souls of Thy men-servants and of Thy maid-servants, even the souls of all Thy faithful children from all bonds soever wherewith their transgressions have bound them, and grant unto them to live and breathe again among all Thy Saints and elect, in a glorious resurrection. Through Christ our Lord.

Answer. Amen.

Then are said the next five, and at the end of each the Hymn, "Glory be to the Father, &c."

Ps. cxxiv. They that trust in the LORD, &c., (*p.* 107.)

Ps. cxxv. When the LORD turned, &c., (*p.* 107.)

Ps. cxxvi. Except the LORD build, &c., (*p.* 108.)

Ps. cxxvii. Blessed is every one, &c., (*p.* 108.)

Ps. cxxviii. Many a time, &c., (*p.* 108.)

Then all kneel.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination*) And lead us not into temptation.

Answer. But deliver us from evil.

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[1] John xi. 25, 26.

Verse. Remember Thy congregation.

Answer. Which Thou hast purchased of old.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin, may, by the tenderness of Thy pity, mercifully be absolved. Through Christ our Lord.

Answer. Amen.

Then are said the next five, and at the end of each the Hymn, "Glory be to the Father, &c."

Ps. cxxix. Out of the depths, &c., (*p.* 51.)

Ps. cxxx. LORD, my heart is not haughty, &c., (*p.* 108.)

Ps. cxxxi. LORD, remember David, &c., (*p.* 109.)

Ps. cxxxii. Behold, how good, &c., (*p.* 109.)

Ps. cxxxiii. Behold, now, bless ye, &c., (*p.* 117.)

Then all kneel.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination*) And lead us not into tempation.

Answer. But deliver us from evil.

Verse. O Thou my God, save Thy servants.

Answer. That trust in Thee.

Verse. Hear my prayer, O LORD.

Answer. And let my cry come unto Thee.

Let us pray.

STRETCH forth, O Lord, over all Thy men-servants and Thy maid-servants the right arm of Thy help from heaven, that they may seek Thee with all their heart, and what they ask worthily may obtain effectually. Through Christ our Lord. *Amen.*

The Seven Penitential Psalms and the Litany.

These are said kneeling every Friday in Lent when the Office is of the Week-day, except Good Friday, and the Litany alone (without the Seven Psalms) on St Mark's Day, April 25—and on the three Rogation Days. In Lent they are said in Choir after Lauds (immediately after V. Bless we the Lord. R. Thanks be to God.) *Out of Choir, when convenient.*

Glory be to the Father, &c., *is said after each Psalm.*

Antiphon. Remember not.

Ps. vi. O LORD, rebuke me not, &c., (*p.* 3.)

Ps. xxxi. Blessed are they, &c., (*p.* 43.)

Ps. xxxvii. O LORD, rebuke me not, &c., (*p.* 46.)

Ps. l. Have mercy upon me, &c., (*p.* 49.)

Ps. ci. Hear my prayer, &c., (*p.* 90.)

Ps. cxxix. Out of the depths, &c., (*p.* 51.)

Ps. cxlii. Hear my prayer, &c. (*p.* 87.)

Antiphon. [1] Remember not, Lord, our offences, nor the offences of our forefathers; neither take Thou vengeance of our sins.

THE LITANY.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
O Christ, hear us.
Graciously hear us, O Christ.
O God the Father, of heaven,
O God the Son, Redeemer of the world,
O God the Holy Ghost,
O Holy Trinity, One God,
Have mercy upon us.

Holy Mary,
Holy Mother of God,
Holy Virgin of virgins,
Holy Michael,
Holy Gabriel,
Holy Raphael,
O all ye holy Angels and Archangels,
O all ye holy Orders of blessed spirits,
Holy John the Baptist,
Holy Joseph,
O all ye holy Patriarchs and Prophets,
Holy Peter,
Holy Paul,
Pray for us.

Holy Andrew,
Holy James,
Holy John,
Holy Thomas,
Holy James,
Holy Philip,
Holy Bartholomew,
Holy Matthew,
Holy Simon,
Holy Thaddeus,
Holy Matthias,
Holy Barnabas,
Holy Luke,
Holy Mark,
O all ye holy Apostles and Evangelists,
O all ye holy Disciples of the Lord,
O all ye holy Innocents,
Holy Stephen,
Holy Lawrence,
Holy Vincent,
Holy Fabian and Sebastian,
Holy John and Paul,
Holy Cosmas and Damian,
Holy Gervase and Protase,
O all ye holy Martyrs,
Holy Silvester,
Holy Gregory,
Holy Ambrose,
Holy Austin,
Holy Jerome,
Pray for us.

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[1] Tobias iii. 3.

Holy Martin,
Holy Nicholas,
O all ye holy Bishops and Confessors,
O all ye holy Teachers,
Holy Anthony,
Holy Benedict,
Holy Bernard,
Holy Dominick,
Holy Francis,
O all ye holy Priests and Levites,
O all ye holy Monks and Hermits,
Holy Mary Magdalen,
Holy Agatha,
Holy Lucy,
Holy Agnes,
Holy Cecily,
Holy Katharine,
Holy Anastasia,
O all ye holy Virgins and Widows,
Pray for us.

O all ye holy men and women, children of God,
Make intercession for us.
Be merciful,
Spare us, O Lord.
Be merciful,
Graciously hear us, O Lord.

From all evil,
From all sin,
From Thy wrath,
From sudden and unprovided death,
From the snares of the devil,
From the spirit of uncleanness,
From lightning and tempest,
From the scourge of earthquake,
From pestilence, famine, and war,
From everlasting death,
Through the mystery of Thine holy Incarnation,
Through Thy coming,
Through Thy Birth,
Through Thy Baptism and holy Fasting,
Through Thy Cross and Suffering,
Through Thy Death and Burial,
Through Thine holy Rising again,
Through Thy wonderful Ascension,
Through the coming of the Holy Ghost, the Comforter,
In the day of judgment,
O Lord deliver us.

We sinners,
Do beseech Thee to hear us.

That Thou wouldest spare us,
That Thou wouldest pardon us,
That it may please Thee to bring us unto true repentance,
That it may please Thee to rule and preserve Thy holy Church,
That it may please Thee to preserve our Apostolic Lord, and all orders of the Church in holy religion,
That it may please Thee to bring down the enemies of Thy holy Church,
That it may please Thee to give peace and true concord unto all Christian Kings and Princes,
That it may please Thee to give peace and unity to all Christian nations,
That it may please Thee to strengthen and preserve us in Thy holy Service,
That Thou wouldest raise up our minds to heavenly desires,
That Thou wouldest reward with eternal good all them who do good to us,
That Thou wouldest deliver our souls, and the souls of our brethren, kinsfolk, and benefactors, from eternal damnation,
That it may please Thee to give and preserve to our use the fruits of the earth,
That it may please Thee to grant eternal rest unto all the faithful departed,
That it may please Thee graciously to hear us,
We beseech Thee to hear us.

Son of God,
O Lamb of God, That takest away the sins of the world.
Spare us, O Lord.
O Lamb of God, That takest away the sins of the world,
Graciously hear us, O Lord.
O Lamb of God, That takest away the sins of the world,
Have mercy upon us.
O Christ, hear us,
Graciously hear us, O Christ.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father, (*the Lord's Prayer is continued inaudibly till the termination.*)

And lead us not into temptation.
But deliver us from evil.

Psalm LXIX.

MAKE haste, O God, to deliver me: * make haste to help me, O LORD.

Let them be ashamed and confounded, * that seek after my soul.

Let them be turned backward and put to confusion, * that desire my hurt.

Let them be turned back with shame, * that say unto me: Aha, aha.

Let all those that seek Thee be joyful and glad in Thee, * and let such as love Thy salvation say continually: Let the Lord be magnified.

But I am poor and needy: * help me, O God.

Thou art my help and deliverer: * O LORD, make no tarrying.

Glory be to the Father, &c.
As it was in the beginning, &c.

Verse. [1] O Thou, my God, save Thy servants,
Answer. That trust in Thee.
Verse. [2] Lord, be Thou unto us a strong tower
Answer. From the enemy.
Verse. [3] Let the enemy prevail nothing against us.
Answer. Nor the son of wickedness afflict us.
Verse. [4] Deal not Thou with us after our sins.
Answer. Nor reward us according to our iniquities.
Verse. Let us pray for our Bishop. (*Here the name of the reigning Pope is inserted.*) [5]
Answer. [6] The Lord preserve him, and quicken him, and make him to be blessed upon the earth, and deliver him not unto the will of his enemies.
Verse. Let us pray for them who have done good to us.
Answer. May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake. Amen.
Verse. Let us pray for the faithful departed.
Answer. O Lord, grant them eternal rest, and let the everlasting light shine upon them.
Verse. May they rest in peace.
Answer. Amen.

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[1] Ps. lxxxv. 2.
[2] Ps. lx. 4.
[3] Ps. lxxxviii. 23.
[4] Ps. cii. 10.
[5] Pontifex. This being the *Roman* Breviary.
[6] Ps. xl. 3.

Verse. Let us pray for our absent brethren.

Answer. O Thou my God, save Thy servants that trust in Thee.

Verse. [1] O Lord, send them help from the sanctuary.

Answer. And strengthen them out of Zion.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Whose property is ever to have mercy and to forgive, receive our humble petitions, and grant that we and all Thy servants who are bound by the chain of sin may, by the tenderness of Thy pity, mercifully be absolved.

O LORD, we beseech Thee graciously to hear our humble petitions, and spare all those who confess their sins unto Thee, granting us in Thy goodness pardon and peace.

BE graciously pleased, O Lord, to show forth upon us Thine unspeakable mercy, ridding us from all sin, and therewithal delivering us from all pains which for the same we do justly deserve.

O GOD, Whom sin doth justly move to anger, and repentance turn again mercifully to forgive the same, look down now graciously upon the supplications of Thy people praying before Thee, and turn away the scourges of Thy wrath, which for our sins we do most rightfully deserve.

O ALMIGHTY and everlasting God, have pity upon Thy servant our Bishop N., (*here name the Pope,*) and order his goings according to Thy mercy in the paths of eternal salvation, that by the gift of Thy grace he may ever seek such things as please Thee, and with all his strength fulfil the same.

O GOD, from Whom all holy desires, all good counsels, and all just works do proceed; give unto Thy servants that peace which the world cannot give, that both our hearts may be set to obey Thy commandments, and also that by Thee we being defended from the fear of our enemies, may pass our time in rest and quietness.

LORD, burn our reins and our hearts with the fire of Thy Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

O GOD, Who art Thyself at once the Maker and the Redeemer of all Thy faithful ones, grant unto the souls of Thy servants and handmaids remission of all their sins, making of our entreaties unto our Great Father a mean whereby they may have that forgiveness which they have ever longed for.

PREVENT us, O Lord, we beseech Thee, in all our doings, with Thy gracious inspiration, and further us with Thy continual help, that every prayer and work of ours may begin from Thee, and by Thee be duly ended.

O ALMIGHTY and everlasting God, Who art Lord both of the living and of the dead, and hast mercy upon all whom Thou foreknowest shall by faith and work be Thine, we most humbly beseech on behalf of all for whom we have a mind to pray, whether they be yet entangled in the flesh in this present world, or whether they be already rid of the body, and entered into that world which for us is still to come, that all Thy holy children may pray for them, and that the pitifulness of Thy mercy may grant unto them the forgiveness of all their trespasses. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end.

Answer. Amen.

Verse. May the almighty and merciful Lord graciously hear us.

Answer. Amen.

Verse. And may the souls of the faithful, through the mercy of God, rest in peace.

Answer. Amen.

Grace before and after Meat.

Before dinner, he who blesses the meal says:

Verse. Bless ye—

Answer. Bless ye.

Then he says:

[2] The eyes of all—

And the rest continue:

Wait upon Thee, O Lord, and Thou givest them their meat in due season. Thou openest Thine hand, and fillest all things living with plenteousness.

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

Kyrie eleison.

Christe eleison.

Kyrie eleison.

Our Father, (*inaudibly till the last words,*)

And lead us not into temptation.

Answer. But deliver us from evil.

Let us pray.

BLESS us, O Lord, and these Thy gifts, which we are about to receive from Thy bounty. Through Christ our Lord.

Answer. Amen.

Reader. Sir, be pleased to give the blessing.

The Blessing.

May the King of eternal glory make us to be partakers at His table in heaven.

Answer. Amen.

At the end of dinner, the Reader concludes, saying:

But Thou, O Lord, have mercy upon us.

Answer. Thanks be to God.

Verse. [3] May all Thy works praise Thee, O LORD!

Answer. And let Thy Saints bless Thee!

Verse. Glory be to the Father, &c.

Answer. As it was, &c.

We give Thee thanks, O Almighty God, for all Thy mercies. Who livest and reignest for ever and ever.

Answer. Amen.

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[1] Ps. xix. 3.

[2] Ps. cxliv. 15, 16.

[3] Ps. cxliv. 10.

Then is said alternately either Ps. l., "Have mercy upon me, &c.," (*p.* 49,) *or* Ps. cxvi. "O praise the LORD, &c.," (*p.* 105.) *Then:*

Verse. Glory be to the Father, &c.
Answer. As it was, &c.

Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father, (*inaudibly till the last words,*)
And lead us not into temptation.
Answer. But deliver us from evil.
Verse. [1] He hath dispersed, he hath given to the poor—
Answer. His righteousness endureth for ever.
Verse. [2] I will bless the LORD at all times—
Answer. His praise shall continually be in my mouth.
Verse. My soul shall make her boast in the LORD—
Answer. The humble shall hear thereof and be glad.
Verse. O magnify the LORD with me—
Answer. And let us exalt His Name together.
Verse. [3] Blessed be the Name of the LORD!—
Answer. From this time forth and for evermore!
May it please Thee, O Lord, to reward with eternal life all them who do good to us for Thy Name's sake.
Answer. Amen.
Verse. Bless we the Lord.
Answer. Thanks be to God.
Verse. May the souls of the faithful, through the mercy of God, rest in peace.
Answer. Amen.

The Lord's Prayer is again said, inaudibly throughout, and then:

God grant us His peace.
Answer. Amen.

At supper the form is the same, except the following:

Text at the beginning (Ps. xxi. 27.)

The poor shall eat—
And be satisfied, and they shall praise the LORD that seek Him: their heart shall live for ever.

Blessing.

May the King of eternal glory bring us to sup with Him in eternal life.

At the end:

Verse. [4] He hath made a memorial of His wonderful works.
Answer. The LORD is gracious and full of compassion: He hath given meat unto them that fear Him.
Verse. Glory be to the Father, &c.
Answer. As it was, &c.
[5] God is blessed in all His gifts, and holy in all His works.
Answer. Amen.

And Ps. cxvi. *is always said.*

On some days the form is special, as follows:

Note 1. *These special passages are used both at dinner and supper.*
Note 2. *On a Fast-Day, the single meal allowed is supper.*
Note 3. *It is always allowed to substitute Psalm* cxvi. *for the special Psalm appointed, except on Maundy Thursday and Good Friday.*

1. *On Christmas Day to dinner on Jan.* 5, *and inclusive.*

Text at the beginning (John i. 14.)

The Word was made Flesh, Alleluia,—
And dwelt among us. Alleluia.

At the end:

Verse. The LORD hath made known, Alleluia,—
Answer. His salvation. Alleluia.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 89.)

2. *On the Epiphany and throughout the Octave.*

Text at the beginning (Ps. lxxi. 10.)

The kings of Tarshish and of the isles shall bring presents. Alleluia—
The kings of Arabia and Saba shall offer gifts. Alleluia.

At the end:

Verse. [6] All they from Saba shall come. Alleluia—
Answer. They shall bring gold and incense. Alleluia.

Ps. lxxi. Give the King, &c., (*p.* 72.)

3. *At supper on Maundy Thursday, nothing is said except the following:*

At the beginning (*without any* "Bless ye, &c.")

Christ, for our sakes, became obedient unto death.

Then the Lord's Prayer is said inaudibly throughout, and afterwards the sign of the Cross is made silently.
If there be reading, nothing is said by the Reader before or after, and no blessing, &c.

At the end:

Christ for our sakes, &c.

Then Ps. l. (*p.* 49,) *without* "Glory, &c."
Then the Lord's Prayer is said inaudibly throughout.
Then the Prayer, "Lord, we beseech Thee, &c.," (*p.* 335,) *the last clause,* "Who liveth, &c.," *being said inaudibly.*
Then the Lord's Prayer again inaudibly throughout.

4. *At supper on Good Friday, the same, except that the words* "even the death of the Cross" *are added to the* "Christ, for our sakes, &c."

5. *Supper on Holy Saturday is as usual, with the following:*

Text at the beginning (Matth. xxviii. 1.)

But in the end of the Sabbath,
As it began to dawn toward the first day of the week, Alleluia—Came Mary Magdalene, and the other Mary, to see the sepulchre. Alleluia.

At the end, the same is repeated as V. *and* R.

6. *From dinner on Easter Day to dinner on the next Saturday, both inclusive.*

Text at the beginning (Ps. cxvii. 24.)

This is the day which the LORD hath made, Alleluia—
Let us rejoice and be glad in it. Alleluia.

At the end, the same is repeated as V. *and* R.

Ps. cxvii. O give thanks, &c., (*p.* 21.)

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[1] Ps. cxi. 9.
[2] Ps. xxxiii. 2-4.
Ps. cxii. 2.
[4] Ps. cx. 4.
[5] Cf. Ps. cxliv. 17.
[6] Isa. lx. 6.

7. *On Ascension Day and thereafter to the supper on Friday before Whitsun Day, both inclusive.*

Text at the beginning (Ps. xlvi. 6.)

God is gone up with a shout, Alleluia,—
And the LORD with the sound of a trumpet. Alleluia.

At the end:

Verse. [1] When Christ ascended up on high—Alleluia.
Answer. He led captivity captive —Alleluia.

Ps. xlvi. O clap your hands, &c., (*p.* 55.)

8. *From supper on Whitsun Eve to supper on the Friday following, both inclusive.*

Text at the beginning (Wisd. i. 7.)

The Spirit of the Lord filleth the world, Alleluia—
And That Which containeth all things hath knowledge of the voice. Alleluia.

At the end:

Verse. [2] They were all filled with the Holy Ghost. Alleluia.
Answer. And began to speak. Alleluia.

Ps. xlvii. Great is the LORD, &c., (*p.* 55.)

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[1] Eph. iv. 8.

[2] Acts ii. 4.

Prayers for a Journey.

These Prayers are said immediately after starting. If one person say them by himself, the Singular Number is used.

Antiphon. May the Lord, the Almighty and Merciful, lead *us*—
Song of Zacharias. Blessed be the Lord, &c., (*p.* 16.)
Antiphon. May the Lord, the Almighty and Merciful, lead *us* into the way of peace and prosperity, and may the angel Raphael be with *us* in the way, that *we* may come to *our* home again in peace, and health, and gladness.
Kyrie eleison.
Christe eleison.
Kyrie eleison.
Our Father (*inaudibly till the last words*)
And lead us not into temptation.
Answer. But deliver us from evil.
Verse. [3] O Thou my God, save Thy servants,
Answer. That trust in Thee.
Verse. [4] O Lord, send *us* help from the sanctuary.
Answer. And strengthen *us* out of Zion.
Verse. [5] Lord, be Thou unto *us* a strong tower,
Answer. From the enemy.
Verse. [6] Let the enemy prevail nothing against *us*,
Answer. Nor the son of wickedness afflict *us*.
Verse. [7] Blessed be the Lord daily.
Answer. The God of our salvation maketh *our* way prosperous.
Verse. [8] Show *us* Thy ways, O LORD.
Answer. And teach *us* Thy paths.
Verse. [9] O that *our* ways were directed,
Answer. To keep Thy statutes.
Verse. [10] The crooked shall be made straight.
Answer. And the rough places plain.
Verse. [11] God hath given His Angels charge over thee.
Answer. To keep thee in all thy ways.
Verse. Hear my prayer, O LORD.
Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who madest the children of Israël to walk with dry feet through the midst of the sea, and Who didst open unto the three wise men, by the guiding of a star, the way that led unto Thee, grant *us* good speed, and quietness, that Thine holy Angel may be with *us*, and that *we* may happily come thither whither *we* would, now, and, in the end, unto the haven of eternal salvation.

O GOD, Who didst call Thy servant Abraham out of Ur of the Chaldees, and didst keep him from evil through all the ways of his pilgrimage, *we* beseech Thee, that it may please Thee to keep *us* Thy servants. Be Thou unto *us*, O Lord, an help when *we* go forward, a comfort by the way, a shadow from the heat, a covering from the rain and the cold, a chariot in weariness, a refuge in trouble, a staff in slippery paths, an haven in shipwreck. Do Thou lead *us*, that *we* may happily come thither where *we* would be, and thereafter come again safe unto *our* own home.

GRACIOUSLY hear our supplications, O Lord, we beseech Thee, and order the goings of Thy servants in the safe path that leadeth unto salvation in Thee, that amidst all the manifold changes of this life's pilgrimage, Thy shield may never cease from us.

GRANT, we beseech Thee, O Almighty God, that Thy family may fare onward in the path of salvation, and by giving heed to the preaching of the blessed Fore-runner John, may safely attain unto Him Whom John preached, even our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Verse. Let us go on in peace.
Answer. In the name of the Lord. Amen.

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[3] Ps. lxxxv. 2. [4] Ps. xix. 3. [5] Ps. lx. 4.

[6] Ps. lxxxviii. 23. [7] Ps. lxvii. 20.

[8] Ps. xxiv. 4. [9] Ps. cxviii. 5.

[10] Isa. xl. 4. [11] Ps. xc. 7.

Preparation for Communion.

Antiphon (*to be doubled when the Office is doubled.*) Remember not, Lord, our offences, * nor the offences of our forefathers, neither take Thou vengeance of our sins. (*In Paschal-time add* Alleluia.)

Psalm LXXXIII.

[Intituled "A Psalm of the sons of Korah." It has the same superscription as Ps. lxx., referring possibly to the vintage. It reads as if it were a pilgrim-song referring to the going up of all the males of Israël to Jerusalem to observe the Feast of Tabernacles, when harvest and vintage were over.]

HOW lovely are Thy tabernacles, O LORD of Hosts! * my soul longeth and fainteth for the courts of the LORD:

Mine heart and my flesh * rejoice for the living God.

Yea, the sparrow hath found an house, * and the dove a nest for herself, where she may lay her young,

Even Thine altars, O LORD of hosts, * my King and my God!

Blessed are they that dwell in Thine house, O Lord; * they will be ever praising Thee.[1]

Blessed is the man whose strength is from Thee; * who hath settled in his heart to go up [to Thy sanctuary,] through the vale of tears,[2] to the place which he hath appointed.

He That hath given the Law will give His blessing; they shall go from strength to strength: * they appear before the God of gods in Zion.

O LORD God of hosts, hear my prayer: * give ear, O God of Jacob![1]

Behold, O God, our shield: * and look upon the face of Thine Anointed.

For a day in Thy courts is better * than a thousand.

I had rather be a menial in the house of my God, * than to dwell in the tents of wickedness.

For God loveth mercy and truth: * the LORD will give grace and glory.

No good thing will He withhold from them that walk uprightly. * O LORD of hosts, blessed is the man that trusteth in Thee!

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm LXXXIV.

[Intituled "A Psalm of the sons of Korah," with the usual (now uncertain) superscription.]

LORD, Thou hast been favourable unto Thy land: * Thou hast brought back the captivity of Jacob.

Thou hast forgiven the iniquity of Thy people: * Thou hast covered all their sins.[3]

Thou hast taken away all Thy wrath: * Thou hast turned Thyself from the fierceness of Thine anger.

Turn us, O God of our salvation, * and cause Thine anger towards us to cease.

Wilt Thou be angry with us for ever? * wilt Thou draw out Thine anger to all generations?

O God, Thou shalt again quicken us: * and Thy people shall rejoice in Thee.

Show us Thy mercy, O Lord! * and grant us Thy salvation.

I will hear what the LORD God will speak in me: * for He will speak peace unto His people,

And to His saints, * and unto them that are changed in heart.

Surely His salvation is nigh them that fear Him, * that glory may dwell in our land.

Mercy and truth have met together: * righteousness and peace have kissed each other.

Truth hath sprung out of the earth: * and righteousness hath looked down from heaven.

Yea, the LORD shall give that which is good: * and our land shall yield her increase.

Righteousness shall go before Him: * and shall set His footsteps in the way.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm LXXXV.

[Intituled "A Prayer of David."]

BOW down Thine ear, O LORD, and hear me: * for I am poor and needy.

Preserve my soul, for I am holy: * O Thou my God, save Thy servant that trusteth in Thee.

Be merciful unto me, O Lord, for I cry unto Thee all the day long: * rejoice the soul of Thy servant, for unto Thee, O Lord, do I lift up my soul.

For Thou, Lord, art good and ready to forgive, * and plenteous in mercy to all them that call upon Thee.

Give ear, O LORD, unto my prayer: * and attend to the voice of my supplication.

In the day of my trouble I called upon Thee, * for Thou hast heard me.

Among the gods there is none like unto Thee, O Lord: * neither are there any works like unto Thy works.

All nations whom Thou hast made shall come and worship before Thee, O Lord: * and shall glorify Thy name.

For Thou art great and doest wondrous things: * Thou art God alone.

Teach me Thy way, O LORD, and I will walk in Thy truth: * let mine heart be glad, that it may fear Thy name.

I will praise Thee, O Lord my God, with all mine heart, * and I will glorify Thy name for evermore.

For great is Thy mercy toward me: * and Thou hast delivered my soul from the lowest hell.

O God, the wicked are risen against me, and the assemblies of violent men have sought after my soul, * and have not set Thee before them.

But Thou, O Lord, art a God full of compassion and gracious, * longsuffering, and plenteous in mercy and truth.

O look upon me, and have mercy

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[1] SLH.

[2] Hebrew, "of Baca," probably the proper name of a place, but, literally, "weeping."

[3] SLH.

upon me: * give Thy strength unto Thy servant, and save the son of Thine handmaid!

Show me a token for good, that they which hate me may see it and be ashamed: * because Thou, O LORD, hast holpen me, and comforted me.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXV.

[In the Hebrew this Psalm is a continuation of the last. The Vulgate and the LXX. prefix "Alleluia."]

I BELIEVED, therefore have I spoken: * but I was greatly afflicted.

I said in my haste: * All men are liars.

What shall I render unto the LORD * for all His benefits toward me?

I will take the cup of salvation, * and call upon the name of the LORD.

I will pay my vows unto the LORD in the presence of all His people. * Precious in the sight of the LORD is the death of His Saints.

O LORD, truly I am Thy servant: * I am Thy servant, and the son of Thine handmaid:

Thou hast loosed my bonds. * I will offer to Thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

I will pay my vows unto the LORD, in the presence of all His people: * in the courts of the LORD'S house, in the midst of thee, O Jerusalem!

[Here the Hebrew appends "Alleluia," which the Vulgate and the LXX. prefix to the next Psalm.]

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Psalm CXXIX.

[Intituled "A Song of Degrees." The meaning of this title is not certain. The Psalms so called may perhaps, like the "Graduals" of the Roman Liturgy, be "step-songs," intended to be sung during processions, Liturgical or of pilgrims.]

OUT of the depths have I cried unto Thee, O LORD! * Lord, hear my voice.

Let Thine ears be attentive * to the voice of my supplication.

If Thou, LORD, shouldest mark iniquities, * O Lord, who shall stand?

But there is forgiveness with Thee: * because of Thy law, I wait for Thee, O LORD!

My soul waiteth on His word: * my soul hopeth in the Lord.

From the morning watch even until night * let Israël hope in the LORD:

For with the LORD there is mercy, * and with Him is plenteous redemption.

And He shall redeem Israël, * from all his iniquities.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Remember not, Lord, our offences, nor the offences of our forefathers, neither take Thou vengeance of our sins. [*P. T.* Alleluia.]

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father (*the Lord's Prayer is continued inaudibly till the termination.*)

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. As for me, I said: Lord, be merciful unto me.

Answer. Heal my soul, for I have sinned against Thee.

Verse. Turn again, O Lord, for a little,

Answer. And be entreated for Thy servant's sake.

Verse. O Lord, let Thy mercy lighten upon us.

Answer. As our trust is in Thee.

Verse. Let Thy priests be clothed with righteousness.

Answer. And let Thy Saints shout for joy.

Verse. Lord, cleanse Thou me from secret faults.

Answer. Keep back Thy servant also from the sins of others.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

BOW down Thy Fatherly ears unto our supplications, O most merciful God, and enlighten our hearts by the grace of Thine Holy Spirit, that we may worthily take part in Thy service, and may love Thee with an everlasting love.

O God, unto Whom all hearts lie open, all desires known, and from Whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of Thine Holy Spirit, that we may perfectly love Thee, and worthily magnify Thine Holy Name.

Lord, burn our reins and our hearts with the fire of Thine Holy Spirit, that we may serve Thee with chaste bodies and pure minds.

Lord, we beseech Thee, that the Comforter which proceedeth from Thee may enlighten our minds, and lead us into all truth, even as Thy Son hath promised unto us.

Lord, we beseech Thee, that Thine Holy Spirit may dwell in us in much power, mercifully cleansing our hearts and shielding us from all things hurtful.

O God, Who didst teach the hearts of Thy faithful people by sending to them the light of Thine Holy Spirit, grant unto us by the same Spirit to have a right judgment in all things, and evermore to rejoice in His holy comfort.

Lord, we beseech Thee to cleanse our consciences by the power of Thine holy visitation, that when our Lord JESUS Christ, Thy Son, cometh, He may find in us a dwelling-place made ready unto Himself. Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Prayer.[1]

O GREAT High Priest and true Bishop, JESUS Christ, Who didst offer Thyself up to God the Father upon the Altar of the Cross as a pure and spotless Victim for us sinful wretches, Who hast given us Thy Flesh to eat and Thy Blood to drink, and hast set this mystery in the power of the Holy Ghost, saying, "Do this as oft as ye do it, in remembrance of Me." I entreat Thee by the same Thy Blood the great price of our salvation, I entreat Thee by that wondrous and unspeakable love wherewith it hath pleased Thee so to love us unworthy wretches as to wash us from our sins in Thine Own Blood, teach me, Thine unworthy servant, whom for no deserts of mine, but by the mere goodness of Thy mercy, Thou hast been pleased among other gifts even to call unto Thine Altar, teach me, I beseech Thee, by Thine Holy Spirit how to deal with this mystery, with the reverence, honour, earnestness, and fear which are behoven and meet. Make me by Thy grace always to believe, understand, feel, hold, say, and think concerning this mystery that which is pleasing unto Thee and expedient for mine own soul. Let Thy good Spirit enter into mine heart to sound there without noise, and to speak all truth without words. These things are very deep, and they are covered with an holy veil. For Thy great mercy's sake, grant that I may take part at Mass with a clean heart and a pure mind. Free my heart from unclean, shameful, vain, and harmful thoughts. Defend me with the kindly and faithful keeping of Thy blessed Angels and their mighty watch, that the enemies of all good may be confounded and go away. By the power of this great mystery, and by the hand of Thine holy Angel, take away from me and from all Thy servants the hard spirit of pride and vain-glory, envy and blasphemy, fornication and uncleanness, doubt and suspicion. Confounded be they that assail us, and may they that would fain destroy us perish.

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[1] In the original this prayer is divided according to the days of the week; as there are some passages in it which are suitable only for Priests, and which have therefore been here necessarily omitted, it is not here so divided, but the intention clearly is that it should not all be used at one time.

O King of virgins, lover of chastity and purity, by the heavenly dew of Thy blessing quench in my body the fire of unlawful lusts, that my body and soul may remain pure. Kill in my members all unlawful prickings of the flesh and uprisings of lust, and grant unto me, along with Thine other gifts which truly please Thee, true and everlasting chastity according to my state, that I may be able to offer up unto Thee the sacrifice of praise with a pure body and a clean heart. O, what searching of heart, what shedding of tears, what reverence, and what awe, what purity of body and soul are called for by God's heavenly sacrifice when Thy Flesh is eaten indeed and Thy Blood is drunk indeed, where the things of the highest are brought down to the things of the lowest, and the things of God to the things of earth, where the holy Angels are present, where Thou Thyself art wondrously and unspeakably set forth, Thyself at once the sacrifice and the Priest.

Who can worthily deal with this, unless Thou, O God Almighty, should Thyself make him worthy. Lord, I know, I know indeed, and I confess it before Thy Fatherly goodness, that on account of my great sins and my countless failings I am not worthy to draw near to this great mystery, but I also know, I believe indeed with all my heart, and I confess with my mouth, that Thou Who alone art able to bring a clean thing out of an unclean, and to make sinners righteous and holy, art able to make me worthy. O, my God, I entreat Thee by this Thine Almighty power to grant unto me, a sinner, that I may receive this Sacrament with fear and trembling, with purity of heart and with weeping, with spiritual gladness and heavenly joy. Let my soul feel the sweetness of Thy blessed presence, and that Thine Holy Angels keep guard round me.

For I, O Lord, sinner though I be, am going to draw near unto Thine Altar in memory of Thy worshipful passion, to receive there the Sacrament which Thou hast instituted in remembrance of Thyself for our salvation. O God, most high, do Thou receive that remembrance on behalf of Thine holy Church, and on behalf of Thy people Whom Thou hast bought with Thine own Blood. Be pleased, O Lord, to have regard unto the sorrows of peoples, the straits of nations, the cries of prisoners, the woes of orphans, the needs of wanderers, the helplessness of the weak, the hopelessness of the sick, the failure of the old, the hopes of young men, the desires of young women, the grief of widows.

For Thou, O Lord, hast mercy upon all, and hatest nothing that Thou hast made—remember of what we are made. Thou art our Father, Thou art our God, be not wrathful exceedingly, neither shut up the multitude of Thy tender mercies from us. It is not with any hope in any righteousness of our own that we lay our prayers before Thee, but with hope in the multitude of Thy tender mercies. Take away our iniquities from us, and in Thy mercy kindle in us the fire of Thine Holy Spirit, take away the stony heart out of our flesh, and give an heart afresh, an heart to love Thee, to seek Thee, to rejoice in Thee, to follow Thee, and to enjoy Thee. We beseech Thy mercy, O Lord, to be pleased to look in favour upon Thy people when they do service unto Thine Holy Name, and in order that no one may ask in vain, and no request be refused, do Thou Thyself inspire us with such prayers as it may please Thee to hear and to grant.

Holy Lord and Father, we entreat Thee also for the spirits of the faithful departed; unto them may this great mystery of godliness be health, wholeness, gladness, and rest. O Lord, my God, may they have this day a great and full banquet of Thee the Living Bread, Who didst come down from heaven, and givest life unto the world, of Thine Holy and Blessed Flesh, the Flesh of Thee, the Lamb without spot, Who takest away the sins of the world, which Thou didst take from the holy and glorious womb of the blessed Virgin Mary, and which was conceived by the Holy Ghost, and of that river of mercy which the soldier's spear drew out of Thy Sacred Side, that they may be thereby strengthened, filled, rested, and comforted, and may sing unto Thy praise and glory. I beseech Thy mercy, O Lord, that the fulness of Thy blessing, and the sanctification of Thy Godhead, may come down upon the bread which is to be offered unto Thee.

Let there also come down thereon the invisible and incomprehensible Majesty of Thine Holy Spirit, as of old time He came down upon the offerings of the fathers, and let Him turn our offerings into Thy Flesh and Blood, and teach me, unworthy communicant that I am, to deal with this great mystery with purity of heart, with earnestness even to tears, with reverence, and with awe.

I beseech Thee also, O Lord, by this very mystery itself, this holy mystery of Thy Body and Thy Blood, wherein Thy Church is every day given to eat and to drink, is purified and sanctified, and is made partaker of the one Divine Nature of the Most High, give me Thine Own Holy might, and endue me therewith, that I may be able to draw near Thine Altar with a good conscience, and so this heavenly Sacrament may be salvation and life for me. For Thou hast said with Thine Own Holy and Blessed mouth, "The bread which I will give is My Flesh for the life of the world"; "I am the Living Bread, which came down from heaven"; "If any man eat of this Bread he shall live for ever." O Bread of Sweetness, cure my heart's palate that I may be able to taste how sweet Thy love is. Cure it of every disease that I may not feel anything sweet like Thy sweetness. O White Bread, that art able to content every man's delight and to yield every taste; Thou that always feedest us and yet never art consumed, let my heart feed on Thee, and let the taste of Thy sweetness fill the innermost depths of my soul. The Angels feed on Thee to fulness; let him that is a stranger and pilgrim here feed on Thee to the best of his little power, that that provision for his journey may strengthen him, and so he faint not by the way. O Thou Holy Bread, Thou Living Bread, Thou Pure Bread, Who comest down from Heaven and givest life unto the world, come into my heart and purify me from every defilement, whether of flesh or of spirit; enter into my soul, heal me and cleanse me, within and without; be Thou the constant shield and safety both of my soul and of my body. Drive all my enemies away from me, let them fade away far from the presence of Thy power. So mayest Thou enable me, under Thy protection, both without and within, to go straight forward until I come to Thy kingdom, where we shall not see Thee any more in mysteries as we see Thee now, but face to face, when Thou shalt have given up the kingdom unto God, even the Father, and shalt be God all in all. For then wilt Thou fill me with Thyself, with such a wondrous fulness, that I shall never hunger nor thirst again for ever. Who, with the same God the Father and Holy Ghost, livest and reignest for ever and ever. *Amen.*

Thanksgiving after Communion.

Antiphon. Let us sing the song of the three holy children, * the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

P. T. Alleluia.

THE SONG OF THE THREE HOLY CHILDREN. (Daniel iii. 57.)

O ALL ye works of the Lord, bless ye the Lord: * praise Him, and exalt Him above all for ever.

O ye Angels of the Lord, bless ye the Lord: * O ye heavens, bless ye the Lord.

O all ye waters that be above the heavens, bless ye the Lord: * O all ye powers of the Lord, bless ye the Lord.

O ye Sun and Moon, bless ye the Lord: * O ye stars of heaven, bless ye the Lord.

O ye showers and dew, bless ye the Lord: * O ye winds of God, bless ye the Lord.

O ye fire and heat, bless ye the Lord: * O ye winter and summer, bless ye the Lord.

O ye dews and rime, bless ye the Lord: * O ye frost and cold, bless ye the Lord.

O ye ice and snow, bless ye the Lord: * O ye nights and days, bless ye the Lord.

O ye light and darkness, bless ye the Lord: * O ye lightnings and clouds, bless ye the Lord.

O let the earth bless the Lord: * let her praise and exalt Him above all for ever!

O ye mountains and hills, bless ye the Lord: * O all ye green things upon the earth, bless ye the Lord.

O ye wells, bless ye the Lord: * O ye seas and floods, bless ye the Lord.

O ye whales, and all that move in the waters, bless ye the Lord: * O all ye fowls of the air, bless ye the Lord.

O all ye beasts and cattle, bless ye the Lord: * O ye children of men, bless ye the Lord.

O let Israël bless the Lord: * let him praise and exalt Him above all for ever!

O ye Priests of the Lord, bless ye the Lord: * O ye servants of the Lord, bless ye the Lord.

O ye spirits and souls of the righteous, bless ye the Lord: * O ye holy and humble men of heart, bless ye the Lord.

O Ananias, Azarias, and Misaël, bless ye the Lord: * praise and exalt Him above all for ever.

[1] Bless we the Father, and the Son, and the Holy Ghost: * let us praise and exalt Him above all for ever.

Blessed art Thou, O Lord, in the firmament of heaven: * and to be praised, and glorified, and exalted above all for ever.

Psalm CL.

PRAISE the Lord in His sanctuary! * praise Him in the firmament of His power!

Praise Him in His mighty acts! * praise Him according to His excellent greatness!

Praise Him with the sound of the trumpet! * praise Him with the psaltery and harp!

Praise Him with the timbrel and dance! * praise Him with stringed instruments and organs!

Praise Him upon the loud cymbals, praise Him upon the high-sounding cymbals! * Let everything that hath breath praise the LORD!

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[1] This verse is, of course, a later addition; more than two verses are omitted, and the last given is one of those omitted at the beginning.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

Antiphon. Let us sing the song of the three holy children, the song which the three children sang when they blessed the Lord in the midst of the burning fiery furnace.

P. T. Alleluia.

Kyrie eleison.
Christe eleison.
Kyrie eleison.

Our Father, (*inaudibly*) Who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us.

Verse. And lead us not into temptation.

Answer. But deliver us from evil.

Verse. May all Thy works praise Thee, O Lord.

Answer. And let Thy Saints bless Thee.

Verse. Let the Saints be joyful in glory.

Answer. Let them sing aloud upon their beds.

Verse. Not unto us, O Lord, not unto us.

Answer. But unto Thy Name give glory.

Verse. Hear my prayer, O Lord.

Answer. And let my cry come unto Thee.

Let us pray.

O GOD, Who didst lessen the flames of fire for the three children, mercifully grant that we Thy children may not be touched by any flames of sin.

Grant, O Lord, we beseech Thee, that Thy grace may forward us in all our actions by Thine inspiration, and follow it by Thine help, that this and every prayer and work of ours may begin from Thee, and by Thee be duly ended.

Grant, O Lord, that we may have the strength to extinguish the flames of sin, Thou Who didst grant the blessed Lawrence to be more than conqueror amid his fiery torments. Through Christ our Lord.

Answer. Amen.

Devotions after Communion.

FROM ST THOMAS AQUINAS.[1]

I GIVE Thee thanks, O holy Lord, Father almighty, eternal God, that Thou hast vouchsafed, for no merit of mine own, but of the mere condescension of Thy mercy, to satisfy me a sinner and Thine unworthy servant with the precious Body and Blood of Thy Son our Lord JESUS Christ. I implore Thee, let not this holy communion be to me an increase of guilt unto my punishment, but an availing plea unto pardon and forgiveness. Let it be to me the armour of faith and the shield of good will. Grant that it may work the extinction of my vices, the rooting out of concupiscence and lust, and the increase within me of charity and patience, of humility and obedience. Let it be my strong defence against the snares of all mine enemies, visible and invisible; the stilling and the calm of all mine impulses, carnal and spiritual; mine indissoluble union with Thee the one and true God, and a blessed consummation at my last end. And I beseech Thee that Thou wouldst vouchsafe to bring me, sinner as I am, to that ineffable banquet where Thou, with the Son and the Holy Ghost, art to Thy Saints true and unfailing Light, fulness of content, joy for evermore, gladness without alloy, consummate and everlasting bliss. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the same Holy Ghost, one God, world without end. *Amen.*

FROM ST BONAVENTURA.[1]

O SWEETEST Lord JESUS Christ, pierce, I beseech Thee, the inmost marrow of my soul with the tender and life-giving wound of Thy love, with true, and calm, and holy apostolical charity, so that my whole soul may ever languish and faint for love of Thee, and for desire of Thee alone. May it long for Thee and pine for Thee in the courts of Thine house; may it desire to be dissolved and to be with Thee. Grant that my soul may hunger for Thee, Thou Bread of angels, Thou refreshment of holy souls, our daily supersubstantial Bread, having all manner of sweetness and savour, and all most thrilling delights. May mine heart ever hunger for Thee and feed on Thee, on whom angels long to look; and may mine inmost soul be filled with the sweetness of the taste of Thee. May it ever thirst for Thee, Thou Well of life, Thou Fountain of wisdom and knowledge, Thou Source of everlasting light, Thou torrent of pleasures, Thou fatness and abundance of the house of God; may it ever yearn towards Thee, seek Thee, find Thee, tend towards Thee, attain to Thee, meditate ever on Thee, speak of Thee, and work all things to the praise and glory of Thy Name, with humility and discretion, with love and delight, with ready care and glad affection, with perseverance even unto the end; and do Thou be alone and evermore mine hope, my whole trust, my riches, my delight, my gladness and my joy, my rest and my calm repose, my peace and my sweet content, my fragrance and my sweetness, my food and my refreshment, my refuge and mine help, my wisdom, my portion, mine own possession and my treasure, in whom my mind and mine heart are fixed and rooted firmly and immovably for evermore. *Amen.*

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[1] Translation by Rev. T. A. Pope, adopted by Lord Bute in *A Form of Prayers*, 1896.

RHYME OF ST THOMAS AQUINAS.[1]

O GODHEAD hid, devoutly I adore Thee,
Who truly art within the forms before me;
To Thee my heart I bow with bended knee,
As failing quite in contemplating Thee.

Sight, touch, and taste in Thee are each deceived;
The ear alone most safely is believed:
I believe all the Son of God has spoken,
Than Truth's own word there is no truer token.

God only on the Cross lay hid from view;
But here lies hid at once the manhood too:
And I, in both professing my belief,
Make the same prayer as the repentant thief.

Thy wounds as Thomas saw, I do not see;
Yet Thee confess my Lord and God to be:
Make me believe Thee ever more and more;
In Thee my hope in Thee my love to store.

O Thou Memorial of our Lord's own dying!
O Bread that Living art and vivifying!
Make ever Thou my soul on Thee to live;
Ever a taste of heavenly sweetness give.

O loving Pelican! O JESU, Lord!
Unclean I am, but cleanse me in Thy blood;
Of which a single drop for sinners spilt,
Is ransom for a world's entire guilt.

JESU! Whom for the present veil'd I see,
What I so thirst for, oh, vouchsafe to me:
That I may see Thy countenance unfolding,
And may be blest Thy glory in beholding.

O Shepherd of the Faithful, O JESU, gracious be,
Increase the faith of all who put their faith in Thee.

A PRAYER TO BE RECITED BEFORE AN IMAGE OR REPRESENTATION OF CHRIST CRUCIFIED.

BEHOLD, O kind and most sweet JESUS, I cast myself on my knees in Thy sight, and with the most fervent desire of my soul, I pray and beseech Thee that Thou wouldst impress upon my heart lively sentiments of faith, hope, and charity, with true repentance for my sins, and a firm desire of amendment, while with deep affection and grief of soul I ponder within myself and mentally contemplate Thy five most precious wounds; having before my eyes that which David spake in prophecy: "They pierced My hands and My feet; they have numbered all My bones."

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[1] Translation by Rev. Edward Caswall.

The Votive Offices.

Pope Leo XIII. permits that upon all days whatsoever upon which the Psalms of the Week-day are to be said at Mattins, either by reason of the Week-day itself or of a Simple Office, with certain exceptions, there may be substituted for the Office of the day one of the following Votive Offices. The excepted days are Ash Wednesday, Passion-tide, and the 17th to the 24th of December, both inclusive. Easter and Whitsun weeks are also excepted, because the Office is already Semi-double, and of the Octave of the Feast of the preceding Sunday.

The Office itself is Semi-double, and its relations to the Office of a Week-day, or of a Simple Feast, or a Semi-double or Double Office on the preceding or succeeding day, are arranged in the same way as if it were a Semi-double Festival; thus, a Simple Office would be commemorated at First Vespers and Lauds, and have the Ninth Lesson, if it had a Lesson or Lessons of its own; and a Greater Week-day would be commemorated at Lauds, and the Ninth Lesson would be of its Homily, while in Advent and Lent the Week-day would be commemorated at both Vespers and Lauds, and have its Homily for the Ninth Lesson. Preces are said at Compline and Prime and the Common Commemorations at Vespers and Lauds, except the Commemoration of that which may be the subject of the Votive Office. That is to say, the Commemoration of the Blessed Virgin is omitted if the Office be of the Immaculate Conception, that of St Joseph if the Office be of him, and that of SS. Peter and Paul if the Office be of the Apostles.

In England the use of two of these Offices—namely, that of the Most Holy Sacrament for Thursdays and that of the Immaculate Conception for Saturdays, is obligatory upon all persons bound to the recitation of the Divine Office, upon all days permitted by the Pope, except (1) *those in Advent and Lent;* (2) *Eves;* (3) *Ember Saturday; and* (4) *days to which the Sunday Office may be transferred according to the Pie,* iv. 5.[1] *On those days on which the use of the Votive Office is permitted by the Pope, but is not made obligatory in England, its use is optional, as is that of the other Votive Offices on other days.*

After Septuagesima Sunday to Easter, exclusive, the word "Alleluia" is omitted wherever it is here given in square brackets, thus [ ], *and in Paschal-time it is inserted wherever given thus,* (*P. T.* Alleluia.)

Office in honour of All Holy Angels, for Mondays.

Semi-double.

All as on Sundays except the following.

At Vespers on Sunday evening is inserted the following Commemoration.

Antiphon. [2] Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation. (*P. T.* Alleluia.)

Verse. [3] Before the Angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia.)

Answer. I will worship toward Thine holy Temple, and praise Thy Name. (*P. T.* Alleluia.)

Prayer from Lauds.

MATTINS.

Invitatory. The Lord, He is the King of the Angels. * O come, let us worship Him. (*P. T.* Alleluia.)

Hymn.[4]

THEE, O Christ, the Father's Splendour,
Life and virtue of the heart,
In the presence of the Angels
Sing we now with tuneful art:
Meetly in alternate chorus
Bearing our responsive part.

Thus we praise with veneration
All the armies of the sky:
Chiefly him, the warrior Primate
Of celestial chivalry:
Michael, who in princely virtue
Cast Abaddon from on high.

By whose watchful care, repelling,
King of everlasting grace!
Every ghostly adversary,
All things evil, all things base;
Grant us of Thine only goodness
In Thy paradise a place.

Laud and honour to the Father;
Laud and honour to the Son;
Laud and honour to the Spirit;
Ever Three, and ever One:
Consubstantial, Co-eternal,
While unending ages run. Amen.

FIRST NOCTURN.

In Paschal-time all the three Psalms following are said under one Antiphon—viz., the First.

First Antiphon. Great things are spoken of Michael * the Archangel, who waxed valiant in fight, and won the victory. (*P. T.* Alleluia.)

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[1] When these two Votive Offices were introduced by the late Pope Pius IX., and when they seem to have been made obligatory in England, these days were excepted from the Papal permission. The edition of the English Offices now before the writer (Tournay, 1896) excepts only Advent and Lent, but the Catholic Directory shows that Eves also are excepted, and the exceptions would therefore seem to have remained the same as before. Owing to the multiplication of Festal Offices it is very improbable that the contingencies (3) (4) would ever occur.

[2] Heb. i. 14.

[3] Ps. cxxxvii. 2.

[4] Hymn by St Rabanus Maurus altered almost beyond recognition; translated by Dr Neale.

Ps. viii. O LORD, our Lord, &c., (*p.* 4.)

Second Antiphon. The Angel Gabriel spake unto Mary, * and said: Behold thou shalt conceive in thy womb and bring forth a Son, and shall call His Name JESUS.

Ps. x. In the LORD put I my trust, &c., (*p.* 5.)

Third Antiphon. [1] The Angel Raphael said: Bless ye the God of Heaven, * and confess Him before all living, for He hath had mercy upon you.

Ps. xiv. LORD, who shall abide, &c., (*p.* 6.)

Verse. [2] An Angel stood at the Altar of the Temple. (*P. T.* Alleluia.)
Answer. Having a golden censer in his hand. (*P. T.* Alleluia.)

Lessons from Scripture according to the Season, but in Lent and on Rogation Monday the following are used.

First Lesson.

The Lesson is taken from the Book of Exodus (xxiii. 20.)

BEHOLD, I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice, and think not lightly of him. For he will not pardon your transgressions; and My Name is in him. But if thou wilt indeed obey his voice, and do all that I speak, then I will be an enemy unto thine enemies, and an adversary unto thine adversaries, and Mine Angel shall go before thee.

First Responsory.

A multitude of Angels came with the Archangel Michael, into whose wardship God hath permitted the souls of the Saints, that he may lead them into the garden of gladness. (*P. T.* Alleluia.)
Verse. Lord, do Thou send forth Thine Holy Spirit from heaven, the Spirit of wisdom and understanding.
Answer. That he may lead them into the garden of gladness. (*P. T.* Alleluia.)

Second Lesson.

The Lesson is taken from the Book of the Prophet Zechariah (i. 7.)

THE Word of the LORD came unto Zechariah, the son of Berechiah, the son of Iddo, the Prophet, saying: I saw by night, and, behold, a man riding upon a red horse; and he stood among the myrtle-trees that were in the bottom. And behind him were there red horses, speckled, and white. Then said I: O my lord, what are these? And the angel that spake in me said unto me: I will show thee what these be. And the man that stood among the myrtle-trees answered, and said: These are they whom the LORD hath sent to walk to and fro through the earth. And they answered the angel of the LORD that stood among the myrtle-trees, and said: We have walked to and fro through the earth, and, behold, all the earth is inhabited, and is at rest.

Second Responsory.

[3] Then the Angel of the Lord answered and said: O Lord of Hosts, how long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, against which Thou hast had indignation— (*P. T.* Alleluia.)
Verse. These three score and ten years?
Answer. How long wilt Thou not have mercy on Jerusalem, and on the cities of Juda, against which Thou hast had indignation? (*P. T.* Alleluia.)

Third Lesson. (ii.)

I LIFTED up mine eyes again, and looked. And, behold, a man with a measuring line in his hand. Then said I: Whither goest thou? And he said unto me: To measure Jerusalem, and see what is the breadth thereof, and what is the length thereof. And, behold, the angel that talked in me went forth, and another angel went out to meet him, and said unto him: Run, speak to this young man, saying, Jerusalem shall be inhabited as a town without walls, for the multitude of men and cattle therein. For I, saith the LORD, will be unto her a wall of fire round about, and will be in glory in the midst of her.

Third Responsory.

[4] When ye see the Gentiles, be not afraid of them, but in your hearts worship and fear the Lord; for His Angel is with you. (*P. T.* Alleluia.)
Verse. An Angel stood at the Altar of the Temple, having a golden censer in his hand.
Answer. For His Angel is with you. (*P. T.* Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. For His Angel is with you. (*P. T.* Alleluia.)

SECOND NOCTURN.

In Paschal-time all three Psalms are said under one Antiphon—namely, the Second.

First Antiphon. The smoke of the incense ascended up * before the Lord, out of the Angel's hand.

Ps. xviii. The heavens declare, &c., (*p.* 10.)

Second Antiphon. [5] The Angel of the Lord * encampeth round about them that fear Him, and delivereth them. (*P. T.* Alleluia.)

Ps. xxiii. The earth is the LORD'S, &c., (*p.* 26.)

Third Antiphon. Let us praise the Lord, * Whom the Angels do praise, unto Whom Cherubim and Seraphim do cry, "Holy, Holy, Holy."
Verse. The smoke of the incense ascended up before the Lord. (*P. T.* Alleluia.)
Answer. Out of the Angel's hand. (*P. T.* Alleluia.)

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory the Great. (34*th on the Gospels.*)

SINCE we have run over and interpreted the names of the different Orders of Angels, it remaineth that we should shortly take up the indication of their different offices. The term Power is given to those spirits through whom most often signs and wonders are worked. The term Might is applied to those spirits unto whose order more might hath been granted than unto the others, so that it is to their jurisdiction that the powers of the enemy are brought into subjection, and by their might that they are so chained up that they cannot tempt men's hearts so much as they fain would.

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[1] Tob. xii. 6.

[2] Apoc. viii. 3.

[3] This Responsory is the continuation of the preceding Lesson.

[4] Cf. Baruch, vi. 3-6.

[5] Ps. xxxiii. 8.

Fourth Responsory.

[1] All the Angels stood round about the Throne, and about the Elders, and the four living creatures, and fell before the Throne on their faces and worshipped God. (*P. T.* Alleluia.)
Verse. [2] Worship the Lord, all ye His Angels!
Answer. And fell before the Throne on their faces and worshipped God. (*P. T.* Alleluia.)

Fifth Lesson.

"THE Principalities are so called because they are appointed as princes over the other good Angels, command their troops whenever there is anything to be done, and direct them how to perform their ministry for God. The Dominions bear this name because they are highly exalted, even above the power of the principalities. To be a prince is to be exalted among equals, but to dominate is to rule over subjects as a Lord. The Thrones are those hosts over whom the Almighty God presideth to exercise judgment, whence the Psalmist saith, (ix. 5,) "Thou satest on the throne judging right."

Fifth Responsory.

[3] An Angel stood at the Altar of the Temple, having a golden censer in his hand; and there was given unto him much incense, and the smoke of the incense ascended up before the Lord, out of the angel's hand. (*P. T.* Alleluia.)
Verse. Before the Angels will I sing praise unto Thee; I will worship toward Thine holy Temple, and praise Thy Name, O Lord.
Answer. And the smoke of the incense ascended up before the Lord, out of the Angel's hand. (*P. T.* Alleluia.)

Sixth Lesson.

THE Cherubim are said to represent the fulness of knowledge, and it is for this reason that these sublime hosts are so called, because the nearer they gaze upon the glory of God so much the more perfect is the knowledge with which they are filled.[4]
The word Seraphim is the title given to those hosts of holy spirits, who, on account of their peculiar nearness to their Maker, burn with a love beyond all compare. Their name signifieth burners or kindlers. Their fire is their love, and the more penetrating is their view of the glory of the Divine Being so much more intense is their love thereof wherewith they glow.

Sixth Responsory.

Before the Angels will I sing praise unto Thee, and will worship before Thine holy Temple, and will praise Thy Name, O Lord. (*P. T.* Alleluia.)
Verse. For Thy loving-kindness, and for Thy truth; for Thou hast glorified Thine holy Name in us.
Answer. And I will praise Thy Name, O Lord. (*P. T.* Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. And I will praise Thy Name, O Lord. (*P. T.* Alleluia.)

THIRD NOCTURN.

In Paschal-time all three Psalms are said under one Antiphon, namely the First.

First Antiphon. [5] The Lord sent His Angel, * which cut off all the mighty men of valour, and the leaders and captains in the camp of the King of Assyria. (*P. T.* Alleluia.)

Ps. xcv. O sing unto the Lord, &c., (*p.* 85.)

Second Antiphon. Worship the Lord, * all ye His Angels! Zion heard, and was glad.

Ps. xcvi. The Lord reigneth, &c., (*p.* 85.)

Third Antiphon. Bless the Lord, * all ye His Angels, that excel in strength, that do His commandments, to hearken unto the voice of His word.

Ps. cii. Bless the Lord, &c., (*p.* 91.)

Verse. Before the Angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia.)
Answer. I will worship toward Thine holy Temple, and praise Thy Name. (*P. T.* Alleluia.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (i. 47.)

AT that time: Jesus saw Nathanael coming to Him, and saith of him: Behold an Israëlite indeed, in whom is no guile. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (11*th on Ps.* xc.)

What are the goings of the holy Angels? Surely those goings whereof the Only-Begotten Son hath told us when He saith: "Hereafter ye shall see heaven open, and the Angels of God ascending and descending upon the Son of Man." Their goings, therefore, are by way of ascent and descent: they ascend for their own sakes, and they descend, or to speak more truly, they condescend for our sakes. Thus do these blessed spirits ascend upward by gazing upon God, and they descend downward by pity for thee, that they may keep thee in all thy ways. They ascend upward to the vision of Him, and they descend downward at the intimation of His will; for "He hath given His Angels charge over thee, to keep thee in all thy ways": but when they so descend downward they do not thereby lose the beatific vision of His glory, for we know that in heaven the Angels do always behold the face of the Father. (Matth. xviii. 10.)

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[1] Apoc. vii. 11. [2] Ps. xcvi. 7.
[3] Cf. Apoc. viii. 3, 4.

[4] St Gregory seems to have accepted the opinion that Chrwb is a variant of spelling for Qrwb, and therefore means one who draws near. The derivation of the word is now considered very uncertain, but the traditional belief certainly is that the Cherubim are the representatives of contemplation, of knowledge as distinguished from love,—that is, of the intellectual as opposed to the emotional, or the understanding as opposed to the heart, represented by the Seraphim, whose name is undeniably derived from saraph, *to burn.*

[5] 2 Par. Chron. xxxii. 21.

Seventh Responsory.

The Angel of the Lord came down into the furnace, together with Azariah and his fellows, and smote the flame of the fire out of the furnace, so that the fire touched them not at all, neither hurt them. (*P. T.* Alleluia.)

Verse. Blessed be their God, Who sent His Angel and delivered His servants that trusted in Him.

Answer. So that the fire touched them not at all, neither hurt them. (*P. T.* Alleluia.)

Eighth Lesson.

WHEN they ascend upward to gaze they search into that truth wherewith they are sated by longing, and by satiety are made to long the more; when they descend downward they work mercy upon us by keeping us in all our ways. For "are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?" (Heb. i. 14.) Surely they are not our lords but our ministers, and herein they are even as the Son of Man, who came not to be ministered unto but to minister, (Matth. xx. 28,) and Who was among His disciples as he that serveth. (Luke xxii. 27.) The fruit of the goings of the holy Angels is, as toucheth themselves, their own blessedness and the conforming obedience inspired by their love; but as toucheth us, we receive through them the keeping of all our ways under the care of God's grace, for He hath given His Angels charge over thee, to keep thee in all thy needs.

Eighth Responsory.

[1] Lord, Thou didst send Thine Angel in the time of Hezekiah, King of Juda, and didst slay in the host of Sennacherib an hundred fourscore and five thousand; wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm. (*P. T.* Alleluia.)

Verse. That those be stricken with terror that come with blasphemy against Thine holy people.

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us, for a fear and dread of the might of Thine arm. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wherefore now also, O Lord of heaven, send Thy good Angel before us for a fear and dread of the might of Thine arm. (*P. T.* Alleluia.)

If the Ninth Lesson is not of the Homily of a Week-day or that of a Simple, it is as follows.

IN the meantime God hath given His Angels charge over thee, not to take thee out of thy ways, but to keep thee in thy ways, and so by their ways to make thy ways His ways; for, if thou wouldst know how, He would have thee also descend and condescend, thine own needs compelling and admonishing thee to that which the Angel doth from the purer motive of love, to condescend by showing pity toward thy neighbour, and again to ascend along with the Angels by lifting up thy desires and striving with all thine heart's longing after the supreme and eternal truth. Thus are we exhorted to lift up hearts and hands together; thus do we hear it said every day, "Lift up your hearts"; thus are we rebuked for our slothfulness; and thus is it said unto us: "O ye sons of men, how long will ye be dull of heart? why will ye love vanity and seek after leasing?" (Ps. iv. 3.) For when the heart is unburdened and light, it is easier for it to rise to seek and love the truth.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. O ye Angels of the Lord, * bless ye the Lord alway. (*P. T.* Alleluia.)

Second Antiphon. God hath given His Angels charge over thee, * to keep thee in all thy ways. (*P. T.* Alleluia.)

Third Antiphon. In heaven their Angels do alway behold the face of My Father * which is in heaven. (*P. T.* Alleluia.)

Fourth Antiphon. Praise ye God * all His Angels,—praise ye Him all His hosts! (*P. T.* Alleluia.)

Fifth Antiphon. O ye Angels and Archangels, * O ye Thrones and Dominions, O ye Principalities and Powers, O ye Mighty Ones of heaven, praise ye the Lord from the heavens! (*P. T.* Alleluia.)

Chapter. (Exod. xxiii. 20.)

BEHOLD I send Mine Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice.

Hymn.[2]

CHRIST! of the holy Angels light and gladness,
Maker and Saviour of the human race,
O may we reach the world unknown to sadness,
The blessed mansions where they see Thy Face!

Angel of peace, may Michael to our dwelling
Down from high Heaven in mighty calmness come,
Breathing serenest peace, wild war dispelling
With all her sorrows to the infernal gloom.

Angel of might, may Gabriel swift descending,
Far from our gates our ancient foes repel,
And his own triumphs o'er the world defending,
In temples dear to Heaven return and dwell.

Angel of health, may Raphael lighten o'er us,
To every sick-bed speed his healing flight,
In times of doubt direct the way before us,
And through life's mazes guide our steps aright.

The Virgin, harbinger of peace supernal,
Mother of Light, with all the Angelic train,
Heaven's glittering host, court of the King Eternal,
All Saints be with us, till that bliss we gain.

Be this by Thy thrice holy Godhead granted,
Father, and Son, and Spirit ever blest;
Whose glory by the Angel host is chanted,
Whose Name by all the universe confest.
Amen.

Verse. Before the Angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia.)

Answer. I will worship toward Thine holy Temple, and praise Thy Name. (*P. T.* Alleluia.)

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[1] 2 Mac. xv. 22-24.

[2] Translation by the Rev. W. J. Copeland.

Antiphon at the Song of Zacharias. [1] The Angel that talked with me came again, and waked me as a man that is wakened out of his sleep. (*P. T.* Alleluia.)

Prayer throughout.

O GOD, Who hast ordained and constituted the services of angels and men in a wonderful order, mercifully grant that as Thine holy angels alway do Thee service in heaven, so, by Thine appointment, they may suffer and defend us on earth. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. O ye Angels of the Lord, &c., (*First Antibhon at Lauds.*)

Chapter at the end. (Apoc. xii. 7.)

THERE was a great war in heaven, Michael and his angels fought against the dragon, and the dragon fought and his angels: and prevailed not; neither was their place found any more in heaven.

TERCE.

Antiphon. God hath given, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

An Angel stood at the Altar of the Temple. (*P. T.* Alleluia, Alleluia.)

Answer. An Angel stood at the Altar of the Temple. (*P. T.* Alleluia, Alleluia.)

Verse. Having a golden censer in his hand.

Answer. At the Altar of the Temple. (*Except in P. T. when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. An Angel stood at the Altar of the Temple. (*P. T.* Alleluia, Alleluia.)

Verse. And the smoke of the incense ascended up before the Lord—(*P. T.* Alleluia.)

Answer. Out of the Angel's hand. (*P. T.* Alleluia.)

SEXT.

Antiphon. In heaven, &c., (*Third Antiphon at Lauds.*)

Chapter. (Apoc. v. 11.)

I HEARD the voice of many Angels round about the throne, and the living creatures, and the elders; and the number of them was thousands of thousands, saying with a loud voice: Salvation unto our God.

Short Responsory.

The smoke of the incense ascended up before the Lord. (*P. T.* Alleluia, Alleluia.)

Answer. The smoke of the incense ascended up before the Lord. (*P. T.* Alleluia, Alleluia.)

Verse. Out of the Angel's hand.

Answer. Before the Lord. (*Except in P. T. when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The smoke of the incense ascended up before the Lord. (*P. T.* Alleluia, Alleluia.)

Verse. Before the angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia.)

Answer. I will worship toward Thine holy Temple, and praise Thy Name. (*P. T.* Alleluia.)

NONE.

Antiphon. O ye angels and archangels, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Before the angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia, Alleluia.)

Answer. Before the angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia, Alleluia.)

Verse. I will worship toward Thine holy Temple, and praise Thy Name.

Answer. O my God. (*Except in P. T. when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Before the angels will I sing praise unto Thee, O my God. (*P. T.* Alleluia, Alleluia.)

Verse. Worship God. (*P. T.* Alleluia.)

Answer. All ye his angels. (*P. T.* Alleluia.)

SECOND VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Psalms of Sunday, except the last, which is Ps. cxxxvii., I will praise Thee, &c., (*p.* 111.)

Hymn from Mattins.

Antiphon at the Song of the Blessed Virgin. Holy Angels who stand ever before God in heaven, shield us in the battle, that we perish not in the awful judgment. (*P. T.* Alleluia.)

Office in Honour of all the Holy Apostles, for Tuesdays.

Semi-double.

The Office is the Common Office for Apostles, (*p.* 583,) *except in Paschal-time, when it is as in the Common Office for that season* (*p.* 576,), *with the following differences.*

The Common Commemoration of SS. Peter and Paul is omitted.

Prayer throughout.

O GOD, Who didst will that Thy blessed Apostles should be the means whereby Thou hast brought us to know Thy Name, grant unto us the grace to celebrate unto our profit their everlasting glory. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Lessons of the First Nocturn are from Scripture according to the Season, but if the day have no Scripture Lessons, then they are from 1 Cor. iv. 1, *as in the Common Office,* (*p.* 585.)

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[1] Zac. iv. 1.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (43*rd on the Saints.*)

THEY are the light of the world, because they were the means whereby the Lord was first pleased to give unto this world the light of faith and true knowledge, and to deliver the nations and peoples from the darkness of ignorance and sin. They are the salt of the earth, for they were the means whereby they that dwell upon the earth have tasted the savour of life eternal, that they might be preserved from the looseness of the flesh and the corruption of sin and weakness. They are they of whom John saith in his revelation (xxi. 14, 19) that the wall of the heavenly city had twelve foundations, garnished with all manner of precious stones, and in them the names of the twelve Apostles of the Lamb, for their preaching was the mean whereby God was pleased to lay the foundations of the Church, whence also Paul saith (Eph. ii. 19): "Ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, JESUS Christ Himself being the chief corner-stone."

Fifth Lesson.

DEARLY beloved brethren, when we call these things to mind, let us strive to put in practice what these great leaders have taught and commanded us. Let us learn by their example to esteem lightly the riches of the world, to love not the pleasures of this life, to desire the kingdom of heaven, to put Christ before all things, and to obey His commandments in all things, to love the poverty of things present, to pile up riches by grace, to choose the treasure of wisdom, to seek the gladness of the spirit, to envy no man, but to love all men, even our friends in God, and our enemies for God, for this only is love in truth.

Sixth Lesson.

THEY therefore are our princes, princes made most perfect in love for God, and filled with love for their neighbour. Whence they were able to overcome the onset of the world and to conquer that bloody age, because they loved nothing in any thing except the will of God. Even so, brethren, let us love to do the will of God in all things, to love our Maker in Himself, and the things which He has made for their Maker's sake, and so shall our love be well ordered. "For God is love" (1 John iv. 8,) and he that loveth with this love loveth God; and if we thus love, God Himself loveth us, and the Holy Apostles that are to judge us love us, and pray for us, that at Christ's general judgment we may be crowned along with them for ever.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xix. 27.)

AT that time: Peter said unto JESUS: Behold, we have forsaken all and followed Thee; what shall we have, therefore? And so on.

Homily by St Hilary, Bishop [of Poitiers.] (*Comment. on Matth.* xx.)

It is written that Peter answered and said unto the Lord, "Behold, we have forsaken all and followed Thee; what shall we have, therefore? and JESUS said unto them: Amen, I say unto you, that ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israël. And everyone that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or land for My Name's sake, shall receive an hundredfold, and shall inherit everlasting life; but many that are first shall be last, and the last shall be first." There are many reasons which forbid us to place upon these words of the Gospel a literal interpretation.

Eighth Lesson.

WE are admonished by the introduction of some things which, according to human sense, are self-contradictory, to seek for an heavenly sense. The Apostles say that they have forsaken all things, and yet that, so far from forsaking Christ, they have actually followed Him. Christ had said (i. iv.): "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God," and "When his disciples heard it they were exceedingly amazed, saying, Who then can be saved?" Why should they be exceedingly amazed? saying, "Who then can be saved," seeing that they themselves had forsaken all things; and what they had done, others could do. It is written also, "But JESUS beheld them, and said unto them: With men this is impossible, but with God all things are possible." How can it be said that with men this is impossible, when it was the very thing which the Apostles themselves boasted of having done, and which the Lord Himself acknowledged that they had done?

Ninth Lesson.

ALL this discourse is to be interpreted spiritually. What is more possible with God than to save by faith, to regenerate by water, to conquer by the cross, to make children of adoption by the Gospel, to quicken the dead by resurrection? When the Apostles heard these things they believed them forthwith, and they profess that they have left all things, and this their obedience the Lord doth forthwith reward, while He solveth all the difficulty of the question above by saying, "Ye which have followed Me, in the regeneration when the Son of Man shall sit in the throne of His glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." This is that regeneration which the Apostles have obtained, which the law could not give, and which, by seating them upon twelve thrones to judge the twelve tribes of Israel, has made them sharers in the glory of the twelve patriarchs.

Office in Honour of St Joseph, Spouse of the Blessed Virgin Mary, and Patron of the Catholic Church.

Semi-double.

All from the Common Office for a Feast of a Confessor not a Bishop, except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

JOSEPH! to thee by hosts on high And choirs of Christians, laud be paid!—
Saintly of life,—by purest tie
Joined unto her, the glorious Maid.

When thou didst doubt thy wife's repute,
And mark her great with Sacred Load,
The angel taught thee that her Fruit
Came from the Holy Ghost of God.

To clasp the Son, thy Lord, was thine,—
To share His flight to Egypt's shore,—
With tears, to seek in Salem's Shrine
Him lost,—with joy, to find once more.

Death brings to other saints their rest;
Through toil they win the victor's place;—
Thou happier, like the angels blest,
Alive, hast seen God Face to face.

Spare us, O Trinity Most High!
Grant that, with Joseph, we may gain
Thy starry realm, and ceaselessly
There raise to Thee our thankful strain.
Amen.

Verse. [2] He made him lord of His house. (*P. T.* Alleluia.)

Answer. And ruler of all His substance. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [3] When as Mary, the Mother of JESUS, was espoused to Joseph, before they came together, she was found with child of the Holy Ghost. (*P. T.* Alleluia.)

The Common Commemoration of St Joseph is omitted.

MATTINS.

Invitatory. In worshipful remembrance of our blessed Defender Joseph, * let us praise our God. (*P. T.* Alleluia.)

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. Joseph went up from Galilee, * out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem, to be enrolled with Mary.

Second Antiphon. The shepherds came with haste, * and found Mary and Joseph, and the Babe lying in a manger.

Third Antiphon. Behold, the Angel of the Lord appeared to Joseph * in a dream, saying: Arise, and take the young Child and His Mother, and flee into Egypt.

Verse. [4] I will give praise unto Thy Name— (*P. T.* Alleluia.)

Answer. For Thou hast been mine Helper and Defender. (*P. T.* Alleluia.)

The Lessons are taken from Scripture according to the Season; but if the day have none such, then the following are read.

First Lesson.

The Lesson is taken from the Book of Genesis (xxxix. 1.)

SO Joseph was brought down to Egypt, and Potiphar, an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Ishmaelites, which had brought him down thither. And the LORD was with him, and he was a prosperous man; and he was in the house of his master; and [his master] knew well that the LORD was with him, and made all that he did to prosper in his hand. And Joseph found grace in his master's sight, and he served him; and he made him overseer over his house, and all that he had he put into his hand. And the LORD blessed the Egyptian's house for Joseph's sake, and made all his substance to increase, in the house, and in the field, [and he left all that he had in Joseph's hand,] and he knew not aught he had, save the bread which he did eat. And Joseph was a goodly person, and well-favoured.

First Responsory.

[5] The people cried to Pharaoh [6] for bread: and he answered them: Go unto Joseph. (*P. T.* Alleluia.)

Verse. [7] The saving of our lives is in thy hand; only let us find grace in thy sight, and we will gladly be Pharaoh's servants.

Answer. And he answered them: Go unto Joseph. (*P. T.* Alleluia.)

Second Lesson. (xli. 37.)

THE thing was good in the eyes of Pharaoh, and in the eyes of all his servants, and he said unto them: Can we find such an one as this is, a man in whom the Spirit of God is? Unto Joseph therefore he said: Forasmuch as God hath showed thee all this which thou hast spoken, how shall I find any man more discreet and wise than thou art? Thou shalt be over my house, and according to thy word shall all my people be ruled: only in the throne will I be greater than thou. And Pharaoh said moreover unto Joseph: See, I have set thee over all the land of Egypt. And he took off his ring from his hand, and put it upon his hand; and arrayed him in a vesture of fine linen, and put a gold chain about his neck, and he made him to ride in the second chariot which he had, and an herald cried out that all men should bow the knee before him, and should know that he had been made ruler over all the land of Egypt.

Second Responsory.

[8] God hath made me as a father to Pharaoh, and lord of all his house. He hath made me great, to save much people alive. (*P. T.* Alleluia.)

Verse. [9] Come unto me, and I will give you all the good of the land of

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[1] Hymn of the sixteenth century; translation by the Rev. Dr Littledale.

[2] Ps. civ. 21.

[3] Matth. i. 18.

[4] Ecclus. li. 1, 2.

[5] Gen. xli. 55.

[6] Rex, "the king," according to Gesenius, a simple translation of the Egyptian word; but the translator has thought it best to give the foreign word, as it stands in the Hebrew and in the Vulgate.

[7] Gen. xlvii. 25.

[8] Gen. xlv. 8; l. 20.

[9] Gen. xlv. 18.

Egypt, and ye shall eat the fat of the land.

Answer. He hath made me great, to save much people alive. (*P. T.* Alleluia.)

Third Lesson.

AND Pharaoh said moreover unto Joseph: I am Pharaoh: without thee shall no man lift up his hand or foot in all the land of Egypt. And he changed his name, and called him in the Egyptian tongue, "Saviour-of-the-world." [1] And he gave him to wife Asenath daughter of Potiphar, Priest of Heliopolis. So Joseph went out into the land of Egypt, (he was thirty years old when he stood before King Pharaoh) and went throughout all the land of Egypt. And the plenteousness of the seven years came to pass, and the corn was gathered by handfuls, and laid up in the granaries of Egypt. The fruit of the field which was round about every city was laid up in the same. And so plentiful was the wheat that it was like unto the sand of the sea, and exceeded all reckoning.

Third Responsory.

[2] Now shall I die happy, since I have seen thy face, and do leave thee behind me. I am not disappointed of seeing thee. The Lord hath showed me also thy seed. (*P. T.* Alleluia.)

Verse. [3] He That hath fed me from my youth up, bless the lads, and let my name be named on them.

Answer. The Lord hath showed me also thy seed. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The Lord hath showed me also thy seed. (*P. T.* Alleluia.)

SECOND NOCTURN.

First Antiphon. Joseph arose, and took the young Child and His Mother by night, and departed into Egypt; and was there until the death of Herod.

Second Antiphon. When Herod was dead, an Angel of the Lord appeared in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His Mother, and go into the land of Israël: for they are dead which sought the young Child's life.

Third Antiphon. Joseph took the young Child and His Mother, and came into the land of Israël.

Verse. [4] Look down from heaven, and behold, and visit this vine—(*P. T.* Alleluia.)

Answer. And protect that [Thy right hand hath planted.] (*P. T.* Alleluia.)

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd upon Luke* i. 26.)

MARY was espoused to Joseph, or, as it would be better to express it in the very words of the Evangelist, to a man whose name was Joseph. He calleth him a man not because he was a husband, but by a title of excellency; or rather because, as another Evangelist hath it, he was not simply a man, but was rightly called her husband, as he was necessarily supposed so to be. He was thus called her husband because he must needs have been so supposed to be, as also he was deemed meet not in deed to be, but to be called, the father of the Saviour, since he was supposed so to be, as saith this same Evangelist: "And JESUS Himself began to be about thirty years of age, being (as was supposed) the son of Joseph."

Fourth Responsory.

[5] Thou hast given me the shield of Thy salvation, and Thy right hand hath holden me up. My buckler, and the horn of my salvation, and my refuge. (*P. T.* Alleluia.)

Verse. [6] I am thy shield and thy exceeding great reward.

Answer. My buckler, and the horn of my salvation, and my refuge. (*P. T.* Alleluia.)

Fifth Lesson.

WE cannot doubt but that a good and faithful man was Joseph, unto whom was espoused the Mother of the Saviour. He was a faithful and wise servant whom the Lord set up for the comfort of His own Mother, the fosterage of His own flesh, and then a faithful helper Whom His own great counsel formed upon earth. In addition thereto it is said that he was of the house of David. He was indeed of the house of David. This man Joseph was indeed of kingly race, noble by birth, but nobler in heart, he was indeed a son of David, and no unworthy descendant of David his father. He was indeed a son of David, not in the flesh only, but by loyalty and holiness and earnestness. One of whom the Lord might have given testimony, and said, "I have found David the son of Jesse a man after mine own heart, which shall fulfil all My will" (Acts xiii. 22.) A man who could say, like David, "The hidden secrets of Thy wisdom Thou hast made manifest unto me" (Ps. l. 7.) A man who was made "a minister according to the dispensation of God . . . to fulfil the word of God, even the mystery which hath been hid for ages and for generations, but now is made manifest to His saints" (Col. i. 26.)

Fifth Responsory.

[7] He shall set his children under her [8] shelter, and shall lodge under her branches: by her shall he be covered from heat, and in her glory shall he dwell. (*P. T.* Alleluia.)

Verse. [9] Trust in Him,[10] ye congregation of the people, pour out your heart before Him.

Answer. And in her glory shall he dwell. (*P. T.* Alleluia.)

Sixth Lesson.

UNTO Joseph it was given not only to see and to hear that which many prophets and kings had desired to see and had not seen, and to hear and had not heard, (Luke x. 24,) but even to carry this, to lead it, to embrace it, to kiss it, to feed it, and to keep it. We must, however, believe that Mary as well as Joseph was of the house and lineage of David, since if she had not so been she would not have been espoused to one who was so. Both, therefore, were of the house of David, but in her was fulfilled that which the Lord had sworn in truth unto David, (Ps. cxxxi. 11,) saying, "Of the fruit of thy body will I set upon My throne," while Joseph stood by the conscious witness of the fulfilment of the promise.

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[1] Tsaphnath Phanéach. LXX. Psonthomphanéch. Egyptian scholars interpret it as above, recognising in it a corruption of the Egyptian P-sŏt-m-ph-enech, but the Jews had an interpretation of their own from the Hebrew form—*i.e.*, "Revealer-of-a-secret" (so Gesenius).

[2] Cf. Gen. xlvi. 30; xlviii. 11.

[3] Gen. xlviii. 15, 16.

[4] Ps. lxxix. 15, 16.

[5] Ps. xvii. 36, 3.

[6] Gen. xv. 1.

[7] Ecclus. xiv. 26, 27.

[8] *I.e.*, Wisdom's.

[9] Ps. lxi. 9.

[10] *I.e.*, in God—*see* context.

Sixth Responsory.

[1] Though an host should encamp against me, my heart shall not fear. Though war should rise against me, in this will I be confident. (*P. T.* Alleluia.)

Verse. [2] My praise shall be continually of Thee, for Thou art my strong refuge.

Answer. Though war should rise against me, in this will I be confident. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Though war should rise against me, in this will I be confident. (*P. T.* Alleluia.)

THIRD NOCTURN.

First Antiphon. When Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither.

Second Antiphon. Joseph being warned of God in a dream turned aside into the parts of Galilee, and he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets: He shall be called a Nazarene.

Third Antiphon. The Father and Mother of JESUS marvelled at those things which were spoken of Him, and Simeon blessed them.

Verse. [3] I called upon the Lord, the Father of my Lord— (*P. T.* Alleluia.)

Answer. That He would not leave me in the days of my trouble. (*P. T.* Alleluia.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized and praying, the heaven was opened. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Against Faustus*, xxiii. 7, 8.)

From heaven, over the Jordan, "The Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven which said, Thou art My beloved Son, in Thee I am well pleased." Thus also upon the high mountain, "Behold a bright cloud overshadowed Him, and behold a voice out of the cloud which said, This is My beloved Son, in whom I am well pleased; hear ye Him" (Matth. xvii. 5.) And He over Whom these voices sounded from heaven was the Son of God before ever they were uttered, for He was He "Who albeit in the womb of the Virgin He took upon Him the form of a servant, and was made in the likeness of men," was the same "Who, being in the form of God, thought it not robbery to be equal with God" (Phil. ii. 7, 6.) Whence also the same Apostle Paul saith plainly in another place, (Gal. iv. 4, 5,) that, "When the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He is the Son of God who is the Lord of David, as touching His Godhead, and is yet as touching His flesh the Son of David begotten of David's seed.

Seventh Responsory.

[4] Joseph, thou son of David, fear not to take unto thee Mary thy wife; for That Which is conceived in her is of the Holy Ghost: and she shall bring forth a Son; and thou shalt call His Name JESUS. (*P. T.* Alleluia.)

Verse. For He shall save His people from their sins.

Answer. And thou shalt call His Name JESUS. (*P. T.* Alleluia.)

Eighth Lesson.

HAD it been useless for us to believe this, the aforenamed Apostle would not have been so careful to remind Timothy to (2 Tim. ii. 8) "remember that JESUS Christ of the seed of David was raised from the dead according to my gospel." The question now ariseth before the reader of the Holy Gospel, wherefore since he doth us to wit that Christ was born of the Virgin without any coition with Joseph, this Christ is, nevertheless, called the Son of David, although the pedigree for David given by the Evangelist Matthew is not that of Mary but that of Joseph. The first reason is that in order of sex the husband is named before the wife, and that he is not the less called husband because he knew her not, since this same Matthew when he saith (i. 20) that That Which was conceived in her was of the Holy Ghost, expressly giveth to Joseph (19) the title of "her husband."

Eighth Responsory.

[5] Arise, and take the young Child, and His Mother, and flee into Egypt; and be thou there until I bring thee word. (*P. T.* Alleluia.)

Verse. That it might be fulfilled which was spoken of the Lord by the Prophets, saying: Out of Egypt have I called my Son.

Answer. And be thou there until I bring thee word. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And be thou there until I bring thee word. (*P. T.* Alleluia.)

Ninth Lesson.

THIS one and the same Matthew therefore saith that Joseph was the husband of Mary, that the Mother of Christ was a virgin, that Christ was of the seed of David, and that Joseph was in the pedigree of Christ from David. The only conclusion is that Mary herself was of the lineage of David, and that she was called the wife of Joseph in order of enumeration of sex, and on account of their union of soul, and that Joseph is included in the pedigree as her husband, lest it might otherwise seem as if he were parted from a wife to whom he was bound by oneness of heart.

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[1] Ps. xxvi. 3.

[2] Ps. lxx. 6, 7.

[3] Ecclus. li. 14.

[4] Matth. i. 20, 21.

[5] Matth. ii. 13, 15.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] And Jacob begat Joseph, * the husband of Mary, of whom was born JESUS, Who is called Christ. (*P. T.* Alleluia.)

Second Antiphon. [2] The Angel Gabriel * was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph. (*P. T.* Alleluia.)

Third Antiphon. [3] And Joseph also went up * from Galilee, out of the city of Nazareth, unto Judea, unto the city of David, which is called Bethlehem. (*P. T.* Alleluia.)

Fourth Antiphon. [4] And they came with haste, * and found Mary and Joseph, and the Babe lying in a manger. (*P. T.* Alleluia.)

Fifth Antiphon. [5] And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph. (*P. T.* Alleluia.)

Chapter. (Gen. xlix. 26.)

THE blessings of thy father have been strengthened by the blessings of his progenitors, until the Desire of the everlasting hills come; let them be on the head of Joseph, and on the crown of him that was a Nazarite[6] from his brethren.

Hymn.[7]

JOY of the Saints! who didst uphold
  Our life's sure Hope, the world's one Stay,—
Joseph! as now thy praise is told,
  Hearken to us in love to-day.

The great Creator made it thine
  To be the spouse of purest Maid,
And father of the Word Divine
  In name—salvation's work to aid.

Thou seest with joy in manger lie
  The Saviour sung by seers of yore,
And Him, the Son of God Most High,
  In lowliness thou didst adore.

The King of kings, the Lord of all,
  The God Whom heaven in awe attends,
Whose nod makes trembling demons fall,
  To thee in meek submission bends.

To God Most High, the Three in One,
  Be praise, Who gave such grace to thee,
He make us win what thou hast won,
  The joys of life eternally. Amen.

Verse. [8] Thou hast given me the shield of Thy salvation. (*P. T.* Alleluia.)

Answer. And Thy right hand hath holden me up. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. [9] Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost. (*P. T.* Alleluia.)

Prayer throughout the Office.

O GOD, Who in Thine unspeakable foreknowledge didst choose Thy blessed servant Joseph to be the husband of Thine Own most holy Mother; mercifully grant that now that he is in heaven with Thee, we who on earth do reverence him for our defender, may worthily be holpen by the succour of his prayers to Thee on our behalf; Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The Common Commemoration of St Joseph is omitted.

PRIME.

Antiphon. And Jacob, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Gen. xlix. 22.)

JOSEPH is a fruitful bough, a fruitful bough and comely to look upon, whose branches run over the wall.

TERCE.

Antiphon. The Angel Gabriel, &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He made him lord of His house. (*P. T.* Alleluia, Alleluia.)

Answer. He made him lord of His house. (*P. T.* Alleluia, Alleluia.)

Verse. And ruler of all His substance.

Answer. Lord of His house. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He made him lord of His house. (*P. T.* Alleluia, Alleluia.)

Verse. I will give praise unto Thy Name— (*P. T.* Alleluia.)

Answer. For Thou hast been mine Helper and Defender. (*P. T.* Alleluia.)

SEXT.

Antiphon. And Joseph also, &c., (*Third Antiphon at Lauds.*)

Chapter. (Gen. xlix. 25.)

THE God of thy father shall help thee, and the Almighty shall bless thee with blessings of heaven above.

Short Responsory.

I will give praise unto Thy Name. (*P. T.* Alleluia, Alleluia.)

Answer. I will give praise unto Thy Name. (*P. T.* Alleluia, Alleluia.)

Verse. For thou hast been mine Helper and Defender.

Answer. Praise unto Thy Name. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will give praise unto Thy Name. (*P. T.* Alleluia, Alleluia.)

Verse. The righteous shall grow as the lily. (*P. T.* Alleluia.)

Answer. Yea, he shall flourish for ever in the presence of the Lord. (*P. T.* Alleluia.)

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[1] Matth. i. 16.
[2] Luke i. 26, 27.
[3] Luke ii. 4.
[4] Luke ii. 16.
[5] Luke iii. 23.

[6] "Separate," *i.e.* as sold away from them. Perhaps allusion is also made to the previous estrangement.

[7] Hymn of the sixteenth century or later; translation by the Rev. Dr Littledale.

[8] Ps. xvii. 36.
[9] Matth. i. 20.

NONE.

Antiphon. And JESUS Himself, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

The righteous shall grow as the lily. (*P. T.* Alleluia, Alleluia.)

Answer. The righteous shall grow as the lily. (*P. T.* Alleluia, Alleluia.)

Verse. Yea, he shall flourish for ever in the presence of the Lord.

Answer. As the lily. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The righteous shall grow as the lily. (*P. T.* Alleluia, Alleluia.)

Verse. [1] Planted in the house of the LORD. (*P. T.* Alleluia.)

Answer. In the courts of the house of our God. (*P. T.* Alleluia.)

SECOND VESPERS.

All as at First Vespers, except the following:

Verse. [2] I sat under His shadow in Whom I delighted. (*P. T.* Alleluia.)

Answer. And His fruit was sweet to my taste. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [3] Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. (*P. T.* Alleluia.)

Office in Honour of the Most Holy Sacrament of the Altar, for Thursdays.

Semi-double.

All as on Sundays except the following.

FIRST VESPERS.

Chapter and Prayer from Lauds.

First Antiphon. [4] Christ the Lord, being made an High Priest for ever * after the order of Melchisedec, hath offered bread and wine. (*P. T.* Alleluia.)

Second Antiphon. He hath made His wonderful works to be remembered; * the LORD is [gracious and] full of compassion. He hath given meat unto them that fear Him. (*P. T.* Alleluia.)

Third Antiphon. I will take the cup of salvation, * and offer the sacrifice of thanksgiving. (*P. T.* Alleluia.)

Ps. cxv. I believed, therefore have I spoken, &c., (*p.* 105.)

Fourth Antiphon. Let the children of the Church be like olive-plants * round about the table of the Lord. (*P. T.* Alleluia.)

Ps. cxxvii. Blessed is every one, &c., (*p.* 108.)

Fifth Antiphon. The Lord, That maketh peace in the borders of the Church, * filleth her with the finest of the wheat. (*P. T.* Alleluia.)

Ps. cxlvii. Praise the LORD, O Jerusalem, &c., (*p.* 114.)

Hymn.[5]

OF the glorious Body telling,
O my tongue, Its mystery sing;
And the Blood, all price excelling,
Which for this world's ransoming
In a noble womb once dwelling
He shed forth, the Gentiles' King.

Given for us, for us descending
Of a Virgin to proceed,
Man with man in converse blending
Scattered He the Gospel seed:
Till His sojourn drew to ending
Which He closed in wondrous deed.

At the Last Great Supper seated,
Circled by His brethren's band,
All the Law required, completed,
In the Feast its statutes planned,
To the twelve Himself He meted
For their Food, with His own Hand.

Word made Flesh, by word He maketh
Very bread His Flesh to be;
Man for wine Christ's Blood partaketh;
And if senses fail to see,
Faith alone the true heart waketh
To behold the Mystery.

Therefore, we, before It bending,
This great Sacrament adore:
Types and shadows have their ending
In the new rite evermore:
Faith, our outward sense amending,
Maketh good defects before.

Honour, laud, and praise addressing
To the Father and the Son,
Might ascribe we, virtue, blessing,
And eternal benison:
Holy Ghost, from Both progressing,
Equal laud to Thee be done. Amen.

Verse. [6] Thou didst send them from heaven— (*P. T.* Alleluia.)

Answer. Bread able to content every man's delight. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [7] O Lord, how kindly is Thy Spirit! * even Thine, Whose sustenance declared Thy sweetness unto Thy children when Thou didst send them from heaven bread tempering itself to every man's liking, O Thou, Who hast filled the hungry with good things, and the rich, that are proud in the imagination of their hearts, Thou hast sent empty away. (*P. T.* Alleluia.)

At Compline and every other Office the last verse of the Hymn is altered in honour of the Incarnation, excepting only the three Hymns proper to the Feast.

MATTINS.

Invitatory. O come, and let us
worship Christ,
Of all the nations Lord, *
Who doth, to them that feed on
Him,
The Bread of Life afford.
(*P. T.* Alleluia.)

Hymn.[8]

LET old things pass away;
Let all be fresh and bright;
And welcome we with hearts renewed
This Feast of new delight.

Upon this hallowed eve,
Christ with His brethren ate,
Obedient to the olden Law,
The Pasch before Him set.

Which done,—Himself entire,
The True Incarnate God,
Alike on each, alike on all,
His sacred Hands bestowed.

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[1] Ps. xci. 14.
[2] Cant. ii. 3.
[3] Luke ii. 48.
[4] Heb. vi. 20; Gen. xiv. 18.

[5] Hymn by St Thomas Aquinas; translation by the late Dr Neale, (two words altered, "noble" for "generous," as a translation of "generosi" in the 1st, and "for" for "in" in the 4th.)

[6] Wisd. xvi. 20.
[7] Wisd. xii. 1; xvi. 21.

[8] Hymn by St Thomas Aquinas; translation by the Rev. E. Caswall.

He gave His Flesh; He gave
His Precious Blood; and said:
"Receive and drink ye all of This
For your salvation shed."

Thus did the Lord appoint
This Sacrifice sublime,
And made His Priests the ministers
Through all the bounds of time.

Farewell to types! henceforth
We feed on Angels' Food;
The slave—O, wonder!—eats the Flesh
Of his Incarnate God!

O Blessed Three in One!
Visit our hearts, we pray,
And lead us on through Thine own paths
To Thy eternal day. Amen.

FIRST NOCTURN.

In Paschal-time only one Antiphon, namely the First, is said at each Nocturn.

First Antiphon. The Lord brought forth His fruit in the season of His death, * even that fruit whereof if any man eat, he shall live for ever.[1] (*P. T.* Alleluia.)

Ps. i. Blessed is the man, &c., (*p.* 2.)

Second Antiphon. His faithful ones which are increased by the fruit of His corn and His wine * do lay them down in peace and sleep in Christ.

Ps. iv. When I called, &c., (*p.* 116.)

Third Antiphon. [2] Us, being many, hath the Lord made one body, * for we are all partakers of that one cup, which is not the communion of the blood of bulls, but of God Himself.

Ps. xv. Preserve me, O Lord, &c., (*p.* 7.)

Verse. [3] He gave them of the bread of heaven— (*P. T.* Alleluia.)

Answer. Man did eat Angels' bread. (*P. T.* Alleluia.)

The Lessons are taken from Scripture according to the Season, but when there are none such the following are used.

First Lesson.

The Lesson is taken from the First Epistle of the Blessed Apostle Paul to the Corinthians (xi. 20.)

WHEN ye come together, therefore, into one place, this is not to eat the Lord's Supper. For every one taketh before his own supper to eat, and one is hungry, and another is drunken. What! have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? Do I praise you? In this I praise you not.

First Responsory.

[4] The whole assembly of the children of Israël shall kill the lamb toward the evening of the Passover. And they shall eat the flesh, and unleavened bread. (*P. T.* Alleluia.)

Verse. [5] Even Christ our Passover is sacrificed for us; therefore let us keep the feast with the unleavened bread of sincerity and truth.

Answer. And they shall eat the flesh, and unleavened bread. (*P. T.* Alleluia.)

Second Lesson.

FOR I have received of the Lord that which also I delivered unto you, That the Lord JESUS, the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and said: Take, eat: This is My Body, Which shall be given for you; this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying: This Cup is the New Testament in My Blood. This do ye, as oft as ye drink it, in remembrance of Me. For as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Second Responsory.

[6] Ye shall eat flesh, and shall be filled with bread. * This is the bread which the LORD hath given you to eat. (*P. T.* Alleluia.)

Verse. [7] Moses gave you not that Bread from heaven, but My Father giveth you the true Bread from heaven.

Answer. This is the bread which the LORD hath given you to eat. (*P. T.* Alleluia.)

Third Lesson.

WHEREFORE, whosoever shall eat this Bread, or drink the Cup of the Lord, unworthily, shall be guilty of the Body and Blood of the Lord. But let a man examine himself, and so let him eat of that Bread, and drink of that Cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's Body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Third Responsory.

[8] Elijah looked, and, behold, there was a cake baken on the coals at his head, and he arose, and did eat and drink; and went in the strength of that meat [forty days and forty nights] unto the mount of God. (*P. T.* Alleluia.)

Verse. [9] If any man eat of this Bread, he shall live for ever.

Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And went in the strength of that meat [forty days and forty nights] unto the mount of God. (*P. T.* Alleluia.)

SECOND NOCTURN.

First Antiphon. The Lord remember our offering, * and accept our burnt-sacrifice. (*P. T.* Alleluia.)

Ps. xix. The LORD hear thee, &c., (*p.* 10.)

Second Antiphon. The Lord prepareth His Table before us * in the presence of our enemies.

Ps. xxii. The LORD is my Shepherd, &c., (*p.* 26.)

Third Antiphon. Let them that keep holiday around the table of the Lord * make the voice of joy and praise to be heard [in the house of God.]

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[1] John vi. 51.

[2] 1 Cor. x. 17; Heb. ix. 13, 14.

[3] Ps. lxxvii. 24, 25.

[4] Exod. xii. 6, 8.

[5] 1 Cor. v. 7, 8.

[6] Exod. xvi. 12, 15.

[7] John vi. 32.

[8] 3 (1) Kings xix. 6, 8.

[9] John vi. 51.

Ps. xli. As the hart panteth, &c., (*p.* 53.)

Verse. [1] He fed them with the finest of the wheat— (*P. T.* Alleluia.)
Answer. And with honey out of the Rock did He satisfy them. (*P. T.* Alleluia.)

Fourth Lesson.

(*In January and February.*)

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*61st Homily to the people of Antioch.*)

DEARLY beloved brethren, it behoveth us to learn the miracle of the Mysteries—what the Gift is, and why It was given, and what is the use thereof. "We, being many, are one body," saith [the Apostle Paul, (1 Cor. x. 17,) and again]—"We are members of His Body, of His Flesh, and of His Bones." (Eph. v. 30.) Only the initiated[2] will now understand what I say. That this union may take place, not by love only, but verily and indeed, we ought to mingle our own with His Flesh. And this is done by eating that Food Which He hath given unto us, being fain to manifest that exceeding great love which He beareth to us-ward. To this end He hath mingled Himself with us, and infused His Body into our bodies, that we may be one together, like as the limbs of a man and his head are all of one body. Such union do they long for that love much.

(*In March and April.*)

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*60th Homily to the people of Antioch.*)

THE Word saith: "This is My Body." This we confess, and believe, and, with spiritual eyes, do see. Christ hath not left unto us Himself in such form as that we can see, hear, touch, smell, or taste Him; and yet hath He left Himself unto us in things which we can see, hear, touch, smell, and taste, and which all men may understand. Thus also is it in baptism; by mean of water, which men perceive outwardly, is given unto them a gift which they can grasp only inwardly, that is, a new birth. If we had no bodies, then would these things be given us without any outward and visible signs, but since we are here made up of souls and bodies, there are given unto our souls gifts which they can grasp, in outward signs which our bodies may perceive. How many there be which say: I would that I could see His comely presence, His Face, His garments, even His shoes! Behold, thou dost see and touch Him, yea, thou dost feed upon Him. And wouldest thou behold His raiment? Lo, He hath given unto thee not only to behold it, but to feed upon it, and handle it, and take it into thyself.

(*In May and June.*)

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*Continuation of the 60th Homily.*)

IN this mysterious Sacrament Christ doth mingle Himself with all and each of His faithful ones. They are His children, and He nurseth them Himself, and giveth them not over unto another, herein again assuring us that the Flesh He hath taken unto Himself is ours. We, then, who have been deemed meet to be treated with such love and such honour, let us be wakeful! See ye not how eagerly the sucklings seize on the breasts, how readily they fix their mouths on the paps? Let us, with like eagerness, draw nigh to that Table, and suck at that spiritual Cup. Yea, let us prize that gracious Food as the suckling doth its mother's breast, and hold it the great woe of life to be cut off from that Banquet. Here there are set before us no works of man's power; He That worked at that Last Supper, the Same worketh the same here still. As for us Priests, we hold the place of His ministers, but He Which halloweth and changeth is He. Hither let there draw nigh no Judas, nor covetous one—this is no Table for him. But he which is Christ's disciple, let him come; for the Lord saith: "I will keep the Passover with My disciples," (Matth. xxvi. 18.) This is that Passover Table, and it is all Christ's—what is wrought there is not some of it Christ's work, and some of it man's work, but it is all His work and not another's.

(*In July and August.*)

The Lesson is taken from the Letter written to Cæcilius by the Holy Martyr Cyprian, Bishop [of Carthage.] (*Bk.* ii. *Ep.* 3.)

IN the deed of the Priest Melchisedek we see a type of the Sacrament of the Lord's Sacrifice. For thus it is written in the writings of God:—"And Melchisedek King of Salem brought forth bread and wine: for he was the Priest of the Most High God: and he blessed" Abraham. (Gen. xiv. 18.) That Melchisedek was a type of Christ, the Holy Ghost Himself doth testify in the Psalms, where the First Person of the Holy Trinity, even the Father, is set before us as saying unto the Second Person, that is, the Son:—"Before the day-star have I begotten Thee. . . . Thou art a Priest for ever, after the order of Melchisedek." (cix. 3, 4.) And verily that sameness of order cometh of this sacrifice, and proceedeth from this, that Melchisedek was the Priest of the Most High God; that he offered bread and wine; and that he blessed Abraham.

(*In September and October.*)

The Lesson is taken from the Book upon the Sacraments, written by St Ambrose,[3] Bishop [of Milan.] (*Bk.* iv. *ch.* 4.)

WHO invented the Sacraments but the Lord JESUS? The Sacraments came down from heaven, for all counsel is from heaven. Nevertheless, it was a great and wonderful work of God when He rained down manna upon His people, and the people laboured not, and yet were fed.

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[1] Ps. lxxx. 17.

[2] *I.e.*, the baptized, the Church's doctrine on the Eucharist being concealed from the catechumens.

[3] Pseudo-Ambrose.

Perchance, thou sayest: Here, it is my bread which is used. But that bread is bread only till the Sacramental words are spoken; at the Consecration, instead of bread, there cometh to be the Body of Christ. This therefore let us establish. How cometh it that that which was bread becometh the Body of Christ? Through the Consecration. And in what words, and in Whose language doth the Consecration take place? In those of the Lord JESUS. All the other things which are said [in the Liturgy], the ascription of praise to God [in the Preface], the prayer for the people, for kings, and for others which formeth the first part [of the Canon, these are put in the mouth of the Priest.] But when that point is reached when this worshipful Sacrament is to be consecrated, then the Priest useth no more his own words, but Christ's.

(*In November and December.*)

The Lesson is taken from the Sermons of the Blessed Patriarch of Jerusalem, Cyril.[1] (*Catechetical Lectures*, 4.)

THE teaching of the blessed Paul seemeth of itself enough instruction for you concerning those Divine Mysteries, whereof, if ye be made worthy, ye become therein, so to speak, of one Body and of one Blood with Christ. Paul saith that our Lord JESUS Christ, "the same night in which He was betrayed, took bread; and, when He had given thanks, He brake it, and gave it unto His disciples, saying: Take, eat; this is My Body. . . . After the same manner also He took the cup," and gave thanks, "and said:"—Take this and drink it; this is My Blood. Since therefore it is He Who hath definitely stated and said, touching that Bread: "This is My Body"—who will dare any longer to doubt that It is so? And since it is He again that hath absolutely affirmed and said, touching that cup: "This is My Blood"—who is he that will doubt any longer, or say that It is not His Blood.

Fourth Responsory.

[2] As they were eating, JESUS took bread, and blest it, and brake it, and gave it to the disciples, and said: Take, eat; this is My Body. (*P. T.* Alleluia.)

Verse. [3] The men of my tabernacle said: O that we had of his flesh! we cannot be satisfied.

Answer. Take, eat; this is My Body. (*P. T.* Alleluia.)

Fifth Lesson.

(*In January and February.*)

[The 61st Homily of St John Chrysostom—*continued.*]

WHEN we come back from that Table we ought to be like so many lions breathing fire, dreadful to the devil. Our thoughts ought to be concentrated on our Great Head and the love which He showeth us. Many fathers and mothers there are who give their children to others to nurse, but I, saith the Lord to His children, I am not so, but I feed you with Mine Own Flesh, and join Myself to you, fain that ye all should be sons of noble blood now, and giving you a noble hope of that which ye shall be hereafter. I was content to become your Brother, I for your sakes have taken unto Me Flesh and Blood, and that Flesh and Blood wherein I am become your Brother, the Same give I in turn unto you.

(*In March and April.*)

[The 60th Homily of St John Chrysostom—*continued.*]

TO this table of the Lord let none dare to draw near with squeamishness or carelessness. Let all be fiery, all hot, all roused. To the Jews it was commanded touching the Paschal lamb, (Exod. xii. 11): "And thus shall ye eat it; with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the LORD'S Passover." But thou needest to be more watchful than they. They were just about to travel from Egypt to Palestine, and therefore they bore the guise of travellers; but the journey that lieth before thee is from earth to heaven. And therefore it behoveth thee in all things to be on thy guard, for the punishment of him that eateth or drinketh unworthily is no light one. (1 Cor. xi. 27.) Bethink thee how thou art indignant against him which betrayed, and them that crucified the Lord; and look to it well that thou also be not "Guilty of the Body and Blood of the Lord." As for them, they slew His Most Holy Body; but thou, after all that He hath done for thee, dost thrust Him into thy polluted soul. For His love, it was not enough to be made Man, to be buffeted, and to be crucified; He hath also mingled Himself with us, by making us His Body, and that not by faith only, but verily and indeed.

(*In May and June.*)

[The 60th Homily of St John Chrysostom—*continued.*]

HITHER let there draw nigh none brutal, none cruel, none merciless; in good sooth, none unclean. I speak to all that take that Holy Communion, and to you also, O ye that do administer the same! To you now I turn my speech, to warn you with how great care that Gift is to be given. No slight vengeance is that which awaiteth you if ye admit for a partaker at the Lord's Table the sinner whose guiltiness ye know. At your hands will his blood be required. If a man be a General, a Governor, a crowned Monarch, yet if he come there unworthily, forbid him; thou hast greater power than he. To this end hath God exalted you to the honour ye hold, that ye may judge in such matters. This office is your dignity, this is your strength, this is all your crown, this, and not the going about in white robes and glittering vestments. And thou, O layman! when thou seest the Priest making the oblation, think not that He Which is then the real Worker is such a Priest as thou seest, but know of a surety that it is Christ's Hand Which is stretched out, albeit unseen by thee.

(*In July and August.*)

[The Letter of the Holy Martyr Cyprian—*continued.*]

WHAT Priest of the Most High God is there, more so than is our Lord JESUS Christ?—He Who hath made an offering unto God the Father, and the same offering that Melchisedek made, bread and wine, that is to say, His Own Flesh and His Own Blood. And, as touching Abraham, that ancient blessing was spoken likewise by fore-knowledge upon us. For if Abraham believed God and it was accounted to him for righteousness, verily, whosoever believeth God and liveth by faith, the same is found righteous, and is shown unto us that he is already blessed in faithful Abraham, and justified—as the Apostle Paul proveth, where he saith:—"Abraham believed God and it was accounted unto him for righteousness. Know ye therefore that they which are of faith, the same are the children of Abraham. And the Scripture, fore-seeing that God would justify the heathen through faith, preached before the Gospel unto Abraham, saying: In thee shall all nations be blessed." (Gal. iii. 6-8.)

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[1] Elected A.D. 350. Suffered much persecution from the Arians, and died March 18, 386.

[2] Matth. xxvi. 26.

[3] Job. xxxi. 31.

(*In September and October.*)

[The Book upon the Sacraments, by St Ambrose—*continued.*]

IT is the word of Christ, therefore, which doth the needful work in this Sacrament. And what is the word of Christ? It is the word of Him at Whose bidding all things were made. The Lord commanded, and the heavens were created; the Lord commanded, and the earth was formed; the Lord commanded, and the seas were made; the Lord commanded, and all creatures sprang into being. Thou seest, then, how mightily-working a word is the word of Christ. If then the word of Christ hath such power that it can make that to be which hath never been, wherein doth it appear greater that it maketh one thing to be changed into Another? There was once no heaven; there was once no sea; there was once no earth. But hear him who saith:—"He spake, and it was done; He commanded, and it stood fast." (Ps. xxxii. 9.) If, then, I am to answer thee, I tell thee that before the Consecration it is not the Body of Christ, but after the Consecration it is the Body of Christ, for Himself "hath spoken, and it is done; He hath commanded, and it standeth fast."

(*In November and December.*)

[The fourth Catechetical Lecture of the Blessed Cyril—*continued.*]

AT the beginning of His ministry, at Cana in Galilee, the Lord turned water into wine, a thing which hath some qualities in common with blood; and shall we deem Him less worthy that we should believe Him, when He turneth wine into Blood? When He was bidden to that marriage wherein twain were made one flesh, He did the beginning of His miracles to the amazement of all men; and shall we less surely hold that He hath given us His Body and Blood to be our meat and drink, or take them with weaker faith that they are indeed His Body and His Blood? Under the appearance of bread He giveth unto us His Body, and, under the appearance of wine, His Blood: and when thou shalt come to receive, it is on the Body and Blood of Christ that thou wilt feed, being made a partaker of His Body and of His Blood. Thus indeed it is that we become Christ-bearers,[1] namely, by carrying about Christ in our bodies, when we receive His Body and Blood into our own frames. Thus, as the blessed Peter hath it, we are "partakers of the Divine nature." (2 Pet. i. 4.)

Fifth Responsory.

[2] JESUS took the cup, after supper, saying: This cup is the New Testament in My Blood. This do in remembrance of Me. (*P. T.* Alleluia.)

Verse. My soul hath them [3] still in remembrance, and is humbled in me.

Answer. This do in remembrance of Me. (*P. T.* Alleluia.)

Sixth Lesson.

(*In January and February.*)

[The 61st Homily of St John Chrysostom—*continued.*]

LET us then, dearly beloved brethren, take good heed to ourselves, as unto the holders of so great mercies, and when any foul word springeth to our lips, or we feel anger taking possession of us, or the sting of any other sinful passion, let us call to mind of What we have been counted worthy, and let that remembrance still the unruly motion. As often as we take that Body, as often as we taste that Blood, let us think how that we feed on Him Who is sitting on high, adored of Angels, at the right hand of the Eternal Power. Ah me, how many a way is open to us whereby we may be saved! He hath made us His—He hath given His Body to us—and we still are not turned away from evil.

(*In March and April.*)

[The 60th Homily of St John Chrysostom—*continued.*]

CAN anything be purer than that man ought to be, who eateth of this great Sacrifice? Can sun-beam be clearer than that hand ought to be which breaketh this Flesh?—that mouth, which is filled with that spiritual fire?—that tongue, which is reddened by that Blood, awful exceedingly? That whereon the Angels quail to look, neither dare to gaze steadfastly upon It, because of the blinding glory that shineth therefrom, upon This we feed, with This we become one, and are made one body of Christ, and one flesh. "Who can utter the mighty acts of the LORD? who can show forth all His praise?" (Ps. cv. 2.) Where is the shepherd which feedeth his flock with his own blood? Nay, why should I say, shepherd? Many mothers there be, who after all the pains of travail, give their own little ones to strangers to nurse. But so would not He, but feedeth us with His Own Blood, and maketh us to grow up in His Own substance.

(*In May and June.*)

[The 60th Homily of St John Chrysostom—*continued.*]

LET us hear, all of us, both Priests and laymen, let us hear What Food it is whereof we are made worthy—let us hear, I say, and let us quake. The Lord satisfieth us with His Own holy Flesh, setting Himself slain before us. What excuse therefore shall we have, if, being so fed as we are, we sin as we do? If, eating of the Lamb, we are still wolves? If, pastured as the sheep of the flock, we raven like lions? This mysterious Sacrament forbiddeth unto us not outrage only, but any the least enmity; it is the Mystery of peace. Upon the Jews God laid it to make year by year by solemn festivals a yearly commemoration of His mercies unto them, but upon thee to do this in remembrance of His love to thee, day by day. To this Table then let there draw nigh no Judus Iscariot, no Simon Magus. These men fell through covetousness; let us fly that bottomless pit.

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[1] Christiferi.

[2] Luke xxii. 20, 19.

[3] Viz., the affliction and the misery, the wormwood and the gall. See context in Lam. iii. 20.

(*In July and August.*)

[The Letter of the Holy Martyr. Cyprian—*continued.*]

IN Genesis, therefore, in order that the Priest Melchisedek might in due order pronounce the blessing upon Abraham, there was first offered a typical sacrifice, consisting of bread and wine. This was the offering which our Lord JESUS Christ completed and fulfilled, when He offered up bread and a cup of wine mingled [with water]. This fulfilment by Him Who came to fulfil (Matth. v. 17,) utterly satisfied the truth of the image which had gone before. The Holy Ghost doth by Solomon also clearly foreshadow, as it were in a parable, the Lord's Sacrifice, pointing to the victim slain, and the bread and the wine, and the Altar likewise, and the Apostles; as it is written:—"Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts, she hath mingled her wine, she hath also furnished her table. She hath sent forth her servants, she crieth upon the highest places of the city, saying: Whoso is simple, let him turn in hither unto me. As for them that want understanding, she saith to them: Come, eat of my bread, and drink of the wine which I have mingled for you." (Prov. ix. 1-5.)

(*In September and October.*)

[The Book upon the Sacraments, by St Ambrose—*continued.*]

AND now I come back to my text. It is indeed a great and worshipful fact that manna was rained down upon the Jews; but, think thou, which was the more great and worshipful, the manna from heaven, or the Body of Christ—the Body of that Same Christ by Whom the heavens were made? And, again; the fathers "did eat manna, and are dead; he that eateth of this Bread," (John vi. 58,) It is unto him "the remission of sins," (Matth. xxvi. 28,) and "he shall never die." (John xi. 26.) [1] Therefore it is not idly that, when thou art a-receiving, thou sayest:—"Amen"—testifying in thine heart that That Which thou art taking is the Body of Christ. The Priest saith unto thee:—"The Body of Christ!"—and thou answerest:—"Amen"—that is to say:—"It is true." What then thy tongue confesseth, let thine heart hold to.

(*In November and December.*)

[The fourth Catechetical Lecture, by the Blessed Cyril—*continued.*

CHRIST once said, in conversing with the Jews: "Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you." (John vi. 53.) But they took not spiritually that which He said, and "from that time many of His disciples went back, and walked no more with Him." (66.) They thought that He had bidden them to eat flesh. The Old Testament also had Shewbread, but this Old Testament bread was now to have an end. The bread of the New Testament is "the Bread Which cometh down from heaven" (50), the cup of the New Testament, the Cup of Salvation, that Bread and that Cup Which hallow both souls and bodies. Wherefore I will have thee to understand that the Bread and Wine whereunto thou art to come, are not mere common bread or mere common wine; for they are the Body and the Blood of Christ. Even if thy senses do indeed deny this fact, yet let faith make thee right sure of it. Judge not the Thing by the taste thereof, but let faith assure thee beyond all doubt thou art partaking of the Body and Blood of Christ.

Sixth Responsory.

[2] I am that Bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. I am the living Bread Which came down from heaven; if any man eat of this Bread, he shall live for ever.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the Bread Which cometh down from heaven, that a man may eat thereof, and not die.

THIRD NOCTURN.

First Antiphon. I will go unto the Altar of God; * I will feed on Christ, Which is the Renewer of my youth. (*P. T.* Alleluia.)

Ps. xlii. Judge me, O God, &c., (*p.* 59.)

Second Antiphon. The Lord hath fed us * with the finest of the wheat, and with honey out of the Rock [3] hath He satisfied us.

Ps. lxxx. Sing aloud unto God, &c., (*p.* 80.)

Third Antiphon. It is at Thine Altar, O Lord, * that we do feed on Christ, for Whom our heart and our flesh crieth out.

Ps. lxxxiii. How lovely are Thy tabernacles, &c., (*p.* 81.)

Verse. [4] Thou bringest forth food out of the earth! (*P. T.* Alleluia.)

Answer. And wine that maketh glad the heart of man. (*P. T.* Alleluia.)

Seventh Lesson.

(*In January and February.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: JESUS said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

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[1] The next words relate to the form of words used in administering the Holy Communion where and when the writer lived. The translator believes it to be the same still in use in Abyssinia.

[2] John vi. 48-51.

[3] 1 Cor. x. 4.

[4] Ps. ciii. 14, 15.

Homily by St Austin, Bishop [of Hippo.] (17*th Tract on John.*)

We have heard from the Gospel the words of the Lord which follow [those that formed the subject of my] earlier discourse. To your ears and understandings we owe a discourse on these also, and to-day it becometh very well, for it is upon that Body of the Lord, Which He professeth Himself that He "will give for the life of the world," "that a man may eat thereof and not die." He hath made manifest how He giveth, and What is His Gift, where He saith: "He that eateth My Flesh and drinketh My Blood, dwelleth in Me and I in him." The sign to show whether a man hath or hath not eaten that Flesh and drunk that Blood, is whether or not he dwelleth in Christ and Christ in him, whether or not he is a guest of Christ and Christ of his, whether or not he so cleaveth unto Christ, that Christ be not parted from him.

(*In March and April.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: Jesus said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (27*th Tract on John.*)

I have said, my brethren, that what the Lord hath set before us, in eating of His Flesh and drinking of His Blood, is that we should dwell in Him, and He in us. We dwell in Him when we are His members, and He dwelleth in us when we are His temple. But the bond whereby we are made His members is oneness; and what is the cause of oneness but love? And love of God, whence is it? Ask the Apostle. "The love of God," saith he, "is shed abroad in our hearts by the Holy Ghost, Which is given unto us." (Rom. v. 5.)

(*In May and June.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: Jesus said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (26*th Tract on John.*)

"This is the bread which cometh down from heaven," (v. 50.) By "this bread" the Lord here signifieth both the manna, and That Which we receive at the Altar of God. Both these are, as it were, Sacramental signs, differing indeed somewhat in their outward and visible part, but pointing to the Same Thing signified. Hear what the Apostle saith: "Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea, and did all eat the same spiritual meat." (1 Cor. x. 1-3.) This meat was the same spiritually but not really; they ate manna — we eat Something else. Spiritually they ate What we eat; but our fathers—not their fathers; unto whom we are like —not unto whom they are like. And it is added: "And did all drink the same Spiritual drink." They drank one thing, and we drink Another, the difference being in the outer show, the sameness in that the Same Thing is pointed to by both. And what was that Same Drink? "They drank of the spiritual Rock that followed them, and that Rock was Christ." Him did bread and rock alike signify. The Rock was a figure, but by the Word and in the Flesh there is the very Christ Himself. And how came they to drink of that rock? "Moses lifted up his hand, and with his rod he smote the rock twice, and the water came out abundantly." (Num. xx. 11.) These two strokes of the rod upon the rock are a figure of the two beams whereof the Cross was made.

(*In July and August.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: Jesus said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Austin, Bishop [of Hippo.] (26*th Tract on John.*)

"Not as your fathers did eat manna, and are dead." Wherefore did they eat and die? Because they believed only that which they saw; and that which they saw not, they understood not. Therefore were they your fathers, because ye are like unto them. Doth this death, my brethren, mean that death which is outward and bodily? And do not we also die, who eat of that Bread Which cometh down from heaven? That death died they, and so shall we also, as far, as I have said, as is meant that death which is outward and bodily.

(*In September and October.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: Jesus said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

Homily by St Hilary, Bishop [of Poitiers.][1] (*Bk.* viii. *on the Trinity.*)

When we speak concerning the things of God, we must not speak after the manner of men, nor after the manner of the world. Let us read those things which are written, and understand those things which we read; and then let us act as having a perfect faith. We shall speak but folly and godlessness if we speak concerning the natural truth of Christ in us, and have not learnt at Christ's School how we should speak. He Himself saith:—"My Flesh is meat indeed, and My Blood is drink indeed. He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." There is here no room left for doubt as to What is His Flesh and what is His Blood.[2]

(*In November and December.*)

The Lesson is taken from the Holy Gospel according to John (vi. 56.)

AT that time: Jesus said unto the multitudes of the Jews: My Flesh is meat indeed, and My Blood is drink indeed. And so on.

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[1] Jan. 14.

[2] De veritate carnis et sanguinis non relictus est ambigendi locus.

Homily by St Cyril, Pope [of Alexandria.] (*Book* iv. *on John, ch.* 17.)

"He that eateth My Flesh and drinketh My Blood," saith the Lord, "dwelleth in Me, and I in him." If a man take two pieces of wax and melt them, and pour the one into the other, they necessarily mingle; so also, he that receiveth the Body and Blood of the Lord doth become so joined with the Lord that he is to be found in Christ and Christ in him. Another comparison thou wilt find in Matthew. The Lord there saith: "The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, [till the whole was leavened,]" (xiii. 33,) because, as Paul saith, "a little leaven leaveneth the whole lump." (Gal. v. 9.) So also doth a little of this Blessing draw the whole man unto Itself, and fill him with Its grace: and thus doth Christ dwell in us, and we in Christ.

Seventh Responsory.

[1] He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him. (*P. T.* Alleluia.)

Verse. [2] What nation is there so great, who hath gods so nigh unto them, as the LORD our God is to us?

Answer. Dwelleth in Me, and I in him. (*P. T.* Alleluia.)

Eighth Lesson.

(*In January and February.*)

[The 17th Tract on John, by St Austin—*continued.*]

THIS hath He taught, and warned us, by words of deep meaning, to be in His Body as members whose Head is He, eating His Flesh, and cleaving alway to His Oneness. "Many of His disciples when they had heard this . . . went back, and walked no more with Him"—for they understood not by "Flesh" any flesh other than such as they themselves were made of. The Apostle saith, (and very true it is): "To be carnally minded is death." (Rom. viii. 6.) The Lord giveth us His Flesh to eat, and to understand it carnally is death. Where He saith: "Whoso eateth My Flesh . . . hath eternal life"—we must not understand this His Flesh carnally, as did they of whom it is written: "Many of His disciples"—(not His enemies)—"when they heard this, said: This is an hard saying—who can hear it?"

(*In March and April.*)

[The 27th Tract on John, by St Austin—*continued.*]

SO "it is the spirit that quickeneth." It is the spirit that maketh lively the limbs, nor is the quickening power of the spirit shed through any limbs but such as remain in union with the body whose the spirit is. The spirit that thou hast in thee, O man, and whereby thou art a man, doth that spirit shed life through any limb cut off from thy flesh? By "spirit," I mean soul. The soul quickeneth no limb but such as remain attached to the body. Cut one off, and the soul quickeneth it no more, for it is separate from the oneness of thy body.

(*In May and June.*)

[The 26th Tract on John, by St Austin—*continued.*]

CHRIST'S faithful ones discern the Lord's Body while they remain watchful members of His Body. They remain members of His Body as long as they will to live according to His Spirit. The Spirit of Christ giveth life to nothing but the body of Christ. Now, my brethren, understand what I am going to say. Thou art a man, and hast a body and a spirit. By spirit I mean the soul, which causeth thee to be a man at all. Thou art a man, made up of soul and body. Thy spirit is unseen, thy body seen. Tell me, which of them is it which giveth animation to the other? Doth thy spirit derive animation from thy body, or thy body from thy spirit? Every one who liveth will answer—for if any one cannot answer this, I know not if he be alive. What will whosoever hath life answer? "Verily, it is my spirit which doth animate my body." Wilt thou then live by the Spirit of Christ? Be of the Body of Christ.

(*In July and August.*)

[The 26th Tract on John, by St Austin—*continued.*]

BUT the death whereof the Lord doth sound the alarm, the death that their fathers died, is another death than that which is outward and bodily. Moses ate manna, Aaron ate manna, Phinehas ate manna, many ate manna in whom the Lord was well pleased—and these are not dead. Wherefore? Because they understood spiritually that outward bread, spiritually hungered thereafter, spiritually tasted thereof, and spiritually were satisfied therewith. So also do we this day feed on a visible food, but the Sacrament is one thing, and the grace of the Sacrament is another.

(*In September and October.*)

[The Homily on the Trinity, by St Hilary—*continued.*]

FOR now we know by the declaration of the Lord Himself and by [the teaching of] our Faith, the reality of His Flesh and Blood. And when we eat the One and drink the Other, They work effectually in us to make us dwell in Him and He in us. Is not this a reality? Surely it befalleth not them to find it true, who deny that Christ JESUS is Very God. He is in us by means of His Flesh, and we are in Him when that which we are is with Him in God. That we dwell in Him through that Sacrament wherein His Flesh and Blood are given unto us, He Himself doth testify, where He saith:—"Yet a little while, and the world seeth Me no more; but ye see Me; because I live ye shall live also. [At that day ye shall know that] I am in My Father, and ye in Me, and I in you." (John xiv. 19, 20.)

(*In November and December.*)

[The Homily on John, by St Cyril—*continued.*]

AS for ourselves, if we would win life everlasting; if we would that the Giver of immortality should dwell in us, let us run freely to receive this Blessing, and let us beware that the devil succeed not in laying a stumbling-block in our way, in the shape of a mistaken reverence. Thou rightly sayest, and we know well, how that it is written: "Whosoever shall eat this Bread and drink this Cup of the Lord unworthily . . . eateth and drinketh damnation to himself." (1 Cor. xi. 27, 29.) I therefore examine myself and find myself unworthy. And I ask thee, who citest these words to me, who shall ever be found worthy? When wilt thou be such an one as may be worthy to be offered to Christ? If by sin thou art unworthy, and thou ceasest not to sin, (for, as the Psalmist hath it,—"Who can understand his errors?"—Ps. xviii. 13,) then shalt thou for ever lack this means of life and sanctification.

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[1] John vi. 57.

[2] Deut. iv. 7.

Eighth Responsory.

[1] As the living Father hath sent Me, and I live by the Father, so he that eateth Me, even he shall live by Me. (*P. T.* Alleluia.)

Verse. [2] With the bread of life and understanding hath the Lord fed him.

Answer. So he that eateth Me, even he shall live by Me. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. So he that eateth Me, even he shall live by Me. (*P. T.* Alleluia.)

Ninth Lesson.

(*In January and February.*)

[The 17th Tract on John, by St Austin—*continued.*]

IF His disciples took His words for an hard saying, how did His enemies take them? And, nevertheless, thus it behoved to speak them if all men were not to understand them. A Divine mystery ought to make us thoughtful, not to repel us; and yet, when the Lord JESUS Christ spoke thus in mystery, many of His disciples went back and walked no more with Him. They believed not that He was speaking of some great thing, and darkly announcing in these words a bounty. They understood but as they pleased, even after the manner of men, that JESUS was able, or that JESUS meant, to give that Flesh wherewith the Word is clothed on, as it were, in slices, to them that believe on Him. And they said: "This is an hard saying—who can hear it?"

(*In March and April.*)

[The 27th Tract on John, by St Austin—*continued.*]

THESE things I say, that we may love oneness and dread division. In sooth, there is nothing which a Christian ought so much to dread, as to be cut off from the Body of Christ. If he be cut off from the Body of Christ, he is no longer a member of Christ, and the Spirit of Christ no longer quickeneth him. "Now, if any man," saith the Apostle, "have not the Spirit of Christ, he is none of His." (Rom. viii. 9.)

"It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit and they are life."

"Spirit and life"—what meaneth this? It is to be taken spiritually. Hast thou taken it spiritually? Then the words the Lord spake, unto thee they are spirit and they are life. Hast thou taken it carnally? Then the words of the Lord are still indeed spirit and life—but not for thee.

(*In May and June.*)

[The 26th Tract on John, by St Austin—*continued.*]

IS it not my spirit which doth animate my body? My spirit doth animate my body, and thy spirit doth animate thy body. The Body of Christ liveth not save by the Spirit of Christ. Hence it is that the Apostle Paul saith, touching this Bread: "We, being many, are one bread, and one body, for we are all partakers of that one Bread." (1 Cor. x. 17.) O what a Sacrament of love! O what a seal of union! O what a bond of charity! He that willeth to live hath here where to live, and whence to live. Let him come near, let him believe, let him enter into that Body, that he may be quickened. Let him not sever himself from the fit joining-together of all the members; let him not be as a mortifying limb, that must needs be cut off, nor a misshapen limb, a cause to blush. Let him be goodly, and useful, and healthy. Let him cleave unto the body; let him live by God to God; let him labour now on earth, that he may reign hereafter in heaven.

(*In July and August.*)

[The 26th Tract on John, by St Austin—*continued.*]

O HOW many there be which receive at the Altar, and die, yea die even in the very receiving! Whence the Apostle saith:—"[He that eateth and drinketh unworthily] eateth and drinketh damnation to himself." (1 Cor. xi. 29.) Is it not written:—"When JESUS had dipped the sop, He gave it to Judas Iscariot, the son of Simon, and after the sop Satan entered into him?" (John xiii. 26, 27.) And yet he took it. And when he had eaten it, the enemy entered in and possessed him. Not because what he ate was evil, but because he, being evil, dared to eat that which was good. Look to it well, then, brethren, that ye take spiritually the Bread Which cometh down from heaven. Bring innocency with you to the Altar. Though your sins be daily, let them not be deadly. Before ye draw near to the Altar, think well what it is that ye say:—"Forgive us our trespasses, as we forgive them that trespass against us." "For, if ye forgive men their trespasses, your heavenly Father will also forgive you" (Matth. vi. 14)—and ye may draw near boldly, for unto you It is Bread, and not poison.

(*In September and October.*)

[The Homily on the Trinity, by St Hilary—*continued.*]

BUT that this union in us is a real one, He testifieth thus:—"He that eateth My Flesh and drinketh My Blood, dwelleth in Me, and I in him." For no one dwelleth in Him in whom He doth not dwell, since he which receiveth [the Body of Christ] hath but received that Flesh of [the same nature as] his own, which Christ hath taken into Himself. The mystery of this perfect union He had taught before, when He said:—"As the living Father hath sent Me, and I live by the Father, so, he that eateth Me, even he shall live by Me." He therefore liveth by the Father, and, as He liveth by the Father, so shall we live by Him.

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[1] John vi. 58.

[2] Ecclus. xv. 3.

(In November and December.)

[The Homily on John, by St Cyril—*—continued.*]

WHEREFORE, I counsel thee to betake thee to godly thoughts, and to live carefully and holily, and so to receive that Blessing—a Blessing which, believe me, doth banish, not death only, but all diseases likewise. For when Christ dwelleth in us, He stilleth the law of death in our members, which warreth against the law of our mind, (Rom. vii. 23,) He giveth strength to godliness, He turneth to calm the turbulent surging of our mind, He cureth them which are sick, He raiseth up them which are fallen, and, like the Good Shepherd, Which giveth His life for the sheep, He prevaileth that the sheep perish not.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Wisdom hath builded her house, * she hath mingled her wine, she hath also furnished her table. (*P. T.* Alleluia.)
Second Antiphon. [2] Thou feddest Thine Own people * with Angels' food, and didst send them bread from heaven. (*P. T.* Alleluia.)
Third Antiphon. Out of Christ His bread shall be fat, * and He shall yield royal dainties.[3] (*P. T.* Alleluia.
Fourth Antiphon. [4] The Priests shall be holy; * for the offerings [of the LORD] made by fire, and the bread of their God, they do offer, [therefore they shall be holy.] (*P. T.* Alleluia.)
Fifth Antiphon. [5] To him that overcometh will I give of the hidden manna, * and will give him a new name. (*P. T.* Alleluia.)

Chapter. (1 Cor. xi. 23.)

BRETHREN, I have received of the Lord that which also I delivered unto you, that the Lord JESUS, the same night in which He was betrayed, took bread, and, when He had given thanks, He brake it, and said: Take, eat; this is My Body, Which shall be given for you: this do in remembrance of Me.

Hymn.[6]

THE Word of God proceeding forth,
  Yet leaving not the Father's side,
And going to His work on earth,
  Had reached at length life's eventide.

By a disciple to be given
  To rivals for His Blood athirst;
Himself, the very Bread of heaven,
  He gave to His disciples first.

He gave Himself in either kind;
  His Precious Flesh; His Precious Blood;
Of flesh and blood is man combined,
  And He of man would be the Food.

In Birth, man's Fellow-man was He;
  His Meat, while sitting at the Board;
He died, his Ransomer to be;
  He reigns, to be his Great Reward.

O Saving Victim, slain to bless!
  Who openest heaven's bright gates to all
The attacks of many a foe oppress;
  Give strength in strife, and help in fall.

To God, the Three in One, ascend
  All thanks and praise for evermore;
He grant the life that shall not end,
  Upon the heavenly country's shore.
Amen.

Verse. He maketh peace in thy borders. (*P. T.* Alleluia.)
Answer. And filleth thee with the finest of the wheat. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. [7] I am the living Bread Which came down from heaven: * if any man eat of this Bread he shall live for ever. (*P. T.* Alleluia.)

Prayer throughout the Office.

O GOD, Who under a wonderful Sacrament hast left unto us whereby to show forth thy Suffering Death, grant unto us, we beseech Thee, so reverently to handle the Sacred Mysteries of Thy Body and Thy Blood that we may alway feel within ourselves the fruit of Thy Redeeming Work. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Wisdom, &c. (*First Antiphon at Lauds.*)

The Psalms are as on Feast Days.

In the Short Responsory, instead of "Thou That sittest, &c.," *is said,*

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (1 Cor. xi. 27.)

WHOSOEVER shall eat this Bread, or drink this Cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord.

TERCE.

Antiphon. Thou feddest, &c. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

He gave them of the bread of heaven— (*P. T.* Alleluia, Alleluia.)
Answer. He gave them of the bread of heaven.— (*P. T.* Alleluia, Alleluia.)
Verse. Man did eat Angels' bread.
Answer. The bread of heaven. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He gave them of the bread of heaven. (*P. T.* Alleluia, Alleluia.)
Verse. He fed them with the finest of the wheat. (*P. T.* Alleluia.)
Answer. And with honey out of the rock did He satisfy them. (*P. T.* Alleluia.)

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[1] Prov. ix. 1, 2. [2] Wisd. xvi. 30.
[3] Adapted from Jacob's blessing on Asher. Gen. xlix. 20.
[4] Lev. xxi. 6. [5] Apoc. ii. 17.
[6] Hymn by St Thomas Aquinas; translation extracted from the "Hymnal Noted."
[7] John vi. 51.

SEXT.

Antiphon. Out of Christ, &c. (*Third Antiphon at Lauds.*)

Chapter. (1 Cor. xi. 26.)

FOR as often as ye eat this Bread, and drink this Cup, ye do show the Lord's death till He come.

Short Responsory.

He fed them with the finest of the wheat. (*P. T.* Alleluia, Alleluia.)
Answer. He fed them with the finest of the wheat. (*P. T.* Alleluia, Alleluia.)
Verse. And with honey out of the rock did He satisfy them.
Answer. The finest of the wheat. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He fed them with the finest of the wheat. (*P. T.* Alleluia, Alleluia.)
Verse. Thou bringest forth food out of the earth. (*P. T.* Alleluia.)
Answer. And wine that maketh glad the heart of man. (*P. T.* Alleluia.)

NONE.

Antiphon. To him that overcometh, &c. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Thou bringest forth food out of the earth. (*P. T.* Alleluia, Alleluia.)
Answer. Thou bringest forth food out of the earth. (*P. T.* Alleluia, Alleluia.)
Verse. And wine that maketh glad the heart of man.
Answer. Out of the earth. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Thou bringest forth food out of the earth. (*P. T.* Alleluia, Alleluia.)
Verse. He maketh peace in thy borders. (*P. T.* Alleluia.)
Answer. And filleth thee with the finest of the wheat. (*P. T.* Alleluia.)

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. Holy exceedingly is the Supper of the Lord, * wherein we do feed on Christ, do show His death till He come,[1] do get grace abundantly to our souls, and do take pledge of the glory which shall hereafter be revealed in us.[2] (*P. T.* Alleluia.)

Office in Honour of the Passion of our Lord Jesus Christ, for Fridays.

Semi-double.

All as on Sundays, except the following.

FIRST VESPERS.

First Antiphon. I will take the cup of salvation, * and call upon the Name of the LORD. (*P. T.* Alleluia.)

Ps. cxv. I believed, &c., (*p.* 105.)

Second Antiphon. With them that hate peace * I was peaceable. When I spoke unto them they fought against me without a cause. (*P. T.* Alleluia.)

Ps. cxix. In my distress, &c., (*p.* 105.)

Third Antiphon. O LORD, preserve me * from the evil man. (*P. T.* Alleluia.)

Ps. cxxxix. Deliver me, &c., (*p.* 112.)

Fourth Antiphon. Keep me from the snare * which they have laid for me, and the gins of the workers of iniquity. (*P. T.* Alleluia.)

Ps. cxl. LORD, I cry unto Thee, &c., (*p.* 112.)

Fifth Antiphon. I looked * on my right hand and beheld, but there was no man that would know me. (*P. T.* Alleluia.)

Ps. cxli. I cried unto the LORD, &c., (*p.* 113.)

Chapter from Lauds.

Hymn.[3]

BLOOD is the price of heaven
All sin that price exceeds;
O come to be forgiven,
He bleeds,
My Saviour bleeds!
Bleeds!

Under the olive boughs,
Falling like ruby beads,
The Blood drops from His Brows,
He bleeds,
My Saviour bleeds!
Bleeds!

While the fierce scourges fall,
The Precious Blood still pleads;
In front of Pilate's hall
He bleeds,
My Saviour bleeds!
Bleeds!

Beneath the thorny crown
The crimson fountain speeds;
See how it trickles down,
He bleeds,
My Saviour bleeds!
Bleeds!

Bearing the fatal wood
His band of Saints He leads,
Marking the way with Blood,
He bleeds,
My Saviour bleeds!
Bleeds!

On Calvary His shame
With Blood still intercedes;
His open Wounds proclaim—
He bleeds,
My Saviour bleeds!
Bleeds!

He hangs upon the tree,
Hangs there for my misdeeds;
He sheds His Blood for me;
He bleeds,
My Saviour bleeds!
Bleeds!

Ah me! His Soul is fled;
Yet still for my great needs
He bleeds when He is dead;
He bleeds,
My Saviour bleeds!
Bleeds!

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[1] 1 Cor. xi. 26.

[2] Rom. viii. 18.

[3] The two beautiful and popular Hymns by the late Dr Faber which are here inserted at Vespers and Mattins are not translations of the Hymns *Mærentes oculi* and *Aspice infami*, but, whether the ideas were suggested by the Latin or whether it be an accidental coincidence, they agree with the sense of the Latin so closely, that they might fairly be called Paraphrases or imitations, and this consideration induces the Translator to insert them. Absolute translations have been executed by the late Rev. E. Caswall and the Rev. Dr Wallace. *See* Appendix.

His Blood is flowing still;
My thirsty soul It feeds;
He lets me drink my fill;
He bleeds,
My Saviour bleeds!
Bleeds!

O sweet! O precious Blood!
What love, what love it breeds!
Ransom, Reward, and Food,
He bleeds,
My Saviour bleeds!
Bleeds!

Verse. [1] He was offered up because He willed it. (*P. T.* Alleluia.)

Answer. And with His stripes we are healed. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [2] O all ye that pass by! behold, and see if there be any sorrow like unto my sorrow. (*P. T.* Alleluia.)

Prayer as at Lauds.

At Compline the last verse of the Hymn is said thus:

Lord Jesu, slain for us, to Thee
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

MATTINS.

Invitatory. Christ our King Who was crucified, * Him—O come!—let us worship. (*P. T.* Alleluia.)

Hymn.[3]

O COME and mourn with me awhile!
See, Mary calls us to her side;
O come, and let us mourn with her;
Jesus, our Love, is crucified!

Have we no tears to shed for Him,
While soldiers scoff and Jews deride?
Ah! look how patiently He hangs;
Jesus, our Love, is crucified!

How fast His Hands, His Feet are nailed;
His blessed Tongue with thirst is tied;
His failing Eyes are dim with Blood;
Jesus, our Love, is crucified!

His Mother cannot reach His Face;
She stands in helplessness beside;
Her heart is martyred with her Son's;
Jesus, our Love, is crucified!

Seven times He spoke, seven words of love,
And all three hours His silence cried
For mercy on the souls of men:
Jesus, our Love, is crucified!

Death came, and Jesus meekly bowed;
His failing Eyes He strove to guide
With mindful love to Mary's face;
Jesus, our Love, is crucified!

O break, O break, hard heart of mine!
Thy weak self-love and guilty pride
His Pilate and His Judas were;
Jesus, our Love, is crucified!

Come, take thy stand beneath the Cross,
And let the Blood from out that Side
Fall gently on thee, drop by drop:
Jesus, our Love, is crucified!

A broken heart, a fount of tears,
Ask, and it will not be denied;
A broken heart love's cradle is;
Jesus, our Love, is crucified!

O love of God! O sin of man!
In this dread act your strength is tried;
And victory remains with love;
For He, our Love, is crucified!

FIRST NOCTURN.

First Antiphon. The kings of the earth set themselves, * and the rulers take counsel together against the Lord and against His Anointed. (*P. T.* Alleluia.)

Ps. ii. Why do the heathen, &c., (*p.* 3.)

Second Antiphon. They be increased * that trouble me; many are they that rise up against me.

Ps. iii. Lord, how are they increased, &c., (*p.* 3.)

Third Antiphon. They part * my garments among them; and cast lots upon my vesture.

Ps. xxi. My God, my God, &c., (*p.* 27.)

Verse. He was offered up because He willed it. (*P. T.* Alleluia.)

Answer. And with His stripes we are healed. (*P. T.* Alleluia.)

The Lessons are taken from Scripture according to the Season; but if there should be none such, the following are used.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (v. 8.)

GOD commendeth His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His Blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, shall we be saved by His life. And not only so, but we also joy in God through our Lord Jesus Christ, by Whom we have now received the atonement. (17.) For if by one man's offence, death reigned by one, much more they which receive abundance of grace, and bounty, and righteousness, shall reign in life through Jesus Christ.

First Responsory.

[4] I had planted thee a noble vine, saith the Lord, and thou hast brought forth unto Me grapes exceeding bitter, for thou hast made ready a Cross for thy Saviour. (*P. T.* Alleluia.)

Verse. [5] O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. For thou hast made ready a Cross for thy Saviour. (*P. T.* Alleluia.)

Second Lesson.

THEREFORE, as by the offence of one judgment came upon all men to condemnation, even so, by the righteousness of One, [the gift] came upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous. Then, the law entered that the offence might abound; but where sin abounded grace did much more abound, that, as sin hath reigned unto death even so might grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord.

Second Responsory.

I brought thee forth out of Egypt; behind thee I caused Pharaoh to drown in the Red Sea, and before thee I went in the pillar of the cloud. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate. (*P. T.* Alleluia.)

Verse. O My people, what have

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[1] Isa. liii. 7, 5. [2] Lam. i. 12.

[3] By Dr Faber as before; two verses are omitted.

[4] Cf. Jer. ii. 21. [5] Micah vi. 3.

I done unto thee? and wherein have I wearied thee. Testify against Me.

Answer. And thou didst betray Me unto the chief Priests, and lead Me unto the judgment-hall of Pilate. (*P. T.* Alleluia.)

Third Lesson. (vi.)

WHAT shall we say then? Shall we continue in sin, that grace may abound? God forbid; how shall we, that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into JESUS Christ were baptized into His death? For we are buried with Him by baptism into death, that, like as Christ was raised up from the dead by the glory of the Father, even so we also may walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection; knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with Him.

Third Responsory.

I scourged Egypt in her first-born for thy sake, and thou when thou hadst scourged Me, didst deliver Me [to be crucified,] Me Who as a lamb before his shearer was dumb, and opened not My Mouth.[1] (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou, when thou hadst scourged Me, didst deliver Me [to be crucified]. Me Who as a lamb before his shearer was dumb, and opened not My mouth. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Me Who as a lamb before his shearer was dumb, and opened not My Mouth. (*P. T.* Alleluia.)

SECOND NOCTURN.

First Antiphon. Mine enemies * speak evil of me: When shall he die, and his name perish? (*P. T.* Alleluia.)

Ps. xl. Blessed is he that considereth, &c., (*p.* 53.)

Second Antiphon. Strangers are risen up * against me, and oppressors seek after my soul.

Ps. liii. Save me, O God, by Thy Name, &c., (*p.* 20.)

Third Antiphon. Mine enemies tread me down * all the day long; all their thoughts are against me for evil.

Ps. lv. Be merciful unto me, &c., (*p.* 62.)

Verse. [2] God spared not His Own Son. (*P. T.* Alleluia.)

Answer. But delivered Him up for us all. (*P. T.* Alleluia.)

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*For Wednesday in Holy Week, on the Passion of the Lord.*)

BRETHREN, it is well to contemplate these things, in especial in the Passion of the Lord, namely, what He did? how He did it? and why He did it? In what He did we see a model of patience, in the way in which He did it, a model of lowliness, and in the reason why He did it, a model of love. His patience was singular. The ploughers ploughed upon His back; they made long their furrows. (Ps. cxxviii. 3.) He was stretched upon the Cross in such wise that one might have told all His Bones. (Ps. xxi. 18.) That tower of strength which keepeth Israël was broken through upon every side, for they pierced His Hands and His Feet. He was brought as a sheep to the slaughter. But as a lamb before his shearers is dumb, so He opened not His mouth. (Is. liii. 7.) He uttered no murmur against the Father, who had sent Him, against mankind for whom He was paying what He had never taken, nor even against His own people who were repaying Him so much evil for so much good.

Fourth Responsory.

I smote the kings of Canaan for thy sake, and gave thee a kingly sceptre, and thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed. (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst put on My Head a crown of thorns, and smite Me upon the Head with a reed. (*P. T.* Alleluia.)

Fifth Lesson.

AND if thou wilt look well how He did it, thou wilt see how that He is not only meek but even lowly of heart. "In His humiliation His judgment was taken away." (Acts viii. 33.) And He answered never a word to all the blasphemies, and to all the false witness that was brought against Him. "He hath no form nor comeliness, and when we shall see Him there is no beauty that we should desire Him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and He hid as it were His face from us; He was despised and we esteemed Him not. Surely He hath borne our griefs, and carried our sorrows, yet we did esteem Him stricken, smitten of God, and afflicted." (Isa. liii. 3, 4.) O the depth and the height, O the lowliness and the loftiness, despised and rejected of men, but the glory of Angels, than Him there is none loftier and none lowlier. He was smeared with spitting, sodden with reproaches, condemned to a death of shame, numbered with the transgressors. And hath this very lowliness carried to such a measure, yea beyond all measure, no merit in itself? As His patience was singular so was His lowliness wonderful. There is nothing like either of them.

Fifth Responsory.

I led thee through the wilderness for forty years, and gave thee manna to eat, and thou didst buffet Me and scourge Me. (*P. T.* Alleluia.)

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[1] Isa. liii. 7.

[2] Rom. viii. 32.

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst buffet Me and scourge Me. (*P. T.* Alleluia.)

Sixth Lesson.

BUT what He did, and how He did it, are alike gloriously set forth by the reason why He did it, namely, His love. God for His great love wherewith He loved us (Eph. ii. 4) spared not His Own Son (Rom. viii. 32.) Neither did the Son spare Himself, great indeed was that love, passing all comprehension and all measure, and rising above all things. "Greater love," saith He, (John xv. 13,) "hath no man than this, that a man lay down his life for his friends." But Thou Thyself, O Lord, Thou Thyself hadst greater love than this, for Thou didst lay down Thy life for Thine enemies. When we were enemies we were reconciled by Thy death to the Father and to Thee. (Rom. v. 10.) What other love then hath there ever been or can there ever be to be likened unto this love? "Scarcely for a righteous man will one die." But Thou didst suffer the just for the unjust. Thou didst die for our sins. O Thou Who didst come to justify sinners freely to make slaves into brethren, bondsmen into co-heirs, and exiles into kings.

Sixth Responsory.

I lifted thee up with a strong hand, and thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people.[1] (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst lift Me up upon the gibbet of the Cross, and thereon I stretched forth My hands unto an unbelieving and gainsaying people. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And thereon I stretched forth My hands unto an unbelieving and gainsaying people. (*P. T.* Alleluia.)

THIRD NOCTURN.

First Antiphon. As for the sons of men, * their teeth are spears and arrows, and their tongue a sharp sword. (*P. T.* Alleluia.)

Ps. lvi. Be merciful unto me, &c., (*p.* 62.)

Second Antiphon. They bend their bow, * even bitter words, that they may shoot in secret at the perfect.

Ps. lxiii. Hear my voice, O God, &c., (*p.* 64.)

Third Antiphon. I am as a man that hath no strength, * lying nerveless among the dead.

Ps. lxxxvii. O LORD God of my salvation, &c., (*p.* 82.)

Verse. He became obedient unto death. (*P. T.* Alleluia.)

Answer. Even the death of the Cross. (*P. T.* Alleluia.)

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 28.)

AT that time: JESUS, knowing that all things were now accomplished, that the Scripture might be fulfilled, saith: I thirst. And so on.

Homily by St Cyril, Pope of Alexandria. (*Bk.* xii. *Comment. on John.*)

The brutality of the Jews had already outraged Christ to the full; cruelty had nothing left to desire; and now at the last moment the Most Holy Flesh of Christ suffereth a pain springing naturally from Itself. That Flesh, fevered by many and divers tortures, felt thirst. Great pain hath the property of producing strong thirst, since by some natural law which I cannot explain, it drieth up as by heat the liquids of the body and as it were setteth on fire the inward parts. As therefore Christ had willed to undergo other sufferings, so was he pleased to undergo this. He asked therefore to drink, but they were so utterly destitute of humanity that instead of giving Him a drink which should be refreshing and pleasant they brought Him one which was harmful and bitter, and so turned into wickedness what was a seeming act of kindness; to give to Him that asked of them was a seeming act of kindness, but the Scriptures cannot lie wherein (Ps. lxviii. 22) Christ is made to say, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink."

Seventh Responsory.

I gave thee to drink out of the rock the waters of salvation, and thou didst give Me gall and vinegar to drink. (*P. T.* Alleluia.)

Verse. O My people, what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst give Me gall and vinegar to drink. (*P. T.* Alleluia.)

Eighth Lesson (xxxvi.)

"WHEN JESUS therefore had received the vinegar, He said: It is finished. And He bowed His Head and gave up the ghost."

"It is finished." Jewish outrage against God was finished; the power to inflict torture was finished. What had the Jews left unattempted, or cruelty left undone? Did any pain or insult remain uninflicted? Rightly did He say: "It is finished." But He was come to be the Lord of the dead as well as of the quick, and the hour was now calling Him to go and preach to the imprisoned spirits in the netherworld. He accepted even death for our sakes and bore in His Own Flesh that suffering common to all our nature, albeit that as God He is naturally life in Himself, in order that He might plunder hell, and being become as the Scripture (1 Cor. xv. 20) hath it (Apoc. i. 5), "The first fruits of them that slept, and the first begotten of the dead," might gift our nature with return to life.

Eighth Responsory.

I opened the Red Sea before thee, and thou didst open with a spear the Side of thy Saviour, Who redeemed the world by His Blood. (*P. T.* Alleluia.)

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[1] Rom. x. 21.

Verse. O My people! what have I done unto thee? and wherein have I wearied thee? Testify against Me.

Answer. And thou didst open with a spear the Side of thy Saviour, Who redeemed the World by His Blood. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Who redeemed the world by His Blood. (*P. T.* Alleluia.)

Ninth Lesson.

“HE bowed His Head.” When the strength of the body is gone and the soul which keepeth the body together is also gone, the heads of the dying fall, and it is to describe this that the Evangelist useth these words; so also the words gave up the ghost are an expression which we often use of them that depart and die; nevertheless to me it seemeth that the Evangelist useth these words He gave up the ghost in something more than their ordinary sense of mere death, because the Lord gave up His soul into the Hands of God the Father with a commendation, saying, “Father, into Thine hands I commend my Spirit,” the which is the foundation and spring of our main hope.

The Hymn, “We praise Thee, O God, &c.,” *is said.*

LAUDS.

First Antiphon. [1] All the day long have I been plagued, * and chastened every morning. (*P. T.* Alleluia.)

Second Antiphon. [2] I gat me to the mountain of myrrh, * and to the hill of frankincense; I was brought as a lamb to the slaughter, and I was dumb, and opened not my mouth. (*P. T.* Alleluia.)

Third Antiphon. [3] They pierced my hands and my feet; * they have told all my bones. (*P. T.* Alleluia.)

Fourth Antiphon. [4] I looked for comforters and I found none; * they gave me also gall for meat, and in my thirst they gave me vinegar to drink. (*P. T.* Alleluia.)

Fifth Antiphon. When JESUS had received the vinegar, * He said: It is finished—and He bowed His Head, and gave up the ghost. (*P. T.* Alleluia.)

Chapter. (Phil. ii. 5.)

BRETHREN, let this mind be in you, which was also in Christ JESUS, Who, being in the form of God, thought it not robbery to be equal with God; but emptied Himself, and took upon Him the form of a servant, and was found in the likeness of men. He humbled Himself and became obedient unto death, even the death of the Cross.

Hymn.[5]

O'ERWHELMED in depth of woe,
Upon the tree of scorn
Hangs the Redeemer of mankind
With racking anguish torn.

See how the nails those Hands
And Feet so tender rend;
See down His Face, and Neck, and Breast
His Sacred Blood descend!

Hark! with what awful cry
His Spirit takes Its flight.
That cry, it pierced His Mother's heart
And whelmed her soul in night.

Earth hears, and to its base
Rocks wildly to and fro;
Tombs burst; seas, rivers, mountains quake;
The vail is rent in two.

The sun withdraws his light;
The midday heavens grow pale;
The moon, the stars, the universe
Their Maker's death bewail.

Shall man alone be mute?
Come, youth and hoary hairs,
Come, rich and poor, come, all mankind,
And bathe those Feet in tears.

Come, fall before His Cross,
Who shed for us His Blood!
Who died, the Victim of pure love,
To make us sons of God.

JESU, all praise to Thee,
Our joy and endless rest:
Be Thou our Guide while pilgrims here,
Our Crown amid the blest. Amen.

Verse. He was wounded for our transgressions. (*P. T.* Alleluia.)

Answer. He was bruised for our iniquities. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. But when they came to JESUS, and saw that He was dead already, they brake not His Legs, but one of the soldiers with a spear pierced His Side, and forthwith came thereout Blood and Water. (*P. T.* Alleluia.)

Prayer throughout the Office.

ALMIGHTY and everlasting God, Who didst send our Saviour to take upon Him our flesh, and to endure the Cross, that all mankind should follow the example of His great humility, mercifully grant that we who worship in memory of His Sufferings, may worthily both follow the example of His Patience and also be made partakers of His resurrection. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. All the day long, &c., (*First Antiphon at Lauds.*)

Psalms as on Feast-Days.

The last verse of the Hymn is said thus:

Lord JESUS, slain for us, to Thee,
Eternal praise be given,
With Father, Spirit, One and Three,
Here as it is in heaven.

So also at Terce, Sext, and None.

Chapter at the end. (Isa. liii. 8.)

WHO shall declare His generation? For He was cut off out of the land of the living: for the transgression of my people did I smite Him.

Instead of Verse, “Thou that sittest, &c.,” *is said:*

Verse. Thou That wast pleased to suffer for us.

TERCE.

Antiphon. I gat me, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

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[1] Ps. lxxii. 14.

[2] Cant. iv. 6; Isa. liii. 7.

[3] Ps. xxi. 17, 18.

[4] Ps. lxviii. 21, 22.

[5] Another hymn from the Proprium of the arch-diocese of Freiburg; translation by the late Rev. E. Caswall.

Short Responsory.

He was offered up because He willed it. (*P. T.* Alleluia, Alleluia.)

Answer. He was offered up because He willed it. (*P. T.* Alleluia, Alleluia.)

Verse. And with His stripes we are healed.

Answer. Because He willed it. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He was offered up because He willed it. (*P. T.* Alleluia, Alleluia.)

Verse. God spared not His Own Son. (*P. T.* Alleluia.)

Answer. But delivered Him up for us all. (*P. T.* Alleluia.)

SEXT.

Antiphon. They pierced, &c., (*Third Antiphon at Lauds.*)

Chapter. (Zech. xiii. 6.)

WHAT are these wounds in thine hands? Then he shall answer: Those with which I was wounded in the house of my friends.

Short Responsory.

God spared not His Own Son. (*P. T.* Alleluia, Alleluia.)

Answer. God spared not His Own Son. (*P. T.* Alleluia, Alleluia.)

Verse. But delivered Him up for us all.

Answer. His Own Son. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. God spared not His Own Son. (*P. T.* Alleluia, Alleluia.)

Verse. He became obedient unto death. (*P. T.* Alleluia.)

Answer. Even the death of the Cross. (*P. T.* Alleluia.)

NONE.

Antiphon. When JESUS, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He became obedient unto death. (*P. T.* Alleluia, Alleluia.)

Answer. He became obedient unto death. (*P. T.* Alleluia, Alleluia.)

Verse. Even the death of the Cross.

Answer. Unto death. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He became obedient unto death. (*P. T.* Alleluia, Alleluia.)

Verse. He was wounded for our transgressions. (*P. T.* Alleluia.)

Answer. He was bruised for our iniquities. (*P. T.* Alleluia.)

SECOND VESPERS.

All as the First, except the following.

Verse. He was wounded for our transgressions. (*P. T.* Alleluia.)

Answer. He was bruised for our iniquities. (*P. T.* Alleluia.)

Antiphon at the Song of the Blessed Virgin. [1] Joseph took down the Body of JESUS, and wrapt It in linen, and laid It in a sepulchre that was hewn in stone. In that day there was a great mourning, and the women sitting over against the sepulchre, mourned, as one mourneth for the death of the firstborn. (*P. T.* Alleluia.)

Office in Honour of the Immaculate Conception of the Blessed Virgin Mary, for Saturdays.

Semi-double.

All from the Common Office for Feasts of the Blessed Virgin, (*p.* 633,) *except the following.*

FIRST VESPERS.

Antiphons, Chapter, Verse and Answer, and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. All generations shall call me blessed, * for He That is mighty hath done to me great things. (*P. T.* Alleluia.)

COMPLINE.

The last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. Let us tell of the stainless Conception of the Virgin Mary: * let us worship Christ, her Son, and her Lord and ours. (*P. T.* Alleluia.)

Hymn.[2]

BLEST Guardian of all virgin souls!
  Portal of bliss to man forgiven!
Pure Mother of Almighty God!
  Thou hope of earth, and joy of Heaven!

Fair Lily, found among the thorns!
  Most beauteous Dove with wings of gold!
Rod from whose tender root upsprang
  That healing Flower long since foretold!

Thou Tower, against the dragon proof!
  Thou Star, to storm-toss'd voyagers dear!
Our course lies o'er a treacherous deep;
  Thine be the light by which we steer.

Scatter the mists that round us hang,
  Keep far the fatal shoals away;
And while through darkling waves we sweep,
  Open a path to life and day.

O JESU, born of Virgin bright!
  Immortal glory be to Thee;
Praise to the Father infinite,
  And Holy Ghost eternally. Amen.

FIRST NOCTURN.

In Paschal-time only one Antiphon, namely the First, is said at each Nocturn.

First Antiphon. O Lord, how excellent is Thy Name * in all the earth, Who hast made Thee a worthy tabernacle in the Virgin Mary. (*P. T.* Alleluia.)

Second Antiphon. The Lord hath set * His tabernacle in the sun.

Third Antiphon. Even in her Conception * did Mary receive a blessing from the Lord, and mercy from the God of her salvation.

Verse. [3] It is Almighty God That

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[1] Cf. Luke xxiii. 53; Matth. xxvii. 60; Zech. xii. 10, 11.

[2] Translation by the Rev. E. Caswall.

[3] Ps. xvii. 33.

girdeth me with strength. (*P. T.* Alleluia.)

Answer. And maketh my way perfect. (*P. T.* Alleluia.)

Lessons from Scripture according to the Season; but if there are none such, the following are read.

First Lesson.

The Lesson is taken from the Book of Genesis (iii. 1.)

THE serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Why hath God said, Ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden; but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman: Ye shall not surely die. For God doth know that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil.

First Responsory.

[1] By one man sin entered into the world, in whom all have sinned. Fear not, Mary, for thou hast found grace with God. (*P. T.* Alleluia.)

Verse. [2] The Lord hath delivered thy soul from death, yea, the Lord was thy stay.

Answer. Fear not, Mary, for thou hast found grace with God. (*P. T.* Alleluia.)

Second Lesson.

AND the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired: and she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And the eyes of them both were opened; and they knew that they were naked, and they sewed fig-leaves together and made themselves aprons. And they heard the voice of the Lord God walking in the garden in the cool of the day; and Adam and his wife hid themselves from the presence of the Lord God, amidst the trees of the garden.

Second Responsory.

[3] Come unto me, all ye that be desirous of me, and I will declare what God hath done for my soul. (*P. T.* Alleluia.)

Verse. [4] As the Lord liveth, by me He hath fulfilled His mercy.

Answer. And I will declare what God hath done for my soul. (*P. T.* Alleluia.)

Third Lesson.

AND the Lord God called unto Adam, and said unto him: Where art thou? And he said: I heard Thy voice in the garden: and I was afraid, because I was naked, and I hid myself. And He said: Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat? And Adam said: The woman whom Thou gavest me to be with me, she gave me of the tree, and I did eat. And the Lord God said unto the woman: Wherefore hast thou done this? And she said: The serpent beguiled me, and I did eat. And the Lord God said unto the serpent: Because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: I will put enmity between thee and the woman, and between thy seed and her seed: she shall bruise thy head, and thou shalt bruise her heel.

Third Responsory.

[5] My beloved is white like snow in Lebanon, her lips drop as the honeycomb. Honey and milk are under her tongue. (*P. T.* Alleluia.)

Verse. Come from Lebanon, My Spouse, thou shalt be crowned with a crown of grace.

Answer. Honey and milk are under her tongue. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Honey and milk are under her tongue. (*P. T.* Alleluia.)

SECOND NOCTURN.

First Antiphon. Grace is poured into her Conception, * and she is fairer than the daughters of men. (*P. T.* Alleluia.)

Second Antiphon. God hath holpen her right early, * the Most High hath hallowed His tabernacle.

Third Antiphon. Glorious things are spoken of thee, O City of God; * the Lord hath laid thy foundation in the holy mountains.

Verse. [6] By this I know that Thou favourest me. (*P. T.* Alleluia.)

Answer. Because mine enemy cannot triumph over me. (*P. T.* Alleluia.)

Fourth Lesson.

(*From Advent Sunday till the First Sunday in Lent.*)

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

GOD is unspeakable. His ways are mercy and truth; His Will is Almighty Power; and His Wisdom reacheth mightily from one end to another, and sweetly ordereth all things. (Wisd. viii. 1.) He from all eternity foresaw the sorrowful fall of man by the transgression of Adam, and, in His mysterious purpose, He decreed, before the worlds were, that the Word should be made flesh, to the end that man, who had been seduced by the fraud of the devil, might not perish, but that as in the first Adam all die, in Christ all might be made alive. (1 Cor. xv. 22.) And to this end, the Eternal Creator from the beginning, and before all ages, chose and ordained a woman to be the Mother of His Only-begotten Son, of whom He should take flesh and be born, in the blessed fulness of time. (Gal. iv. 4.) And this woman He loved with so great a love that He allowed His Will to be freely wrought in her. (1 Thess. iv. 3.)

(*From the First Sunday in Lent till Trinity Sunday.*)

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

BOTH in her Offices and in the most holy Liturgy the Church hath been accustomed to apply to the creation of Mary the language in which the Holy Scriptures set forth the Eternal Generation of the Uncreated Wisdom, and that, because Mary was predestined in the decree of the Incarnation of the same Wisdom. This practice hath been received by the faithful in all quarters, and plainly showeth what hath been the mind of the Church of Rome, which is the mother and mistress of all Churches, on the subject of the sinless conception of the Virgin. Nevertheless, it is fitting to set forth in greater detail the celebrated acts of this Church, on account of that pre-eminent rank and power which all other Churches are bound to yield her, because she is the centre of Catholic truth and unity, wherein alone Doctrine is always preserved pure, and from whom all the other Churches must needs receive the tradition of the Faith.

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[1] Rom. v. 12; Luke i. 30.

[2] Cf. Ps. lv. 13; xvii. 21.

[3] Ecclus. xxiv. 26; Ps. lxv. 16.

[4] Judith xiii. 18.

[5] Cant. v. 10; iv. 11, 8.

[6] Ps. xl. 12.

(*From Trinity Sunday till the First Sunday of September.*)

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

THE language used in public worship is the necessary offspring of the teaching which it expresseth, and the former can have no safety unless the latter be settled. Wherefore Our Predecessors the Roman Pontiffs, while encouraging the pious love of the faithful for the Conception of the Blessed Virgin, have taken care ceaselessly to inculcate the sinlessness of the same. They have always particularly insisted that the Feast should be observed not in honour of Mary's sanctification, a false opinion, most foreign to the mind of the Church (but which hath nevertheless been maintained by some,) but in honour of her Conception itself.

(*From the First Sunday of September till Advent.*)

The Lesson is taken from the Dogmatic Bull of Pope Pius IX.

IT is known to all men, with what care this doctrine of the sinlessness of the conception of the Mother of God hath been handed down, set forth, and defended by the most distinguished Religious Orders, Theologians, Universities, and Doctors skilled in the things of God. All men know likewise how carefully Christian Bishops, even in their public teaching, have professed the doctrine that through the merits of Christ our Lord and Saviour, foreknown by God, the Holy Virgin Mary, Mother of God, was delivered from ever being the victim of original sin, but, on the contrary, had the fruits of redemption applied to her at the very moment of her Conception, and was therefore redeemed in a nobler way than others. But the weightiest fact of all is that the most holy Council of Trent, when, in accordance with the Holy Scriptures, as interpreted by the holy Fathers and the approved Councils, it decreed that all men are conceived in sin, expressly added that it did not mean thereby to say that the blessed and stainless Mary, Mother of God, did not form an exception to the rule. From this declaration of the Fathers of Trent it can clearly be drawn that there is nothing in the Bible, nothing in tradition, and nothing in the Fathers which can rightly be adduced against this prerogative of the most Blessed Virgin, nay, as far as circumstances demanded, they as much as declared her free from the original stain.

Fourth Responsory.

[1] I came out of the mouth of the Most High, the first-begotten before every creature. I made the unfading light to arise in the heavens. When there were no depths I was conceived. (*P. T.* Alleluia.)

Verse. For the Lord hath created me in righteousness, and hath held mine hand, and hath kept me.

Answer. When there were no depths I was conceived. (*P. T.* Alleluia.)

Fifth Lesson.

(*From Advent Sunday till the First Sunday in Lent.*)

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

WHEREFORE, He bestowed upon her, out of the treasure of the Divinity, such a wealth of gifts of grace as He hath bestowed upon none of the Angels and none of the Saints. He made her always free from any the slightest pollution of sin, so fair and so upright that no other of His works are like to her, and only Himself can we understand to excel her. Verily, this was most fitting, that this most worshipful Mother should be made bright with the brightness of uncontaminated holiness, and should conquer the old serpent by escaping altogether the stain of original sin, for she was that Mother to whom the Eternal Father was willing to give the Co-Eternal and Co-Equal Only-begotten Son of His love, to be her Son also.

(*From the First Sunday in Lent till Trinity Sunday.*)

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

THUS it hath always been one of the most striking features of the Roman Church that she hath most powerfully asserted, guarded, promoted, and vindicated the doctrine that the Virgin was conceived without sin. It hath been the boast of Our Predecessors that by their authority they instituted in the Roman Church the Feast of the Conception of Mary, and caused it to be observed with an Office and a Mass wherein her privilege of immunity from original sin was openly asserted. Our said Predecessors have done everything in their power to increase the love of the faithful for this doctrine: by granting Indulgences in its honour; by giving permission to cities, provinces, and kingdoms to choose for their Patroness the Mother of God, under her title "Conceived without sin;" by approving of Guilds, Congregations, and Associations of persons under vows, all instituted in honour of the sinless Conception; by praising the piety of those who have founded Convents, Hospitals, Altars, and Churches named from this belief; and lastly, by encouraging those who have taken an oath to defend this opinion to the utmost of their power.

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[1] *I.e.*, Wisdom. Ecclus. xxiv. 5, 6; Prov. viii. 24.

(From Trinity Sunday till the First Sunday of September.)

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

THE same Our Predecessors have likewise resisted the dreams of those who have imagined that in the sinless Conception there were Two Instants, and that the Church celebrateth the Second and not the First. Indeed, Our said Predecessors have considered the sinlessness of the First Instant to be as much a truth for their assertion, protection, and promulgation, as the sinlessness of the Conception at all. Hence came those words in which Our Predecessor Alexander VII. in a decree declareth the mind of the Church, and saith, "Christ's faithful people, drawn by love to His most blessed Mother, the Virgin Mary, have of a long time believed that God, at the very First Instant in which He made her soul and joined it to her body, by a special grace and privilege granted to her, through the merits of His dear Son, Christ JESUS, the Saviour of the world, Whose precious death He foreknew, cleansed her from all sin, original as well as actual; and it is in this belief, and no other, that the said faithful of Christ have always kept with devotion and joy the Feast of the said Conception."

(From the First Sunday of September till Advent.)

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

IN truth, this doctrine upon the Conception of the most Blessed Virgin is day by day more earnestly set forth by the graver thought of the Church, by her teaching, by her care, by her learning, and by her wisdom. It is explained, taught, confirmed, and wonderfully spread among all peoples and nations of the Catholic world. The Church hath received it from the Fathers, as a part of the original faith, attested strongly by the most ancient and venerable monuments of both the Eastern and Western Churches. Indeed, the Fathers and Ecclesiastical writers, learned in Holy Scripture, are marked by no more earnest feature than that in all their books and Scriptural Commentaries, written for the confirmation of doctrine, and the edification of the faithful, they do all in divers ways preach and teach the excelling holiness of this Virgin, her dignity, her freedom from any stain of sin, and the glory of her victory over the dark enemy of our race.

Fifth Responsory.

[1] No defiled thing can fall into her; she is the brightness of the everlasting light, and the unspotted mirror of the power of God. (*P. T.* Alleluia.)

Verse. For she is more beautiful than the sun, and being compared with the light, she is found before it.

Answer. She is the brightness of the everlasting light, and the unspotted mirror of the power of God. (*P. T.* Alleluia.)

Sixth Lesson.

(From Advent Sunday till the First Sunday in Lent.)

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

THE Catholic Church, which, through the perpetual teaching of the Holy Ghost, is the pillar and ground of the truth, (1 Tim. iii. 15,) hath always held the original innocence of this most exalted Virgin to be bound up with her wonderful holiness, and her mighty dignity of Mother of God. This doctrine she hath felt herself to hold by the gift of God, and as part of that faith once delivered from heaven unto the Saints, (Jude 3,) and as time hath gone on, she hath continually explained, put forth, and upheld it. This belief is found strong in the earliest times, and rooted as it were in the hearts of Christ's faithful people; by the care and study of holy Bishops it hath been taught in all parts of the Catholic world; and the Church herself pointed to it when she allowed the Conception of the Blessed Virgin Mary to be held as a feast, for exciting the piety and devotion of her children. In the case of the Saints the Church celebrateth only the day of their being made perfect at death, [but of her Divine Lord, of His Blessed Mother, and of St John the Baptist she venerated the birth also, as of those sanctified in the womb.] When [therefore] she [goeth further and] maketh the case of the Blessed Virgin an exception to all others besides that of Christ, keeping holiday in honour of her conception [as well as of her birth,] it is manifest that she regardeth that Conception as altogether singular, wonderful, and different to all other conceptions, except only Christ's, namely, as holy.

(From the First Sunday in Lent till Trinity Sunday.)

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

MOREOVER, Our said Predecessors with great joy ordained that the Feast of the said Conception should be observed as of the same rank as that of the Nativity of the Blessed Virgin, and appointed that it should be kept with an Octave throughout the whole Church. They added this Feast to those which are commanded to be kept with solemnity, and ordered that the ceremony called a "Papal Chapel" should take place every year on this Feast in our Patriarchal Basilica of our Lady of the Snows. And above all did they rejoice in the hope of strengthening this belief in the minds of the faithful, and stirring them up to love and venerate the Virgin conceived without sin, when they granted permission to add to the Litany of Loreto the invocation, "Queen conceived without original sin," and to insert the word "stainless" into the Preface of the Mass on this Feast, that so the law of prayer might become the law of belief.

(From Trinity Sunday till the First Sunday of September.)

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

IT hath always been one of the most weighty cares of Our said Predecessors the Roman Pontiffs to protect the doctrine of the sinlessness of Mary's Conception from any sort of attack or corruption. Not only have they suffered no one to condemn and traduce it, but they have gone much further, and in public and repeated declarations have averred: That that doctrine which holdeth that the Virgin was conceived without sin is a doctrine, the arguments in support of which are strong enough to enable the profession thereof to be made at the time of public worship, which is antient, which is almost universal, which is one of those which the Church of Rome encourageth and protecteth, and which is worthy even to be expressed in the Holy Liturgy itself, and in the most solemn prayers of the Church. Our said Predecessors did not stop even here, but in order to preserve the doctrine of the Virgin's sinless Conception from any injury, they strictly forbade that the opposite opinion should be maintained either in public or in private, to the end that it might at length die out under their disapprobation.

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[1] Wisd. vii. 25, 26, 29.

(*From the First Sunday of September till Advent.*)

[The Dogmatic Bull of Pope Pius IX. —*continued.*]

ALL Commentators on the Book of Genesis remark that passage where God at the very time of the Fall speaketh of the Atonement, to the confusion of the lying serpent, and the comfortable hope of man, and saith, "I will put enmity between thee and the woman, and between thy seed and her seed," and all the ancients teach that by this passage is meant the most merciful Saviour of mankind, namely, our Lord Jesus Christ, the Only-begotten Son of God, and His most blessed Mother the Virgin Mary, as if the enmity which both He and she felt against the devil was, in a sense, of a kind common to them Both. Christ took our nature upon Him, and is become the Mediator between God and man, (1 Tim. ii. 5,) blotting out the handwriting that was against us, nailing it to His Cross, (Col. ii. 14,) and the most holy Virgin, by that subtle, close, and abiding tie which bindeth mother to Child, feeleth along with Him His truceless enmity to the serpent, and He, through His merits, hath granted to her that moment of victory wherein her stainless foot bruised the serpent's head.

Sixth Responsory.

[1] There appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. (*P. T.* Alleluia.)

Verse. [2] The Lord hath clothed her with the garments of salvation, and hath covered her with the robe of righteousness, yea, as a bride He hath adorned her with jewels.

Answer. And upon her head a crown of twelve stars. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And upon her head a crown of twelve stars. (*P. T.* Alleluia.)

THIRD NOCTURN.

First Antiphon. Holiness and beauty are in her Conception: * declare her glory among all people. (*P. T.* Alleluia.)

Second Antiphon. Rejoice ye all in the Lord: * and give thanks at the remembrance of His holiness.

Third Antiphon. The Lord hath made known His salvation: * the glory of His Mother hath He openly showed in the sight of the heathen.

Verse. [3] I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia.)

Answer. And hast not made my foes to rejoice over me. (*P. T.* Alleluia.)

Seventh Lesson.

(*From Advent Sunday till the First Sunday in Lent.*)

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Sophronius, Patriarch [of Jerusalem.][4] (*On the Annunciation.*)

When this blessed Angel was sent to the most pure virgin what did he say? In what words did he break the happy news of Redemption? "Hail, thou that art full of grace, the Lord is with thee." [5][Now this word "Hail" is in the original "Chairé," which being interpreted signifieth "Rejoice."] The messenger of joy in his first word biddeth her rejoice. He knew well that his message was a message of good tidings of great joy to men, (Luke ii. 10,) yea, to all creatures,—a message of healing to all sicknesses. He knew well that his message was a message of God's light to a dark world. He knew well that it proclaimed the end of error. He knew well that it blunted the sting of death. He knew well that it broke the power of corruption. He knew well that it brought victory over hell. He knew well that it told of salvation to all the fallen children of Adam, groaning under that yoke of malediction which fell on them when they were thrust out of Eden, and banished from that happy home. Therefore, when he began to speak, he spoke in tones of rejoicing, and opened his message with sounds of gladness. Therefore made he the name of joy to herald the tidings of good, which were to be for a joy unto all people, whosoever should believe.

(*From the First Sunday in Lent till Trinity Sunday.*)

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on this text.*)

Rejoice, father Adam, and yet more thou mother Eve, ye that are the source of all, and the ruin of all, and the unhappy cause of their ruin before ye gave them birth. Be comforted both in your daughter, and such a daughter; but chiefly thou, O woman, of whom the first evil came, and who hast cast thy slur upon all women. The time is come for the slur to be taken away, and for the man to have nothing to say against the woman. At the first, when he unwisely began to make excuse, he scrupled not to throw the blame upon her, saying, "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." Wherefore, O Eve, betake thyself to Mary: Mother, betake thyself to thy daughter: let the daughter answer for the mother: let her take away her mother's reproach: let her make up to her father for her mother's fault: for if man be fallen by means of woman, it is by means of woman that he is raised up again.

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[1] Apoc. xii. 1.

[2] Cf. Isa. lxi. 10.

[3] Ps. xxix. 2.

[4] An eminent opponent of the Monothelite heretics. Elected to the Patriarchal throne, A.D. 634. Died March 11, 639 or 644.

[5] The above sentence is inserted to give meaning to the rest of the Homily, which was written in Greek.

(*From Trinity Sunday till the First Sunday of September.*)

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Tarasius, Patriarch [of Constantinople.] (*On the Presentation of the Mother of God.*)

O Mary, where shall I find words to praise thee? Maiden undefiled, virgin unstained, exaltation of women, glory of daughters! Holy Maiden Mother, blessed art thou among women, thy glory is in thy guilelessness, and thy name is a name of purity. In thee the curse of Adam is done away, and the debt of Eve paid. Thou art the clean offering of Abel, chosen out of the firstlings of the flock, a pure sacrifice. Thou art the hope of Enoch, that firm hope that he had in God, and was not ashamed. Thou art the grace that was in Enoch in this life, and his transit to a better. Thou art the Ark of Noah, and the band of reconciliation with God in a new regeneration. Thou art the exceeding glory of the kingdom and Priesthood of Melchisedech. Thou art the unshaken trust of Abraham, and his faith in the promise of children that were to be. Thou art the renewed oblation and the reasonable burnt-offering of Isaac. Thou art the ladder that Jacob saw going up to heaven, and the most noble of all his children throughout the twelve tribes of Israël. According to the flesh thou art the daughter of Judah. Thou art the modesty of Joseph, and the overthrow of the old Egypt, yea, and of the Synagogue of the Jews. O purest! Thou art the book of Moses the Lawgiver, whereon a new covenant is written with the finger of God, for the new Israël, fleeing from the spiritual Egypt, even as the old law was written upon Sinai, for the old Israël, that Israël which was fed in the wilderness upon manna and water from the rock, whereof both were types of Christ, which was yet to come from thy womb, as a bridegroom from his chamber. Thou art Aaron's rod that budded. Thou art David's daughter, all glorious within, clothed in a vesture of gold, wrought about with divers colours.

(*From the First Sunday of September till Advent.*)

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God, unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David, and the Virgin's name was Mary. And so on.

Homily by St Sophronius, Patriarch [of Jerusalem.] (*On the Annunciation.*)

Blessed indeed art thou among women, for thou hast turned the curse of Eve into a blessing; thou hast even brought a blessing upon Adam, when he lay smitten by the first sentence of death. Blessed indeed art thou among women, for thou art the mean whereby the Father's blessing hath come upon man, and delivered him from the old curse. Blessed indeed art thou among women, for by thee thy fathers have found salvation; the salutation of the Angel telleth thee that thou art about to bear them a Deliverer. Blessed indeed art thou among women, for thou, not knowing a man, conceivest a Son through Whom the whole earth shall be blessed, and bring forth thorns and thistles no more. Blessed indeed art thou among women, for thou remainest thyself no more than a woman, and yet art made Mother of God. If That holy Thing Which shall be born of thee be truly God made Man, then art thou truly Mother of God, for God is made thine Offspring.

Seventh Responsory.

[1] A garden enclosed is my sister, my spouse, a garden enclosed, a fountain sealed. O Mary, thy perfumes are a garden of delights. (*P. T.* Alleluia.)

Verse. Open to me, my sister, my love, my dove, my undefiled.

Answer. O Mary, thy perfumes are a garden of delights. (*P. T.* Alleluia.)

Eighth Lesson.

(*From Advent Sunday till the First Sunday in Lent.*)

[The Homily by St Sophronius, on the Annunciation—*continued.*]

AND, of a truth, it was fitting that God's proclamation of joy should open with the accents of gladness. And this is the reason why the angel nameth joy first, because he knew the coming fruits of his message, and that his converse with the Virgin was to bring joy to the whole world. Can we find any joy or any brightness like the joy and the brightness of that salutation addressed to the Blessed Mother of gladness? Rejoice, O mother of joy more than heavenly! Rejoice, O thou that nourishest joy in the highest! Rejoice, O Lady, full of the joy of salvation! Rejoice, O thou that bringest a joy that passeth not away! Rejoice, O mysterious treasury dispensing unspeakable joy! Rejoice, O most blessed fountain overflowing with unfailing joy! Rejoice, O storehouse of God, filled with the everlasting joy of eternity! Rejoice, O fair tree, bearing fruit of life-giving joy! Rejoice, O Maiden Mother of

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[1] Cant. iv. 12, v. 2.

God! Rejoice, O thou that after child-birth remainest a virgin! Rejoice, O wonder, who, after all wonders, art still the most wonderful!

(*From the First Sunday in Lent till Trinity Sunday.*)

[The Second Homily by St Bernard, on Luke i. 26—*continued.*]

WHAT didst thou say, O Adam? "The woman whom Thou gavest to be with me, she gave me of the tree, and I did eat." These are wrathful words, by the which thou dost rather magnify than diminish thine offence. Nevertheless, Wisdom hath defeated thy malice. God asked thee that He might find in thee an occasion of pardon, but, in that He found it not, He hath sought and found it in the Treasure of His Own mercy. One woman answereth for another; the wise for the foolish; the lowly for the proud; for her that gave thee of the tree of death, another that giveth thee to taste of the tree of life; for her that brought thee the bitter food of sin, another that giveth thee of the sweet fruits of righteousness. Wherefore accuse the woman no more, but speak in thanksgiving, and say, "Lord, the woman whom Thou hast given me, she hath given me of the tree of life, and I have eaten; and it is in my mouth sweeter than honey, for thereby hast Thou quickened me." (Ps. cxviii. 103, 93.) Behold, it was for this that the angel Gabriel was sent to the Virgin, to the most worshipful of women, a woman more wonderful than all women, the restorer of them that went before, and the quickener of them that come after her.

(*From Trinity Sunday till the First Sunday of September.*)

[The Homily by St Tarasius, on the Presentation of the Mother of God—*continued.*]

THOU art the vision of the Prophets, and the fulfilment of those things which they foretold. Thou art the gate whereof Ezekiel spake, when he prophesied, and said, "This gate shall be shut, it shall not be opened, and no man shall enter in by it; because the LORD, the God of Israël, hath entered in by it, therefore it shall be shut" (xliv. 2.) Thou art the Rod of Jesse, whereof Isaiah spake, (xi. 1,) even that Rod whose Flower is Christ, and whose offshoots shall choke out all the seedlings of sin, and fill the earth with plants of grace. Thou art the Covenant foretold by Jeremiah when he said, (xxxi. 31), "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israël, and with the house of Judah, not according to the covenant that I made with their fathers"—thereby signifying the coming of thy Son, and calling upon all nations to worship Him for their God, even to the uttermost parts of the earth. Thou art the great mountain spoken of by Daniel, the man greatly beloved, wherefrom is cut without man's hands the corner-stone, that is, Christ, which hath smitten in pieces the parti-coloured image of the old serpent. I honour thee as the unpolluted fountain, I proclaim that thou art full of grace, I praise thee as the clean and undefiled tabernacle of God. Verily, where sin abounded, grace did much more abound. As by a woman death entered into the world, by a woman came the power to rise again. The serpent gave us to eat deadly fruit, but that fall hath ended in the life-giving Bread of Immortality. Eve, our first mother, brought forth Cain the first murderer; thou, O Mary, hast brought forth Christ, the first-fruits of life and of the resurrection. Ear hath not heard the like. It hath not entered into the heart of man to conceive this new thing. Blessed be the unspeakable depths of the Wisdom of God.

(*From the First Sunday of September till Advent.*)

[The Homily by St Sophronius, on the Annunciation—*continued.*]

"FEAR not, Mary, for thou hast found grace with God"—abiding grace. Thou hast found grace with God—exceeding grace. Thou hast found grace with God—all desirable grace. Thou hast found grace with God—greater grace than any other. Thou hast found grace with God—unfailing grace. Thou hast found grace with God—saving grace. Thou hast found grace with God—immoveable grace. Thou hast found grace with God—invincible grace. Thou hast found grace with God—everlasting grace. Before thee there have been others, many others, made wonderful in holiness, but to none hath it been given, as to thee, to be full of grace; to none hath it been given, as to thee, to attain to such divine riches; to none, as to thee, to be prevented by purifying grace; to none, as to thee, to shine from the day-spring with light from heaven; to none, as to thee, to be exalted above all things before created.

Eighth Responsory.

My soul doth magnify the Lord; for He That is mighty hath done to me great things, and holy is His name. (*P. T.* Alleluia.)

Verse. For, behold, from henceforth all generations shall call me blessed.

Answer. For He That is mighty hath done to me great things, and holy is His name. (*P. T.* Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For He That is mighty hath done to me great things, and holy is His name. (*P. T.* Alleluia.)

Ninth Lesson.

(*From Advent Sunday till the First Sunday in Lent.*)

[The Homily by St Sophronius, on the Annunciation—*continued.*]

WHO shall worthily set forth thy glory? Who shall make bold to say what thou art? Who will hold himself able to tell of all thy splendour? Thou art the exaltation of humanity; thou art made much higher than the Angels; thy brightness hath thrown the brightness of the Archangels into shadow; thou lookest down upon the lofty seats of the Thrones; thou makest the height of the Lordships to seem low; thy rank taketh precedence before the rank of the Principalities; compared with thee the Powers are weakness; thou art a Mighty one mightier than all the Mighty; thine earthly eyes see further than the contemplation of the Cherubim can reach; the Seraphim have six wings, but thy flight is nobler than their's; in a word, thou hast far excelled every other work of God; thou wast far purer than any other creature; and thou hast conceived the Creator of all creatures, carried Him in thy womb, and brought Him forth; thou hast been chosen, out of all that He has made, to be His mother.

(*From the First Sunday in Lent till Trinity Sunday.*)

[The Second Homily by St Bernard, on Luke i. 26—*continued.*]

WAS it not of this thy daughter, O Adam, that God spake when He said unto the serpent, "I will put enmity between thee and the woman?" And if thou wilt still doubt that He speaketh of Mary, hear what followeth: "She shall bruise thy head." Who won this conquest but Mary? She brought to nought the whole wiles of Satan, whether for the pollution of her body or the injury of her soul. Was it not of her that Solomon spake, where he saith, "Who shall find a virtuous woman?" (Prov. xxxi. 10.) The wise man knew the weaknesses of women, how frail they are in body, and how changeable in mind. But he had read that God had promised that the enemy, who had prevailed by means of a woman, was by a woman to be overthrown, and he believed. But he wondered greatly, and said, "Who shall find a virtuous woman?" that is to say: If our salvation, and the bringing back of that which is lost, and the final triumph over the enemy, is in the hand of a woman, it must needs be that a virtuous woman be found, meet to work in that matter.

(*From Trinity Sunday till the First Sunday of September.*)

[The Homily by St Tarasius, on the Presentation of the Mother of God —*continued.*]

AND now we, the people of God, a holy generation, an acceptable congregation, the nestlings of the dove of peace, children of grace, do with purified minds and unpolluted lips, praise God in the tongues of all nations in this joyful solemnity of the Virgin. This is a noble Feast wherein the Angels keep holiday and men do most fitly offer praise, even a feast wherein we echo with reverence and joy that salutation first spoken by Gabriel. Hail Mary! Hail, thou Paradise of God the Father, whence the knowledge of Him floweth in broad rivers to the ends of the earth! Hail, Dwelling-place of God the Son, whence He came forth clothed in flesh! Hail, mysterious Tabernacle of God the Holy Ghost! Hail, thou that art holier than the Cherubim! Hail, thou that art more glorious than the Seraphim! Hail, thou that art nobler than the heavens! Hail, thou that art brighter than the sun! Hail, thou that art fairer than the moon! Hail, manifold splendour of the stars! Hail, light cloud, dropping the dew of heaven! Hail, holy breeze, clearing the air of the vapours of sin! Hail, royal theme of the Prophets! Hail, sound of the Apostles gone out into all the earth! Hail, most excellent confession of the Martyrs! Hail, just hope of the Patriarchs! Hail, peculiar honour of all the Saints! Hail, source of health to dying creatures! Hail, O Queen, ambassadress of peace! Hail, stainless crown of motherhood! Hail, advocate of all under heaven! Hail, restoration of the whole world! Hail, thou that art full of grace, the Lord is with thee, even the Lord that is before thee, and from thee, and that is with us. To Him, with the Father, and the most holy and Life-giving Spirit, be ascribed all praise, now and ever, world without end. Amen.

(*From the First Sunday of September till Advent.*)

[The Homily by St Sophronius, on the Annunciation—*continued.*]

AND justly; for none hath ever drawn so near to God as thou hast; none hath ever been gifted by God with good gifts as thou hast; none hath ever received of God's grace as thou hast. Thou art mightier than all things which are called mighty among men; thou hast received more than the goodness of God hath conferred on any other. It is indeed because God made His home in thee that thou thus aboundest. There hath never been any save thee that hath comprehended the Incomprehensible; none save thee that hath enjoyed His presence so much; none that He hath made so ready therefor; none on whom the uncreated light hath shone so clearly; and therefore none who hath, like thee, sheltered the Lord God, the Maker and Lord of all, conceived Him in thy womb, and brought Him into the world, to redeem men lying under the Father's sentence, and to offer to them everlasting salvation. Wherefore, O Lady, I have already cried unto thee with the Angel, and I will still cry—"Hail, thou that art full of grace, the Lord is with thee! Blessed art thou among women!"

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. [1] Thou art all fair, O Mary, * there is no spot of original sin in thee. (*P. T.* Alleluia.)

Second Antiphon. [2] Thy raiment * is white as snow, and thy countenance as the sun. (*P. T.* Alleluia.)

Third Antiphon. [3] Thou art the exaltation of Jerusalem, * thou art the great glory of Israël, thou art the great rejoicing of our nation. (*P. T.* Alleluia.)

Fourth Antiphon. [3] O Virgin Mary, * blessed art thou of the Most High God, above all the women upon the earth. (*P. T.* Alleluia.)

Fifth Antiphon. [4] Draw us, * Maiden undefiled, we will run after thee in the odour of thy perfumes. (*P. T.* Alleluia.)

Chapter. (Prov. viii. 22.)

THE Lord possessed me in the beginning of His ways, before His works of old. I was ordained from everlasting, from the beginning, or ever the earth was. When there were no depths I was conceived.

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[1] Cf. Cant. iv. 7.

[2] Cf. Matth. xvii. 2.

[3] Judith xv. 10; xiii. 23.

[4] Cf. Cant. i. 3, 4.

Verse. Maiden Mother of God, thy stainless conception— (*P. T.* Alleluia.)

Answer. Was a message of joy to the whole world. (*P. T.* Alleluia.)

Antiphon at the Song of Zacharias. The Lord God said unto the serpent: I will put enmity between thee and the woman, * and between thy seed and her seed; she shall bruise thy head. (*P. T.* Alleluia.)

Prayer.

O GOD, Who didst cause that a virgin should be conceived without sin, to the end that she might be made a meet dwelling-place for Thy dear Son; O God, Who through the precious death of the Same Thy Son foreseen by Thee, didst keep her clean from all stain, hear us, we beseech Thee, and grant that by her prayers, we also who are presently defiled, may finally be made pure, and so with her attain unto Thee. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Thou art all fair, &c., (*First Antiphon at Lauds.*)

In the Short Responsory, instead of "Thou That art to come into the world," *is said:*

Verse. Thou That wast born of the Virgin Mary.

Chapter at the end. (Apoc. xii. 1.)

THERE appeared a great wonder in heaven: a Woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

TERCE.

Antiphon. Thy raiment, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

It is Almighty God That girdeth me with strength. (*P. T.* Alleluia, Alleluia.)

Answer. It is Almighty God That girdeth me with strength. (*P. T.* Alleluia, Alleluia.)

Verse. And maketh my way perfect.

Answer. That girdeth me with strength. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. It is Almighty God That girdeth me with strength. (*P. T.* Alleluia, Alleluia.)

Verse. By this I know that Thou favourest me. (*P. T.* Alleluia.)

Answer. Because mine enemy shall not triumph over me. (*P. T.* Alleluia.)

SEXT.

Antiphon. Thou art the exaltation of Jerusalem, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ezek. xliv. 2.)

THIS gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israël, hath entered in by it, therefore it shall be shut for the Prince; the Prince, He shall sit in it.

Short Responsory.

By this I know that Thou favourest me. (*P. T.* Alleluia, Alleluia.)

Answer. By this I know that Thou favourest me. (*P. T.* Alleluia, Alleluia.)

Verse. Because mine enemy shall not triumph over me.

Answer. Thou favourest me. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By this I know that Thou favourest me. (*P. T.* Alleluia, Alleluia.)

Verse. I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia.)

Answer. And hast not made my foes to rejoice over me. (*P. T.* Alleluia.)

NONE.

Antiphon. Draw us, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia, Alleluia.)

Answer. I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia, Alleluia.)

Verse. And hast not made my foes to rejoice over me.

Answer. Thou hast lifted me up. (*Except in Paschal-time, when it is* Alleluia, Alleluia.)

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will extol Thee, O Lord, for Thou hast lifted me up. (*P. T.* Alleluia, Alleluia.)

Verse. Maiden Mother of God, thy stainless conception, (*P. T.* Alleluia.

Answer. Was a message of joy to the whole world. (*P. T.* Alleluia.)

SECOND VESPERS.

All as the First, except the following.

Antiphon at the Song of the Blessed Virgin. O holy Mary, be thou an help to the helpless, a strength to the fearful, a comfort to the sorrowful; pray for the people, plead for the clergy, make intercession for all women vowed to God; may all that keep the memory of thine holy and stainless conception, feel the might of thine assistance. (*P. T.* Alleluia.)

General Appendix.

NOTE.—*The Offices contained in this Appendix, with the exception of that of St John Baptist de la Salle, are said in certain dioceses only; full directions are given in the diocesan Ordo Recitandi for the year.*

DECEMBER 1.

The Blessed Edmund Campion, and the Priests, his Companions, Martyrs of the Society of Jesus.

Double.

All from the Common Office for Many Martyrs, except the following.

Prayer throughout.

O LORD JESUS Christ, Who hast honoured Thy blessed servants Edmund, and Thy Priests, his Companions, with a likeness to Thine own sufferings by betrayal and a death of shame, grant unto us for their sakes, and at their prayers, the grace steadfastly to bear Thy Cross, and to attain unto a crown of everlasting glory. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

EDMUND CAMPION was born in London, studied arts at the University of Oxford, and afterwards divinity at the English College at Doway, and lastly joined the Society of Jesus at Rome. He was sent back to his native country by command of the Supreme Pontiff Gregory XIII., along with Robert Persons, of the same Society, and there, by the example of his life, the power of his teaching, and the skill of his acts, turned all men's minds on him: those of the Catholics, that they might hear him and preserve him, and those of his enemies, that they might destroy him. He fought the Catholic fight not by his voice only, but by his writings also; and while his famous pamphlet, entitled *Ten Reasons*, was being printed at Stonor, he preached the Word of God in the country round about. After he had laboured for one year in the Lord's vineyard in England, he was taken, along with the blessed Thomas Ford and many others, in the house of a Catholic named Edward Yates, at Lyford, in the present diocese of Portsmouth; they having all been betrayed by a most wicked wretch who had that day been present when the blessed Edmund said Mass and preached. On his way to London he passed a night at Abingdon, the birthplace of Holy Edmund Rich, once Archbishop of Canterbury, and many came from the University of Oxford, not many miles distant, and treated him with great reverence, all chained and guarded as he was.

Fifth Lesson.

THOMAS FORD was a native of Devonshire, and the companion of the blessed Edmund Campion, both at the University of Oxford and at the English college at Doway. He had finished more than five years' ministry, with no small profit to souls in England, during the very height of the persecution, when he was arrested at Lyford, along with the same blessed father, and taken to London. While they lay together concealed in the hiding-hole of the house at Lyford, before they were revealed by the traitor, they confessed to one another, and each laid upon the other the same penance, that is to say, to call thrice upon St John the Baptist, and to repeat thrice the words of the Lord, Thy will be done. During their journey, the blessed William Filby, who had come to see them, was united to them at Henley for chains and death. To make a mark of them, their feet were fastened together under their horses' bellies, and their hands tied behind their backs. Upon Edmund's head was fastened a placard as upon the head of a traitor, the which insult he bore patiently, after the example of the Lord. Thus were they brought, amidst the insults of the people, to the Tower of London, where they were most grievously entreated.

Sixth Lesson.

INTO the same prison there were cast also other priests, so that after they had passed some months under punishment, while they were interrogated concerning the authority of the Roman Pontiff, the places where they had said Mass, and the persons whom they had reconciled to the Church, the blessed martyrs were placed at the bar to the number of ten, and were unjustly condemned to death for treason, ostensibly for having conspired against the Queen, but in reality because they were Catholic priests. These ten were all condemned to death together in the month of November 1581, but they did not all suffer together. Edmund Campion and two of his companions received the crown of a glorious death upon the 1st day of December, and Thomas Ford and two others upon the 28th day of the month of May following, and the remaining four upon the 30th day of the same month. They were drawn to the place of execution upon an hurdle, and after they had hung for a little while, the rope was cut, and they were cast down in full life and feeling upon the ground, where their hearts and other inner parts were torn out, and their heads and limbs cut off, to be afterwards set up above the gates of the city. Nor was even this all, since they were wronged even in their fame by the false accusation of treason, whereas these most innocent martyrs had done nothing but refused to deny their faith in the Vicar of Christ upon earth. Gregory XIII. first sanctioned the honours paid to them, and Leo XIII. hath confirmed the same.

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of St Gregory*, (*p.* 606.)

DECEMBER 6.

In the Diocese of Liverpool.

St Nicholas of Myra,

(*See p.* 676.)

Double of the First Class with an Octave.

The Lessons of the First Nocturn are taken from Timothy iii. 1, &c., (*p.* 612.)

DECEMBER 10.

Translation of the Holy House of Loreto.

Greater Double.

The Psalms are as upon Feasts of the Blessed Virgin Mary.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn. Hail, thou Star of Ocean, (*p.* 633.)

Verse. This is the house of God stoutly builded.

Answer. Well founded upon a sure rock.

Antiphon at the Song of the Blessed Virgin. [1] The Most High hath hallowed His tabernacle; for this is the house of God, whereon His Name shall be called, whereof it is written: My Name shall be there, saith the Lord.

A Commemoration is made of the Week-day and of St Melchiades, (p. 684,) *but not of the Immaculate Conception.*

At Compline the last verse of the Hymn is altered in honour of the Incarnation.

MATTINS.

Invitatory. The Saviour of the world was conceived by the Holy Ghost in the house of the Virgin. * O come let us worship Him.

Hymn. Blessed City, Heavenly Salem, (*p.* 654.)

FIRST NOCTURN.

First Antiphon. Thou hast set Thy glory above the heavens.[2]

Second Antiphon. In the sun hath He set His tabernacle, and He Himself is as a bridegroom coming out of his chamber.[3]

Third Antiphon. Who shall ascend into the hill of the Lord? or who shall stand in His holy place? He that hath clean hands and a pure heart.[4]

Verse. [5] This is none other but the house of God, and this is the gate of heaven.

Answer. And it shall be called the court of the Lord.

First Lesson.

The Lesson is taken from the 3rd Book of Kings (viii. 22.)

AND Solomon stood before the altar of the Lord, in the presence of all the congregation of Israël, and spread forth his hand towards heaven, and he said: But will God indeed dwell on the earth? for if the heaven and heaven of heavens cannot contain Thee, how much less this house that I have builded! Yet have Thou respect unto the prayer of Thy servant, and to his supplication, O Lord my God! Hearken unto the cry and to the prayer which Thy servant prayeth before Thee to-day, that Thine eyes may be open toward this house night and day, even toward the house of which Thou hast said, My Name shall be there; that Thou mayest hearken unto the prayer which Thy servant maketh unto Thee in this place; that Thou mayest hearken to the supplication of Thy servant and of Thy people Israël whensoever they shall pray in this place. Then hear Thou in heaven Thy dwelling-place, and when Thou hearest, forgive.

First Responsory.

I saw her when, fair like a dove, she winged her flight above the rivers of waters. The priceless savour of her perfumes hung heavy in her garments. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.[6]

Verse. Who is this that cometh out of the wilderness like a pillar of smoke, perfumed with myrrh and frankincense?[7]

Answer. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Second Lesson.

WHEN Thy people Israël shall flee before their enemies because they have sinned against Thee, and shall repent and confess Thy Name, and come and pray and make supplication unto Thee in this house; then hear Thou in heaven, and forgive the sin of Thy people Israël, and bring them again unto the land which Thou gavest unto their fathers. If heaven be shut up, and there be no rain because they have sinned against Thee, if they pray in this place, and repent and confess Thy Name, and turn from their sins because of their affliction; then hear Thou in heaven, and forgive the sins of Thy servants, and of Thy people Israël, and teach them the good way wherein they should walk, and give rain upon Thy land which Thou hast given to Thy people for an inheritance.

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[1] Ps. xlv. 5; Jer. vii. 10; 3 Kings viii. 29, &c.

[2] Ps. viii. 2.

[3] Cf. Ps. xviii. 5.

[4] Ps. xxiii. 3, 4.

[5] Gen. xxviii. 17 and cf. 19.

[6] Ecclus. l. 8.

[7] Cant. iii. 6.

Second Responsory.

Who is this that cometh up like the rising dawn, fair as the moon, clear as the sun, terrible as a fenced camp set in battle array?

Verse. All beautiful and lovely art thou, O daughter of Sion, fair as the moon, clear as the sun.

Answer. Terrible as a fenced camp set in battle array.

Third Lesson.

IF a man shall know the plague of his own heart, and shall spread forth his hands in this house, then hear Thou in heaven Thy dwelling-place, and forgive, and do, and give to every man according to his ways, as Thou seest his heart, (for Thou, even Thou only, knowest the hearts of all the children of men,) that they may fear Thee all the days that they live in the land which Thou gavest unto our fathers. Moreover, concerning a stranger that is of Thy people Israël, but cometh out of a far country for Thy Name's sake, (for they shall hear everywhere of Thy great Name, and of Thy strong hand, and of Thy stretched-out arm,) when he therefore shall come and shall pray in this place, hear Thou in heaven the place of Thy dwelling, and do according to all for the which the stranger calleth to Thee, that all people of the earth may learn to fear Thy Name as do Thy people Israël, and that they may know that this house is called by Thy Name.

Third Responsory.

Who is this that cometh up like the sun, this comely as Jerusalem? The daughters of Sion saw her, and called her blessed; the queens also, and they praised her.

Verse. And about her it was as the flower of roses in the spring of the year, and lilies of the valleys.

Answer. The daughters of Sion saw her, and called her blessed; the queens also, and they praised her.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The daughters of Sion saw her, and called her blessed; the queens also, and they praised her.

SECOND NOCTURN.

First Antiphon. Grace is poured into thy lips, therefore God hath blessed thee for ever: yea, for ever and ever.

Second Antiphon. The Most High hath hallowed His tabernacle.

Third Antiphon. That man was born in her, and the Highest Himself hath established her.

Verse. Lord, I have loved the beauty of Thine house.

Answer. And the place where Thine honour dwelleth.[1]

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*Sermons on divers subjects*, lii.)

WHEN That Wisdom which was of God, and which was God, came unto us from the bosom of the Father, He builded Himself an house, even His mother the Virgin Mary, and therein He hewed out seven pillars.[2] And what is signified by His hewing out in her seven pillars, but that He made her ready to be by faith and works a meet dwelling-place for Himself? Of the component elements of the number seven, the number three relateth to faith, because it is the number of the Holy Trinity, and the number four to good works, because it is the number of the cardinal virtues. In the blessed Mary, God the Son alone was present by the taking of manhood unto God, but that the Holy Trinity was present in her, was present, I say, by His Majesty, is attested by the messenger from heaven, who, when he revealed the hidden mystery unto her, said: "Hail, thou that art full of grace, the Lord is with thee"; and anon, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee." Behold, here thou hast the Lord, thou hast the power of the Highest, thou hast the Holy Ghost. Thou hast God the Father, God the Son, and God the Holy Ghost.

Fourth Responsory.

How dreadful is this place! Surely this is none other but the house of God, and this is the gate of heaven.

Verse. This is the house of God stoutly builded, well founded upon a sure rock.

Answer. Surely this is none other but the house of God, and this is the gate of heaven.

Fifth Lesson.

IT is right, then, to see whether she possessed also the four cardinal virtues as the four remaining pillars. Let us then first see whether she possessed fortitude; but how could this virtue be lacking to one who cast away the pomps of the world, and despised the pleasures of the flesh with the resolution to live in virginity for God alone? Unless I am widely mistaken, this virgin was the woman of whom Solomon said (Prov. xxxi. 10): Who can find a virtuous woman? for her price is far above the rarest merchandise. That she was temperate and just is clearer than light from the communing of the angel with her, and her answers unto him, for when the angel so reverently saluted her, saying, "Hail, thou that art full of grace, the Lord is with thee," she was not lifted up like one who should be blessed for so singular a privilege of grace, but was silent and cast in her mind what manner of salutation this should be; and in this was she not temperate? And when the angel gave her further to wit of the mysteries from heaven, she diligently asked of him how she should conceive and bring forth, seeing that she knew not a man; and herein she was undoubtedly prudent.

Fifth Responsory.

The Lord's house is established in the top of the mountains, and exalted above the hills; and all nations shall flow unto it, and shall say: Glory be to Thee, O Lord.

Verse. They shall doubtless come again with rejoicing, bringing their sheaves with them.

Answer. And all nations shall flow unto it, and shall say: Glory be to Thee, O Lord.

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[1] Ps. xxv. 8.

[2] Cf. Prov. ix. 1.

Sixth Lesson.

OF justice she gave an eminent proof when she confessed herself to be the handmaid of the Lord. And what the confession of the just is, is attested by him who said, "Surely the righteous shall give thanks unto Thy Name" (Ps. cxxxix. 14.) The blessed Virgin Mary then showed fortitude in her intention, temperance in her silence, prudence in her questioning, and justice in her confession. These, then, were the four pillars of works which, when added to the three pillars of faith whereof we have spoken, formed the seven pillars which the heavenly Wisdom hewed out in her when He builded her as His house, even that heavenly wisdom which so filled her mind, that from the fullness of her mind her body became fruitful. (*Thus far St Bernard.*) [1] The very home of the Virgin, hallowed by the mysteries of God, was carried by the ministry of angels, in the time of holy Celestine V., out of the dominions of the unbelievers, first into Dalmatia, and then into the country of Loreto, in the province of Picenum; and that it is the very same house wherein the Word was made Flesh and dwelt among us, is attested, not only by Papal documents, and by the famous veneration of the whole world, but also by an unceasing number of wondrous works of power, and by the grant of gifts from heaven. By these things Innocent XII. was moved in order to stir up the memory of the faithful to a more fervent honouring of the most loving of mothers, to command that the translation of her holy house, held by an annual festival throughout all the province of Picenum, should be kept with a special Mass and office.

Sixth Responsory.

Mine house shall be called the house of prayer, saith the Lord. Therein he that asketh receiveth, he that seeketh findeth, and to him that knocketh it shall be opened.

Verse. Ask and ye shall receive, seek and ye shall find.

Answer. And to him that knocketh it shall be opened.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And to him that knocketh it shall be opened.

THIRD NOCTURN.

First Antiphon. Bring sacrifices and come into His courts; O worship the Lord in His holy temple.

Second Antiphon. All the people saw His glory.

Third Antiphon. O sing unto the Lord a new song, for the Lord hath done marvellous things. Alleluia.

Verse. Holiness becometh Thine house.

Answer. For ever, O Lord.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (1*st on Luke* i. 26.)

Who is this virgin, so worshipful as to be saluted by an angel, and so lowly as to be espoused to a carpenter? Lovely is this mingling of virginity and lowliness, neither doth that so little please God, wherein the lowliness exalteth the virginity, and the virginity adorneth the lowliness. But of what worship is she worthy, whose lowliness is ennobled by motherhood, and whose motherhood halloweth her virginity? Dost thou hear that she is a virgin? dost thou hear that she is lowly? Virginity is praiseworthy, but lowliness is more needful. Virginity is advised, lowliness is commanded.

Seventh Responsory.

Grace is poured into thy lips, therefore God hath blessed thee for ever.

Verse. Thy garments smell of myrrh, and aloes, and cassia out of the ivory palaces, whereby kings' daughters among thine honourable women have made thee glad.

Answer. Therefore God hath blessed thee for ever.

Eighth Lesson. (2*nd on the same.*)

"THE Angel Gabriel was sent from God . . . to a virgin"—a virgin in body, a virgin in mind, a virgin in profession, a virgin such as she of whom the Apostle saith (1 Cor. vii. 34) that she "careth for the things of the Lord, that she may be holy both in body and in spirit." A virgin not found newly nor perchance, but chosen from everlasting, foreknown by the Most High, and made ready for Himself, guarded by angels, prefigured by patriarchs, foretold by prophets, or to say it in short, she whom God Himself would seem to have foretold (Gen. iii. 15) when He said unto the serpent, "I will put enmity between thee and the woman"; and if thou yet doubtest whether He spake of Mary, hearken to what followeth, "She shall bruise thy head." For whom was this victory reserved but for Mary?

Eighth Responsory.

O Virgin Mary, Mother of God, blessed art thou that didst believe the Lord, for there hath been a performance of those things which were told thee from the Lord. Behold thou art exalted over choirs of angels, plead for us with the Lord our God.

Verse. Hail, Mary, full of grace, the Lord is with thee.

Answer. Plead for us with the Lord our God.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Plead for us with the Lord our God.

Ninth Lesson. (3*rd on the same.*)

"AND the Angel came in unto her, and said: Hail, thou that art full of grace, the Lord is with thee." Whither came he in unto her? I conjecture that he came into the sanctuary of her modest bedchamber, where perchance she, when she had shut her door, was praying to her Father Who is in secret. (Matth. vi. 6.) It is the use of angels to stand beside them that pray, and to delight in them whom they see lifting up pure hands in prayer: they rejoice to offer up unto God for a sweet savour the burnt-offering of holy earnestness, and how well-pleasing in the sight of the Most High were the prayers of Mary is shown by the action of the Angel who came in unto her and so reverently saluted her.

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[1] *Natalis domus;* but this must be understood of a place of family residence, since a plenary indulgence is granted to the Church of St Anne at Jerusalem, on the special ground that it stands on the site of the house of Joachim, where the blessed Virgin was conceived and born.

LAUDS.

First Antiphon. Holiness becometh Thine house, O Lord, for ever.

Second Antiphon. Thine house shall be called the house of prayer; therein he that asketh receiveth, and he that seeketh findeth, and to him that knocketh it shall be opened.

Third Antiphon. Because of the house of the Lord our God I will seek Thy good.

Fourth Antiphon. O Lord God, Thou hast lifted up my dwelling from the earth.[1]

Fifth Antiphon. I will glorify the house of my glory, and I will make the place of my feet glorious.[2]

Chapter. (Ecclus. xxiv. 11.)

IN all these I sought rest, and I will abide in the inheritance of the Lord. So the Creator of all things gave me a commandment, and said, (and He that made me rested in my tabernacle), [and He said, Dwell thou in Jacob, and inherit in Israël, and strike thy roots amid my chosen people.]

Hymn. Christ is made the sure foundation, &c., (*p.* 657.)

Verse. We will go into His tabernacle.

Answer. We will worship in His footprints.

Antiphon at the Song of Zacharias. [3] Behold the tabernacle of God is with men, and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God.

Prayer.

O GOD, Who in Thy mercy didst hallow the house of the Blessed Virgin Mary by the incarnation of Thy Word, and hast wondrously given unto the same a resting-place in the midst of Thy Church, grant us the grace to be cut off from the tents of wickedness, and made worthy to dwell in Thine holy house. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

Commemorations are made of the Week-day and of St Melchiades, but not of the Immaculate Conception, because this Office is reckoned as being of the Blessed Virgin.

PRIME.

Antiphon. Holiness becometh Thine house, &c., (*First Antiphon at Lauds.*)

In the Short Responsory. Thou that wast born of the Virgin Mary.

Chapter at the end. (Ecclus. xxiv. 19.)

IN the broad ways I gave a sweet smell like cinnamon and aromatic balm; I yielded a pleasant odour like the best myrrh.

TERCE.

Antiphon. Thine house shall be called the house of prayer, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

This is the house of God and the gate of heaven.

Answer. This is the house of God and the gate of heaven.

Verse. And it shall be called the court of the Lord.

Answer. And the gate of heaven.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. This is the house of God and the gate of heaven.

Verse. Lord, I have loved the beauty of Thine house.

Answer. And the place where Thine honour dwelleth.

SEXT.

Antiphon. Because of the house of the Lord, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 15.)

AND so was I established in Sion, and likewise in the holy city was I given to rest; and in Jerusalem was my power, and I took root among the honourable people, even in the portion of my God as His own inheritance; and mine abiding was in the full assembly of the saints.

Short Responsory.

Lord, I have loved the beauty of Thine house.

Answer. Lord, I have loved the beauty of Thine house.

Verse. And the place where Thine honour dwelleth.

Answer. The beauty of Thine house.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Lord, I have loved the beauty of Thine house.

Verse. Holiness becometh Thine house, O Lord.

Answer. For ever.

NONE.

Antiphon. I will glorify the house, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at end of Prime.

Short Responsory.

Holiness becometh Thine house, O Lord.

Answer. Holiness becometh Thine house, O Lord.

Verse. For ever.

Answer. Thine house, O Lord.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Holiness becometh Thine house, O Lord.

Verse. This is none other than the house of God and the gate of heaven.

Answer. And it shall be called the court of the Lord.

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[1] Ecclus. li. 13.
[2] Is. lx. 13.
[3] Apoc. xxi. 3.

SECOND VESPERS.

As the First, except the following.

Verse. This is the Lord's house stoutly builded.
Answer. Well founded upon a sure rock.

Antiphon at the Song of the Blessed Virgin. How dreadful is this place: surely this is none other but the house of God, and this is the gate of heaven.

Commemorations are made of St Damasus and of the Week-day, but not of the Immaculate Conception.

DECEMBER 13.

In the Diocese of Liverpool.

Octave of St Nicholas of Myra.

All from the Common Office, with Lessons of the First Nocturn from Scripture according to the Season.

Sunday within the Octave of the Epiphany.

The Finding of the Child Jesus in the Temple.

Greater Double.

All as on Sundays except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Last Psalm, cxvi., "O praise the Lord, &c.," (*p.* 105.)

Hymn.[1]

O JESUS, Teacher of all hearts,
Thou fillest all with sweetest light
Who truly seek Thee, and who then
Find Thee with gladness and delight.

Bethink Thee of that joy supreme,
Which to Thy Virgin Mother's heart,
And to the heart of her dear Spouse,
Thou didst so lovingly impart.

No tongue of ours can ever tell,
Our minds to know are all too weak,
What grief doth pierce their loving hearts,
The while their only Son they seek.

O Son, by Thy dear parents lost,
How dost Thou make their joys abound,
When, sitting in the Temple, Thou
Art with the Doctors teaching found.

If, to us wanderers on earth,
Error hath caused calamity,
Make us to seek Thee as we ought,
And to rejoice in finding Thee.

Who art revealed to anxious ones,
O JESUS, glory be to Thee,
With Father and with Holy Ghost,
Ever throughout Eternity. Amen.

The Hymns at all the Hours end in this manner.

Verse. [2] Behold I have given Him for a witness to the peoples.
Answer. A leader and commander to the nations.

Antiphon at the Song of the Blessed Virgin. The Child JESUS tarried behind in Jerusalem, and His parents knew not of it, supposing Him to have been in the company, and they sought Him among their kinsfolk and acquaintance.

Commemoration of the Sunday.

Antiphon. Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing. How is it that ye sought Me? Wist ye not that I must be about My Father's business.

Verse. The Kings of Tarshish and of the isles shall bring presents.
Answer. The Kings of Arabia and Saba shall offer gifts.

Prayer.

LORD, we beseech Thee, mercifully to receive the prayers of Thy people which call upon Thee: and grant that they may both perceive and know what things they ought to do, and also may have grace and power faithfully to fulfil the same.

Then is made a Commemoration of the Epiphany. The Antiphon is that proper to that particular day within the Octave.

MATTINS.

Invitatory. The Child JESUS sat in the temple in the midst of the doctors. * O come let us worship Him.

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. O God, Thou hast set Thy glory above the heavens, Who out of the mouth of Thy Son hast ordained praise.

Psalm viii. "O Lord our Ruler, &c.," (*p.* 4.)

Second Antiphon. The words of the Lord are righteous altogether, sweeter also than honey, and the honeycomb.

Psalm xviii. "The heavens declare, &c.," (*p.* 10.)

Third Antiphon. [3] Grace is poured into the lips of the Child JESUS, therefore all they that heard Him were astonished and wondered at the gracious words which proceeded out of His mouth.

Psalm xxiii. "The earth is the Lord's, &c., (*p.* 26.)

Verse. Behold I have given Him for a witness to the people.
Answer. A leader and a commander to the nations.

First Lesson.

The Lesson is taken from the book of Exodus (xxiii. 14.)

THE Lord spake unto Moses, saying: Three times shall ye keep a Feast unto Me in the year. Thou shalt keep the feast of unleavened bread. Thou shalt eat unleavened bread seven days, as I commanded thee, in the time appointed of the month of the green ears,[4] when thou camest out from Egypt: thou shalt not appear before me empty. And the feast of harvest, the first-fruits of thy labours whatsoever thou hast sown in the field. And the feast of the outgoing of the year, when thou hast gathered in all thy fruits out of the field. Three times in the year all thy males shall appear before the Lord Thy God.

First Responsory.

JESUS' parents went every year at the Feast of the Passover, to fulfil the commandment which the Lord had commanded in the law of Moses.

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[1] Translation by Archbishop Bagshawe (Breviary Hymns, No. 54).

[2] Is. lv. 4.

[3] A compound of Ps. xliv. 3, Luke ii. 47, and iv. 22.

[4] Novorum, a translation of the Hebrew Abib, the name given to the month, because the corn is just formed in the ear.

Verse. [1] Three times in the year all thy males shall appear before the Lord Thy God, in the place which He shall choose.
Answer. To fulfil the commandment which the Lord had commanded in the law of Moses.

Second Lesson. (xxxiv. 18.)

THE feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month of green ears, for in the month of the spring-time thou camest out from Egypt, (22,) and thou shalt observe the feast of weeks of the first-fruits of wheat harvest, and the feast when the time of year cometh round for the in-gathering of all things. Thrice in the year shall all your men-children appear before the Lord Almighty, the God of Israël.

Second Responsory.

The Child JESUS tarried behind in Jerusalem, and His parents knew not of it, but they, supposing Him to have been in the company, went a day's journey; and they sought Him among their kinsfolk and acquaintance.

Verse. I will rise now, and go about the city; in the streets and in the broad ways I will seek Him whom my soul loveth.
Answer. And they sought Him among their kinsfolk and acquaintance.[2]

Third Lesson.

The Lesson is taken from the Book of Deuteronomy (xvi. 16.)

AT the same time the Lord spake unto Moses [saying]: Three times in a year shall all thy males appear before the Lord thy God in the place which He shall choose: In the feast of unleavened bread, in the feast of weeks, and in the feast of tabernacles. They shall not appear before the Lord empty; but every man shall give as he is able according to the blessing of the Lord his God which He hath given him.

Third Responsory.

And when JESUS' parents found Him not, they returned back again to Jerusalem seeking Him.

Verse. [3] Whither is my beloved gone, that we may seek Him with thee?
Answer. They turned back to Jerusalem seeking Him.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Seeking Him.

SECOND NOCTURN.

First Antiphon. They saw, and so they marvelled at the understanding and answers of the Child JESUS.

Ps. xlvii. Great is the LORD, &c., (*p.* 55.)

Second Antiphon. The God of gods, even the LORD, hath spoken, and all they that heard Him were astonished at His answers.

Ps. xlix. The God of gods, &c., (*p.* 56.)

Third Antiphon. Blessed for ever be the Name of the LORD unto whom God His Father hath given judgment and righteousness.

Ps. lxxi. Give the king, &c., (*p.* 72.)

Verse. And all they that heard Him were astonished.
Answer. At His understanding and answers.

Fourth Lesson.

The Lesson is taken from the Sermons of St "Buona-ventura," [Cardinal] Bishop [of Albano.] (*First on the Sunday within the Octave of the Epiphany.*)

WHAT is greatly loved is not lost without great grief; when therefore the Blessed Virgin lost the bodily presence of that tenderly loved and only Son, whom she loved above all things, a manifold grief struck her to the heart. Scarcely did she give sleep to her eyes or rest unto her feet until she found Him in the temple at Jerusalem, sitting in the midst of the doctors. When she saw His gracious countenance, she rejoiced with great joy and gladness unspeakable, and albeit she spake little, as becometh a virgin, yet did she utter modestly a word of great prudence and of great wisdom, saying: "Son, why hast Thou thus dealt with us." Then doth she set forth the bitterness of the great trouble that had been in her heart, and the carefulness of that wise search which they had made, when she saith further: "Behold Thy father and I have sought Thee sorrowing." Herein doth the Blessed Virgin, albeit most wise, claim to have given a thought to the Heart of God Himself, speech to His mouth, and action to His Body. In her first words we note the sweetness of her kindly address to Him, where she calleth Him Son. Right was it that the good Son JESUS should be gently addressed. For even as every good Son is the joy and gladness of his mother, so was JESUS the joy and gladness of His virgin mother.

Fourth Responsory.

After three days JESUS' parents found Him in the temple sitting in the midst of the doctors.

Verse. [4] I found Him whom my soul loveth; I held Him and would not let Him go.
Answer. In the temple sitting in the midst of the doctors.

Fifth Lesson.

"THY father and I have sought Thee sorrowing." Here do we note the bitterness of the deep trouble that had been at her heart. Surely, O Glorious Virgin, I marvel not that thine heart was troubled, that thou didst feel bitterness and grief. I should indeed have marvelled if thou hadst not sorrowed when thou hadst lost the bodily presence of that, thy well-beloved Son, that presence which filled thy soul with so many comforts. Her Son was to the Glorious Virgin in this world the cause of many sorrows, many trials, and many afflictions. We may now say that her sorrow was threefold. She sorrowed first for the loss of the presence of her Son. She suffered again when she beheld the sufferings of the Lord. She suffered once more in sharing His grief over the blindness of the Jews.

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[1] Deut. xvi. 16.

[2] Cant. iii. 2.

[3] Cant. vi. 1.

[4] Cant. iii. 4.

Fifth Responsory.

They found JESUS in the midst of the doctors, both hearing them, and asking them questions.

Verse. [1] When the ear heard him, then it blest him; and when the eye saw him, it gave witness to him.

Answer. Both hearing them, and asking them questions.

Sixth Lesson.

THY father and I have sought Thee. Thus doth she set forth the carefulness of her wise search, for although the Blessed Virgin had not lost Him through carelessness, she was careful in seeking Him. According to the commentators it was the custom of the Jews in processions, and upon journeys, when they went up to the Temple, and while they were there, that men and women should be separated; children were not subject to this rule, but sometimes went with their fathers and sometimes with their mothers. Hence the mother Mary thought that the Child JESUS was with Joseph along with the men, and Joseph thought that He was with Mary along with the women. For this custom had been introduced for respectability's sake, and for a safeguard of chastity. Hence it is manifest that she was not to blame for losing Him from carelessness, but she was very careful and diligent in seeking Him from the uprightness of her conscience, from the broadness of her love, and from the surety of her confidence.

Sixth Responsory.

All they that heard Him were astonished at His understanding and answers, and when they saw Him they were amazed.

Verse. [2] The voice of the Lord is powerful; the voice of the Lord is full of majesty.

Answer. And when they saw Him they were amazed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And when they saw Him they were amazed.

THIRD NOCTURN.

First Antiphon. When the doctors in the Temple heard the wisdom that came forth out of the mouth of JESUS they were confounded; they knew not, neither did they understand, and they walked on in darkness.

Ps. lxxxi. God standeth, &c., (*p.* 80.)

Second Antiphon. The Lord hath made known His salvation; His righteousness hath He openly shown in the sight of the heathen, by means of His Son.

Ps. xcvii. O sing unto the LORD, &c., (*p.* 89.)

Third Antiphon. The Lord reigneth in the midst of His Temple. Let the people praise His great and terrible Name, for it is holy.

Ps. xcviii. The LORD reigneth, &c., (*p.* 89.)

Verse. JESUS increased in wisdom and stature.

Answer. And in favour with God and man.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 42.)

WHEN JESUS was twelve years old they went up to Jerusalem, after the custom of the Feast, and when they had fulfilled the days, as they returned, the Child JESUS tarried behind in Jerusalem. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* ii. *on Luke* ii.)

We read that when He was twelve years old the Lord began to dispute. The number of His years was the same as the number of the Apostles whom He afterwards sent forth to preach the Faith. He Who, as touching His Manhood, was filled with wisdom and grace from God, was not careless of the parents of the same Manhood, and, after three days, was pleased to be found in the Temple: thereby foreshadowing that, after the three days of His victorious Passion, He That had been reckoned with the dead, would present Himself, living, to our faith, in His heavenly Kingship and Divine Majesty.

Seventh Responsory.

His mother said unto JESUS, Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing.

Verse. [3] O my Son, the Light of our eyes, the Comfort of our life.

Answer. Behold Thy father and I have sought Thee sorrowing.

Eighth Lesson.

"HOW is it that ye sought Me?" Christ hath two Generations; one from His Father, another from His mother. That from His Father is His Eternal Generation as God and Son; that from His mother is that whereby He came to work for us and minister to us. Those acts, therefore, of His, which are above nature, beyond His age, and different to His custom, proceedeth not from the strength of His Manhood, but from the power of His Godhead. On another occasion His mother moveth Him to work a miracle; here He answereth her, because she treateth that which was of the Godhead, as though it had been of the Manhood.

Eighth Responsory.

JESUS said unto His parents: How is it that ye sought Me? Wist ye not that I must be about My Father's business?

Verse. [4] Serve the Lord in truth, and seek to do that which pleaseth Him.

Answer. Wist ye not that I must be about My Father's business?

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Wist ye not that I must be about My Father's business?

Ninth Lesson.[5]

ON this occasion it is said that He was twelve years old, but on the other He had already disciples.

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[1] Job xxix. 11.

[2] Ps. xxviii. 4.

[3] Tobit x. 4.

[4] Tobit xiv. 10.

[5] Observe that the Ninth Lesson is not of the Sunday but of the Feast, because the Gospel of the Feast and of the Sunday are the same.

His mother had seen His wonders on the earlier occasion, and had learnt from her Son to call on the mightier nature for a work of power.[1] "And He came to Nazareth, and was subject unto them." No wonder that the great Teacher should practise. And shall we marvel how He Who was subject to His mother, was about His Father's business? His subjection to His mother proceeded, not from weakness, but from dutiful affection.

The Hymn, "We praise Thee, O God, &c.," *is said.*

LAUDS.

First Antiphon. JESUS' parents went to Jerusalem every year at the Feast of the Passover.

Second Antiphon. And as they returned, the Child JESUS tarried behind in Jerusalem; and His parents knew not of it.

Third Antiphon. And when they found not JESUS, they returned back again to Jerusalem, seeking Him. And after three days they found Him in the Temple, sitting in the midst of the doctors, both hearing them, and asking them questions.

Fourth Antiphon. And His mother saith unto Him, Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing.

Fifth Antiphon. And JESUS went down with them, and came to Nazareth, and was subject unto them.

Chapter. (Is. lv. 1.)

HO, every one that thirsteth, come ye to the waters, and he that hath no money, make haste, buy and eat; yea, come, buy wine and milk without money, and without purse.

Hymn.[2]

JESUS, of wisdom the rich Fount,
  By which Thou guidest hearts aright,
And dost the proud disciple judge,
  And teachest with celestial light.

We sing a hymn of praise, that Thou,
  Coming Thy Father's work to do,
Midst Doctors sittest as a Child,
  Yet teachest in the Temple too.

O admirable kind of school!
  While JESUS doth the Doctors teach,
Hearing and humbly questioning,
  They wonder at His prudent speech.

O Master, mercifully grant,
  That no weak man to teach may dare,
Unless from Heaven Thou dost first
  With wondrous light his heart prepare.

Then doth all error flee away,
  Then shall the Spouse, with footsteps sure,
And all her servants, follow Thee,
  Along the royal road secure.

Then, from the true believers' land,
  All treacherous teachers shall they drive,
And, on the true and only Faith,
  In health our souls shall live and thrive.

Who art revealed to anxious ones,
  O JESUS, glory be to Thee,
With Father and with Holy Ghost,
  Ever throughout Eternity. Amen.

Verse. [3] Ye children of Zion rejoice in the Lord your God.

Answer. For He hath given you a teacher of righteousness.

Antiphon at the Song of Zacharias. Son, why hast Thou thus dealt with us? Thy father and I have sought Thee sorrowing. How is it that ye sought Me? Wist ye not that I must be about My Father's business?

Prayer throughout the Office.

O GOD, Who wast pleased that the lowly childhood of Thy Son should be glorified by wisdom from heaven, grant unto us to be so filled with the spirit of wisdom that we may walk before Thee in lowliness unfeigned. Through the Same our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

The following Commemoration is made of the Sunday.

Antiphon. The Child JESUS tarried behind in Jerusalem, and His parents knew not of it, supposing Him to have been in the company, and they sought Him among their kinsfolk and acquaintance.

Verse. Worship God. Alleluia.

Answer. All ye His Angels. Alleluia.

Prayer as at First Vespers, then of the Octave of the Epiphany.

Antiphon. This day is the Church joined unto the Heavenly Bridegroom, since Christ hath washed away her sins in Jordan; the wise men hasten with gifts to the marriage supper of the King; and they that sit at meat together make merry with water turned into wine. Alleluia.

Verse. All they from Saba shall come. Alleluia.

Answer. They shall bring gold and incense. Alleluia.

PRIME.

Antiphon. JESUS' parents, &c., (*First Antiphon at Lauds.*)

In the Short Responsory is said,

Verse. Thou That wast found in the Temple.

Chapter at the end. (Wisd. viii. 10.)

FOR Wisdom's sake I shall have glory before the multitude, though I am young, and honour among the elders, and I will be found sharp in judgement, and wonderful in the presence of the mighty.

TERCE.

Chapter as at Lauds.

Short Responsory.

Verse. Behold I have given Him for a witness to the peoples. Alleluia, Alleluia.

Answer. Behold I have given Him for a witness to the peoples. Alleluia, Alleluia.

Verse. A leader and a commander to the nations.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Behold I have given Him for a witness to the peoples. Alleluia, Alleluia.

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[1] Translated directly from the works of the Saint. In the Breviary the passage has got corrupted, even to the substitution of a negative for an affirmative ("ne" for "ut.")

[2] Translation by Archbishop Bagshawe (Breviary Hymns, No. 55).

[3] Joel ii. 23.

Verse. All they that heard Him were astonished. Alleluia.
Answer. At His understanding and answers. Alleluia.

SEXT.

Antiphon. And when they found not JESUS, &c., (*Third Antiphon at Lauds.*)

Chapter. (Acts iii. 22.)

MOSES truly said unto the fathers: A Prophet shall the Lord your God raise up unto you of your brethren, like unto me; Him shall ye hear in all things, whatsoever He shall say unto you.

Short Responsory.

Verse. All they that heard Him were astonished. Alleluia, Alleluia.
Answer. All they that heard Him were astonished. Alleluia, Alleluia.
Verse. At His understanding and answers.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. All they that heard him were astonished. Alleluia, Alleluia.
Verse. Jesus increased in wisdom and stature. Alleluia, Alleluia.
Answer. And in favour with God and man. Alleluia.

NONE.

Antiphon. And Jesus went down with them, &c. (*5th Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

Verse. Jesus increased in wisdom and stature. Alleluia, Alleluia.
Answer. Jesus increased in wisdom and stature. Alleluia, Alleluia.
Verse. And in favour with God and man.
Answer. Alleluia, Alleluia.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Jesus increased in wisdom and stature. Alleluia, Alleluia.
Verse. Ye children of Zion rejoice in the Lord your God. Alleluia.
Answer. For he hath given you a teacher of righteousness. Alleluia.

SECOND VESPERS.

All as the First, except the following:

Antiphon at the Song of the Blessed Virgin. The Child JESUS increased in wisdom and stature before God and man.

A Commemoration of the Sunday is made; then of the Octave.

Antiphon. This day we keep as holiday in honour of Three Wonders. This day a star led the three wise men to the manger; this day at the marriage, water was made wine; this day was Christ, for our salvation, pleased to be baptised of John in Jordan. Alleluia.
Verse. All they from Saba shall come. Alleluia.
Answer. They shall bring gold and incense. Alleluia.

Third Sunday after the Epiphany.

The Holy Home. Jesus, Mary, and Joseph.

Greater Double.

FIRST VESPERS.

Psalms as in the Feasts of the Blessed Virgin.

First Antiphon. And Jacob[1] begat Joseph the husband of Mary, of whom was born JESUS, Who is called the Christ.
Second Antiphon. The Angel[2] of the Lord appeared to Joseph in sleep, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost.
Third Antiphon. And the shepherds came with haste; and they found Mary, and Joseph, and the Babe lying in a manger.[3]
Fourth Antiphon. When the wise men were come into the house, they found the young Child, with Mary His mother.[4]
Fifth Antiphon. His father and mother marvelled at those things which were spoken of Him.[5]

Chapter. (Luke ii. 51.)

AND JESUS went down with Mary and Joseph, and came to Nazareth, and was subject unto them.

Hymn.

O HIGHEST Hope of mortals,
Blest Light of saints above,
O JESUS, on Whose boyhood
Home smiled with kindly love;

O thou whose bosom nursed Him,
O Mary, highly graced,
Whose breast gave milk to JESUS,
Whose arms thy God embraced;

And thou of all men chosen
To guard the Virgin's fame,
To whom God's Son refused not
A father's gracious name;

Born for the nation's healing,
Of Jesse's lineage high,
Behold the suppliants kneeling,
O hear the sinner's cry.

The sun, returned to evening,
Dusks all the twilight air;
We, lingering here before you,
Pour out our heartfelt prayer.

Your home was as a garden,
Made glad with fairest flowers;
May life thus blossom sweetly
In every home of ours.

JESUS, to Thee be glory,
The Maiden-Mother's Son,
With Father and with Spirit,
While endless ages run.

Verse. The Word was made Flesh. Alleluia.
Answer. And dwelt among us. Alleluia.

Antiphon at the Song of the Blessed Virgin. Blessed are they that dwell in Thine house, O Lord; they shall be ever praising Thee.[6]

Prayer.

O LORD JESUS Christ, Who, when Thou wast subject to Mary and to Joseph, didst sanctify the life of home with virtues which cannot be uttered, grant that we, by the assistance of both, may be instructed by the example of this Holy Home, and admitted to a share in its everlasting blessedness. Who livest and reignest

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[1] Matth. i. 16.
[2] Matth. i. 20.
[3] Luke ii. 16.
[4] Matth. ii. 11.
[5] Luke ii. 33.

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[6] Ps. lxxxiii. 5.

with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

Antiphon. God hath holpen His servant Israël, as He spake unto Abraham, and to his seed, to exalt them of low degree for ever and ever.

Verse. Let the evening prayer ascend unto Thee, O Lord.
Answer. And let there descend upon us Thy mercy.

Prayer.

O ALMIGHTY and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities stretch forth the right hand of Thy Majesty, to help and defend us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Compline and other Hours, at the end of the Hymn, is said:

JESUS, to Thee be glory,
The Maiden-Mother's Son, &c.

MATTINS.

Invitatory. Christ the Son of God, obedient to Mary and Joseph, * O come, let us worship.

Ps. xciv., (*p.* 2.)

Hymn.

BRIGHTLY gleam the sacred temples,
Where a thousand torches shine,
Garlanded about the altars,
Lo! the fairest blossoms twine.
Smoking censers send their perfume
To the throne of Love Divine.

Shall we praise the Sole-Begotten's
Royal ancestry with song?
Shall we tell His glory, chanting
All the honoured names that throng
David's line, and their achievements
All the storied ages long?

Rather let us now be mindful
Of the lowly village cot,
Of the Galilean hillside
Where He chose the poor man's lot.
Rather let our hymns remember
How He lived, by men forgot.
Home, from Nile's far distant margin,
Lo! He travels, angel-led,
Hastening, a little pilgrim,
Many pains gone o'er His Head,
And delivered out of danger,
Shares His foster-father's bread.

Joseph trains Him, Joseph teaches
All his lore of humble skill;
JESUS grows from boy to manhood—
Hidden years, secluded, still—
Helping Joseph in his labour,
Prenticed by His eager will.

"Let the sweat of toil bedew Me,"
Thus He saith, "against the day
When a sweat of blood shall trickle,
Dyeing earth with ruddy spray:
Thus for humankind's transgressions
Fullest penalty to pay."

Near her gracious Boy the Mother
Sits and looks with loving eye;
Sits the wife beside her husband,
Glad to know that he is nigh,
Happy if she may console them
As the hours of work go by.

JESUS, Mary, Joseph, help us,
Ye who bore our toilsome days;
Ye who bore with pain and hardship,
Hear the wretchedness that prays;
Aid us whom our need drives forward,
Struggling on by thorny ways;

Take from us the pride of living,
If the light of fortune shine,
Teach us in whatever chances
Not to vaunt and not repine.
While we beg for your protection,
Look on us with eyes benign.

Thine be glory, thine be power,
JESUS, while the ages run,
Thou Whose life is our instruction,
Till the tasks of earth are done,
Reigning with the Sovran Father,
And the Spirit, Three in One.

FIRST NOCTURN.

First Antiphon. When His parents brought in the Child JESUS, then Simeon took Him up in his arms, and blessed God.[1]

Second Antiphon. When they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.[2]

Third Antiphon. And the Child grew, and waxed strong [in spirit,] filled with wisdom: and the grace of God was upon Him.[3]

Verse. Though He was rich, yet for our sakes He became poor.
Answer. That we through His poverty might become rich.[4]

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Colossians (iii. 12-16.)

PUT on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness, meekness, long-suffering: forbearing one another, and forgiving one another, if any man have a quarrel against any; even as the Lord hath forgiven you, so also do ye. And above all these things put on charity, which is the bond of perfectness; and let the peace of Christ rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly, in all wisdom, teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord.

First Responsory.

Afterwards did He show Himself upon earth and conversed with men.[5]
Verse. He hath found out all the way of knowledge, and hath given it unto Jacob His servant.[6]
Answer. And conversed with men.

Second Lesson.[7]

WHATSOEVER ye do in word or deed, do all in the Name of the Lord JESUS Christ, giving thanks to God and the Father by Him. Wives submit yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things: for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged.

Second Responsory.

Blessed are they that dwell in Thine house, O Lord.[8]

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[1] Luke ii. 27, 28.
[2] Luke ii. 39.
[3] Luke ii. 40.
[4] 2 Cor. viii. 9.
[5] Baruch iii. 38.
[6] Baruch iii. 37.
[7] Col. iii. 17-21.
[8] Ps. lxxxiii. 5.

Verse. They will be ever praising Thee.

Answer. In Thine house, O Lord.

Third Lesson.[1]

SERVANTS, obey in all things your masters according to the flesh, not with eye-service, as men-pleasers, but in singleness of heart, fearing God. Whatsoever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance. Serve the Lord Christ. For he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons with God. (iv. 1.) Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. Continue in prayer, and watch in the same with thanksgiving.

Third Responsory.

In all things it behoved Him to be made like unto His brethren, that He might be merciful.[2]

Verse. Though He was the Son of God, yet learned He obedience by the things which He suffered.[3]

Answer. That He might be merciful.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. That He might be merciful.

SECOND NOCTURN.

First Antiphon. When Joseph arose, he took the young Child and His mother by night, and departed into Egypt.[4]

Second Antiphon. The Angel of the Lord appeared to Joseph in Egypt, in a dream, saying, Arise, and take the young Child and His mother, and go into the land of Israel.[5]

Third Antiphon. And he came and dwelt at Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.[6]

Verse. The Lord will teach us His ways.

Answer. And we will walk in His paths.[7]

Fourth Lesson.

Sermon by St Ambrose, Bishop [of Milan.] (*An Exposition of Psalms* xxxvi. *and* xli.)

BE ye subject unto the Lord and entreat Him. Christ, by doing the will of the Father, fulfilled the law; and therefore He is the fulfilment of the law, and the fulness of mercy. For, seeing that He loved the Father, He gave all His affection to the fulfilling of His will. And then He was subject to His parents Joseph and Mary on account of His duty to them, not of His necessity. Therefore He took upon Him to suffer along with us. For, in that He made all things subject unto Him, He did that which belonged unto Himself; but, in that He was subject, He did that which belongeth unto us. The soul, He saith, is subject, not the divinity; the soul is subject, not the power of God. In His soul, therefore, He was obedient, in His soul lowly; these things, then, He took upon Him, not to the laying aside of His power, but to teach us His doctrine.

Fourth Responsory.

But I am poor and needy. The Lord thinketh upon me.[8]

Verse. [9] For thou shalt eat of the labour of thine hands. Happy shalt thou be, and it shall be well with thee.

Answer. The Lord thinketh upon me.

Fifth Lesson.

AS a man, therefore, He learned obedience by the things which He suffered, that He might be made perfect in the flesh; and that by bequeathing to us His obedience, He might become the Author of eternal salvation to us, to whom the first Adam by the legacy of his disobedience had before been the source of death. His subjection is a lesson in human virtue, not a diminution of the Divine power. For will those who declare that the Son is less than the Father, and unequal to Him because He is subject to Him as God, declare also that He is less than His mother, because He was subject to His mother? For we read of Joseph and Mary: And He was subject to them. The truth is that such dutifulness[10] brings no loss to any one of us, but rather gain; for through it the Lord JESUS has poured faith and grace into us all, that He may make us also, in the spirit of faith, subject to God the Father.

Fifth Responsory.

[11] The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head.

Verse. I am poor, and in toil from my youth up.[12]

Answer. But the Son of Man hath not where to lay His head.

Sixth Lesson. (Ps. lxv.)

LASTLY, if we consider the matter, humility had been lost in the Garden of Eden, and therefore came from heaven. In the Garden of Eden arose disobedience. Obedience came down on that account with the Saviour. The flesh was puffed up so that the subjection of meekness could not be found on earth. The Lord JESUS came and first emptied Himself, though He thought it not robbery to be equal with God, and taking upon Himself the form of a servant, was found in the likeness of a man, and humbled Himself, becoming obedient unto death. Let Him, therefore, say: I am a youth and despised; because Christ as a poor man and despised redeemed the world; because Christ by His humility overthrew the devil.

Sixth Responsory.

[13] Who, being in the form of God, emptied Himself, and took the form of a servant.

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[1] Col. iii. 22-25; iv. 1, 2.

[2] Heb. ii. 17.

[3] Heb. v. 8.

[4] Matth. ii. 14.

[5] Matth. ii. 20.

[6] Matth. ii. 23.

[7] Isa. ii. 3.

[8] Ps. xxxix. 18.

[9] Ps. cxxvii. 2.

[10] *Pietas.*

[11] Matth. viii. 20.

[12] Ps. lxxxvii. 16.

[13] Phil. ii. 6, 7.

Verse. [1] He humbled Himself, and became obedient even unto death.

Answer. And took the form of a servant.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And took the form of a servant.

THIRD NOCTURN.

First Antiphon. [2] The parents of JESUS went up every year to Jerusalem to the feast of the Passover.

Second Antiphon. [3] As they returned, the Child JESUS tarried behind at Jerusalem; and His parents knew not of it.

Third Antiphon. [4] And when they found not JESUS, they returned into Jerusalem, seeking Him.

Verse. [5] I am poor, and in toil from my youth up.

Answer. And when I was lifted up, then was I brought down and troubled.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 42, 43.)

AND when JESUS was twelve years old, they went up to Jerusalem after the custom of the feast. And when they had fulfilled the days, as they returned, the Child JESUS tarried behind in Jerusalem; and His parents knew not of it. And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*From the 1st Homily on the words,* "The Angel was sent.")

And He was subject to them. Who was subject? and to whom? God to men; God, I repeat, to Whom the angels are subject, Whom principalities and powers obey, was subject to Mary; and not only to Mary, but to Joseph also for Mary's sake. Marvel, therefore, both at God and man, and choose that which gives greater wonder, whether it be the most loving condescension of the Son, or the exceeding great dignity of His parents. Both amaze us, both are marvellous. That God should obey man is lowliness without parallel, that man should rule over God, an elevation beyond comparison. In praise of virgins it is sung of them alone, that they follow the Lamb whithersoever He goeth. Of what praise do you judge that man worthy who goeth before Him?

Seventh Responsory.

[6] Verily Thou art a King that hidest Thyself, O God of Israel, the Saviour.

Verse. Thou teachest man knowledge.

Answer. God of Israel, the Saviour.

Benediction.

God's most mighty strength alway
Be His people's staff and stay.

Answer. Amen.

Eighth Lesson.

LEARN, O man, to obey; learn, O earth, to be subject; learn, O dust, to submit. The Evangelist, speaking of thy Creator, says: "And He was subject to them." Doubtless to Mary and Joseph. Shame on you, the proud ashes! God abaseth Himself, and dost thou exalt thyself? God subjects Himself to men, and dost thou, eager to lord it over men, set thyself over thy Creator? For as often soever as I desire pre-eminency over men, so often do I strive to excel God. For of Him it was said: And He was subject to them. If thou disdainest, O man, to follow the example of man, at least thou canst follow thy Creator without dishonour. If thou canst not, perchance, follow Him whithersoever He goeth, deign at least to follow Him in that to which He hath lowered Himself for the sake of thee.

Eighth Responsory.

As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.[7]

Verse. He came to Nazareth, and was subject unto them.

Answer. So by the obedience of one shall many be made righteous.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. So by the obedience of one shall many be made righteous.

If the Feast be transferred, the following is read:

Ninth Lesson.

IF thou canst not enter upon the lofty path of virginity, at least follow God by the most safe road of humility. If any turn aside from this straight way, though they be virgins, they do not follow the Lamb, if the truth be told, whithersoever He goeth. The humble man, though stained with sin, followeth the Lamb; the virgin, though proud, followeth; but neither followeth whithersoever He goeth. The former cannot attain to the purity of the Lamb, for He is without spot; the latter deigns not to descend to His meekness, Who was dumb, not before the shearer, but before the murderer. Yet the sinner who followeth in humility hath chosen a more saving way than the proud man who followeth in virginity, for the humble man maketh satisfaction, and is cleansed of his impurity, but the proud man's chastity is stained by his pride.

The Hymn, "We praise Thee, &c.," (*p.* 12,) *is said.*

LAUDS.

First Antiphon. [8] After three days they found JESUS in the temple, sitting in the midst of the doctors, both hearing them and asking them questions.

Second Antiphon. [9] And the mother of JESUS said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing.

Third Antiphon. [10] JESUS went down with them, and came to Nazareth, and was subject unto them.

Fourth Antiphon. [11] And JESUS increased in wisdom and age, and in favour with God and man.

Fifth Antiphon. [12] And they said, Whence hath this Man this wisdom, and these mighty works? Is not this the carpenter's Son?

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[1] Phil. ii. 8.
[2] Luke ii. 41.
[3] Luke ii. 43.
[4] Luke ii. 45.
[5] Ps. lxxxviii. 16.
[6] Isa. xlv. 15; *rex* instead of *deus.*
[7] Rom. v. 19.
[8] Luke ii. 46.
[9] Luke ii. 48.
[10] Luke ii. 51.
[11] Luke ii. 52.
[12] Matth. viii. 54, 55.

Chapter. (Luke ii. 51.)

AND JESUS came down with Mary and Joseph, and came to Nazareth, and was subject unto them.

Hymn.

O HAPPY guest of alien race,
O Nazareth's august abode,
The infant Church's dwelling-place
Before she sought the world's highroad.

The sun, who with his golden light
Travels the lands that lie below,
Has never seen a fairer sight,
Nor holier home has earth to show.

Hither the angels oft resort
To honour virtue's sacred fane,
Glad nuncios of the heavenly court,
Again returning and again.

With what glad hand and eager heart
The Child performs the father's will;
How blithely Mary plays her part,
A mother's duty to fulfil.

Joseph is there with love no less
To halve the burdens of his wife,
And grace that gives all holiness,
With thousand links binds life to life.

Like streams that join, their love outflows
To gulf itself in JESUS' sea,
And JESUS on the twain bestows
The guerdon of their charity.

So may we fare; may love unite
Our hearts in one throughout the years,
To soothe our homes with calm delight,
And mingle sweetness in life's tears.

JESUS, for ever unto Thee,
The Maiden-Mother's loving Son,
With Father and with Spirit, be
All glory while the ages run.

Verse. [1] I will cause all thy children to be taught of the Lord.
Answer. And great shall be the peace of thy children.

Antiphon at the Song of Zacharias. Let the example of Thine household shine upon us, O Lord, and do Thou guide our feet into the way of peace.

Prayer as at First Vespers.

A Commemoration is made of the Sunday.

Antiphon. When JESUS was come down from the mountain, behold, there came a leper, and worshipped Him, saying, Lord, if Thou wilt, Thou canst make me clean. And JESUS put forth His hand, and touched him, saying: I will; be thou clean.

Verse. The Lord reigneth. He is clothed with majesty.
Answer. The Lord is clothed with strength, and hath girded Himself with power.

Prayer as at First Vespers.

PRIME.

In the Short Responsory, instead of the Verse, "Thou That sittest, &c.," *is said:*

Verse. Thou That wast born of the Virgin Mary.

TERCE.

Chapter.

AND JESUS went down with Mary and Joseph, and came to Nazareth, and was subject unto them.

Short Responsory.

For our sakes He became poor, though He was rich.
Answer. For our sakes He became poor, though He was rich.
Verse. That through His poverty we might become rich.
Answer. Though He was rich.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. For our sakes He became poor, though He was rich.
Verse. [2] The Lord will teach us His ways.
Answer. And we will walk in His paths.

SEXT.

Chapter. (Romans v. 19.)

AS by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.

Short Responsory.

The Lord will teach us His ways.
Answer. The Lord will teach us His ways.
Verse. And we will walk in His paths.
Answer. His ways.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord will teach us His ways.
Verse. I am poor and in toil from my youth up.
Answer. And when I was lifted up, then was I brought down and troubled.

NONE.

Chapter. (Philip. ii. 7.)

HE emptied Himself, and took the form of a servant, and was made in the likeness of man, and found in fashion of a man.

Short Responsory.

I am poor, and in toil from my youth up.
Answer. I am poor, and in toil from my youth up.
Verse. And when I was lifted up, there was I brought down and troubled.
Answer. From my youth up.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. I am poor, and in toil from my youth up.
Verse. I will cause all thy children to be taught of the Lord.
Answer. And great shall be the peace of thy children.

SECOND VESPERS.

Antiphon as at Lauds.
Psalms as at Feasts of the Blessed Virgin.
Chapter and Hymn as at First Vespers.
Verse and Answer as at Lauds.

Antiphon at the Song of the Blessed Virgin. But Mary kept all those sayings in her heart.

Then is made a Commemoration of the Sunday.

Antiphon at the Song of the Blessed Virgin. Lord, if Thou wilt, Thou canst make me clean. And JESUS said, I will; be thou clean.
Verse. [3] Let my prayer, O Lord, be set forth
Answer. As incense before Thee.

Prayer as before.

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[1] Isa. liv. 12, 13.

[2] Isa. ii. 3.

[3] Ps. cxl. 2.

Friday after Sexagesima Sunday.

Office in Memory of the Sufferings of our Lord JESUS Christ.

(*See ante* pp. 245 and 1214, foot-notes.)

Translation by the Rev. E. Caswall of the hymn *Mœrentes oculi*, &c., (Hymns and Poems, p. 35):—

NOW let us sit and weep,
And fill our hearts with woe;
Pondering the shame, and torments deep,
Which God from wicked men did undergo.

See! how the multitude,
With swords and staves, draw nigh;
See! how they smite with buffets rude
That Head divine of awful majesty:

How, bound with cruel cord,
Christ to the scourge is given;
And ruffians lift their hands, unaw'd
Against the King of kings and Lord of Heaven.

Hear it! ye people, hear!
Our good and gracious God,
Silent beneath the lash severe,
Stands with His sacred Shoulders drench'd in Blood.

O scene for tears! but now
The sinful race contrive
A torment new; deep in His Brow,
With all their force the jagged thorns they drive.

Then roughly dragged to death,
Christ on the Cross is slain;
And, as He dies, with parting Breath,
Into His Father's Hands gives back His Soul again.

To Him who so much bore,
To gain for sinners grace,
Be praise and glory evermore
From the whole universal race.

Translation by the Rev. E. Caswall of the hymn *Aspice, infami*, &c., (Hymns and Poems, p. 36):—

SEE! where in shame the God of glory hangs,
All bathed in His own Blood:
See! how the nails pierce with a thousand pangs
Those Hands so good.

Th' All Holy, as a minister of ill,
Betwixt two thieves they place;
Oh, deed unjust! yet such the cruel will
Of Israel's race.

Pale grows His Face, and fixed His languid Eye;
His wearied Head He bends;
And rich in merits, forth with one loud cry
His Spirit sends.

Oh heart more hard than iron! not to weep
At this; thy sin it was
That wrought His death; of all these torments deep
Thou art the cause.

Praise, honour, glory be through endless time
To th' everlasting God;
Who washed away our deadly sins of crime
In His own Blood.

FEBRUARY 9.

The Twenty-Six Holy Martyrs who suffered in Japan.

Double.

All from the Common Office for Many Martyrs, (*p.* 602,) *except the following.*

Prayer throughout.

O LORD JESUS Christ, Who didst dedicate the first-fruits of the faith among the people of Japan in the blood of Thine holy martyrs Peter Baptist, Paul, and their companions, so that they were conformed to Thy likeness through the death of the cross, grant that we, who this day keep their festival, may be stirred up by their ensample. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

First Vespers are of St John de la Mata till the Chapter exclusive, then of the Martyrs, with Commemorations, first of the Second Vespers of St John de la Mata, and then of St Apollonia. Antiphon, Verse and Answer from the Common Office for a Virgin and Martyr, and Prayer, "O God, Who amidst the wondrous, &c.," (*p.* 645.)

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. In Lent from Rom. viii., (*p.* 603.)

SECOND NOCTURN.

Fourth Lesson.

THE empire of Japan, on the easternmost side of Asia, had lain for long in darkness and in the shadow of death, when upon it the light of Catholic truth shone in the sixteenth century of man's redemption. Holy Francis Xavier, the great apostle of the Indies, there preached Christ crucified, and founded so illustrious a church that the times of the first Apostles seemed there again to have appeared upon earth. Neither did this same church lack martyrs to dedicate in their blood the first-fruits of its faith. Towards the close of the aforesaid century, Taicosama, Emperor of Japan, several times threatened to invade the Philippine Islands, and His Most Catholic Majesty the King of Spain deemed well to send some religious men of his own nation into Japan to treat of peace with Taicosama on his royal behalf. For this purpose he made choice of the Friar Peter Baptist, a Priest of the Barefooted Order of Friars Minor of St Francis of the Stricter Observance, and a man eminent for his holiness and teaching, and with him he sent some companions of the same Order. These men were authorised by the Apostolic See to spread the Catholic faith in the Indies and in China, and they undertook their mission from the King of Spain with the intention of making it an occasion to preach the Gospel among those people. They came to Japan, and when they had happily performed the mission wherewith they were charged, they called other companions to their aid, and set themselves to work for the increase of religion.

Fifth Lesson.

FOR three years they toiled by preaching, fasting, watching, and praying. They founded many Christian hospitals, convents, and churches in divers places. They relieved the sufferings of the poor and sick with wondrous love, confirmed many of the faithful in the path of salvation, and led countless numbers to the faith. These things stirred up the priests of the false gods, and they betook themselves to the Emperor, and persuaded him that the safety of his empire demanded that he should expel from its coasts the Christian religion, which was springing up on all sides. The Emperor was stricken with this groundless fear, and forthwith commanded the Friars to be arrested, and sentenced them to the cross. Besides Peter Baptist and his five companions, there were arrested Paul Miki and two other Japanese members of the Society of Jesus, and fifteen Japanese members of the Third Order of St Francis, of whom some ministered in catechising and others in holy offices. To whom were added two more that ministered to them in their chains, so that there were twenty-six in all.

Sixth Lesson.

AFTER long suffering, the extreme point of the left ears of these brave soldiers of Christ was cut off in a public square at Meaco. After this they were carried in carts with their hands tied behind their backs, first through the streets of that capital city, and then through those of other cities, in order that their shame might be spread abroad as widely as possible to the terror of others. They were thus borne at mid-winter over some six hundred miles, with a crier going before them, and bearing the sentence of their condemnation to the cross for having preached the law of Christ which the Emperor had forbidden. It is meet to be recorded that during their journey the parents of the young Japanese Anthony, one of the members of the Third Order, met him and strove by tenderness and tears to get him to break his truth with Christ. Them he constantly withstood, and declared that he despised all earthly and transitory things, and would cleave only to Christ, Who had promised him things heavenly and eternal, and he gave to them his garment wherewith he was clothed. At length they came to Nangasaki, where crosses had been made ready at a hill as though upon another Calvary. To these they were fastened and then lifted up. They ceased not to proclaim the faith of Christ, and like the chiefest of them was Paul Miki, who from the glorious pulpit of the cross preached the Christian religion to the multitude that stood around, and openly bade himself rejoice that he was dying upon the cross even as the Lord Christ died at the same age as he. At last two lances were thrust through the body of each of them from beneath the ribs on the one side to the shoulder upon the other side, and thus they gave up their triumphant spirits to heaven. It pleased God to glorify the victory of his champions by signs and wonders, and when these had been duly proved, the Congregation of Sacred Rites decreed that it might at any time proceed with their canonisation. Meanwhile the Supreme Pontiff Urban VIII., on receiving this decree, gave leave to say and celebrate every year an office and mass of these martyrs as among the blessed. At length the Providence of God brought it to pass that the Supreme Pontiff Pius IX. carried out the matter, and upon the holy day of Pentecost, in the year 1862, when he was surrounded by a great and illustrious mass of Cardinals and Bishops, who had come together from all parts of the Catholic world to protect the rights of the Church and of the Apostolic See, he enrolled the names of these martyrs among those of the Saints.

THIRD NOCTURN.

Lessons from Luke vi. 17, *with the homily of St Ambrose,* (*p.* 609.) *The last is omitted to make room for the Ninth Lesson, which is that for St Apollonia,* (*p.* 746.) *She is also commemorated at Lauds.*

Vespers are of St Scholastica from the Chapter inclusive, but with a Commemoration of the Holy Martyrs.

FEBRUARY 13.

St Kentigern, Bishop [of Glasgow,] Confessor.

Double.

All from the Common Office for a Bishop and Confessor, (*p.* 612,) *except the following.*

Prayer throughout.

O GOD, Who didst use Thy blessed Confessor and Bishop Kentigern as a mean whereby to make the light of the true faith to shine before barbarous nations, grant, we beseech Thee, that we by faithfully following that which he preached and taught may in the end obtain unto that light of eternal glory where he now liveth.

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. xliv. 1, (*p.* 620.)

SECOND NOCTURN.

Fourth Lesson.

KENTIGERN, whom the Scots on account of the innocency of his life and the sweetness of his ways called Munghum,[1] which is being interpreted dearly beloved, was sprung of the royal stock of the Picts in North Britain. While he was still a lad, he was given over to the monastery of Culross, under the teaching of the holy Bishop and Abbat Serf, and made wondrous headway in the study not only of letters, but also of the things of God and the science of the saints.[2] Hence he withdrew into a solitary place at Glasgow in Scotland,[3] where he led an hard life in constant prayer, and meditation upon the things of heaven, until the faithful of those parts, moved by the fame of his holiness, duly chose him for their bishop.

Fifth Lesson.

WHEN he had been raised to the dignity of shepherd, he forthwith shed around the bright rays of apostolic grace, like a candle set upon a candlestick. By his words and his example he so shaped the flock committed unto him that many of them were so kindled with the love of Jesus Christ as to keep nothing of their own, but to serve God with one heart and one mind like the first disciples of the Apostles. Kentigern himself relaxed nothing of his first way of life. It was his use every day, besides other works of godliness and penance, to repeat the whole psalter; and every year, after the example of Christ, he passed in the desert the whole time of the fast of forty days, cut off altogether from the conversation of men.

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[1] It is difficult to guess who can have compiled these Lessons. The quaint word Munghum is evidently meant to represent Mynghu, popularly corrupted into Mungo, and which signifies "my dear": the *ngh* being the *c* of the Welsh *cu* undergoing the nasal mutation after *my*, in modern Welsh *vy*. He was not a Pict, but a Briton.

[2] The boat containing Kentigern and his mother was washed ashore at Culross very soon after his birth. The Serf in question was not an Abbat, and it is very improbable that he was a Bishop. The monastery was not founded for hundreds of years afterwards.

[3] It is difficult to understand what is meant by the solitary place, since he seems to have been attracted to Glasgow by the fact that there was there already a burying-ground which had been consecrated by Ninian. The word Scotland at that time would have meant Ireland, and it was not until a good many centuries later that it would have been held to include Strathclyde.

Sixth Lesson.

GOD confirmed his preaching with many and great miracles, and thus this holy bishop, mighty in word and in work, preserved his flock unhurt from the Pelagian heresy which crept all round about. And in his vast diocese, wherethrough he travelled many times on foot, he almost abolished the worship of false gods, and brought a countless multitude of heathen into the Church of Christ.[1] With this, nevertheless, he was not content, but sent meet churchmen to preach the gospel in the northern parts of Scotland, in the Orkneys, in Norway, and in Iceland. He lacked not the merit of suffering hardship for Christ's sake. He was driven into exile by a wicked tyrant, and betook himself to Wales, where he dwelt for a while with holy Bishop David, and then founded at the confluence of the Elwy and the Clwyd a famous monastery, where he trained up holy Asaph as his disciple. There was a story that once upon a time, when holy Colum, the Abbat of Iona, saw Kentigern, he said unto his monk, I see a pillar of fire coming down upon this holy bishop like a golden crown, and the light of the glory of heaven shining upon him. He went to our fatherland, which is in heaven, full of days and beloved of God and men, at the beginning of the seventh century. His body was buried in the Cathedral church of Glasgow, where it was held in great honour until the times when the fury of the Calvinistic heresy exterminated Catholic belief from Scotland.[2]

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man, travelling into a far country, called his own servants, and delivered unto them his goods. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* iv. *on Matth.* xxv.)

By this man travelling into a far country and first calling his servants and delivering unto them his goods, we can hardly doubt but that Christ is signified, who, after that He was risen again from the dead, ascended hence in triumph to the Father; but before doing so, called together His Apostles, and committed to them the preaching of the Gospel, more to one and less to another, not arbitrarily, but to every man "according to his several ability," even as saith the Apostle (1 Cor. iii. 2): "I had fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." And hence we find that at the end he that had received five talents, and had therewith gained five talents more; and he that had received two talents, and had gained two other talents beside them, each received the same reward, because consideration was had not to the amount of their gain, but to the amount of their earnest effort.

Eighth Lesson.

BY the five talents, the two talents, and the one talent, we may understand the different graces which are given to each: or, by the five talents, we may understand the five senses in full; by the two, understanding and work; and by the one, the gift of reason whereby men are separated from beasts. "Then he that had received the five talents went and traded with the same, and made them other five talents." By the use of his bodily senses he obtained a knowledge of heavenly things, by argument from creation he recognised the existence of a Creator, by bodily things he rose to the appreciation of things which are not bodily, by things seen to things unseen, by things fleeting to things eternal. "And likewise he that had received two, he also gained other two." That which he had been taught in the law he made double through the Gospel, and understood that that intelligence and that work which have to deal with this present life are but shadows beforehand leading toward that blessed life which is to come.

Ninth Lesson.

THE time is very long between the Ascension of our Saviour and His coming again, but if the Apostles will be called upon to give an account of their stewardship, and will rise again with the fear of the judge before Him, what are we behoven to do? And be it remarked that whatsoever we have now, howsoever great, and however much it may seem to us, is nevertheless little and scanty in comparison with those things which are to come. "Enter thou, saith He, into the joy of Thy Lord," and receive those things which "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man [the things which God hath prepared for them that love Him]" (1 Cor. ii. 9.) For what more can be given unto the faithful servant than to be with his Lord, and to behold his Lord's joy?

In Lent the Ninth Lesson is of the Homily. In this case also a Commemoration is made of the Week-Day at Lauds, and at Second Vespers, and in any case at Vespers is made a Commemoration of St Valentine.

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[1] This last sentence would appear to be an effort of pure imagination.

[2] No one would conclude from the above that the body of Kentigern remains absolutely undisturbed in Glasgow Cathedral to the present day, which is the case. The last amazing statement needs no remark.

FEBRUARY 14.

The Blessed Thomas Plumtree and his Companions, Martyrs.

Greater Double.

All from the Common Office for Many Martyrs, (*p.* 602,) *except the following.*

Prayer throughout.

O God, Who year by year, &c., (*p.* 608.)

At First Vespers a Commemoration is made in Lent of the Week-Day, and in any case of St Valentine.

FIRST NOCTURN.

Lessons from Romans viii. 12, (*p.* 603.)

SECOND NOCTURN.

Fourth Lesson.

THOMAS Plumtree was a Priest honourable for his life and teaching, who, during the short restoration of the Catholic religion in the city of Durham, often publicly offered up the holy Sacrifice of the Mass and preached to the people. When he was arrested by the Queen's officers he steadfastly refused to conform himself to the rites of the heretics, and as a warning to others he was hanged at Durham, and so gained the crown of a glorious martyrdom upon the 4th day of February in the year 1570. Twelve years later there suffered in London for the same Catholic faith, Luke Kirby, who is said to have been born within the Bishopric of Durham, and have been ordained Priest at the English College at Doway. After he was in the cart about to be hanged he was offered his life if he would renounce the Roman Pontiff and acknowledge the Queen to be the head of the English Church. Certainly, said he, I will not deny the authority of the Pope in order to save my life, for I should surely thereby gain the loss of my soul. The cart therefore was taken away from under him, and he resigned his holy soul into the hands of his Creator upon the 30th day of May.

Fifth Lesson.

UPON the 22nd day of August, in the same year, there suffered at York, Richard Kirkman. When he was asked by the judge if he had ever said Mass in England, he answered that he had done so in Northumberland, when sentence of death was pronounced upon him for being a Priest from the Seminary of Rheims and for having induced subjects of the Queen to embrace the Catholic religion. This lowly servant of Christ deemed himself unworthy of so lofty a call, and prayed the judge to reconsider the matter, since such a death was worthy of an holy martyr. Then he could no longer restrain the outbursts of the joy of his soul, and said with a loud and gladsome voice, "We Praise Thee, O God, we acknowledge Thee to be the Lord." He was taken to execution along with the blessed William Lacy, cheerfully mounted the ladder, and gave up his blessed spirit with his eyes raised heavenwards.

Sixth Lesson.

RICHARD Thirkill was born at Coniscliffe, in the county of Durham, and was already of ripe years when he was ordained Priest at Rheims. From often thinking how extraordinary a gift it was, that he should offer up unto God every day for his own salvation, and for the salvation of all the people, the Precious Blood of Christ, he early conceived the desire to offer his own blood for Christ in return. After four years he was arrested at York, and with great boldness he professed himself to be a Priest, and while he lay in prison he laboured to prepare for a godly death his fellow-prisoners who were under capital sentence for their crimes, and to exhort the Catholics to steadfastness. When he himself received the sentence of death he knelt down and cried out with great joy, "This is the day which the Lord hath made, let us rejoice and be glad in it." He suffered upon the 29th day of May in the year 1583. Pope Leo XIII. approved that the honours due to the blessed should be paid to these illustrious martyrs.

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of St Gregory*, (*p.* 606.)

In Lent the Ninth Lesson is omitted, or read as one with the Eighth, and the Ninth Lesson is the Homily of the Week-Day.

At Lauds a Commemoration is made in Lent of the Week-Day, and in any case of St Valentine; and at Second Vespers in Lent of the Week-Day, and in any case of SS. Faustinus and Jovita.

FEBRUARY 17.

The Flight of Our Lord Jesus Christ into Egypt.

Greater Double.

All as on Sundays, except the following.

Psalms are the same as in the Office of the Blessed Virgin. The last verse of the Hymns at all the little hours is altered in honour of the Incarnation, and the same alteration is made at the Short Responsory at Prime as in her Office.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn.[1]

THE mighty King of glory dread,
Promised from Abraham's line to spring,
The kings bear witness now has come;
That He is born, they tell the king.

The tyrant dooms the Child to death,
Tossed in his soul by passion's waves;
But, warned by Heaven, from the sword
Her Child the Virgin Mother saves.

To distant lands in Egypt's realms
She bears away her Child in haste,
Nor does she rest until she sees
Her Infant Son in safety placed.

Ah Mother! bravest of the brave,
Wounded at heart by love most pure,
Lightly all troubles thou dost bear,
And flight's discomforts dost endure.

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[1] Translation by Archbishop Bagshawe (Breviary Hymns, No. 50).

To Thy poor servants gracious be,
And make their troubles Thy concern,
And those, whom sin has exiles made,
To their true country make return.

JESUS, to Thee be glory given,
Whom erst the Virgin Mother bore,
With Father and with Holy Ghost,
Through endless ages evermore. Amen.

Verse. Joseph arose and took the young Child and His mother by night.
Answer. And departed into Egypt.

Antiphon at the Song of the Blessed Virgin. Behold the Angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young Child to destroy Him.

MATTINS.

Invitatory. The Lord our Saviour JESUS Christ fled into Egypt. * O come let us worship Him.

Hymn as at First Vespers.

FIRST NOCTURN.

First Antiphon. Joseph took the young Child and His mother by night, and departed into Egypt.
Second Antiphon. And was there until the death of Herod; [that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called My Son.]
Third Antiphon. The Lord was with Joseph in Egypt.

Verse. [1] Out of Egypt,
Answer. Have I called My Son.

First Lesson.

The Lesson is taken from the Book of the Prophet Hosea (xi. 1.)

AS the morning passeth away, so hath the King of Israël passed away. For Israël was a child, and I loved him, and called my son out of Egypt. As they called them, so they went from them; they sacrificed unto Baalim, and burned incense unto graven images; and I was as a foster father unto Ephraim, I carried them in my arms, and they knew not that I healed them. I will draw them with cords of Adam, with bands of love, and I will be unto them as one that taketh off the yoke on their jaws; and I turned aside unto him that he might eat. He shall not return unto the land of Egypt, and the Assyrian shall be his king, because they refused to return. The sword hath begun on his cities, and shall consume his chosen ones, and devour the heads thereof, and my people shall linger until I return, and the yoke shall be laid upon them together, and shall not be lifted.

First Responsory. (Gen. xlvi. 3, 4.)

Thus saith the Lord: Go down into Egypt; I will go down thither with thee, and I will also bring thee up again.
Verse. Joseph arose and took the young Child and His mother by night.
Answer. And I will also bring thee up again.

Second Lesson.

The Lesson is taken from the Book of the Prophet (Isaiah xix. 1.)

BEHOLD the Lord shall ride upon a swift cloud and shall come into Egypt; and the idols of Egypt shall be moved at his presence, and the heart of Egypt shall melt in the midst of it, and I will set the Egyptians against the Egyptians, and they shall fight every one against his brother, and every one against his neighbour, city against city, kingdom against kingdom, and the spirit of Egypt shall fail in the midst thereof, and I will destroy the council thereof, and they shall seek to the idols, and to the charmers, and to them that have familiar spirits, and to the wizards, and Egypt will I give over into the hand of cruel lords, and the fierce king shall rule over them, saith the Lord God of Hosts.

Second Responsory.

Christ our King cometh,[2] and John hath testified of Him, that He is the Lamb that shall come.
Verse. [3] The kings shall shut their mouths at him, all nations shall serve him.
Answer. And John hath testified of Him, that He is the Lamb that shall come.

Third Lesson. (Isaiah xix. 19.)

IN that day there shall be an Altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof, to the Lord for a sign, and for a witness unto the Lord of Hosts in the land of Egypt. For they shall cry unto the Lord because of the oppressor, and He shall send them a Saviour, and a Great One, and He shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and they shall do sacrifice and oblation; and they shall vow vows unto the Lord and perform them. And the Lord shall smite Egypt; He shall smite and heal it, and they shall return even to the Lord, and He shall be entreated of them, and shall heal them. In that day there shall be an highway out of Egypt to Assyria. And the Assyrians shall come into Egypt, and the Egyptians into Assyria, and the Egyptians shall serve Assyria. In that day shall Israël be the third with the Egyptians, and with the Assyrians, even a blessing in the midst of the land, whom the Lord of Hosts hath blest, saying, Blessed be Egypt, My people.

Third Responsory.

[4] Behold, I come from the south, even I the Lord your God to visit you in peace.
Verse. [5] I will have respect unto you, and make you fruitful, you shall be multiplied and I will establish My covenant with you.
Answer. To visit you in peace.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. To visit you in peace.

SECOND NOCTURN.

First Antiphon. Herod when He saw that He was mocked by the wise men was very wroth.

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[1] Exodus xxxix. 2.

[2] John i. 29.

[3] Is. lii. 5.

[4] Cf. Hab. iii. 3.

[5] Lev. xxvi. 9.

Second Antiphon. Herod sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof.

Third Antiphon. From two years old and under, many children did Herod slay for the Lord's sake.

Verse. In Rama was there a voice heard.

Answer. Lamentation and great mourning.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, Archbishop [of Constantinople.] (*Eighth on Matthew.*)

WHEREFORE was the young Child sent into Egypt. The Evangelist giveth the first reason: "That it might be fulfilled which was spoken of the Lord by the Prophet, saying: Out of Egypt have I called My Son." But it was also so done in order to proclaim to the whole world a message of good hope. The two places wherein glowed the fire of wickedness, more than in all the rest of the world, were Babylon and Egypt, and the Lord from His very birth declareth that He will heal these two countries and bring them to better things. And so showeth that there is no part of the world that may not look to Him for good. From the one He bringeth wise men to worship Him, and to the other He Himself goeth with His mother. From the wise men we learn well to give ourselves also to study, and from His flight into Egypt we learn that trials and dangers are to be looked for from the very beginning,—they befell Him even from His birth. No sooner was He born than the tyrant broke forth in fury, whence came flight and exile, and the harmless mother was fain to betake herself to the land of heathens.

Fourth Responsory.

Weep not, O Egypt, for thy King cometh unto thee, and the depths shall be moved at His presence, to set free His people out of the hand of the mighty.

Verse. Behold the Lord of Hosts, even thy God, cometh with great power.

Answer. To set free His people out of the hand of the mighty.

Fifth Lesson.

FROM this example thou mayest learn to bear cheerfully the constant trials which are one of the main things which befall spiritual-minded men. Bethink thee that trials befell not the mother of the Child only, but the wise men also. They were fain to depart into their own country another way. She who had never left her home was constrained to undertake a long and toilsome journey on account of her wondrous Child, and His mystic birth. Consider another marvel. In Palestine plots are made against Him, but in Egypt He is welcomed and held in safety from those plots. Types and figures were set forth not only in the sons of the Patriarch, but also in the Lord Himself. Those things which He did foreshadowed many things which were afterward to come, as was the case also in regard to the ass and her colt. The Angel which appeared spake not unto Mary, but unto Joseph, and what said he? "Arise and take the young Child and His mother"—he said not "Thy wife," but His mother, the birth having taken place. The trouble of Joseph was removed and his faith satisfied, and the Angel speaketh unto him not of his son, or of his wife, but of the young Child and of His mother, bidding him flee with them into Egypt, and he saith moreover why they should flee, "For Herod will seek the young Child to destroy Him."

Fifth Responsory.

The Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day.

Verse. They shall cry unto the Lord from the face of the oppressor, and He will send unto them a Saviour.

Answer. And the Egyptians shall know the Lord in that day.

Sixth Lesson.

BY this is the Virgin herself set forth in no little glory and honour, for she could thus obtain what was held as a glory by all her people. They thought it a great thing and a proud thing that they had returned out of Egypt, whereat the Prophet doth point when he saith: Did I not bring strangers out of Cappadocia and Assyrians out of a pit? and thus is manifested the glory of the Virgin. Moreover, when the people and the Patriarch went down into Egypt and came up again, their action was a type of His return, for they went down thither to escape from the death which was threatening them through famine, and He went to escape the death which threatened Him from plots. They went and were delivered from the famine. He went that He might sanctify all that land by His presence. I would have thee bethink Thyself, how amid things lowly are manifested the things which pertain unto God. When the Angel said, "Flee into Egypt," he said not that he would be with them either in their going down or in their coming up, giving them to wit that He Who was with them, albeit a young Child, was that Great One at whose appearing all things should be changed.

Sixth Responsory.

Hail Mary, how holy and how spotless is thy virginity. I am too dull to praise thee! for thou hast borne into Egypt upon thy breast Him Whom the heavens cannot contain.

Verse. Blessed art thou among women, and blessed is the fruit of thy womb.

Answer. For thou hast borne into Egypt upon thy breast Him Whom the heavens cannot contain.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For thou hast borne into Egypt Him Whom the heavens cannot contain.

THIRD NOCTURN.

First Antiphon. But when Herod was dead, behold an angel of the Lord appeareth in a dream to Joseph in Egypt.

Second Antiphon. Arise, and take the young Child and His mother, and go into the land of Israël.

Third Antiphon. They are dead which sought the young Child's life.

Verse. Joseph arose and took the young Child and His mother.

Answer. And came into the land of Israël.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ii. 13.)

AT that time: The Angel of the Lord appeareth to Joseph in a dream, saying: Arise, and take the young Child and His mother, and flee into Egypt, and be thou there until I bring thee word. And so on.

Homily by St Peter Chrysologus, Archbishop [of Ravenna.] (*On the Flight of Christ into Egypt.*)

What is this day read hath moved our hearts, made our bowels to tremble, and confounded our hearing. Behold the Angel of the Lord appeareth to Joseph in a dream, saying, "Arise, and take the young Child with His mother and flee into Egypt." Virginity offereth no obstacle to His birth, reason resisteth Him not, nature gainsayeth Him not. What might then, what power, what danger should prevail to make Him flee? "Take the young Child and His mother and flee into Egypt." It had been more reverent if he had said, "Go into Egypt," so that it might have been a journey and not a flight. An act of free-will and not of compulsion; an act of wisdom and not of fear; an act at least of man if not of God; but now is there a command to flee—a command from heaven, a command brought by an Angel, so that it were as if heaven and not earth had been the first to fear.

Seventh Responsory.

The Virgin Mother that knew not a man, bore but travailed not, from the fountain of her breast the Virgin fed the Saviour blest, when He the Eternal King of Angels was driven into exile.

Verse. Soon riseth in that modest shrine the temple of the Lord divine; the stainless and unwedded one within her womb conceived the Son.
Answer. From the fountain of her breast the Virgin fed the Saviour blest, when He the Eternal King of Angels was driven into exile.

Eighth Lesson.

"TAKE the young Child and His mother and flee into Egypt." Flee into Egypt, flee from thine own home to the land of strangers, flee from the holy places into the midst of the wicked, flee from thy temple unto the shrines of devils, flee from the fatherland of the Saints into the country of idols. Judea is not wide enough, the Lord of the world is straightened for room, the Holy of Holies will not contain the Lord of the temple, neither can He find a place amid the multitude of his priests, nor a refuge among all the kinsfolk of Mary and of Joseph, but profane Egypt must be called in to afford God a hiding-place. Thus doth necessity press, and the Virgin may not consider her modesty, the mother her toil, the woman her shyness, Joseph his fears; they must not consider the weariness of the long journey and the break-up of their home.

Eighth Responsory.

[1] And now what hast thou to do in the way of Egypt? Turn again, O Virgin of Israel, turn again unto thine own cities.

Verse. How long wilt thou go about sorrowing?
Answer. Turn again, O Virgin of Israel, turn again unto thine own cities.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Turn again, O Virgin of Israel, turn again unto thine own cities.

In Lent the following Ninth Lesson is either omitted or read as one with the Eighth, in order to leave room for the Homily of the Week-day.

Ninth Lesson.

BRETHREN, the flight of Christ was not the effect of fear; it was a mystery; it was a declaration of the freedom of the Creator, not a confession that He was in danger. It was not the act of His weakness as man, but of His power as God. He fled in order to save the life of the world, not to save from death Him Who had made the world. He had come to die, and why then should He have fled from death? If Christ had allowed Himself to be slain as a little child, He would have slain the whole scheme of our salvation. Christ had come to instruct by His teaching, and to strengthen by His example; to do Himself those things which He commanded to be done, and to prove to the eyes the possibility of things which to the hearing seemed impossible. He had come to make it known to man that He was God, and to leave man in ignorance no longer; and all these things would have been lost to us had Christ not fled while yet He was in swaddling bands.

The Hymn, "We praise Thee, O God," *is said.*

LAUDS.

First Antiphon. Behold the Angel of the Lord * appeareth to Joseph in a dream.
Second Antiphon. Arise, and take the young Child * and His mother, and flee into Egypt.
Third Antiphon. Be thou there * until I bring thee word.
Fourth Antiphon. For Herod will seek the young Child * to destroy Him.
Fifth Antiphon. Joseph arose and took the young Child and His mother by night and departed into Egypt.

Chapter. (Is. xix. 1.)

BEHOLD the Lord shall ride upon a swift cloud, and shall come into Egypt; and the idols of Egypt shall be moved at His presence, and the heart of Egypt shall melt in the midst of it.

Hymn.[2]

TO the true Thunderer's Only Son,
Escaping from the treacherous sword,
Leaving the worship of thy gods,
Haste, Egypt, safety to afford.

Him Herod's cruelty compels,
An exile from His home to go,
But the hard flight of Christ avails
To us the Heavenward way to show.

O sweetest Virgin Mother, who
Didst through a thousand risks defend
Thy sweet Son JESUS, and didst reach
Successfully thy journey's end,

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[1] Jer. ii. 18; xxxi. 21, 22.

[2] Translation by Archbishop Bagshawe (Breviary Hymns, No. 51).

Undo the bonds which Satan's wiles
Have woven round us, that we may,
Ever thro' rough ways and thro' plain
Our Leader follow and obey.

JESUS, to Thee be glory given,
Whom erst the Virgin Mother bore,
With Father and with Holy Ghost,
For endless ages evermore. Amen.

Verse. Cry out and shout, O Egypt.
Answer. [1] For great is the Holy One of Israel in the midst of them.

Antiphon at the Song of Zacharias. When Herod was dead, behold an Angel of the Lord appeareth in a dream to Joseph in Egypt, saying: Arise, and take the young Child and His mother, and go into the land of Israel; for they are dead which sought the young Child's life.

Prayer throughout.

O GOD, the Protector of all them which trust in Thee, Who by a flight into Egypt wast pleased to deliver from the sword of Herod Thine only-begotten Son our Redeemer, grant unto us Thy servants at the prayers of the most blessed Mary always a Virgin, and yet mother of the same Thy Son, that we may be delivered from all dangers whether of mind or of body, and may be made meet to be called home from this our exile unto our very fatherland which is in heaven. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. Behold the Angel of the Lord, &c., (*First Antiphon at Lauds.*)

In the Short Responsory.

Thus Thou that wast born of the Virgin Mary.

Chapter at the end. (Is. xvi. 3.)

TAKE counsel, bethink thee of judgment; make thy shadow as the night in the midst of the noonday; hide the outcasts, bewray not him that wandereth. Let mine outcasts dwell with thee; be thou a covert to them from the face of the spoiler.

TERCE.

Antiphon. Arise, and take the young Child, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

Verse. The Lord is as a bridegroom.
Answer. The Lord is as a bridegroom.
Verse. Coming out of his chamber.
Answer. As a bridegroom.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord is as a bridegroom.
Verse. The Lord shall come forth out of His holy place.
Answer. He shall come to save His people.

SEXT.

Antiphon. Be thou there, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ezek. xxx. 13.)

THUS saith the Lord God: I will destroy the images, and I will cause the idols to cease out of Memphis; and there shall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

Short Responsory.

Verse. The Lord shall come forth out of His holy place.
Answer. The Lord shall come forth out of His holy place.
Verse. He shall come to save His people.
Answer. Out of His holy place.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord shall come forth out of His holy place.
Verse. All the ends of the earth have seen
Answer. The salvation of our God.

NONE.

Antiphon. Joseph arose, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

All the ends of the earth have seen.
Answer. All the ends of the earth have seen
Verse. The salvation of our God.
Answer. The ends of the earth have seen.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. All the ends of the earth have seen.
Verse. The Lord was made flesh.
Answer. And dwelt among us.

SECOND VESPERS.

All as at First Vespers except the Antiphon at the Song of the Blessed Virgin.

WHEN Joseph heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither, and being warned in a dream, he turned aside into the parts of Galilee; and he came and dwelt in a city which is called Nazareth, that it might be fulfilled which was spoken by the prophet: He shall be called a Nazarene.

A Commemoration is made of St Simeon.

FEBRUARY 27.

St Margaret of Cortona, Penitent.

Semi-double.

All from the Common Office for Holy Women not Virgins, (p. 649,) except the following.

In the Second Vespers of St Ethelbert a Commemoration is made of St Margaret. Prayer from Lauds.

In Lent a Commemoration is made of the Week-day.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season. (*In Lent from* Proverbs xxxi. 10, *p.* 649.)

SECOND NOCTURN.

Fourth Lesson.

THIS Margaret who, from the place where she fell asleep, is called Margaret of Cortona, was born at Alviano, in Tuscany. In her younger years she was led astray by the pleasures of the world, and led a vain and wanton life at Monte Pulciano, till she was led by a dog to discover the body of her paramour who had been foully murdered and buried in a hole under a pile of wood. Thenceforth the hand of the Lord was upon her, and being touched with great sorrow for her sins she went out and wept bitterly. She returned to Alviano, put off her hair, and left her head untired, clad herself in a grey garment, and bade farewell to her own misguided ways and to the enticements of the world. She lay upon the ground in the churches with an halter round her neck, and begged the pardon of all whom she had beforetime shocked by her life. Soon after this she went to Cortona, where she sought in sackcloth and ashes to please the majesty of God Whom she had offended. After a trial of three years she obtained from the Friars Minor, who were the directors of her spiritual life, an habit of the Third Order of St Francis. Henceforth she was oftentimes in an abundance of tears, and such groanings from the depths of her soul that for a long time she did not speak. She made her bed upon the bare ground and used a stock or stone for her pillow; thus she was accustomed to pass nights without sleep thinking of the things of heaven. She never again felt any evil desire, and a good spirit strengthened her weak flesh for toil.

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[1] Cf. Is. xii. 6.

Fifth Lesson.

THIS valiant woman, when the devil assailed her by crafty and dangerous advances, once and again unmasked the enemy through his own words and remained unconquered. In order to escape the temptation to vain-glory wherewith the evil spirit assailed her, she continued to assure herself of her past life with a loud voice in the streets and broad ways, and to declare herself worthy of any punishment. It was only through the persuasion of her Confessor that she was prevented from marring the comeliness of her face which had once been the source of unclean love, and she took it to heart that the long hardships which she inflicted upon her flesh left her bodily beauty unchanged. By these and other great works of repentance she purged away the stain of her guilt, and so conquered herself as to keep all her senses untouched by the allurements of the world. Thus was she made worthy oftentimes to have converse with the Lord. Sometimes all her senses left her, and while she appeared as though she were actually dead, she realised her burning prayer to be with Christ and with the Virgin, the Mother of Sorrows. It came to pass that many resorted to her, even from distant places, as to a teacher of perfection, and she by that heavenly light which shone in her saw the secrets of hearts and the consciences of men, and perceived with woe and tears the sins of those who were offending God even in far-off places. From the intensity of her love for God and for her neighbour she was of great profit to souls. She obtained health for the sick who betook themselves to her, and deliverance for those that were possessed by evil spirits. Touched by a mother's grief she raised her dead son to life; by her constant prayers she averted the threatening tempests of war; and by works of far-stretching mercy she earned well both of the living and of the dead.

Sixth Lesson.

WHILE she was busied with so many holy works she laid aside none of the hardness wherewith she treated her body, neither did she suffer herself to relax her gaze upon things heavenly. In both kinds of life she was so wonderful that she seemed to be at once both a Mary and a Martha. At length she besought the Lord for herself that He would be pleased to call her home out of this vale of tears into our Fatherland above which is in heaven, and her prayer was heard, and it was revealed to her on what day and at what hour she should fall asleep. She was then full of good works and labours and heavenly gifts. Her bodily strength began to give way; for seventeen days she took no food, and strengthened herself only by talking with God. Then she duly received the holy sacraments of the church, and with gladsome face and eyes lifted up to heaven she happily passed away hence to be forever with the Bridegroom upon the 22nd day of February in the year of man's salvation 1297, of her own age the 50th, and of her conversion the 23rd. Her body remaineth until this day lifelike, incorrupt, uninjured, and diffusing sweet savour. It is preserved in deep reverence in the church of the Friars Minor which is called after her name. She hath constantly flourished by miracles which have moved the Bishop of Rome to grant many indulgences for the increase of her honour, and Pope Benedict XIII. held a solemn religious ceremony of her canonisation upon the feast of Pentecost, being the 16th day of May in the year 1728.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.)

In Lent the Ninth Lesson is of the Week-day, of which also a Commemoration is made at Lauds.

LAUDS.

Antiphon at the Song of Zacharias. When God gave repentance to the Magdalene of the Seraphic Order, she recovered herself out of the snare of the devil,[1] and her sins which were many were forgiven, for she loved much.[2]

SECOND VESPERS.

Antiphon at the Song of the Blessed Virgin. [3] My beloved is mine and I am his. I have found Him Whom my soul loveth, I held Him and would not let Him go.

In Lent a Commemoration is made of the Week-day.

In the Dioceses of Newport and Menevia, St David, March 1, *and in the Diocese of Birmingham, St Chad, March* 2, *are Doubles of the First Class, and if Lent be not already begun they have Octaves. It is rare for such Octaves to be completed, as Ash-Wednesday puts an end to them. The Rubric directs the reader to be*

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[1] 2 Tim. ii. 25, 26.
[2] Luke vii. 47.
[3] Cant. ii. 16; iii. 4.

guided by the Ordo Recitandi for the year. In the Diocese of Hexham and Newcastle the Feast of St Cuthbert, March 20, is a Double of the First Class.

MARCH 22.

St Edward, King of England, Martyr.

Double.

All from the Common Office for One Martyr, (p. 594,) except the following.

Prayer throughout.

O GOD, the eternal King, look down in mercy upon Thy family who keep the memorial of Thy blessed martyr King Edward, and grant for his sake, and at his prayers, that we who rejoice at his victory may also gain a share in his reward.

Vespers are of St Benedict, with only a Commemoration of St Edward before that of the Week-day.

MATTINS.

FIRST NOCTURN.

The Lessons are taken from Rom. viii. 12, *(p. 603,) with Responsories from the Common Office for One Martyr.*

SECOND NOCTURN.

Fourth Lesson.

WHEN Edward was raised to the throne, the Lord the King of kings guided him in the paths of righteousness and of truth, and with His help he excelled more and more from day to day in greatness of mind and perfect lowliness. By the excellence of his graces he raised again to all its first glory the honour which he had newly received. He was careful to turn his mind to follow the healthy counsels of Dunstan, Archbishop of Canterbury, rather than to act upon the advice of men younger and less wise; and he conformed his judgments in all things to the advice of that primate and of other devout and honourable men. Then was there in England the calm of peace, and great riches in all things.

Fifth Lesson.

BUT the devil, the enemy of all goodness, stirred up his stepmother, whose name was Alfrith, to hate the king, and in the glow of her evil passion she dared to think within herself how she should destroy the man of God out of the kingdom, that she might make her own son Etheldred to be king in his stead. This plan, therefore, she revealed to some of her counsellors, praying and adjuring them to consent with her and to help her; and they consented with her, and bethought them how they should bring about the murder of the gentle king.

Sixth Lesson.

WHEN this worshipful king had reigned for three years and eight months he went to hunt one day at Warham Wood, which then was a great wood; and he was fain to see his brother, and went with few only to the house of his stepmother, which was hard by. And while they went thither they that were with him left him to follow their pastime, and the king came alone, suspecting no evil, to the house of his stepmother. When it was told to the wicked queen that King Edward was coming thither alone, she rejoiced that she had gotten a fit time to carry out her evil desire, and she went out to meet him, and bade him lovingly to come in. But he would not, but said that he was fain to see his brother. Then the wicked queen bade bring him drink, that while he was drinking she might do her will. Then one of them who was more wicked than the rest gave him a kiss of peace, that he might make him feel all the more safe and might the more easily slay him; and he did so, for when the king took his drinking vessel from the hand of the cup-bearer and put it to his mouth, he that had given him the kiss leapt forward upon him and struck a knife into his inward parts. And so the friend of God fell from his horse and gave up the ghost [upon the 18th day of March in the year 978.]

THIRD NOCTURN.

Lessons from Matt. xvi. 24, *with the Homily of St Gregory, (p. 600.) The last Lesson is read along with the Eighth, to leave room for the Homily of the Week-day, of which a Commemoration is also made at Lauds. Where this Feast is observed, the Feast of St Cyril of Jerusalem is kept upon the next day, and Vespers are therefore of him from the Chapter inclusive, but with a Commemoration of St Edward and of the Week-day.*

MARCH 23.

In the Diocese of Hexham and Newcastle.

Fourth Day within the Octave of St Cuthbert.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Timothy iii. 1, *(p. 612.)*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (29. *On Rom.* 15.)

HE that loveth Christ, loveth his flock. He first set Moses over the Jewish people when his kindliness had been proved. David also was exalted to the head of the kingdom after it had been made manifest how he loved the people. While he was yet a lad he was sorrowful and anxious because of his people, and he put his own life in jeopardy that he might slay Goliath, in that he said, "What shall be done to the man that killeth this Philistine, and taketh away the reproach from Israel?" (1 Kings (Sam.) xvii. 26.) He said it not because he sought for a reward, but that men might believe him and let him go forth to battle, for after that he had gained the victory, and Abner took him and brought him before Saul with the head of the Philistine in his hand, he said nothing of payment.

Fifth Lesson.

MOREOVER, as for Samuel also, he was kindly and a lover of his people, whence also he said, "God forbid that I should sin against the Lord in ceasing to pray for you," (1 Kings (Sam.) xii. 23.) And Paul loved them over whom he was set, not as the others had loved them, but much more than them all, and thereby he stirred up such love among them in return that he saith, "I bear you record, that, if it had been possible, ye would have plucked out your own eyes and have given them to me," (Gal. iv. 15.) And Christ Himself has revealed the love of Himself, the chief Shepherd of all, in the words, "The good shepherd giveth his life for the sheep," (John x. 11.) The souls of saints are so tender and humane that their love extendeth not toward them of their households only, but to strangers also, and even unto brute beasts likewise. Whence the Wise Man saith, "A righteous man regardeth the life of his beast; but the tender mercies of the wicked are cruel," (Prov. xii. 10.) And if they so have regard unto the life of their beasts, much more unto the life of men.

Sixth Lesson.

AND as we are now speaking of beasts, let us consider the hardships which the shepherds in Cappadocia undergo for the sake of their flocks. They often pass three days at a time under the snow. It is said also that the hardships of those in Lybia are just as great, who for a whole month at a time will go about in that rugged desert filled with evil beasts. If, then, the shepherds of beasts bestow upon them such care, what excuse, I should like to know, shall we have unto whose care reasonable souls have been committed? and who yet sleep the deep sleep which we sleep. Knowest thou not the dignity of thy flock? or that it was for the sake of that flock that thy Lord hath created works without number? that it was for that flock that He ended by shedding His own blood? And dost thou ask for rest? What can be worse than shepherds such as these?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (78. *On Matthew.*)

For this reason doth the Lord bid His disciples to watch and be ready, for that in such an hour as they think not He cometh. Thus doth He make them careful and anxious lest even they should fall away. In like manner it is said: If men knew beforehand when they were to die, they would bestow much care upon that hour, and therefore that they may be careful not at that time only but at all times, and be always looking out upon the watch, He foretelleth unto them no hour either in general or in particular, just as He hath hidden from every man the hour of his death.

Eighth Lesson.

AND then with such clearness that nothing can be clearer He calleth Himself our Lord. It seemeth unto me that these things are said to make us ashamed of our sloth. The good man upon the watch for the thief hath more care to keep his goods than ye have to save your souls; for he watcheth lest his house be robbed, but ye, albeit ye know for a surety that your Lord will come, persevere not nor so watch that ye cannot leave this life unprepared. And, therefore, that day will come charged with evil to them whom it shall find sleeping.

The Ninth Lesson is the Homily of the Week-day, of which also a Commemoration is made at Lauds.

MARCH 24.

In the Diocese of Hexham and Newcastle.

Fifth Day within the Octave of St Cuthbert.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Timothy iii. 1, (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*As yesterday.*)

THEY that rule nations, when they have to take counsel over events, are not content with the day, but sit up by night also to consult. We, whose business it is to strive for heaven, go to sleep not in the night only but in the day also. Who, may I inquire, is to save us from the punishment which will be visited upon the rulers of things earthly? If it was a question of exposing our bodies to death, if there were many deaths to bear, ought we not to run to this as men run to a fair? It is not the shepherds alone whom I wish to hear this. I wish the sheep to hear it too, that they may wake their shepherds up, while at the same time they yield them nothing but all obedience and a teachable spirit.

Fifth Lesson.

PAUL saith, "Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account," (Heb. xiii. 17.) The words, "they watch for your souls," include toils, cares, and dangers without number. He that is a good shepherd, and such as Christ would have him, he is likened to martyrs without number. The martyr dieth once for Christ's sake, but the good shepherd, if he is such as he ought to be, dieth a thousand times, for such a shepherd can die for his flock every day. Wherefore do ye, when ye know our labour, help us by your prayers, and your care, and the readiness of your souls, and your love, that ye may be our glory, and that we may be yours.

Sixth Lesson.

WHEN Christ laid the command to feed His flock upon him who was the leader of the Apostles, and who loved Him more than the rest, He asked him first of all whether he loved Him. Learn thou from this that before all other things the thing necessary is love for Christ. Here there is need for a stout heart. I am not saying these things about myself or about them that are like unto me, but about the best shepherds, such as was Paul or Peter or [Cuthbert]; but whether we be governors or governed, let us imitate them, and even they that are governed have that wherein they also in turn do play the shepherd, such as their household, their friends, their servants, their wives, and their children.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

At that time: Jesus said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (*As before.*)

Are these, I ask, the words of one of them that know not? It is written, (Mark xiii. 22,) "Of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father," and if the Son Himself know not, what wilt thou say when He asketh, as though in doubt, "Who, then, is a faithful and wise servant?" Dost thou deem that this also He knoweth not? Nay, for this were foolishness. We can say wherefore He knoweth not that day nor that hour, but not wherefore He should not know who be the faithful and wise servants. When He asked, "Simon, son of Jonas, lovest thou Me?" (John xvi. 15, 16, 17,) or "Where have ye laid him?" (xi. 34,) did He not know?

Eighth Lesson.

I find that even the Father Himself somewhiles so speaketh, as where He calleth unto Adam, "Where art thou?" (Gen. iii. 9,) or where it is written, "And the Lord said, Because the cry of Sodom and Gomorrah is great, and because their sin is very grievous, I will go down now and see whether they have done according to the cry of it which is come unto Me; and if not, I will know," (xviii. 20, 21,) or again, in another place, "It may be that the house of Juda will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin,"[1] (Gen. xxxvi. 3,) and again, in the Gospel, (Luke xx. 13,) "What shall I do? I will send My beloved Son; it may be they will reverence Him when they see Him." All these passages are written as though they expressed ignorance, but they are not written to express ignorance, but because it pleased Him in His good providence so to speak.

The Ninth Lesson is the Homily of the Week-day, of which also a Commemoration is made at Lauds.

March 26.

In the Diocese of Hexham and Newcastle.

Seventh Day within the Octave of St Cuthbert.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Timothy iii. 1, (*p.* 612.)

SECOND NOCTURN.

Lessons from St Maximus of Turin, "Our blessed Father Cuthbert," &c., (*p.* 619.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

At that time: Jesus said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (*As before.*)

Who, then, is a faithful and wise servant whom his lord hath made ruler over his household to give them meat in due season. If either faithfulness or wisdom be lacking the other profiteth little; if a servant be faithful, in the sense that he doth not steal, but is a waster instead of a thrifty spender, it is no small fault in him; on the other hand, if he be a wise steward, but enricheth himself, this is a great fault in him. And let us who are wealthy take good heed to it.

Eighth Lesson.

For the Lord hath appointed as His stewards, not preachers only, but the rich also. Unto both these classes hath the Lord given riches in charge, that in due season they may give meat unto His household. Unto preachers, indeed, He hath committed the stewardship of the greater riches, but unto the wealthy He hath given the stewardship of riches which are no small ones. If, therefore, preachers scatter abroad the better riches, and ye show no bountifulness in scattering abroad the lesser riches, what excuse have ye? But why, indeed, should I say bountifulness and not gratitude, for ye give away that which is not your own but others.

The Ninth Lesson is the Homily of the Week-day, of which also a Commemoration is made at Lauds.

Also March 26.

The Penitent Thief.

Double.

All as on Sundays, except the following.
Psalms as in the Office of a Confessor not a Bishop.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

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[1] Si forte audierint, si forte intellexerint. Apparently a loose quotation from memory.

Hymn.

JESUS! Eternal Truth Sublime,
Through endless years the same!
Thou Crown of those who through all time
Confess Thy holy name.

Thy suppliant people, through the prayer
Of Thy blest saint, forgive;
For his dear sake Thy wrath forbear,
And bid our spirits live.

Again returns the sacred day,
With heavenly glory bright,
That saw him go upon his way
Into the realms of light.

Then for his sake Thy wrath lay by,
And hear us while we pray;
And pardon us, O Thou Most High!
On this his festal day.

All glory to the Father be
And sole Incarnate Son;
Praise, Holy Paraclete, to Thee,
While endless ages run. Amen.

Verse. [1] The Lord loved him and beautified him.

Answer. He clothed him with a robe of glory.

Antiphon at the Song of the Blessed Virgin. [2] One thief said unto the other: We, indeed, receive the due reward of our deeds, but what hath this man done? Lord, remember me when Thou comest into Thy kingdom.

MATTINS.

Invitatory. While Christ our King hung from the Cross, He gave Paradise to the thief that was crucified with Him. * O come let us worship Him.

Hymn as at Vespers.

FIRST NOCTURN.

First Antiphon. Blessed and holy is he that putteth his trust in the Lord. And He heard him out of His holy hill.

Second Antiphon. Ask of Me and I shall give thee thine inheritance.

Third Antiphon. I cried unto the Lord with my voice, and He heard me out of His holy hill.

Verse. The Lord loved him and beautified him.

Answer. And clothed him with a robe of glory.

First Lesson.

The Lesson is taken from the Book of the Prophet Isaiah (lv. 1.)

HO, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat, yea, come, buy wine and milk without money and without price. Wherefore do ye spend money for that which is not bread, and your labour for that which satisfieth not? Hearken diligently unto Me and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Behold, I have given Him for a witness to the people, a leader and commander to the nations. Behold, thou shalt call a nation that thou knewest not; and nations that knew not Thee shall run unto Thee because of the Lord Thy God and for the Holy One of Israel, for He hath glorified thee. Seek ye the Lord while He may be found, call ye upon Him while He is near.

First Responsory.

[3] I have laid help upon one that is mighty, for my hand shall help him, mine arm also shall strengthen him.

Verse. The enemy shall prevail nothing against him, nor the son of wickedness afflict him.

Answer. For my hand shall help him, mine arm also shall strengthen him.

Second Lesson.

LET the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts. And as the rain cometh down, and the snow from heaven, and returneth not thither but watereth the earth and quickeneth it, and maketh it to bring forth, and giveth seed to the sower and bread to the eater; so shall My word be that shall go forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in that whereto I sent it.

Second Responsory.

This is he which knew righteousness, and saw great wonders, and made his prayer unto the Most High. May he pray for all people that their sins may be forgiven unto them!

Verse. He is numbered among the saints.

Answer. May he pray for all people that their sins may be forgiven unto them.

Third Lesson. (lix. 1.)

BEHOLD, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear. But your iniquities have separated between you and your God, and your sins have hid His Face from you, that He may not hear. For your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, and your tongue uttereth perverseness. None calleth for justice, nor any judgeth truly, but they trust in vanity and speak foolishness; they conceive mischief and bring forth iniquity.

Third Responsory.

The Lord loved him, and beautified him; He clothed him with a robe of glory, and crowned him at the gates of Paradise.

Verse. The Lord hath put on him the breastplate of faith and hath adorned him.

Answer. And crowned him at the gates of Paradise.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And crowned him at the gates of Paradise.

SECOND NOCTURN.

First Antiphon. When His holy one called the Lord heard him, yea the Lord heard him and gave him peace.

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[1] Ecclus. xlv. 9.

[2] Luke xxiii. 40-42.

[3] Ps. lxxxviii. 20, 22, 23.

Second Antiphon. Hearken unto the voice of my cry, O Lord, my King and my God!

Third Antiphon. Thou hast set Thy glory above the heavens.

Verse. The Lord hath put on him the breastplate of faith and hath adorned him.

Answer. And crowned him at the gates of Paradise.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*2nd on the Cross and the Thief.*)

I KNOW that others have treated the subject of the penitent thief before me, but the Word of God hath divers interpretations. This thief purchased salvation from the Cross and made the kingdom of heaven his booty. He did violence to the Divine Majesty and prevailed, not by his own power, but by faith. The Lord Himself hath said, (Matth. xi. 12): "The kingdom of heaven suffereth violence, and the violent taketh it by force." The two crucified thieves are images of Jewry and heathendom, and the thief who repented was an image of the ingathering from heathendom who erst had walked in darkness but are afterward come to the knowledge of the truth. The thief who repented not is an image of the Jewry who remain still unbelieving. They trod together the path of sin until they came to the Cross, but the Cross parted them asunder.

Fourth Responsory.

[1] The veil of the temple was rent in twain, [from the top to the bottom,] and all the earth did quake; [2] the thief on the Cross cried, saying: Lord, remember me when Thou comest into Thy kingdom!

Verse. The rocks rent and the graves were opened, and many bodies of the saints, which slept, arose.

Answer. And all the earth did quake; the thief on the Cross cried, saying: Lord, remember me when Thou comest into Thy kingdom.

Fifth Lesson.

THEY were parted asunder, for he that believed not entered upon the path of darkness and destruction, and he that believed gained the path of salvation. The thief upon the Cross learnt the dividing of the ways, "for the Lord knoweth the way of the righteous, but the way of the ungodly shall perish," (Ps. i. 6.) And behold the just judgment of God that thou mayest say with the prophet, "righteous art Thou, O Lord, and upright are Thy judgments," (Ps. cxviii. 37.) For one sin was Adam condemned, and at one cry of faith was the thief saved. One sin cast Adam out of Paradise, one holy act brought in the thief to dwell therein. Behold a marvel! even unto Abraham was made no promise of Paradise; because he believed God he hath indeed inherited it, but it was never promised unto any until it was promised unto the good thief.

Fifth Responsory.

Paradise was never promised unto any until it was promised unto the thief—unto whom the Lord said upon the Cross: To-day shalt thou be with Me in Paradise.

Verse. Lord, remember me when Thou comest into Thy kingdom.

Answer. To-day shalt thou be with Me in Paradise.

Sixth Lesson.

HE did not see the Saviour seated on a kingly throne. He did not see Him worshipped in a temple, speaking from heaven, or directing the ministry of angels, but numbered in punishment with the transgressors. He saw Him suffering, and addressed Him as though He were in glory. He saw Him on the Cross, and besought Him as though He were enthroned in the heavens. He saw Him condemned, and called upon Him as his king, saying: "Lord, remember me when Thou comest into Thy kingdom." He seeth Christ crucified and proclaimeth Him his king. He beheld Him hanging upon the Tree, and thought of the kingdom of heaven. Wondrous is the conversion of the penitent thief.

Sixth Responsory.

Wondrous is the conversion of the penitent thief. He saw Christ crucified, and proclaimed Him his king.

Verse. He beheld Him hanging upon the Tree, and thought of the kingdom of heaven.

Answer. He saw Christ crucified, and proclaimed Him his king.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. He saw Christ crucified and proclaimed Him his king.

THIRD NOCTURN.

First Antiphon. Lord, this Thy Saint shall abide in Thy tabernacle. He shall dwell upon Thine holy hill.

Second Antiphon. He asked life of Thee, and Thou gavest him length of days for ever and ever.

Third Antiphon. He shall ascend into the hill of the Lord, and stand in His holy place.

Verse. He shall receive a blessing from the Lord.

Answer. And mercy from the God of his salvation.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xxiii. 39.)

AT that time: One of the thieves that was crucified with JESUS blasphemed Him, saying: If Thou be the Christ, save Thyself and us. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*49th. On the Thief.*)

The portion of the Gospel which is read this day maketh mention of the penitent thief. Let us then see who this thief was who, when the Lord was lifted up upon the Cross, obtained from Him not only the forgiveness of his sins, but also the gift of the joy of Paradise. He had been justly condemned to death as the due reward of his deeds, but through his faith he was translated unto glory, and the Cross was to him the occasion of salvation rather than the instrument of execution. Crucified himself, he believed in the

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[1] Matth. xxvii. 51, 52.

[2] Luke xxiii. 42.

Lord Christ crucified. And, therefore, because he made use of the companionship with Him in which he found himself upon the Cross, he was gifted with companionship with Him in Paradise. That blessed robber, while he is actually suffering execution, gaineth the kingdom of heaven. He is called a criminal like one the hour of whose condemnation had come, but he would not have attained unto glory if he had not been cast for punishment. Let us then see, I say, wherefore one who had been guilty of so many crimes had Paradise so quickly promised unto him by his Saviour, where others hardly obtain the pardon of their sins through long weeping, and oftentimes fasting.

Seventh Responsory.

This is that blessed robber who, being himself crucified, believed in the Lord Christ crucified, and while he was actually suffering execution gained the kingdom of heaven.

Verse. Him Whom Judas Iscariot betrayed in a garden, Him did the thief upon the Cross confess, and unto him was promised the garden of Eden.

Answer. And while he was actually suffering execution gained the kingdom of heaven.

Eighth Lesson.

THE reason, my brethren, was great and manifold. Firstly, because that robber was so suddenly changed, through the earnestness of his faith, that he recked little of the punishment he was then enduring, and asked for the remission of the punishment which was yet to come. He deemed it better for himself to ask for pardon as regarded the eternal rather than the temporal judgment; when he called to mind with contrition the greatness of his crimes, his hopes of the hereafter outweighed in his mind the sufferings of the present. As a believer in Christ he might have besought Him to deliver him from his present torment, had it not been that his thoughts were fixed rather upon the things which are to come; moreover, it was the greater grace in him that he believed in Christ while Christ was actually hanging upon the Cross, and those sufferings which were a cause of stumbling unto so many were unto him an occasion of faith. The sufferings of the Cross have indeed been a stumbling-block unto many, as said the Apostle, (1 Cor. i. 23,) "We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness." Well, then, doth he deserve Paradise who seeth in the Cross of Christ not a stumbling-block but a power. As saith further the Apostle, "but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

Eighth Responsory.

He saw in the Cross of Christ not a stumbling-block but a power, and therefore he deserved Paradise. May he pray for all people that their sins may be forgiven unto them.

Verse. Judas betrayed the Lord with a kiss, but the thief honoured Him even while he suffered upon the Cross.

Answer. May he pray for all people that their sins may be forgiven them.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. May he pray for all people that their sins may be forgiven them.

The Ninth Lesson is the Homily of the Week-day.

LAUDS.

First Antiphon. The thief saw Christ * nailed to the Cross, and called upon Him as his King, saying: Lord, remember me when Thou comest into Thy kingdom.

Second Antiphon. [1] Whosoever shall confess Me * before men, him will I confess also before My Father.

Third Antiphon. Lord, when my soul is troubled, * Thou wilt remember mercy.

Fourth Antiphon. Christ my Redeemer hath saved me, * Who hath said unto me, To-day shalt thou be with me in Paradise.

Fifth Antiphon. Behold what he was * through grace when he left the Cross, who had come to the Cross through sin.

Chapter. (Isaiah lix. 1.)

BEHOLD, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear.

Hymn.

JESU, the world's Redeemer, hear,
Thy servant's fadeless crown draw near,
Accept with gentler love to-day
The prayers and praises that we pay.

This day, when we in prayerful state
Thy blest confessor celebrate,
Who in Thy saving power believed,
And Paradise from Thee received,

Grant us, like him, ere life shall close,
To turn where mercy's fountain flows,
And washed from every stain of sin,
The heaven which he hath won, to win.

To Thee, O Christ, our loving King,
All glory, praise, and thanks we bring,
All glory as is ever meet,
The Father, and the Paraclete. Amen.

Verse. He asked life of Thee, and Thou, Lord, gavest it him.

Answer. [2] Honour and great majesty hast Thou laid upon him.

Antiphon at the Song of Zacharias. One thief said unto the other: We receive the due reward of our deeds. What hath this man done? Lord, remember me when Thou comest into Thy kingdom.

Prayer throughout the Office.

O ALMIGHTY and merciful God, Who justifies the ungodly,[3] we humbly beseech Thee to stir up in us the spirit of due repentance by that same look of mercy which Thine only-begotten Son turned upon the blessed thief, and in the end to grant unto us that same everlasting glory which He promised unto him. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Matth. x. 32.

[2] Ps. xx. 4, 5.

[3] Rom. iv. 5.

PRIME.

Antiphon. The thief saw Christ, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Isa. xxxviii. 17.)

BUT Thou, O Lord, hast delivered my soul from destruction. Thou hast cast all my sins behind Thy back.

TERCE.

Antiphon. Whosoever shall confess Me, &c., (*Second Antiphon at Lauds.*)

Short Responsory.

Verse. The Lord loved him and beautified him.
Answer. The Lord loved him and beautified him.
Verse. He clothed him with a robe of glory.
Answer. And beautified him.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord loved him and beautified him.
Verse. The Lord hath put on him the breastplate of faith and hath adorned him.
Answer. And crowned him at the gates of Paradise.

SEXT.

Antiphon. Lord, when my soul is troubled, &c., (*Third Antiphon at Lauds.*)

Chapter. (Isa. lviii. 9.)

THEN shalt thou call, and the Lord shall answer; thou shalt cry, and He shall say, Behold, here I am.

Short Responsory.

The Lord hath put on him the breastplate of faith and hath adorned him.
Answer. The Lord hath put on him the breastplate of faith and hath adorned him.
Verse. And crowned him at the gates of Paradise.
Answer. And hath adorned him.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. The Lord hath put on him the breastplate of faith and hath adorned him.
Verse. He shall receive a blessing from the Lord,
Answer. And mercy from the God of his salvation.

NONE.

Antiphon. Behold what he was through grace, &c., (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory.

He shall receive a blessing from the Lord.
Answer. He shall receive a blessing from the Lord.
Verse. And mercy from the God of his salvation.
Answer. A blessing from the Lord.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. He shall receive a blessing from the Lord.
Verse. He asked life of Thee, and Thou, O Lord, gavest it him.
Answer. Honour and great majesty shalt Thou lay upon him.

SECOND VESPERS.

All as at the First, except

Antiphon at the Song of the Blessed Virgin. [1]As for the wickedness of the wicked, he shall not fall thereby in the day that he turneth from his wickedness.

MARCH 27.

In the Diocese of Hexham and Newcastle.

Octave of St Cuthbert.

All as on the Feast, except the following.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of Pope St Gregory [the Great.] (*Part* 2, *Pastoral* i., 2, 10.)

THE life of a Bishop ought to be so much higher than the life of his people as is that of a shepherd than that of his sheep. It behoveth him carefully to consider how high are the calls upon him in comparison of whom the people are called sheep. It behoveth him, therefore, to be pure in thought, eminent in works, wise in silence, useful in word, by sympathy every man's neighbour, in contemplation more rapt than any, by lowliness the fellow-worker of such as do well, by zeal for righteousness the opponent of evil in such as do ill, not suffering the care of those things that be outward to take away from the care of those things that be inward, nor neglecting to see to those that be outward because he hath care for those that be inward.

Fifth Lesson.

WE must consider also that when he that is chosen a Bishop taketh on him the care of the people, he cometh unto them as a physician unto a sick man. If therefore his own works be still disordered, with what face shall he go to heal the suffering while his own unhealed wounds are manifest? He ought in all his ways to set an example of good living, showing himself one who hath died to all fleshly passions and liveth in the spirit, who setteth little store by it that things should go well with him in this world, and is not afraid that they should go ill, whose only eagerness is for the things that be inward; one whose body and spirit are under the control of his will, the weakness of the one hindering him in nothing, the pride of the other resisting him but little; one who is not drawn to desire other men's goods, but freely disperseth his own.

Sixth Lesson.

WHENCE the very office of a Bishop is called a good work where it is said: "If a man desire the office of a Bishop he desireth a good work," (1 Tim. iii. 1.) He therefore is a witness against himself, that he desireth not the office of a Bishop, who desireth to be a Bishop, not that he may be a minister of good works, but for the sake of honour and dignity. A man indeed doth not only not desire the sacred office of a Bishop at all, but doth not even know what it is, if what he gaspeth for is the position of power, if the subjection of others unto him be a secret banquet to his inmost thoughts, if it is his delight to hear himself praised, if his heart swell at the idea of his rank and if he revelleth in wealth and comfort. What he seeketh is gain in this world, and that under the mask of the very dignity whereby all gain in this world ought to have been put away.

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[1] Ez. xxxiii. 12.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch, for ye know not what hour your Lord doth come. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*On Faith*, v. 8.)

We asked wherefore it was that the Lord was not pleased to indicate the actual moment, and when we ask we find that this reticence on His part was the outcome not of ignorance but of wisdom. It is better for us that we should not know the moment, although we know that a moment there will surely be, in order that we may be always on the watch, and may not let ourselves fall into habits of sin, lest the day of the Lord shall come suddenly upon us, and so find us.

Eighth Lesson.

WHAT is good is not to know the future, but to fear it. For it is written, (Rom. xi. 20): "Be not highminded, but fear." If He had named the day He would have seemed to lay the duty of strict preparation for it upon that one generation upon whom it was to come, and during the rest of time the righteous would have been laxer, and the sinner securer. The adulterer, unless he have upon him the fear of daily punishment, cannot give up the desire of committing adultery.

The Ninth Lesson is the Lesson of the Week-day.

APRIL 26.

The Blessed Virgin Mary, styled of Good Counsel.

Greater Double.

All as on the Feasts of the Blessed Virgin, (*p.* 633,) *except the following.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn. Hail, Thou Star of Ocean, (*p.* 633.)

Verse. Pray for us, O Mother of Good Counsel. Alleluia.

Answer. That we may be made worthy of the promises of Christ. Alleluia.

Antiphon at the Magnificat. [1] She is the brightness of the everlasting light, the unspotted mirror, the majesty of God, and the image of His goodness, and therefore can no defiled thing fall into her. Alleluia.

MATTINS.

Invitatory. O Holy Mary, Virgin Mother of God, Mother of Good Counsel, * pray for us. Alleluia.

Hymn.[2]

SING high your hymns of praise, all ye who dwell
  In Genazzano, where the sacred fane
  The image of God's Mother doth contain.
No mortal hand could limn that face so well!
The mighty works wrought through it who shall tell,
  When first it dawned upon their wondering sight?
  The sick are healed, and all the ills that light
On body and on mind it did dispel.
The woes which threatened Latium to invade
  Were banished far. O Virgin! still thy power
  Is manifest by many wondrous signs.
To weary mortals lend thy powerful aid,
And hear the vows which we, thy servants, pour.
  To Him, Whose glory in the heaven shines,
The Triune God Who rules the Universe,
May every creature ceaseless praise rehearse.
Amen.

FIRST NOCTURN.

Antiphon. [3] Receive my advice, and refuse not my counsel. Alleluia.

Verse. All good things together came to me with her. Alleluia.

Answer. And innumerable riches by her hands. Alleluia.

First Lesson.

The Lesson is taken from the Book of Proverbs (ii. 10-15.)

WHEN wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee: to deliver thee from the evil way, and from the man that speaketh froward things; who leave the paths of uprightness, and walk in the ways of darkness; who rejoice to do evil, and delight in the frowardness of the wicked; whose ways are crooked, and they froward in their paths.

First Responsory.

[4] If thou criest after knowledge, and liftest up thy voice for understanding, then shalt thou understand the fear of the LORD, and find the knowledge of God. Alleluia.

Verse. [5] For the LORD giveth wisdom, and out of His mouth come knowledge and understanding.

Answer. [6] Then shalt thou understand the fear of the LORD, and find the knowledge of God. Alleluia.

Second Lesson. (iii. 21-23.)

MY son, let them not depart from thine eyes: keep sound wisdom and discretion, and they shall be life unto thy soul, and grace unto thy neck. Then shalt thou walk in thy way faithfully, and thy feet shall not stumble. When thou liest down, thou shalt not be afraid: thou shalt lie down, and thy sleep shall be sweet. Be not afraid of sudden fear, neither of the wicked, when they fall upon thee. For the Lord shall be by thy side, and shall keep thy foot from being taken.

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[1] Wisd. vii. 26, 25.

[2] Translation by Rev. Dr Wallace.

[3] Ecclus. vi. 24.

[4] Prov. ii. 3, 5.

[5] Prov. ii. 6.

[6] Prov. ii. 5.

Second Responsory.

When wisdom entereth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, and understanding shall keep thee. Alleluia.

Verse. To deliver thee from the evil way, and from the man that speaketh froward things.

Answer. Discretion shall preserve thee, and understanding shall keep thee.

Third Lesson. (viii. 12.)

I, WISDOM, dwell with prudence, and find out knowledge of witty inventions. The fear of the LORD is to hate evil: pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom; understanding is mine; mine is strength. By me kings reign, and princes decree justice: by me princes rule, and nobles command righteousness. I love them that love me, and those that seek me early shall find me.

Third Responsory.

[1] Blessed is the man that findeth wisdom, and who getteth understanding: the first and purest are her gifts. Alleluia.

Verse. [2] She is more precious than all gifts, and all things which can be desired are not to be compared with her.

Answer. The first and purest are her gifts. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The first and purest are her gifts. Alleluia.

SECOND NOCTURN.

Antiphon. All the words of my mouth are in righteousness; there is nothing froward or perverse in them. Alleluia.

Verse. I have taught thee in the way of wisdom. Alleluia.

Answer. I have led thee in right paths. Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermon of St Augustine, Bishop [of Hippo.] (*The Birthday of St John Baptist.*)

ELIZABETH and Mary both conceived men; but Elizabeth a man only, and Mary both man and God. The marvel is how the creature could conceive her Creator. What, then, my brethren, are we to understand, except that He who created the first male without either father or mother created flesh for Himself out of a mother only? Our first fall was when that woman through whom we die conceived in her heart the venom of the serpent. The serpent solicited her to sin, and she assimilated his evil suggestion. If, then, the fact of the woman conceiving in her heart the venom of the serpent was the cause of our first fall, it is little marvel that the cause of our salvation should be the fact of the woman conceiving in her womb the flesh of the Almighty. Both the sexes fail, and therefore both were to be restored. Through a woman had come our destruction, and through a woman had come our salvation.

Fourth Responsory.

O son, keep sound wisdom and discretion; and they shall be life unto thy soul, and grace unto thy neck. Alleluia.

Verse. Then shalt thou walk in thy way faithfully, and thy foot shall not stumble.

Answer. And they shall be life unto thy soul, and grace unto thy neck. Alleluia.

Fifth Lesson.

The Lesson is taken from the Sermons by St Fulgentius, Bishop [of Ruspa.] (*On the Praise of Mary at having given Birth to the Saviour.*)

THE devil spoke unto Eve through a serpent, and so through Eve's ears brought death into the world. God spoke unto Mary through an angel, and so brought in everlasting life. The angel spake, and the Virgin conceived the Christ. This is the glory wherewith the Son of God is begotten, and this is the purity wherewith He is born. The Healer from heaven passed through the Virgin, but He left her unbroken after His passage. He by His touch could restore again in whole the parts of broken bodies, and could He not avoid breaking by His birth that which He found unbroken inside His own mother? His birth rather established than impaired her physical integrity, and her virginity was fortified rather than broken up.

Fifth Responsory.

[3] Hear, O my son, and receive my sayings, that the years of thy life shall be many. Alleluia.

Verse. [4] I will show thee the way of wisdom; and lead thee in right paths.

Answer. That the years of thy life shall be many. Alleluia.

Sixth Lesson.

HERE are the three excellent gifts whereby Mary was exalted: she was saluted by an angel, she was blest of God, and she was filled with grace. For thus is it written: "And the angel came in unto her, and said: Hail! thou that art full of grace, the Lord is with thee; blessed art thou among women!" (*So far St Fulgentius.*)

That nothing that concerns this most holy Virgin, whom an angel hailed as full of grace, might remain unexalted, it had come to pass under the providence of God that even her images should be highly honoured, and should be famed for marvels and wonders. Among such images a chief place has for three centuries been held by that, which is attested by Papal documents and from like records, to have appeared upon the wall of the church of the hermits of the Order of St Augustine, in the town of Genazzano, in the diocese of Palestrina, during the pontificate of Pope Paul II. Pope Pius VI. was hereby induced to permit the aforesaid hermits to say a special office upon the 25th day of April, which is that upon which the said image appeared, and then to allow the whole of their Order to say the same office as a

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[1] Prov. iii. 13.

[2] Prov. iii. 15.

[3] Prov. iv. 10.

[4] Prov. iv. 11.

Feast of the Greater Double rite upon the day following; and Pope Leo XIII., with a view to increase the honour paid to the most Blessed Virgin, styled the Mother of Good Counsel, hath approved this new office.

Sixth Responsory.

[1] Attend to my words, and incline thine ear unto my sayings: let them not depart from thine eyes; keep them in the midst of thine heart. Alleluia.

Verse. [2] For they are life unto those that find them, and health to all their flesh.

Answer. Let them not depart from thine eyes; keep them in the midst of thine heart. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Let them not depart from thine eyes; keep them in the midst of thine heart. Alleluia.

THIRD NOCTURN.

First Antiphon. [3] The way of a fool is right in his own eyes; but he that hearkeneth unto counsel is wise. Alleluia.

Verse. [4] The fear of the Lord is a crown of wisdom. Alleluia.

Answer. Making peace and perfect health to flourish. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Evangel according to Luke (i. 26, 27.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a Virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary. And so on.

The Lesson is taken from the Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on Luke* i. 26.)

IT is said: "And the virgin's name was Mary." Let us speak a few words upon this name, which signifieth, being interpreted, "Star of the Sea,"[5] and suiteth very well the Maiden Mother, who may very meetly be likened unto a star. A star giveth forth her rays without any harm to herself, and the Virgin brought forth her Son without any hurt to her virginity. The light of a star taketh nothing away from the star itself, and the birth of her offspring took nothing away from the Virginity of Mary. She is that noble star which was to come out of Jacob, (Num. xxiv. 17,) whose brightness still sheddeth lustre upon all the earth, whose rays are most brilliant in heaven, and shine even unto hell, lighting up earth midway, and warming souls rather than bodies, fostering good and scaring away evil. She, I say, is a clear and shining star, twinkling with excellencies, and resplendent with example, needfully set to look down upon the surface of this great and wide sea. O thou, whosoever thou art, that knowest thyself to be here not so much walking upon firm ground, as battered to and fro by the gales and storms of this life's ocean, if thou wouldest not be overwhelmed by the tempest, keep thine eyes fixed upon this star's clear shining. If the hurricanes of temptation rise against thee, or thou art running upon the rocks of trouble, look to the star, call on Mary. If the waves of pride, or ambition, or slander, or envy toss thee, look to the star, call on Mary. If the billows of anger or avarice, or the enticements of the flesh beat against thy soul's bark, look to Mary. If the enormity of thy sins trouble thee, if the foulness of thy conscience confound thee, if the dread of judgment appal thee, if thou begin to slip into the deep of despondency, into the pit of despair, think of Mary. In danger, in difficulty, or in doubt, think on Mary, call on Mary. Let her not be away from thy mouth or from thine heart, and that thou mayest not lack the succour of her prayers, turn not aside from the example of her conversation. If thou follow her, thou wilt never go astray. If thou pray to her, thou wilt never have need to despair. If thou keep her in mind, thou wilt never wander. If she hold thee, thou wilt never fall. If she lead thee, thou wilt never be weary. If she help thee, thou wilt reach home safe at the last—and so thou wilt prove in thyself how meetly it is said: "And the virgin's name was Mary."

Seventh Responsory.

[6] Hearken unto me, O ye children: blessed are they that keep my ways. Alleluia.

Verse. [7] Hear instruction, and be wise; and refuse it not.

Answer. Blessed are they that keep my ways. Alleluia.

Eighth Lesson.

CONSIDER, O man, the counsel of God; recognise its wisdom and its goodness. He Who was about to water the whole floor with dew from heaven, began by drenching the fleece. He Who was about to redeem all mankind, poured the price of redemption upon Mary. Consider deeper with what feelings He hath willed that we should honour Mary, He Who hath given unto her a fulness of all good; so that if we have any hope, any grace, any salvation, we know that it runneth over from her abundance "who goeth up, overflowing with delights." (Cant. viii. 5.) With all our hearts, then, with all our deepest affections and longings, let us honour Mary, since this is the will of Him Who hath been pleased that it should be through Mary that we should have all things. I say that such is His will—for our sakes. [God] doth in all things anticipate our needs, cheer our terrors, rouse our faith, nerve our hope, put away our fears, strengthen our cowardice.

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[1] Prov. iv. 20, 21.
[2] Prov. iv. 22.
[3] Prov. xii. 15.
[4] Ecclus. i. 22.

[5] The signification of the word MRYM, or Mary, has been the subject of many theories, of which the Breviary gives two, viz., "Lady" and "Star-of-the-Sea"—*Stella Maris*. The latter was probably taken by St Bernard from what seems to have been then and is now the text of St Jerome. But it may be remarked that if the word MRYM be Hebrew (which is itself uncertain), the meaning lying upon the surface would be (not *Stella* but) *Stilla Maris*, "Drop-of-the-Sea" or "Wild-sea-spray," a very elegant name for a virgin, as implying the idea of sparkling freshness and incorruptibility. And that St Jerome really wrote *Stilla* instead of *Stella* seems the more probable, because he expressly rejects the meaning *Illuminatrix Maris*, "Light-of-the-Sea." See this very blunder of copyists as early as the time of St Gregory, p. 631, footnote.

[6] Prov. viii. 32.
[7] Prov. viii. 33.

Eighth Responsory.

The fear of the Lord is the beginning of wisdom, and the knowledge of holy things is understanding. Alleluia.

Verse. For by me thy days shall be multiplied, and the years of thy life shall be increased.

Answer. And the knowledge of holy things is understanding. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And the knowledge of holy things is understanding. Alleluia.

Ninth Lesson.

THOU art awe-struck even by hearing the voice of the Father, thou art ashamed to approach Him, and wouldst fain hide thyself among the trees of the garden. Lo! He hath given thee JESUS for a Mediator, a Mediator Who will be heard on account of His reverent submission, (Heb. v. 7,) for the Father loveth the Son. (John iii. 35.) But perchance thou shrinkest before the Divine Majesty in Him also, since albeit He be made Man, He remaineth still God. Wouldst thou have an advocate with Him likewise? Have recourse to Mary. There is nothing in Mary but pure humanity—pure, not only in the sense of being free from any kind of contamination, but in that of being pure and simple human nature and nothing more. And I have no hesitation in saying that she also will be heard on account of her reverent submission. The Son will indeed hear the mother, and the Father will hear the Son. My little children, this is the sinners' ladder to heaven, this is my chiefest trust, this is the whole reason of the hope that is in me.[1] For why? Can her Son thrust her away, or endure that she should be thrust away? Can He either not hear, or not Himself be heard? Plainly He cannot. The Angel giveth her this joyful assurance: "Thou hast found grace with God." She will always find grace with God, and grace is all that we need, since by grace are we saved. (Eph. ii. 8.) What else do we want, my brethren? Let us seek grace, and let us seek it through Mary, for he that seeketh, findeth, and cannot be disappointed of his hope. Let us seek grace, but let it be grace with God, for among men "favour is deceitful." (Prov. xxxi. 30.) Let others seek for merits, but let us seek to find grace. For why? Is it not the work of grace that we are here? Of a truth, "it is of the LORD'S mercies that we are not consumed." (Lam. iii. 22.)

The Hymn, "We praise Thee, O God," &c., *is said.*

LAUDS.

First Antiphon. [2] I am the mother of fair love, and fear, and knowledge, and holy hope. Alleluia.

Second Antiphon. [3] In me is all grace of the way and the truth: in me is every hope of life and understanding. Alleluia.

Third Antiphon. [4] He that heareth me shall not be confounded, and they that work by me shall not sin. Alleluia.

Fourth Antiphon. [5] Give me wisdom that sitteth by Thy throne, and reject me not from among Thy children. Alleluia.

Fifth Antiphon. [6] I prayed, and understanding was given me: and I called, and the Spirit of wisdom came to me. Alleluia.

Chapter. (Prov. viii. 34, 35.)

BLESSED is the man that heareth me, and watcheth daily at my gates, and waiteth at the posts of my doors. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

Hymn, "O glorious Virgin, ever blest," (*p.* 640.)

Verse. Holy Virgin, my praise by thee accepted be. Alleluia.

Answer. Give me strength against thine enemies. Alleluia.

Antiphon at the Song of Zacharias. Blessed Mother, and inviolate Maiden, Queen of the world, despise not our petitions in our necessities, but deliver us always from all dangers. Alleluia.

Prayer.

O GOD, Who hast given unto us the Mother of Thine only-begotten Son, to be our mother also, and hast made her comely image glorious by a wonderful appearance, Grant, we beseech Thee, that adhering faithfully to the warnings of the same, we may live according to Thine own heart, and may happily attain to Thy heavenly country. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

PRIME.

Antiphon. I am the Mother of fair love, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Prov. xxiii. 26.)

MY son, give me thine heart, and let thine eyes observe my ways.

TERCE.

Antiphon. In me is all grace, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Responsory.

All good things together came to me with her. Alleluia, Alleluia.

Answer. All good things together came to me with her. Alleluia, Alleluia.

Verse. And innumerable riches by her hands.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. All good things together came to me with her. Alleluia, Alleluia.

Verse. I will show thee the way of wisdom. Alleluia.

Answer. I will lead thee in right paths. Alleluia.

SEXT.

Antiphon. He that heareth me, &c., (*Third Antiphon at Lauds.*)

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[1] Hæc peccatorum scala, hæc mea maxima fiducia est, hæc tota ratio spei meæ.

[2] Ecclus. xxiv. 24.
[3] Ecclus. xxiv. 25.
[4] Ecclus. xxiv. 30.
[5] Wisd. ix. 4.
[6] Wisd. vii. 7.

Chapter. (Prov. vi. 20, 21.)

MY son, keep thy father's commandment, and forsake not the law of thy mother: bind them continually upon thine heart, and tie them about thy neck.

Responsory.

I will show thee the way of wisdom. Alleluia, Alleluia.

Answer. I will show thee the way of wisdom. Alleluia, Alleluia.

Verse. I will lead thee in right paths.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. I will show thee the way of wisdom. Alleluia, Alleluia.

Verse. The fear of the Lord is a crown of wisdom. Alleluia.

Answer. Making peace and perfect health to flourish. Alleluia.

NONE.

Antiphon. I prayed, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Responsory.

The fear of the Lord is a crown of wisdom. Alleluia, Alleluia.

Answer. The fear of the Lord is a crown of wisdom. Alleluia, Alleluia.

Verse. Making peace and perfect health to flourish.

Answer. Alleluia, Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The fear of the Lord is a crown of wisdom. Alleluia, Alleluia.

Verse. Come, ye children, hearken unto me. Alleluia.

Answer. I will teach you the fear of the Lord. Alleluia.

SECOND VESPERS.

Antiphons, Chapters, and Prayer from Lauds.

Hymn. Hail, Thou Star of Ocean, (*p.* 633.)

Verse. Pray for us, O Mother of Good Counsel. Alleluia.

Answer. That we may be made worthy of the promises of Christ. Alleluia.

Antiphon at the Song of the Blessed Virgin. Happy art thou, O sacred Virgin Mary, and right worthy of all praise. For from thee arose the Sun of Righteousness, Christ our God, the Angel of the Great Council. Alleluia.

Third Sunday after Easter. Patronage of St Joseph.

(*See p.* 368.)

In some dioceses this Feast has an Octave. The Office is then on every day the same as on Sunday, except those things which belong to the Sunday itself, aad the fact that the Office is Semi-double. Moreover, several of these days are always occupied by Festivals, upon which the Octave is only commemorated. Hence, Offices are here given for the five days within the Octave, which may be otherwise unoccupied, and on which the Office may therefore be of the Octave.

First Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernardine [of Sienna.] (*1st on St Joseph.*)

THE marriage which, by the inspiration of God, was contracted between Mary and Joseph was a thoroughly true marriage. In marriage "they twain shall be one flesh, wherefore they are no more twain, but one flesh," (Matth. xix. 5, 6.) It is impossible seriously to think that the Holy Ghost would thus have united with the Virgin any soul, save one which grace had made like unto her. Hence I believe that this holy man Joseph was a man of the purest virginity, of the deepest lowliness, of the warmest love of God, and of the highest contemplation. The Holy Ghost Himself said unto him, (Matth. i. 20, 21, 24, 25), "Joseph, thou son of David, fear not to take unto thee Mary thy wife, for That Which is conceived in her is of the Holy Ghost: and she shall bring forth a Son, and thou shalt call His name JESUS, for He shall save His people from their sins." "Then Joseph being raised from sleep did as the Angel of the Lord had bidden him, and took unto him his wife, and knew her not." Thus sharing her love and care for God's own divine Son. I believe that Joseph loved with all his heart "that Holy Thing Which was born of her" (Luke i. 35.)

Fifth Lesson.

JOSEPH, then, loved Christ dearly, and I ask, who will deny that, as he held Christ in his arms, or as he talked with Him, Christ, whether as an infant or as He increased in age, impressed upon him feelings and joys which we cannot describe, but which were the work of the grace of Christ flowing forth from Him, united with the seeing, the hearing, and the touching Him, as though He had been his Son. How sweet were the kisses which he received from Him. With what love did he hear the little Child as He learnt to speak, learnt to call him father; and with what love did he feel Him, embrace Him; with what tenderness did he see the little JESUS grow weary in the journeys which they made as the Child increased in stature, and take Him up to rest in his own arms, for he bore toward Him all the fulness of adoptive love, as toward a dear Son Whom the Holy Ghost had given unto him along with the Virgin his wife.

Sixth Lesson.

THEREFORE it was that that wise mother, who knew the love of Joseph toward her Son JESUS, said unto Him, when she found Him again in the temple: "Son, why hast Thou thus dealt with us? Behold Thy father and I have sought Thee sorrowing," (Luke ii. 48.) In order to understand these words, we must understand that Christ hath Himself two savours—the savours of sweetness and of sorrow,—and that the holy Joseph did wondrously partake of both, so that the blessed Virgin doth here give him the singular title of father of Christ. In this place alone is it written that the Virgin termed Joseph the father of Jesus, because that sorrow which he had felt at the loss of JESUS showed that he had toward JESUS the love of a father. According to the laws of men, approved by God, a stranger may adopt a stranger for his son, and much more may the Son of God be called, and even be supposed (Luke iii. 23) to be the Son of Joseph, unto whom He had been given with his most holy bride, in the wondrous mystery of their maidenly wedlock, that well-beloved Jesus, over Whom he felt a father's love and sorrow.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Book* ii. *on the Concord of the Gospels.*)

Joseph might have adopted any child who was not the child of his wife, and with regard to him he would have been called father; much more can he not be refused the title of father of Christ, for the mere reason that he had not begotten Him. Christ was indeed supposed to be the Son of Joseph in another sense—namely, in that of having been actually begotten by him. But this was the supposition of those who knew not the virginity of Mary. Luke saith: "And JESUS Himself began to be about thirty years of age, being, as was supposed, the Son of Joseph." This same Luke hath no hesitation in giving the title of parent of JESUS to both Mary and Joseph, and not to Mary only. As he saith (ii. 40): "And the Child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was in Him. Now His parents went to Jerusalem every year at the feast of the Passover."

Eighth Lesson.

THAT this expression, His parents, cannot be understood of Mary herself and her kinsfolk, is evident from the words previously (33) used by this same Luke, where he saith: "And His father and His mother marvelled at those things which were spoken of Him." Now it is this same Luke who testifieth that Christ was born of the Virgin Mary without coition with Joseph, and we must therefore understand that he calleth Joseph the father of Christ, because Joseph was His mother's husband by the marriage tie, but without fleshly union; and that on account of his thus being, as it were, the step-father of Christ, he is called the father of Christ in a stronger sense than if Christ had been a strange Child simply adopted by him. Hence also, if any were able to show that Mary was in no wise sprung from the lineage of David, Christ might still be accepted as the Son of David for the same reason for which Joseph is called Christ's father.

Ninth Lesson.

LUKE giveth the pedigree of Christ, not at the beginning of his Gospel, but after narrating the baptism of Christ. And he giveth the pedigree itself, not in descent but in ascent, as though he would set Him forth as the High Priest making atonement for sin, at that point where "the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." At the which time also "John seeth JESUS coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. . . . And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon Him. . . . And I saw, and bare record that this is the Son of God," (John i. 29, 32, 34.) And as Luke ascendeth in this pedigree he passeth beyond Abraham, with whom Matthew beginneth, and cometh even unto God, unto Whom we are reconciled when we are cleansed and sanctified. Well doth Luke begin His pedigree by an adoptive Sonship, because we also are adopted sons of God, as it is written, "Whosoever believeth that JESUS is the Christ is born of God," (1 John v. 1.) He hath well shown that when he saith Joseph was of Heli, he meaneth not that he was begotten of him, but that he was adopted of him, since he also saith that Adam was of God, by whom Adam was not begotten but created, and placed as a son in that Paradise which he afterward lost by sin.

Second Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*4th on Matthew.*)

IT was the general use of the Antients that espoused wives did dwell in their husband's houses. Thus did Mary dwell with Joseph, and wherefore was it that she conceived not until they dwelt together? To the end that the mystery might lie, as it were, buried in shadow, and that the Virgin might be protected against any evil reputation. Her husband was he by whom it was most natural that offence should be taken, and not only did he not put away his espoused wife nor brand her with shame, but even took her unto him and ministered unto her being great with child, whence it is evident that he knew clearly that That Which was conceived in her was of the Holy Ghost, else would he neither have kept her with him nor ministered unto her in all things whereof she had need.

Fifth Lesson.

"THEN Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." The Evangelist had already stated that "she was found with child of the Holy Ghost," and not through carnal connection, and now he confirmeth his statement. For lest any might say, how can this thing be proved? who hath seen such a thing? who hath ever heard of such a thing having befallen? or lest we should think that this was a case of a disciple devising a fiction in order to please his Master, he bringeth forward as a witness Joseph, who could confirm all things from his own experience, so that the Evangelist here plainly seemeth to say, if thou believe me not and hold my witness for doubtful, at any rate believe the husband.

Sixth Lesson.

"THEN Joseph her husband, being a just man." The Evangelist would have us regard this just man as perfect in all things. Being then a just man, that is to say a worthy and good man, he was minded to put her away privily. The Evangelist hath told us what befel this just man before the angel of the Lord appeared to him in a dream, that thou mayest not doubt concerning those things which came to pass after the truth had been known unto him. Certainly if Mary had been what jealousy would have represented her as being, not only ought she to have been made a public example, but she ought to have been punished by the authority of the law. But Joseph not only did not condemn her, but was not even willing to make the matter public. Thou seest a man practising the highest philosophy and free from the tyranny of the passion of jealousy. And indeed could it have been called jealousy when the swelling of her belly seemed to be actually attesting the fact? but so free was this man from anything in the shape of jealousy as to be minded that the Virgin should not be afflicted even in the least—living under the law he was more philosophical than the law. For indeed, in as much as grace was soon coming there was due a display of a loftier discipline.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Against Faustus*, xxiii. 7, 8.)

From heaven, over the Jordan, "the Holy Ghost descended in a bodily shape like a dove upon Him, and a voice came from heaven, which said, Thou art My beloved Son; in Thee I am well pleased." Thus also upon the high mountain, "behold, a bright cloud overshadowed Him, and behold a voice out of the cloud, which said, This is My beloved Son, in Whom I am well pleased; hear ye Him" (Matth. xvii. 5.) And He over Whom these voices sounded from heaven was the Son of God before even they were uttered, for He was He "Who albeit in the womb of the Virgin He took upon Him the form of a servant, and was made in the likeness of man," was the same "Who, being in the form of God, thought it not robbery to be equal with God," (Phil. ii. 7, 6.) Whence also the same Apostle Paul saith plainly in another place (Gal. iv. 4, 5) that "when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." He is the Son of God Who is the Lord of David as touching His Godhead, and is yet, as touching His flesh, the Son of David begotten of David's seed.

Eighth Lesson.

HAD it been useless for us to believe this, the aforenamed Apostle would not have been so careful to remind Timothy to (2 Tim. ii. 8) "remember that JESUS Christ of the seed of David was raised from the dead according to my Gospel." The question now ariseth before the reader of the Holy Gospel, wherefore, since he doth us to wit that Christ was born of the Virgin without any coition with Joseph, this Christ is nevertheless called the Son of David, although the pedigree from David given by the Evangelist Matthew is not that of Mary but that of Joseph. The first reason is that in order of sex the husband is named before the wife, and that he is not the less called husband because he knew her not, since this same Matthew when he saith (i. 20) that That Which was conceived in her was of the Holy Ghost, expressly giveth to Joseph (19) the title of "her husband."

Ninth Lesson.

THIS one and the same Matthew therefore saith that Joseph was the husband of Mary, that the mother of Christ was a virgin, that Christ was of the seed of David, and that Joseph was in the pedigree of Christ from David. The only conclusion is that Mary herself was of the lineage of David, and that she was called the wife of Joseph in order of enumeration of sex, and on account of their union of soul, and that Joseph is included in the pedigree as her husband, lest it might otherwise seem as if he were parted from a wife to whom he was bound by oneness of heart.

Third Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Archbishop of Constantinople.] (*4th on Matthew.*)

"JOSEPH, thou son of David, fear not to take unto thee Mary thy wife." What is here to be understood by the words take unto thee? surely to keep her in his own home. As far as his mind went he had already put her away, but the Angel biddeth him to keep in his own home her whom in his own mind he had put away; her who was joined to him by God and not by their kinsfolk, joined to him not by the solemn covenant of wife and husband but in a common home, and that through the voice of an angel. Even as Christ did afterward commit her unto the disciple whom He loved, so now doth the Angel commit her unto her husband, to have his solace, but not to be bound to him by the tie of wedlock. Then doth he set forth more nobly and more worthily the reason of her motherhood so as to quench all jealousy. He declareth that not only hath she been defiled by no unlawful embrace, but that she is fruitful from a cause above nature and above usage. He biddeth him therefore not to sorrow over the joyful motherhood of his bride, but rather to rejoice the more, “for That Which is conceived in her is of the Holy Ghost.”

Fifth Lesson.

“AND she shall bring forth a Son, and thou shalt call His name JESUS.” That That Which was conceived in her was of the Holy Ghost was not to deprive him of that great office, albeit he had no part in producing this conception, since he knew her not. Nevertheless there is granted unto him that office which is the right of a father, and which yet can throw no shadow upon the glory of the Virgin, the office that is of naming the child. “Thou shalt call His name JESUS.” Albeit the Child that was conceived was not his own son, he nevertheless was to show toward it the care and tenderness of a father, and therefore he is charged with the duty of giving it a name; but lest it might hence have been surmised that he was indeed its father, the Angel saith not she shall bear thee a son, but, quite generally and indefinitely, she shall bear a son. Mary brought forth a JESUS not for Joseph only but for all mankind.

Sixth Lesson.

FOR this reason also doth the Evangelist give us to know that the name of the Child was revealed by an angel from heaven, to show us again how marvellous was this birth, wherein the name of the Child was taught to Joseph by an angel sent from God. Neither is this name, which surely containeth a thousand treasures of good, mentioned idly here. For the Angel himself doth interpret it that he may fill with hope such as mourn over lost good, and thus doth he bid him to believe what he saith. We easily obey the call to that which is pleasant unto us, and easily believe good news. For He shall save His people from their sins. Herein is set forth how new indeed are these good news. He is not to save them in any war with enemies which can be seen, nor from the sword of savages, but He is to save His people from something much worse than these, namely, from sin, and this is the salvation which no mere man can accomplish.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Comment. on Luke*, *Bk.* iii.)

None need trouble himself on account of the words here written, “being [as was supposed] the Son of Joseph.” It is justly said that He was only supposed to be the Son of Joseph, since He was not the Son of Joseph by nature. He was supposed to be the Son of Joseph because He was the Son of Mary, who was the wife of Joseph. Thus dost thou find in Matthew xiii. 55, [1]“Is not this Joseph the carpenter's Son?” We have discussed above why the Lord of Salvation should have been pleased to have been born of a virgin, why He should have been pleased in especial to have been born of an espoused virgin, and why He should have been pleased to have been born of her at the special moment of the enrolment of the people, and it is now akin to discuss why we should have had a carpenter for His supposed father. By this image He setteth forth that His real Father was that Worker by Whom the world was made. We may not indeed compare the things of man with the things of God; but the type remaineth true that the very Father of Christ is One Who worketh by fire, and by the Holy Ghost. One Who as a good carpenter of the soul planeth away our faults, Who layeth His axe unto the root of these trees that bring not forth fruit, Who hath skill to cut away the scampy scionure to save those trees which point heavenward, to soften our hard hearts by the fire of the Spirit, and to turn all mankind into implements for divers uses.

Eighth Lesson.

WE might have wondered why the pedigree given us should be that of Joseph and not that of Mary, since it was Mary who conceived the Lord Christ by the overshadowing of the Holy Ghost, and Joseph is entirely apart from this generation. But in this we are enlightened by the custom of the Scriptures, which use to give pedigrees in the male line only. The personality taken is that of the male, through whom the rank of his family is handed down in parliament and in the other courts of the commonwealth. It would therefore have been an incongruity to have departed from the male line and resorted to the female, as though Christ had had no father who could be avowed to the world. The pedigrees of families are everywhere drawn up in the male line; no wonder, therefore, that the descent given should be that of Joseph. He who was born according to the flesh had needs follow the usage of the flesh, and He who was born into the world had needs be enrolled according to the custom of the world; and this all the more when the pedigree of Joseph and the pedigree of Mary are the same.

Ninth Lesson.

MATTHEW beginneth the pedigree of Christ with Abraham, but Luke traceth this same pedigree in the ascending line from Christ unto God. Luke deemeth that this pedigree should be traced up to God because God is the real progenitor of Christ, His Father by true generation, or the author of the mystic gift through the new birth in the washing of regeneration; and therefore he giveth not His descent from His first ancestor, but forthwith, after that he hath set forth His baptism, that he may show forth that God is by baptism the Author of all, he hath set forth that Christ is descended from God by line of pedigree, thereby weaving together the several truths that Christ is the Son of God according to nature, according to grace, and according to the flesh. No plainer declaration of this Divine Sonship can be given than that which this Evangelist hath given, when upon the very point of praising the earthly pedigree he hath recorded how "a voice came from heaven which said, Thou art My beloved Son; in Thee I am well pleased."

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[1] The quotation does not quite agree with the present Vulgate, which merely reads, Is not this the carpenter's Son? without naming Joseph.

Fourth Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd upon Luke* i. 26.)

MARY was espoused to Joseph, or, as it would be better to express it in the very words of the Evangelist, to a man whose name was Joseph. He calleth him a man not because he was a husband, but by a title of excellency; or rather because, as another Evangelist hath it, he was not simply a man, but was rightly called her husband, as he was necessarily supposed so to be. He was thus called her husband because he must needs have been so supposed to be, as also he was deemed meet not in deed to be, but to be called, the father of the Saviour, since he was supposed so to be, as saith this same Evangelist: "And JESUS Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph."

Fifth Lesson.

WE cannot doubt but that a good and faithful man was Joseph, unto whom was espoused the mother of the Saviour. He was a faithful and wise servant whom the Lord set up for the comfort of His own mother, the fosterage of His own flesh, and then a faithful helper Whom His own great counsel formed upon earth. In addition thereto it is said that he was of the house of David. He was indeed of the house of David. This man Joseph was indeed of kingly race, noble by birth, but nobler in heart, he was indeed a son of David, and no unworthy descendant of David his father. He was indeed a son of David, not in the flesh only, but by loyalty and holiness and earnestness. One of whom the Lord might have given testimony, and said, "I have found David the son of Jesse, a man after Mine own heart, which shall fulfil all My will," (Acts xiii. 22.) A man who could say, like David, "The hidden secrets of Thy wisdom Thou hast made manifest unto me," (Ps. l. 7.) A man who was made "a minister, according to the dispensation of God . . . to fulfil the word of God; even the mystery which hath been hid for ages and from generations, but now is made manifest to His saints," (Col. i. 26.)

Sixth Lesson.

UNTO Joseph it was given not only to see and to hear that which many prophets and kings had desired to see and had not seen, and to hear and had not heard, (Luke x. 24,) but even to carry this, to lead it, to embrace it, to kiss it, to feed it, and to keep it. We must, however, believe that Mary as well as Joseph was of the house and lineage of David, since if she had not so been she would not have been espoused to one who was so. Both, therefore, were of the house of David, but in her was fulfilled that which the Lord had sworn in truth unto David, (Ps. cxxxi. 11,) saying, "Of the fruit of thy body will I set upon My throne," while Joseph stood by, the conscious witness of the fulfilment of the promise.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Commentary on Luke, Bk.* iii. *c.* 3.)

That Matthew traceth the descent of the Lord through Solomon, and Luke through Nathan, seemeth to show that the one giveth the kingly descent of Christ and the other the priestly. We must not suppose that the one pedigree is truer than the other; they are equally true. He was, according to the flesh, of a family at once kingly and priestly. A king from kings and a priest from priests, and that was true of Him as touching things earthly which had been revealed of Him touching things heavenly, "The king shall joy in Thy strength, O Lord, . . . give the king Thy judgments, O Lord," (Pss. xxi. 1, and lxxii. 1,) and again, "Thou art a priest for ever, according to the order of Melchisedec," (cix. 4.)

Eighth Lesson.

BOTH spake the truth: Matthew attesteth the origin of Christ through kings, and Luke setteth forth the holier side of His origin, by tracing His pedigree through priests from God. This is a part of that fitness whereby (among the figures of the four living creatures which are taken to set forth the Evangelists) the figure of a calf is the figure which is appropriated to Luke, because he doth everywhere cleave unto the mystery of the priesthood, (and the calf is a beast offered in sacrifice by priests.) Neither shouldest thou marvel if the generations between Abraham and Christ be more according to Luke and fewer according to Matthew, since they do not trace the descent through the same persons, and some may have lived long lives and others short, as indeed we see many old men who are alive at the same time as their own grandchildren, whereas we see others who die soon after they have become fathers.

Ninth Lesson.

WE also remark that Matthew saith that Jacob, who was the father of Joseph, was the son of Matthan, and Luke saith that Joseph, the husband of Mary, was the son of Heli, and that Heli was the son of Malchi. How can the same man have had two fathers?—that is to say, both Heli and Jacob. He is said to have been the son of both, because he was the son of the one according to procreation, and the son of the other according to the law. [It is written in the law, (Deut. xxv. 5, 6,) "If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger: her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel."] The Jewish people did not understand that by this commandment of the law there was promised unto us a future continuance of the seed of the dead,[1] but accepted the passage according to the letter, and thus spoiled the grace of the revelation. For that other brother who raised up seed unto his dead brethren was not their brother according to the flesh but according to grace, and perchance, therefore, is it written, "brother redeemeth not, man redeemeth,"[2] for He by whom the grace of the resurrection of the dead hath been proclaimed is not a brother according to the flesh, but the "One Mediator between God and men, the Man Christ Jesus" (1 Tim. ii. 5.)

Fifth Free Day within the Octave of the Patronage of St Joseph.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd on Luke.*)

IT is written, (Matth. i. 19), "Then Joseph her husband, being a just man, and not willing to make her a public example, was minded to put her away privily." Being a just man, he was not willing to make her a public example, because, as no one would be a just man who condoned the guilt which he knew, so would no one be a just man who condemned her whom he knew to be innocent. Being, therefore, a just man, and unwilling to make her a public example, he was minded to put her away privily. Wherefore was he minded to put her away? Take the opinion, which is not mine, but that of the fathers. Joseph was minded to put her away for the same reason for which Peter would have put away the Lord when "he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord," (Luke v. 8,) and for which the centurion would have had Him not to enter his house, saying, "I am not worthy that Thou shouldest enter under my roof," (vii. 6.)

Fifth Lesson.

THUS also did Joseph, looking upon himself as an unworthy sinner, say within himself that he was not worthy to dwell with one by whose marvellous exaltation above himself he was awestruck. He beheld her, and quailed before the evident manifestation of the Divine presence, and for as much as he could not understand the mystery he was minded to put her away. Thus is it written of Peter that "he was astonished, and all that were with him, at the draught of fishes which they had taken," and thus also is it written that the centurion said, "Wherefore neither thought I myself worthy to come unto Thee," and thus did Joseph in his human lowliness quail before this new and wondrous thing. Neither needest thou wonder that Joseph deemed himself unworthy of the fellowship of the Virgin while she was great with child, since thou hearest that unto holy Elizabeth her presence was the cause of awe and reverence, and she cried out, "Whence is this to me that the mother of my Lord should come to me," (Luke i. 4.)

Sixth Lesson.

FOR this reason, therefore, was Joseph minded to put her away privily; but wherefore privily and not openly? That the cause of the divorce might not be inquired into and a reason demanded. What, indeed, could that just man have answered to that stiff-necked people, to that unbelieving and gainsaying people? If he had told them what he felt and what he knew concerning her purity, would not the unbelieving and cruel Jews have mocked at him and stoned her? In aftertimes they despised Christ even while He cried in the temple, how then would they have believed in Him while He lay silent in the womb? In aftertimes they laid wicked hands upon Him even while He was shining with miracles, what then would they have done unto Him while He was not yet seen? It is clear, therefore, wherefore this just man, since he would neither lie nor be forced to impute guilt to the innocent, was minded to put her away privately.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

AT that time: When all the people were baptized, it came to pass, that JESUS also being baptized, and praying, the heaven was opened. And so on.

Homily by St John of Damascus. (*3rd on the Birth of the Blessed Virgin.*)

Matthew, for the opening of his work, saith: "The book of the generation of JESUS Christ, the Son of

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[1] By the dead St Ambrose seems here mystically to understand the Jews themselves, but the meaning is very obscure.

[2] A peculiar adaptation of the Latin text of Ps. lxviii. 7.

David, the Son of Abraham;" neither doth he stop here, for he giveth the genealogy even unto the husband of the Virgin. Luke, after recording the manifestation of the Saviour on the occasion of His baptism, maketh somewhat of a parenthesis, and writeth thus: "And Jesus Himself began to be about thirty years of age, being (as was supposed) the Son of Joseph, which was the son of Heli, which was the son of Matthat," and so on upward even unto "Seth, which was the son of Adam, which was the son of God." Since the pedigree of Joseph is thus set forth, the pedigree of Mary, herself the virgin mother of God, is surely set forth as being the same as his. Since it is written in the law of Moses (Num. xxxvi. 8): "Every daughter, that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers." And "even as the LORD commanded Moses, so . . . the daughters of Zelophehad . . . were married unto their father's brothers' sons; . . . and their inheritance remained in the tribe of the family of their father," (10-12.)

Eighth Lesson.

IT was not without reason that the conception of Christ by the Holy Ghost was not spoken of among the people, and that Joseph was adopted into the place of His father, and was consequently supposed to be so. Had this not been so, the Child would have been supposed to have been fatherless, because He had no recorded pedigree upon the father's side. For this reason the honoured Evangelists necessarily recorded the pedigree of Joseph. Had they not done so, but had recorded His pedigree upon His mother's side, they would have done that which would have been not only unseemly but also opposed to the usage of God's Scriptures. It was therefore convenient that they should give the pedigree of Joseph from David, and for the reason which we have already given of the kinship between her and her husband. They thereby attest that the Virgin Mary also was of the lineage of David.

Ninth Lesson.

IT is evident that Joseph was a just man, and conformed his life to the law; hence, according to the precept of the law, he took unto him a wife of his own tribe. If, therefore, Joseph were of the tribe of Judah and of the inheritance and family of David, doth it not follow that Mary was of the same race also? Hence it is that it is the lineage of the husband that is given. The Apostle Paul saith (Ephes. v. 23): "The husband is the head of the wife, even as Christ is the head of the Church: and He is the saviour of the body." When, therefore, the pedigree of the head is given, doth it not follow that the pedigree of the body is given also? I judge it to be plain, therefore, that the giving of the pedigree of Joseph by the Evangelists is not useless, since it is evident that by this pedigree is set forth also the descent of the Virgin from David; and with her descent, that of Him Who by an exceeding wonder was born of her, even Christ the eternal Son of God.

Fourth Sunday after Easter.

Octave of the Patronage of St Joseph.

Double.

All as upon the Feast, with a Commemoration of the Sunday at First and Second Vespers and at Lauds.

FIRST NOCTURN.

Lessons from the Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*Of Marriage and Concupiscence*, Bk. I. c. 11.)

THE Angel spake not falsely unto Joseph when he said unto him: "Joseph, thou son of David, fear not to take unto thee Mary thy wife." He had not known her according to the flesh, neither was he ever so to know her. But she is called his wife in virtue of the truth which they had plighted together when they were espoused; and the absence of any fleshly union, either in the past or in the present, had not destroyed nor rendered untrue the wifely title. She was a virgin, and therefore she was pleasant unto her husband—in a way more holy and more wonderful, because she conceived without man's intervention; and, albeit his comrade in faith, as exalted above him as a parent. Because of this faithful espousal, the pair are rightly called together the parents of Christ; and not only is she when alone called His mother, but Joseph when alone is also called His father, albeit he was so in affection and not according to the flesh. But whether Joseph were His father by affection only, and Mary His mother in the flesh also, they were both the parents of His lowliness and not of His exaltation, of His weakness and not of His divinity.

Fifth Lesson.

THE Gospel lieth not where it is written (Luke ii. 33): "And His father and His mother marvelled at those things which were spoken of Him"; or again (41): "Now His parents went to Jerusalem every year at the Feast of the Passover"; and again a little after (48): "And His mother said unto Him, Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And He said unto them, How is it that ye sought Me? Wist ye not that I must be about My Father's business." This was to show that besides them He had a Father Who had begotten Him without a mother; but to show that by so speaking He meant not to deny that they were His parents, the Evangelist addeth forthwith: "And they understood not the saying which He spake unto them. And He went down with them, and came to Nazareth, and was subject unto them." Unto whom was He subject but unto His parents? and who was subject unto them but Christ JESUS, Who being in the form of God thought it not robbery to be equal with God?

Sixth Lesson.

He Who was in the form of God was subject unto them because He had emptied Himself, and had taken upon Him the form of a servant, of the which form of a servant they were the parents; and yet both of them would not have been the parents even of this form of a servant unless they had been espoused to one another, albeit without fleshly connection. Hence it is that when the pedigree of Christ is to be traced, it is traced to Joseph; and thus no slight is cast upon the precedence of the male sex, while at the same time there is no dallying with truth, since Mary as well as Joseph was of that house and lineage of David wherefrom in accordance with prophecy the Messiah was born. In the marriage between these parents of Christ all the good things of marriage were present: offspring, troth, mystery. As for the offspring, we know it to have been the Lord Jesus Himself. The kept troth was there because neither of them committed adultery, and the mystery was preserved in that they were not divorced.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (iii. 21.)

At that time: When all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened. And so on.

Homily by St Austin, Bishop [of Hippo.] (36*th on the Baptism of Christ.*)

This day is in a sense a second birthday for the Saviour. We know that He was born with the same signs and the same wonders, but we know that he was now baptized with greater glory, for now doth God Himself proclaim: "Thou art My beloved Son; in Thee I am well pleased." This is the second birth, [even that of water and the Holy Ghost,] truly more glorious than the first, [which was of the flesh.] In the first birth, [which was of the flesh,] the Christ came into the world unwitnessed and in silence. In the second birth, [which was of water and the Holy Ghost,] the Lord was baptized with the proclamation of His Godhead. On the occasion of the first birth Joseph, who was supposed to be His father, stood aside; but the record of the second is made the occasion to bring him forward. At the first birth His mother lay under suspicion because there was no avowed father, but at this second birth she is proclaimed honourable by the attestation of the Godhead of her Son. I say that the second birth was more honourable than the first. At the first Joseph the carpenter was reckoned as His father, at the second that title is claimed by the God of glory; and albeit it was of the Holy Ghost that the Lord was both born and baptized, nevertheless the Father that thundereth from heaven is greater than the father that toileth upon earth.

Eighth Lesson.

Joseph the carpenter was supposed upon earth to be the father of the Lord our Saviour; but his was a work from which is not excluded the true Father of our Lord Jesus Christ, even God, for God also is a Workman. God is a Workman Who by His power, not wondrous only, but by us unspeakable, hath made the world. He is the Architect Who by His wisdom hath hung above the heavens on high, Who hath laid the foundations of the earth, and Who hath girdled the seas with the pebbles of the shore. He is the Workman by Whose measurement the pinnacles of pride are laid low and the foundations of lowliness are built up. He is the Workman Who planeth away such things in us as are needless and keepeth those things which are worthy. He is that Workman of Whose art John the Baptist said (Matth. iii. 10): "Now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire."

The Ninth Lesson is the Homily of the Sunday.

First Sunday in May. The Blessed Virgin Mary, styled the Mother of the Lord our Shepherd.

Greater Double.

Whatever is not specially given here is from the Common Office for Feasts of the Blessed Virgin, (*p.* 633.)

FIRST VESPERS.

Antiphons and Prayer from Lauds.

Antiphon at the Song of the Blessed Virgin. He shall feed His flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom. Alleluia.[1]

A Commemoration is made of the Sunday.

MATTINS.

Invitatory. Holy Mary, Mother of the Lord our Shepherd, * pray for us. Alleluia.

FIRST NOCTURN.

Antiphon. Let us get up early to the vineyards; let us see if the vine flourish, whether the tender grapes open: there will I give thee my breasts. Alleluia.[2]

First Lesson.

The Lesson is taken from the Proverbs of Solomon (viii. 12.)

I, Wisdom, dwell with prudence, and find out knowledge of witty inventions. The fear of the Lord is to hate evil: pride, and arrogancy, and the evil way, and the double mouth, do I hate. Counsel is mine, and sound wisdom: understanding is mine; mine is strength. By me kings reign, and princes decree justice. By me princes rule, and nobles command righteousness. I love them that love me; and those that seek me early shall find me. Riches and honour are with me; yea, durable riches and righteousness. My fruit is better than gold and precious stones, and my revenue than choice silver. I walk in the way of righteousness, in the midst of the paths of judgment: that I may cause those that love me to inherit substance; and that I may fill their treasures.

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[1] Isa. xl. 11.

[2] Cant. vii. 12.

First Responsory.

[1] Like as I have watched over them, to pluck up, and to break down, and to thrown down, and to destroy, and to afflict; so will I watch over them, to build, and to plant. Alleluia.

Verse. [2] My sheep wandered through all the mountains, and upon every high hill.

Answer. So will I watch over them, to build, and to plant. Alleluia.

Second Lesson.

THE Lord possessed me in the beginning of His ways, before His works of old. I was set up from everlasting, or ever the earth was. When there were no depths, I was already conceived; when there were no fountains abounding with water. Before the mountains were settled in their strength, before the hills, was I brought forth: while as yet He had not made the earth, nor the rivers, nor the poles of the globe. When He prepared the heavens, I was there: when by a certain law He enclosed the depths in a circle: when He established the space above, and weighed the fountains of waters: when He gave to the sea his bounds, and laid a law upon the waters that they should not pass their borders: when He appointed the foundations of the earth: then I was by Him, ordering all things, and took my delight every day, rejoicing always before Him, rejoicing in the globe of the earth; and my delights were to be with the sons of men. Now therefore hearken unto me, O ye children: for blessed are they that keep my ways. Hear instruction, and be wise, and refuse it not.

Second Responsory.

[3] My soul hath desired Thee in the night; yea, with my spirit within me will I seek Thee early. Alleluia.

Verse. [4] I sleep, but my heart waketh: it is the voice of my beloved that knocketh.

Answer. Yea, with my spirit within me will I seek Thee early. Alleluia.

Third Lesson, as in the Common Office.

Third Responsory.

[5] As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered. Alleluia.

Verse. So will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.

Answer. The day that he is among his sheep that are scattered. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. The day that he is among his sheep that are scattered. Alleluia.

SECOND NOCTURN.

Antiphon. [6] I will save my flock, and they shall no more be a prey. Alleluia.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.]

MY brethren, let us come and hold Mary by the feet, let us lie at those blessed feet and most earnestly entreat her. Let us hold her, and not let her go, except she bless us.[7] She is able to bless us; as the fleece between the dew and the floor,[8] as the woman between the sun and the moon,[9] so is Mary set between Christ and the Church. Perchance thou marvellest less that the dew be on the fleece only, and that it be dry upon all the earth beside, than that the woman be clothed with the sun. That the dew should drench the fleece is a marvel, but the greater marvel is it that the woman should be clothed with the sun. How can her weak nature stand unconsumed amid the intensity of his heat? Well didst thou wonder, O holy Moses,[10] when the Angel of the Lord appeared unto thee in a flame of fire out of the midst of the bush, and the bush burned with fire, and the bush was not consumed, and thou didst say: I will now turn aside, and see this great sight, why the bush is not burnt; but put off thy shoes from off thy feet, and lay aside the perplexities of human thought, if thou art fain to draw nigh thither.

Fourth Responsory.

[11] My flock was scattered upon all the face of the earth, and none did search or seek after them. Behold, I, even I, will both search my sheep, and seek them out. Alleluia.

Verse. He hath kept them safe from their enemies, and from deceivers defended them.

Answer. Behold, I, even I, will both search my sheep, and seek them out. Alleluia.

Fifth Lesson. (*On the Assumption of the Blessed Virgin Mary.*)

O MOTHER of mercy, the moon under thy feet—that is to say, the Church—calleth upon thee by the kindliness of thine heart, to plead for her with the sun—the Sun of Righteousness, — wherewithal thou art clothed, that in thy light she may see light, and by thy prayers may obtain the grace of that Sun Which, because He loved thee more than all, hath adorned thee by clothing thee with His robe of glory, and hath set upon thine head the crown of twelve stars. Thou art full of grace, thou art the fleece drenched with the dew, thou art overflowing with delight, leaning upon thy beloved. Lady! feed thy poor wretches this day, let even the dogs also eat of the crumbs that fall from thy table. [12] From the overflow of thy pitcher give thou drink, not unto the servant of Abraham only, but unto the camels also.

Fifth Responsory.

[13] [The Lord our God, He it is that] preserved us in all the way wherein we went, and among all the people through whom we passed. Alleluia.

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[1] Jer. xxxi. 28.
[2] Ezek. xxxiv. 6.
[3] Isa. xxvi. 9.
[4] Cant. v. 11.
[5] Ezek. xxxiv. 12.
[6] Apoc. 12.
[7] Cf. Cant. iii. 4, Gen. xxxii. 26.
[8] Cf. Judges vi. 37.
[9] Cf. Apoc. xii. 1.
[10] Cf. Exod. iii. 2-5.
[11] Ezek. xxxiv. 6, 11.
[12] Cf. Gen. xxiv. 15, 26.
[13] Josh. xxiv. 17.

Verse. [1] They made me keeper of the vineyards.

Answer. And among all the people through whom we passed. Alleluia.

Sixth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.) (*28th on the Saints.*)

O BLESSED Mary, receive thou our thanks, meagre though they be, and unworthy of thee, and when thou receivest our prayers, by thy prayers obtain toleration for our faults. Let our entreaties come up into that sanctuary wherein thou hearest and grantest, and send us an answer of healing; let that which we bring through thee, through thee be forgiven. What we ask faithfully do thou obtain effectively; receive thou that which we offer, give us that which we entreat; save us from that which we fear, for thou art the sinner's only hope. Through thee we hope for the forgiveness of our sins, and in thee we look forward to a blessed reward. Receive the homage of thy servants who dwell in this land, [and who, because they have in so many and great dangers been holpen of thee, have, for a proof of their thankfulness to thee and of the good things which thou hast conferred upon them by defending them and shielding them, obtained from the Supreme Pontiff Pius VIII. this feast in thine honour, under the style of Mother of the Lord their shepherd,] that all the faithful may know thee for their watchful keeper who feedest them with food from heaven, may call upon thee, and may serve thee.

Sixth Responsory.

[2] I sat under his shadow in whom I delighted, and his fruit was sweet to my taste. Alleluia.

Verse. What wilt thou see in the Shulamite, but companies of armies.

Answer. And his fruit was sweet to my taste. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And his fruit was sweet to my taste. Alleluia.

THIRD NOCTURN.

Antiphon. [3] Thy lips drop as the honeycomb, honey and milk are under thy tongue. Alleluia.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

AT that time: There stood by the Cross of JESUS His mother, and His mother's sister, Mary the wife of Cleophas, and Mary Magdalene. And so on.

Homily by the blessed Peter Damian. (*1st on the Birth of the Blessed Virgin Mary.*)

O Virgin Mother of God! O Lady! at whose beauty the sun and the moon do wonder, help them whose cries are rising to thee: "Return, return, O Shulamite: return, return, that we may look upon thee," (Cant. vi. 13.) O thou that art blessed, and blessed exceedingly, return through thy nature; because thou hast been so drawn to God hast thou therefore forgotten our manhood? Nay, O Lady! thou knowest in what straits thou hast left us, where thy servants are lying, and how they fail. Ill would it become such mercy to forget such misery, for though glory may call thee away, nature still calleth thee back. Thou dost not in such sense make mention of God's righteousness, even of His only, that thou hast no mercy, nor because thou thyself canst not suffer canst thou not feel for the suffering. The nature which thou hast is ours and not another, and it is right that the dew of such goodness should fall abundantly upon us.

Seventh Responsory.

[4] My beloved is mine, and I am his: that feedeth among the lilies. Until the day break, and the shadows flee away. Alleluia.

Verse. I am my beloved's, and his desire is toward me.

Answer. Until the day break, and the shadows flee away. Alleluia.

Eighth Lesson.

RETURN through thy power: He that is mighty hath done unto thee great things, and all power is given unto thee in heaven and in earth: nothing is impossible with thee, with whom it is possible to raise up the hopeless unto the hope of blessedness. For how could that power withstand thy power, whose flesh sprang of thy flesh. Thou drawest nigh unto the golden altar of man's atonement, not praying only, but bidding, not as a handmaid, but as a lady. Be moved by thy nature, be moved by thy power. The mightier thou art, so much more oughtest thou to be merciful. It is a glory to power to abstain from revenge. Return through love, Lady! I know that thou art most kind, and that thou lovest with an unconquered love us whom thy Son and thy God loved with the highest love, in thee and through thee. Who knoweth how often thou dost cool the anger of the Judge when the might of justice is going forth from before God?

Eighth Responsory.

I will gather My sheep from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. Alleluia.

Verse. [5] I will feed My sheep, and I will cause them to lie down.

Answer. And I will feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. By the rivers, and in all the inhabited places of the country. Alleluia.

The Ninth Lesson is the Homily of the Sunday, but if the Feast be transferred, then the following:

RETURN through this that thou art alone, for in thine hands are the treasures of the mercies of the Lord, and thou alone art chosen to have grace given unto thee. God forbid that thine hand should be shortened, since thou seekest occasion to save the miserable and to pour forth mercy. It is not a diminution but an increase to thy glory when sinners who have been justified by pardon are taken up into glory. Return, therefore: return, O Shulamite—that is, thou despised one. Thou through whose soul the sword pierced, thou that art called the wife of the carpenter. And why shouldest thou return? "That we may look upon thee." Next to seeing God, the highest glory is to see thee, to cling unto thee, and to dwell in the stronghold of thy protection. O hear us! for thy Son honoureth thee by denying thee nothing—Thy Son, Who is God blessed for ever.

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[1] Cant. i. 6.

[2] Cant. ii. 3.

[3] Cant. iv. 11.

[4] Cant. ii. 16, 17, 7, 10.

[5] Ezek. xxxiv. 13, 15.

LAUDS.

First Antiphon. [1] Let thy voice sound in mine ears, for sweet is thy voice, and thy countenance is comely. Alleluia.

Second Antiphon. [2] My beloved is gone down into his garden, to feed in the gardens, and to gather lilies. Alleluia.

Third Antiphon. [3] Come, my beloved, let us go forth into the field; let us lodge in the villages. Alleluia.

Fourth Antiphon. [4] A fountain of gardens, a well of living waters, a stream from Lebanon. Alleluia.

Fifth Antiphon. [5] At our gates are all manner of fruits, new and old, which I have laid up for thee, O my beloved. Alleluia.

Verse. Fair and comely art thou, O daughter of Jerusalem. Alleluia.

Answer. Terrible as a fenced camp set in battle array. Alleluia.

Antiphon at the Song of Zacharias. Tell me, O thou whom my soul loveth, where thou feedest thy flock, where thou layest thee down at noon, lest I begin to turn aside after the flocks of thy companions. Alleluia.

Prayer throughout.

O GOD, Who, by Thine unspeakable Providence, art the Shepherd and Governor of the whole world, grant that the prayers of blessed Mary, always a virgin, who doth ever watch over us, may defend us from all enemies, until we are satisfied with the sweetness of Thy fruit, and may safely come home to our very fatherland, which is in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

The Antiphons at Prime, Terce, Sext, and None are the First, Second, Third, and Fifth of Lauds respectively.

SECOND VESPERS.

All from the Common Office, except the following.

Antiphons and Prayer from Lauds.

Verse. Through thee, O Virgin Mary, may we draw the waters of salvation. Alleluia.

Answer. Out of the wells of the love and suffering of Christ thy Son.

Antiphon at the Song of the Blessed Virgin. When JESUS therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother, Woman, behold thy Son! Then saith He to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home.

A Commemoration is made of the Sunday.

MAY 11.

The Blessed Martyrs John Rochester and James Walworth, Monks of the Charterhouse, and their Companions.

Double.

All from the Common Office for Martyrs in Paschal-time, (p. 576.)

Prayer throughout.

BE Thou magnified, O Lord, by the memorial of the passion of Thy blessed martyrs John and his fellows, wherethrough it hath pleased Thee in Thine unspeakable Providence to grant everlasting glory to them and an help to us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

YORK, which is the capital city of the northern province of England, is famous before all other cities in England, except London, for the shedding of the blood of martyrs in defence of the faith and of the obedience due to the Roman Pontiff. The first among these were two monks from the Charterhouse of London, that monastery of great fervour. They bore steadfastly the persecution of their own house and their own forcible transference to others, and after two years, because they refused to swear a sinful oath to the king, they followed in the footsteps of their Prior, the blessed John Houghton, and were condemned to death, and hanged at York upon the 11th day of May in the year 1537. Their bodies were hung in chains in a public place, until the birds had picked off all the flesh and the bones parted one from another and fell to the ground. These blessed martyrs, John Rochester and James Walworth, being Priests and professed Monks in the Order of the Charterhouse, suffered during the reign of King Henry VIII., who had decreed the punishment of treason against all who would not acknowledge with an oath the rightfulness of the power which he had taken to himself of exercising supreme authority in the Church of God.

Fifth Lesson.

DURING the reign of Elizabeth the persecution flamed out again for the same cause, and upon the 22nd day of August, in the year 1582, there suffered together at York the blessed Priests William Lacy and Richard Kirkman. William Lacy had some time held civil office, but, because he received priests as his guests and would not take part in the profane assemblies of the heretics, he was compelled to resign his office and to fly with his wife and children. He passed the next fourteen years in wanderings hither and thither, and after the death of the most excellent lady, his wife, he betook himself to Rheims and to Rome, to the end that, albeit advanced in years, he might take Holy Orders. After his ordination he came back to England, and toiled hard for two years in the gaining of souls. When at length he was arrested, and questioned, as use was, whether he acknowledged the Queen's primacy in the Church, he was condemned and executed, being glad, as he himself said, to go into the House of the Lord. Richard Kirkman was a Priest from the Seminary at Doway. When he was arrested by the heretics, he wrote it with his own hand that he was a Catholic Priest, wherefore he was forthwith declared to be guilty of death as one that led the Queen's subjects to embrace the Catholic religion. He received his sentence gladly, and cheerfully underwent a cruel death, professing that he was utterly unworthy of so great honour.

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[1] Cant. ii. 14.
[2] Cant. vi. 2.
[3] Cant. vii. 11.
[4] Cant. iv. 15.
[5] Cant. vii. 13.

Sixth Lesson.

THERE were slain by the same kind of death, upon the 28th day of November in the same year, the blessed James Thompson; upon the 15th day of March in the year following, the blessed William Hart; and upon the 29th day of May the blessed Richard Thirkell. These three also were Priests, and the histories of all three were much the same. After a few years' work in England they were arrested, questioned touching their ordination and the spiritual jurisdiction of the Queen, and for this reason condemned to death and executed by hanging and the tearing out of their inward parts. While James Thompson was hanging he lifted up his hands to heaven, smote upon his breast, and signed himself with the sign of the Cross. William Hart died as he commended himself to God with the words, Unto Thee lift I up mine eyes. Richard Thirkell gladly received from the King of the Martyrs the same palm of martyrdom, for the which he had prayed for eight whole years. Gregory XIII. approved the honours paid to all these, and Leo XIII. by solemn decree confirmed the same.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (x. 34.)

AT that time: JESUS said unto His disciples: Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Hilary, Bishop [of Poitiers.]

["For I am come to set a man at variance against his father."] What variance is this? Among the foremost commandments of the law we read, "Honour thy father and thy mother," (Ex. xx. 12); and the Lord Himself also saith, "Peace I leave with you, My peace I give unto you," (John xiv. 27); but here it is said, "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Therefore henceforth public authority will be set before the failure of natural duty,—everywhere hatred, everywhere war, — and the sword of the Lord cutting fiercely between the father and the son, between the mother and the daughter.

Eighth Lesson.

A SWORD is the sharpest of all weapons, it is the symbol of the power of law, of the sternness of judgment, and of the punishment of evil-doers. In the prophets the preaching of the new gospel is oftentimes likened unto the sword. We remember that the Word of God is the sword of the Spirit, (Eph. vi. 17,) and this sword is sent upon earth, that is to say, the preaching of the Word of God entereth into the hearts of men. And there is sore variance in one house, and a man's foes are they of his own household, for through the Word of God he will rejoice in newness of spirit to remain separate from others both within and without, both in soul and in body.

Ninth Lesson.

HE proceedeth then in the same course of commandments and of understanding; for after that He had taught that all the things which are dearest in this world must be left, He said, moreover, "And he that taketh not his cross, and followeth after Me, is not worthy of me," for "they that are Christ's have crucified the flesh with the affections and lusts," (Gal. v. 24,) and he is unworthy of Christ who taketh not up his Cross whereon to suffer with Him, to die with Him, to be buried with Him, and to rise again with Him, and so followeth after the Lord, in the mystery of the faith to live in newness of spirit.

MAY 12.

Lowliness of the Blessed Virgin Mary.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 633,) except the following.

Verse. While I was yet a little one I pleased the Most High. Alleluia.
Answer. And I brought forth from my bowels God and Man. Alleluia.
Antiphon at the Song of the Blessed Virgin. My spirit hath rejoiced in God my Saviour, for He hath regarded the lowliness of His handmaiden. Alleluia.

Prayer throughout the Office.

O GOD, Who knowest the proud from afar and hast respect unto the lowly, grant unto us Thy servants that we may ever copy with pure thoughts the lowliness of blessed Mary always a Virgin, who by her maidenhood was pleasant in the sight of our Lord JESUS Christ Thy Son, and in her lowliness did conceive the same, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Song of Songs (viii. 5.)

[*CHORUS.*] Who is this that cometh up from the wilderness, overflowing with gladness, leaning upon her beloved?

[*The Bride.*] Under an apple-tree did I rouse thee up. There was thy mother ravished, there was she deflowered that bare thee. Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death, jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Responsories from the Common Office.

Second Lesson.

[*THE Bride.*] Many waters cannot quench love, neither can the floods drown it. If a man would give all the substance of his house for love, it would utterly be contemned. We have a little sister, and she hath no breasts: what shall we do for our sister in the day when she shall be spoken for? If she be a wall, we will build upon her battlements of silver—if she be a door, we will furnish her forth with boards of cedar.

Third Lesson.

[*THE Bride.*] I am a wall, and my breasts like towers; whence it was that I found "Peace"[1] in his presence. "Peaceful"[1] hath a vineyard at "The-place-of-a-multitude,"[2] he hath let it out unto keepers; the man bringeth for the fruit thereof a thousand pieces of silver. Mine own vineyard is before me.[3] The thousand pieces be thine, O "Peaceful," and two hundred for them that keep the fruit thereof.

[*The Bridegroom.*] O thou that dwellest in the gardens! they that love thee are listening—cause me to hear thy voice!

[*The Bride.*] Flee away, my beloved! and be like to a roe or to a young hart upon the mountains of spices.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*On the Twelve Prerogatives.*)

THOU readest in the Acts of the Apostles, (i. 12-14,) that "they returned unto Jerusalem from the mount called Olivet, . . . and . . . all continued with one accord in prayer and supplication." Who did this? If, perchance, Mary were one of them, let her be named first, since she is above all, not by her motherhood only, but also by her holiness. But the writer saith that "when they were come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphæus, and Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication, with the women, and Mary the mother of JESUS, and with His brethren." Did Mary then seem to be the lowest of women that she should be named the last of all? In good sooth the Apostles were carnal-minded, "for the Holy Ghost was not yet given; because that JESUS was not yet glorified," (John vii. 39,) "and there was also a strife among them, which of them should be accounted the greatest," (Luke xxii. 24.) Whereas Mary, who was greater than them all, humbleth herself, not only in all but before all. Rightly was the last made first, (Matth. xix. 30,) who being the first of all made herself the last; rightly was she who made herself the handmaid of all made the Lady of all; rightly hath she who in her unspeakable gentleness set herself after widow and penitent, and even after her out of whom had been cast seven devils—rightly indeed hath she been exalted above angels.

Fifth Lesson.

MY little children, I beseech you that if ye love Mary ye would copy this one of her graces. If ye would please her, try to be humble after her example. There is nothing which is so useful to a man as humility, nor anything which better becometh a Christian; and in the Virgin is manifest this grace of lowliness were it only from the fact that in the Acts of the Apostles she gently causeth herself to be named after all the other women. Traits of character are often hereditary, and among them lowliness and meekness, and by these things she has shown to be the natural mother of Him Who said, (Matth. xi. 29,) "Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Pride is the mother of frowardness, and gentleness is born of true lowliness; nor is it only in the silence of Mary that we find her noble lowliness. The same is attested in her words also, "The angel answered and said unto her, . . . that Holy Thing which shall be born of thee shall be called the Son of God. . . . And Mary said, Behold the handmaid of the Lord," (Luke i. 35, 38.)

Sixth Lesson.

SO also when she came to visit her cousin Elizabeth, and her solitary glory was revealed by the Holy Ghost to her said kinswoman, so that that kinswoman marvelled at her coming and saluted her. "And Elizabeth was filled with the Holy Ghost; and she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb. And whence is this to me, that the mother of my Lord should come to me. For, lo, as soon as the voice of thy salutation sounded in mine ears, the babe leaped in my womb for joy. And blessed is she that believed: for there shall be a performance of those things which were told her from the Lord." These were her praises, but her earnest lowliness would suffer her to keep none of them for herself, but at once to refer them to Him of Whose pure goodness she had received everything that she had. "And Mary said, My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For he hath regarded the lowliness of His handmaid."

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[1] The name of the Bridegroom "Sh'lomoh" means "Peaceful."

[2] Baal-hamon, a place near Samaria. Whether it really means "The-place-of-a-multitude" and not rather a shrine of the idol Jupiter Ammon, is at least doubtful.

[3] The meaning seems to be that she afforded in herself a richer feast than any vineyard, and had it always at hand.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph; and the virgin's name was Mary. And so on.

Homily by St Bernard, Abbat [of Clairvaux.]

Who is this virgin so worshipful that she should be saluted by an angel, and so lowly that she should be espoused to a carpenter? O how lovely a union of maidenhood and lowliness. That soul pleased God well wherein the maidenhood was graced by lowliness, and the lowliness adorned by maidenhood; but of what honour is she worthy when thou rememberest that in her motherhood ennobled lowliness, and delivery hallowed maidenhood. Thou hearest of this virgin and thou hearest that she is lowly; if thou canst not copy the virginity of the lowly one, copy the lowliness of the virgin. Virginity is praiseworthy, but lowliness is more needful. Virginity is advised, but lowliness is commanded. Thou art invited to virginity, but thou art bound to be lowly. Concerning celibacy, it is said, (Matth. xix. 11,) "All men cannot receive this saying, save they to whom it is given. For there are some eunuchs, which were so born from their mother's womb: and there are some eunuchs, which were made eunuchs of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." But concerning lowliness it is said, (Luke xviii. 17,) "Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein."

Eighth Lesson.

IN other words, thou canst be saved without being a virgin, but thou canst not be saved without being lowly. I say that lowliness pleaseth God when it bewaileth the loss of virginity, but I dare to say that the virginity of Mary herself would not have pleased God if she had not been lowly. The matter is therefore here plain: That Which was conceived in Mary was of the Holy Ghost, and her own testimony concerning the matter is that what God regarded was not the virginity but the lowliness of His handmaiden. Her virginity may have pleased Him, but it was her lowliness that gained her her motherhood.

Ninth Lesson.

O VIRGIN that art proud, what wilt thou say now? Mary remembereth no more that she is a virgin, but giveth thanks that the Lord hath regarded her lowliness; and thou who art not lowly dost flatter thyself concerning thy virginity. She saith the Lord hath regarded the lowliness of His handmaiden. These are the words of the holy, the wise, the devoted Virgin. Dost thou think thyself to be more chaste than she? dost thou think thyself to be more devoted than she? or dost thou think that thy virginity is so much higher than the chastity of Mary that thou canst thereby please God without lowliness, whereas she could not? The more excellent thou art by the gift of continency so much the more dost thou harm thyself if by the pollution of pride thou befoul within thee the grace of such a gift.

SECOND VESPERS.

Verse. While I was yet a little one, I pleased the Most High. Alleluia.

Answer. And I brought forth from my bowels God and Man. Alleluia.

Antiphon at the Song of the Blessed Virgin. Behold from henceforth all generations shall call me blessed, for God hath regarded the lowliness of His handmaiden. Alleluia.

MAY 15.

St Jean-Baptiste de la Salle, Confessor.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the following.

MARTYROLOGY.

At Rouen, the holy Confessor Jean-Baptiste de la Salle, a man eminent for his services to religion and society in the education of the young, especially of the poor. He founded the Institute of the Brothers of the Christian Schools.

Prayer throughout the Office.

O GOD, Who, to school the poor in Christ's law and to solidly establish their children in the way of truth, didst raise up the holy Confessor Jean-Baptiste, and through him didst gather together a new household in the Church, grant of Thy grace, that helped by his prayers and following his example we may seek to serve Thy glory by a fervent love of souls, and be found worthy to share in his heavenly crown. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JEAN-BAPTISTE de la Salle was born of a noble family in Rheims. His character and conduct in boyhood foreshadowed his vocation to the priesthood and his future glory as a saint. He studied literature and philosophy at the University of Rheims, and while there he endeared himself to all by his virtue, his ability, and his sweet disposition, but at the same time he avoided the companionship of his fellow-students, the more easily to commune with God in solitude. At the age of sixteen, when he had already worn the tonsure for some years, he was made a Canon of Rheims. He proceeded to Paris in order to study theology at the Sorbonne, and was admitted into the Seminary of St Sulpice, but losing his parents soon after this, he was compelled to return home and undertake the charge of his brothers. This duty he fulfilled with excellent results, as was seen later, and meanwhile he continued his theological studies.

Fifth Lesson.

RAISED to the priesthood, he retained through life the wonderful spirit of faith and fervent devotion manifested in his first Mass. Inflamed with zeal for the salvation of souls, he spent himself in apostolic labours. He undertook the government of the Sisters of the Infant JESUS,—an association for the education of girls,—and showed the greatest prudence as their Superior; indeed the continued existence of that Institute was due to him. His attention was thus drawn to the need of religious education in the case of boys belonging to the working classes. This was the end for which God raised up His servant—to be the founder of a new congregation of religious men, and thus to make lasting and effectual provision for the education of boys, especially for the children of the poor. He successfully carried out the task put upon him by the Providence of God, in spite of much opposition and suffering, and founded his Congregation of the Brothers of the Christian Schools.

Sixth Lesson.

HIS associates in this severe and arduous work were lodged at first in his own house; later, more suitable premises were found, and under his training his disciples were filled with the spirit of the wise rule and constitutions which were afterwards approved by Benedict XIII. In his humility and love of poverty, he gave up his position as canon, bestowed all his property upon the poor, and, after repeated attempts, succeeded at last in resigning the government of the new Institute. While losing none of his interest in the congregation and the schools which by this time had been opened in many places, he was able to give himself more completely to God. He was merciless to himself in the constant practice of fasting, scourgings, and other austerities, and passed whole nights in prayer. At length, eminent for every virtue, especially for obedience, zeal for the fulfilment of God's will, and loving devotion towards the Apostolic See, he fell asleep in the Lord, in the sixty-eighth year of his age, full of merits and fortified by the Holy Sacraments. He was beatified by Leo XIII., and his glory shining brighter in further miracles, he was canonised in the year of Jubilee, one thousand nine hundred.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: Came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*60th on Matth.* xviii.)

"Take heed," saith JESUS, "that ye despise not one of these little ones, for I say unto you, that in heaven their angels do always behold the face of My Father"—and that for their sake am I come, and this is the will of My Father. Hereby the Lord stirreth us up to guard and save these little ones. Thou seest how mighty are the walls which He raiseth to protect little children, and how great thought and care He hath lest they should be lost, threatening on the one hand the uttermost punishment against whosoever shall offend one of these little ones which believe in Him, and promising on the other hand the highest reward to whosoever shall receive one such little child in His Name, and this His teaching He giveth both in His Own and in His Father's Name.

Eighth Lesson.

LET us therefore take ensample by the Lord, and let us leave nothing undone for the good of any of our brethren, even for such as seem to us the least and lowliest, but if there be any need that we should serve any, low and outcast though he be, let us serve him; though the thing look hard to us and calling for a great deal of work, let such things, I pray, be looked on as light and easy if they be required for our neighbour's salvation, for of such price and such care did God count his soul to be worth, that He spared not to purchase it, even His Own Son. (Rom. viii. 32.)

Ninth Lesson.

IF it be not enough for our salvation that we should ourselves live well, but we must also seek the salvation of others, what shall we answer if we neither live well ourselves nor exhort others? What hope that we shall be saved is then left to us? What more important task is there than to train up minds, and teach to the young how to live? He that is skilled to mould well the minds of children I reckon a nobler workman than any painter or sculptor, or such like artist.

MAY 15.

The Blessed Virgin Mary, styled Mother of Grace.

Greater Double.

All from the Common Office for Feasts of the Blessed Virgin, (p. 633,) except the following.

FIRST VESPERS.

Verse. Hail, Mary, full of grace. Alleluia.
Answer. The Lord is with thee. Alleluia.

Antiphon at the Song of the Blessed Virgin. O Blessed Virgin Mary, thou art the channel of pardon,[1] thou art the mother of grace, thou art the hope of the world, graciously hear thy children who cry unto thee.

Prayer throughout.

O GOD, Who hast granted unto mankind the grace of redemption through the fruitful virginity of the blessed Mary, mercifully grant that we, who upon earth do therefore style her the mother of grace, may enjoy for ever the grace of happy companionship with her in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Proverbs *as in the Common Office.*

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Thomas. (*1st on the Annunciation.*)

MY strong desire hath been, as far as my poor powers permit, to praise Mary, the wonderful and most mighty mother of God, but I have hardly been able to find in the Bible anything in her praise which calleth forth directly her glory and her excellency. Many things were spoken concerning her by the Prophets, but such interpretation of these passages is a mystic interpretation, and facts are recorded here and there whence conclusions may be drawn as to the greatness of her power, by the Evangelists and Apostles. She is hardly ever mentioned, and even when she is, their expressions are seldom in her praise. To tell the truth, although she is not passed over by them altogether in silence, the glory of her graces is apparent in these writings only, as it were, by a ray of light visible through a small chink. Whence can we draw conclusion as to her glory, her graces, and the gifts of her soul, better than from the record of her wondrous conversation with the angel? From this conversation we learn that the angel styled her full of grace, and blessed among women, but we also learn from her own acts and words, an whole crop of points in her praise.

Fifth Lesson.

THE angel came in unto her rejoicing, and respectfully saluted her. "Hail, thou that art full of grace, the Lord is with thee." Thou that art full of grace, thou that art to be filled with God, thou that art to be overshadowed by the power of the Highest,—thou that art full of grace, thou of whose fulness all do receive, thou from whose overflow the whole world is to be filled,—thou that art truly full, thou whose soul is so filled up with grace that there is no room left in it for sin, and no entrance left open for iniquity. The Lord is with thee, and in what manner is He with thee? Not as He is with me, but as He is nowhere else,—He is with thee in thy body, He is with thee in thy mind, He is with thee in thy soul, He is with thee in thy thoughts, He is with thee in thy womb, He is with thee to help thee, He is with thee to spring in thee, He is with thee to come forth out of thee, He is with thee till the end, and He is with thee without end.

Sixth Lesson. (*2nd on the Annunciation.*)

WHEN she had received the message of the heavenly ambassador, Mary said, "Behold the handmaid of the Lord, be it unto me according to thy word." This creature, who by a sublime mystery, and by the quickening influx of the Deity from on high, was about to conceive God, recordeth the fact, that she is an handmaid about to bring into the world a Son, Who was to be in the world as He that serveth. (Luke xxii. 27.) "Be it unto me according to thy word,"—and at her word the Word of God forthwith took flesh in her womb. "Be,"—by this word God made the world. "Be,"—by this word the Most High created the heavens and the earth. But no such a "Be" hath ever sounded on this planet as thou hast now uttered, O thou blessed virgin. O what a word of power! What a word of living force! What a word to be honoured for ever above other words! "And it was so." What was so? Who can tell what was so? Nature is staggered, the judgment is arrested, the senses are stupefied, the tongue is arrested, the reason faileth, the understanding understandeth not what followed in Mary when she had uttered those words, "be it done unto me according to thy word."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (i. 26.)

AT that time: The Angel Gabriel was sent from God unto a city of Galilee named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David, and the virgin's name was Mary. And so on.

Homily by St Augustine, Bishop [of Hippo.] (*Sermon 291. On the birth of St John the Baptist.*)

And the same Angel himself said unto the Virgin Mary, "Hail, thou that art full of grace, the Lord is with thee." He that will be in thee is already with thee. Tell me, then, O thou messenger of God, how shall this be. Behold, the angel that knoweth and the virgin that questioneth but distrusteth not. When then he seeth her questioning but not distrusting, he refuseth not to tell her. Give ear how this shall be. It shall be thy virginity, only do thou believe the truth. Keep thy virginity, accept motherhood, but inviolate; as thy faith is unbroken, so also shall thy body be. Give ear, then, how this shall be,—"The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee,"—since by faith thou dost conceive, since by faith thou shalt be with child, and not by coming together. "Therefore also that holy Thing which shall be born of thee shall be called the Son of God." What art thou? Thou that art hereafter to give birth, whence hast thou earned this, whence hast thou received this, whence is it that

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[1] Veniæ vena.

He Who made thee is made in thee? Whence, I say, doth this great good happen to thee? Thou art a virgin, thou art holy, thou hast vowed a vow, but great is what thou hast earned, yea verily, great is that which thou hast received.

Seventh Responsory.

O Virgin, most merciful, we fly to thy patronage; receive us, O thou our only hope, and let it please thee that we should praise thee, unworthy though we be. We praise thee, who art worthy of all praise. Alleluia.

Verse. Take away from us our iniquities, that we may be worthy to sing the song of thy glory.

Answer. Unworthy though we be. We praise thee, who art worthy of all praise. Alleluia.

Eighth Lesson.

WHENCE hast thou earned this? He that made thee is made in thee, He by Whom thou hast been thyself made is made in thee; yea verily, the Word of God, by whom the heavens and the earth were made, by whom all things were made, is in thee made flesh, not by conversion of the Godhead into flesh, but by taking of the manhood unto God, the Word is joined unto flesh, the Word is wedded unto flesh, and the bridal chamber for this great marriage is thy womb. I say thy womb is the bridal chamber for the great marriage of the Word and the flesh, whence the Word shall be as a bridegroom coming out of his chamber, (Ps. xviii. 5.) At His conception He findeth thee a virgin, and a virgin He leaveth thee at His birth. He giveth thee fruitfulness without taking away thy maidenhood. Whence cometh this unto thee? Impudently do I seem to interrogate the virgin, and rudely to assail with my voice her bashful ears. But I see the virgin, bashful though she be, answering me nevertheless, and admonishing me. Askest thou of me whence this cometh unto me? I am abashed to reply by telling thee my good. Listen to the salutation of the Angel, and acknowledge in me thy salvation. Believe Him Whom I believed. Why askest thou me? Let the Angel answer. Tell me then, O Angel, whence cometh this to Mary: I have told it already when I saluted her, saying, Hail thou that art full of grace.

Eighth Responsory.

O Virgin Mary, mother of the eternal King, thou art the gate of heaven and the star of the sea, do thou make us well pleasing in the sight of thy Son, for all power and beauty and glory shine from thee. Alleluia.

Verse. Thou art the channel of pardon, thou art the mother of grace, thou art the hope of the world, graciously hear us when we cry unto thee.

Answer. For all power and beauty and glory shine from thee. Alleluia.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For all power and beauty and glory shine from thee. Alleluia.

Ninth Lesson. (290*th. On the Saints.*)

WHEN Mary said unto the Angel, How shall this be, seeing I know not a man, her words were the utterance of inquiry, not of hopelessness. While she asked him, she had no doubt of the truth of his promise. Truly was she full of grace, as indeed the Angel had saluted her, Hail, thou that art full of grace. Such grace who can explain, to such grace who can render worthy thanks? Man is created, and man perisheth through freewill, and He Who made man is Himself made man, that that which He had made might not perish. God the Word, who was in the beginning with God, and by Whom all things were made, is made flesh. "The Word was made Flesh, and dwelt among us." The Word is made Flesh, not by conversion of the Godhead into Flesh, but by taking of the manhood unto God. O what grace! How were we worthy that we should have it?

SECOND VESPERS.

Verse. Hail, Mary, full of grace. Alleluia.

Answer. The Lord is with thee. Alleluia.

Antiphon at the Song of the Blessed Virgin. O Blessed Virgin Mary, thou art the channel of pardon, thou art the mother of grace, thou art the hope of the world, graciously hear thy children who cry unto thee.

Trinity Sunday.

Antiphons at Lauds, the Hours, and at First and Second Vespers.

First Antiphon. Glory to Thee, coequal Trinity, one Godhead, both before all ages, and now and for evermore.

Second Antiphon. Praise and ceaseless glory to God the Father, to the Son, as well as to the Holy Paraclete, unto the ages of the ages.

Third Antiphon. May glorious praise be heard from every mouth to the Father, to His only-begotten Son; may it equally resound with ceaseless praise to the Holy Ghost.

Fourth Antiphon. Praise be to God the Father, and to His co-equal Son, and to Thee, O Holy Ghost, with ceaseless devotion may it resound from our lips for evermore.

Fifth Antiphon. From Whom, through Whom, and in Whom are all things. To Him be glory for ever (Rom. xi. 36.)

MAY 24.

In the Dioceses of Shrewsbury and Westminster.

The Blessed Virgin Mary, styled "Help of Christians."

Double of the First Class with an Octave.

MAY 28.

The Blessed Margaret Pole, Countess [of Salisbury,] Martyr.

Double.

All from the Common Office for an Holy Woman, Martyr but not Virgin, (p. 649,) except the following.

Prayer throughout the Office.

O GOD, Who in Thy blessed handmaid Margaret didst crown a life of grace with the glory of martyrdom, grant us the grace for her sake and at her prayers that no tribulation may ever sever us from hallowing to Thy service both our life and our death. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

MARGARET, Countess of Salisbury, was one of the descendants of King Edward III., and was born at Farley Castle, in Somersetshire, in the year 1471. From her youth up she suffered adversities, and bore them with such grace that her whole life may be said to have been a preparation for martyrdom. At the age of seven she was deprived of both her parents, her mother dying not without suspicion of poison, and her father, George, Duke of Clarence, being put to death within the Tower of London upon an accusation of treason by his brother, King Edward IV. In like manner, under King Henry VII., she lost her brother, Edward, Earl of Warwick, and by his execution was left the last survivor of the kingly race of the Plantagenets. Henry VII., for his own interest, gave her in marriage to Sir Richard Pole, one of the most distinguished members of his own party. In this wedlock she bore five sons, of whom the fourth was Reginald, afterwards Cardinal Archbishop of Canterbury, who was used to say that he set far more store by being the son of a martyr than by being the descendant of kings.

Fifth Lesson.

WHEN Henry VIII. ascended the throne and took to wife Katharine, daughter of the King of Spain, Margaret, whose husband had died after ten years of married life, was taken into the household of the Queen, whom she faithfully served as far as lay in her power throughout her whole life. She was appointed governess to the Princess Mary, afterwards Queen of England; and when the king iniquitously put away his wife and separated her daughter from her, Margaret took towards the princess the place of her mother, and so brought her up and taught her as that she should ever cleave to that mother's faith and godliness. By command of the king, Margaret and her royal pupil were moved from house to house, and among others they at one time occupied the royal manor called New Hall, in the which place is now a monastery of Canonesses of the Holy Sepulchre of our Lord Jesus Christ, by the whom her memory is held in profound reverence.

Sixth Lesson.

AS the king became more hardened in iniquity, and had abandoned the obedience and communion of the holy apostolic see, the wrath which he conceived but was unable to indulge against the Cardinal Reginald Pole he turned against his mother and his whole kinsfolk, and by a new invention of injustice refused to allow them to be brought to trial or to receive sentence from judges, but by an act of his slavish Parliament deprived them of all legal rights and ordered them to be put to death unheard and defenceless. Thus did he murder Margaret's eldest son, and after he had kept herself for two years in prison this cruel king caused to be beheaded, in her seventieth year, that venerable matron, his own near kinswoman, because she would not agree to his sacrilegious novelties. Her last words before death were, "Blessed are they which are persecuted for righteousness' sake." (Matth. v. 10.) Gregory XIII. approved the paying to her of the honours due to a martyr, and the same was confirmed by Leo XIII.

THIRD NOCTURN.

Lessons from Matth. xiii. 44, *with the Homily of St Gregory*, (*p.* 651.)

MAY 31.

Octave of the Blessed Virgin Mary, styled Help of Christians.

Double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Commentary of the Holy Pope St Gregory on the Books of Kings (I. c. i.)

"NOW there was a certain man of Ramathaïm-zophim, of Mount Ephraïm." The name of Mount Ephraïm may be applied to the most blessed Mother of God, always a Virgin. She was indeed a mountain, the glorious height of whose predestination towered above the predestination of any other creature. Was not Mary a lofty mountain, Mary, who, that she might reach the dignity of conceiving the Eternal Word, lifted up the peaks of her holiness far above all the companies of angels, even unto the footstool of God? Prophesying of this mountain's sublime elevation, Isaiah saith: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills." (ii. 2.) She was indeed a mountain on the top of the mountains, for the height of Mary shone high over that of any of the Saints.

Fifth Lesson.

The Lesson is taken from the Letter of the Holy Pope Leo to the Empress Pulcheria. Ep. xiii.

NO type fully represented the mystery of our Redemption, which had been predestined from everlasting, for the Holy Ghost had not yet come upon a Virgin, nor the power of the Highest overshadowed her, that within her inviolate womb, Wisdom might build herself an house, the Word be made Flesh, and the form of God and the form of a servant be united in one Person,—the Maker of times be born in time, and He by Whom all things were made be brought forth into the midst of all. Unless a new Man, made in the likeness of sinful flesh, had taken our nature upon Him—unless He that is of one Substance with the Father had been pleased to become of one substance with His Mother[1]—unless He, Who alone is without sin, had joined our nature to His Own—mankind would still have remained bound under the yoke of the devil.

Sixth Lesson.

The Lesson is taken from the Commentary of the Holy Bishop Basil on Isaiah the Prophet.

"AND I went in unto the Prophetess," said Isaiah, "and she conceived and bare a son." (viii. 3.) That Mary was a Prophetess unto whom Isaiah went in very closely by the spirit of fore-knowledge, will be denied by none who remembereth what she said, when she was filled with the spirit of prophecy. For what said she? "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaiden: for, behold, from henceforth all generations shall call me blessed." If thou wilt ponder all her words, thou wilt not gainsay that she was a Prophetess, upon whom the Holy Ghost came, and whom the power of the Highest overshadowed.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xi. 27.)

AT that time: As JESUS spake unto the multitude, a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee. And so on.

Homily by St John Chrysostom, [Patriarch of Constantinople.] (*20th on John* ii.)

Thou hearest that "a certain woman of the company lifted up her voice, and said unto Him, Blessed is the womb that bare Thee, and the paps which Thou hast sucked. But He said, Yea, rather, blessed are they that hear the word of God, and keep it." Think not that by these words He meant to set lightly by His mother, but rather to show that to be His mother would in itself have been of no use to her if she had not been eminent in goodness and in faith. But if a mother's love would have been of no avail to Mary without virtue, much less can the goodness of a father, a brother, a mother, or a child be of any good unless we bring thereto somewhat of our own.

Eighth Lesson.

FOR a man's only hope, after the grace of God, is in his own good deeds. If kinship according to the flesh had by itself profited Mary, the same thing would have profited the Jews, who were Christ's fellow-countrymen; it would have profited his fellow-townsmen, as the city wherein He was born; it would have profited His brethren. But while His brethren concern themselves with their own affairs, their kinship to Him profiteth them nothing; but they were condemned with the rest of the world. (John vii. 1-8.)

Ninth Lesson.

THEY admired themselves in the glory of their own excellency, but His fatherland derived no profit, and fell, and was burnt up; His fellow-citizens were slain, and perished miserably; His kinsfolk according to the flesh got no salvation, because they had taken no shelter under His power. The Apostles took the chief place, because they betook themselves by true obedience to seek His knowledge and friendship. Hence we understand that we are always in need of faith, and a life enlightened by grace, and that these are the only things which can save us.

JUNE 5.

St Boniface, Bishop and Martyr.

In the Diocese of Plymouth the Feast of St Boniface is a Double of the First Class with an Octave. The Lessons of the First Nocturn are from Acts xx. 17, (*p.* 594), *and at both Vespers and at Lauds the following are the Verse and Answer after the Hymn and the Antiphon at the Songs of the Blessed Virgin and of Zacharias.*

Verse. Be strong in the Lord, be strong.
Answer. That ye may live for ever with God.

Antiphon. Many nations, many thousands of men, did Blessed Boniface gain for Christ; and whereas he made himself like unto an Apostle, he hath purchased unto himself a great reward in heaven along with the Apostles.

JUNE 7.

Third Day within the Octave of St Boniface.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons in Paschal-time from St Ambrose, (p. 577,) but out of Paschal-time as follows.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.]

I AM behoven to speak by the joyful and godly festival whereby we celebrate the triumphant suffering of this blessed martyr. The Church no doubt was then sorrowful, not for any loss that had come to him who fell, but because of her own longing after him who left her, being still fain to see present with her the good ruler and teacher; but they who had been anxious during the conflict were comforted by the victor's crown, and now we read over again what things were then done, not only without sadness, but even with great gladness. And this day it is granted unto us not to fear but to rejoice. We do not look forward with dread for Him Who will come with terror, we gladly await His return.

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[1] Consubstantialis matri.

Fifth Lesson.

WHEN the death of the body was at hand a shepherd's watchfulness, and the care for the Lord's flock, died not in the shepherd's soul. Until the last day of his life he preserved his thoughtful care, and when the bloody hand of the hangman was at him it could not strike from him the foresight of the faithful steward of the mysteries of God. The knowledge that he was about to be a martyr did not make him forget that he was a bishop; and he was more concerned as to the account which he was to render to the Chief Shepherd of the sheep which had been committed to his charge, than as to the answer which he was to make to the unbelievers concerning his own faith. He loved Him Who had said unto Peter, "Lovest thou Me? Feed My sheep." He fed His sheep, and was making ready after His ensample to shed his blood for them.

Sixth Lesson.

THERE had gone before him many martyrs whom by his burning exhortations he had kindled to overcome the evil one. It was just that, as he had sent them before him by truth speaking, he should fearlessly follow them by suffering. What are we to speak on such a subject? How are we to rejoice at the idea of such joy? How are our heart and our mouth to break forth as we have here before us his shrine, as we have the solemn feast this day, as we have that noble example given to us? Let all our bones say, Thanks be to God.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (v. 1.)

AT that time: JESUS, seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.]

These beatitudes are eight in number, and after uttering them He seemeth to gather them together, as He saith to them that were present: "Blessed are ye, when men shall revile you, and persecute you." What He had said before He had said generally. He had not said blessed are ye poor in spirit, for yours is the kingdom of heaven, but theirs is the kingdom of heaven. Neither had He said blessed are ye meek, for ye shall inherit the earth, but they shall inherit the earth; and so with the rest, even until the eighth beatitude, where He saith: "Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven."

Eighth Lesson.

AND now He beginneth to speak, as though gathering in one all who were present, since those things which He had spoken above touched them that had been present to hear them, and those things which He spake now, and which seemed particularly addressed to them that were present, touch them also that are absent or that are yet to come. We must therefore consider carefully the number of these beatitudes. His blessings begin upon lowliness—blessed are the poor in spirit; blessed are they that are not puffed up; blessed are they whose souls are brought into subjection under the authority of God; blessed are they who even, if perchance they seem to themselves to be blessed in this life, are afeard lest they go into punishment when this life is over.

Ninth Lesson.

THEN he cometh to the meek, who through godliness so show themselves in the knowledge of the Holy Scriptures, who dare not to speak against things which to the unskilled appear to be absurd, and to make themselves rebellious through stubborn reasonings, but who gather hence with what fetters of the world such men are bound through carnal custom and through sin.

JUNE 9.

Fifth Day within the Octave of St Boniface.

Semi-double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(*In Paschal-time.*)

Fourth Lesson.

The Lesson is taken from the Sermons of St Ambrose, Bishop [of Milan.]

WHEN the tabernacle of this body is dissolved the shadow of death encompasseth us, and yet we still walk in life, and by the power of Christ we go forward without stumbling in the very midst of the conditions of the nether world itself. It was of this that the prophet spoke when he said (Ps. xxii. 4): "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me"; and this is what the Lord Himself hath said even more plainly concerning His faithful ones (John xi. 25)—namely, "He that believeth in Me, though he were dead, yet shall he live: and whosoever believeth in Me shall never die."

Fifth Lesson.

WHEREFORE, O brethren, let us talk with the holy martyrs touching the glory of the Lord's passover. They have a much wider knowledge of all things than we have; but still, let us tell them how He rose upward from the womb of the grave, and let them tell us how He rose upward into the grave from the womb of the nether world. Let them tell us how the cold and breathless body became warm again, how the breath again entered into it, how the blood began to flow, and how the stiff veins began to throb again.

Sixth Lesson.

LET them tell to us how the dead system of nerves and muscles set again into motion the dead tabernacle of the body, and how the breath of life set the organs again into play in their old harmony after they had ceased to work any more. Let Priests proclaim to them that are above us what wonders the Lord wrought after that He was risen again, and let the martyrs tell us what help He brought to the departed even in death itself.

(*Out of Paschal-time.*)

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.]

CHRIST was a good shepherd. What was Peter? Was not he a good shepherd also? Did not he also lay down his life for his sheep? What was Paul? What were the other Apostles? What were the blessed Bishops who have suffered martyrdom since then? What was [Boniface?] Were they not all good shepherds? Were they not none of them hirelings such as they of whom it is said (Matth. vi. 1, 2, 5) that they have received their reward? and all these were good shepherds. Not only because they have laid down their lives, but because it was for the sheep that they laid it down. They laid it down not from obstinacy but from love.

Fifth Lesson.

THERE are heretics who have had to smart for their crimes and faults, and these people call themselves martyrs. They are wolves who find it easier to steal when by this lie they disguise themselves in sheep's clothing. How they really ought to be reckoned ye may learn from the Apostle Paul, who was himself a good shepherd. "If," saith he, (1 Cor. xiii. 3,) "I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." The heretics are to be reckoned not as those who lay down their lives for the sheep, but rather as those who laid down their lives in the attempt to destroy the sheep. They may shed their blood, and they may give their bodies to be burned, but it profiteth them nothing because they have not charity. With charity all things profit, but without charity nothing profiteth.

Sixth Lesson.

WHAT good is this charity, O brethren? Is there anything dearer or brighter or firmer or safer or surer? But how can he who loveth not unity, even when he hath been convicted, be said to have even a little charity? And this unity the Lord would commend unto us when He commendeth good shepherds unto good shepherds, and yet would not that the good shepherd should be called more than one. Peter and Paul and the other Apostles, and the holy Bishops who have been after them, such as [Boniface,] were all good shepherds, and yet the Lord commended not unto the good shepherds divers good shepherds, but only one good shepherd. "I," saith He, (John x. 11,) "I am the good shepherd: the good shepherd giveth his life for the sheep."

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (v. 1.)

AT that time: JESUS seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo.]

["Blessed are the meek: for they shall inherit the earth."] In this third step wherein there is knowledge, there is grief for the loss of the highest good, for there is still cleaving unto the things which are lowest. ["Blessed are they which do hunger and thirst after righteousness: for they shall be filled."] In this fourth step there is toil. The soul maketh mighty efforts to wrench itself away from those things which have fixed it to them by their poisonous sweetness; hence there is hungering and thirsting after righteousness, and there is much need of a strong mind, for what is loved is not left without sorrow. ["Blessed are the merciful: for they shall obtain mercy."] At this fifth step there is given unto them that toil on a counsel of deliverance, for unless any be holpen of a stronger than he, he is unfit to free himself from the snares of misery wherein he is entangled; and it is but just that whosoever would be holpen of him that is stronger than he, should himself help him that is weaker than he, in that wherein he is himself stronger, and thus "blessed are the merciful: for they shall obtain mercy" from God.

Eighth Lesson.

["BLESSED are the pure in heart: for they shall see God."] In this sixth step we have that which is the end of the commandment, even charity out of a pure heart and of a good conscience (1 Tim. i. 5,) of good works, a pure heart which is able to gaze upon that highest good that can be seen only by a pure and calm understanding. ["Blessed are the peacemakers: for they shall be called the children of God."] Lastly, we find in the seventh step wisdom—that is to say, the contemplation of the truth which proclaimeth peace throughout the whole man, and taketh upon itself the very image and likeness of God, for the which reason it is said that "blessed are the peacemakers: for they shall be called the children of God." And the eighth beatitude returneth back again unto the head, for it showeth and proveth that which is finished and perfect; for the which reason also it is the kingdom of heaven which is named in the eighth beatitude, even as also it was named in the first—"Blessed are the poor in spirit: for theirs is the kingdom of heaven"—"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

Ninth Lesson is of SS. Primus and Felician, the two Lessons being read together as one, and the same Saints are commemorated at Lauds.

JUNE 9.

In the Diocese of Portsmouth.

Translation of St Edmund, Archbishop of Canterbury, Confessor.[1]

Greater Double.

The whole is from the Common Office for a Bishop and Confessor, (p. 612,) except the Prayer, which is as follows.

O GOD, by Whose grace we honour the translation of Thy blessed Confessor Bishop Edmund, grant unto us for his sake and at his prayers, to be so freed from the bondage of sin as to be able to pass hence unto the joy of Thy kingdom in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SS. Primus and Felician are commemorated at Vespers and at Lauds.

At Mattins the Ninth Lesson is omitted or read along with the Eighth to make room for their two Lessons, which are read together as one.

JUNE 11.

In the Diocese of Nottingham, the Feast of St Barnabas, Apostle, Titular of the Cathedral Church, is kept as a Double of the First Class with an Octave.

JUNE 12.

Octave of St Boniface.

Double.

All as on his Feast-day, except the following.

At First Vespers a Commemoration is made of St Basilides and his Companions.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St John Chrysostom, [Patriarch of Constantinople.] (*On St Ignatius.*)

BETHINK ye, my brethren, at what a time it was that blessed [Boniface] attained the dignity of the episcopate. At that time there were not the same means of governing the Church that there now are. It is one thing to follow many other travellers upon a path which they have worn smooth and made ready for us, and another to hew out a path for the first time, where the way is rough and rocky, the place filled with wild beasts, and where no traveller has ever gone before. Whichever way one might turn the eyes, then, one could have seen nothing but precipices and pitfalls, wars, contendings and dangers: emperors and kings and peoples and states and nations and foes from within and from without lay in wait for believers.

Fifth Lesson.

AS then we should admire not that captain who bringeth his passengers safely into port when the sea is calm and the ship is borne onward by a friendly breeze, but him who is able to steer and to save his ship when the ocean is raging and the winds are howling, when the passengers are fighting among themselves, and the crew are agitated by the wildness of the storm. Even so ought we to regard and to admire, much more than those who govern the Church now, those who ruled her then, when there were many fightings within and without. When the plant of the faith was much weaker than it is now, and had much more need of care, and when the people, the new-born offspring of the Church, called for great prudence and wisdom of soul on the part of him who was to be their foster-father.

Sixth Lesson.

BUT we must not take up our whole time in contemplating his work as a shepherd, so as to leave unsaid the things which concern him as a martyr. The devil is very acute and very clever in setting traps, and he deemed that if he could once get rid of the shepherds, he could easily ravage the sheep-folds. But He who taketh the wise in their own craftiness (Job v. 13) suffered it to be so, that He might show that His churches are not governed by men, but that they who believe in Him are alway governed by Him. When the rulers were taken away, His religion was not wiped out, neither the preaching of His truth silenced, but the rather increased, that the martyr himself and they that ministered unto him might all alike be made to understand that the teaching of Christianity doth not depend upon man, but hath its foundations in heaven, and that it is God Himself Who is the Protector of the Churches everywhere.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (v. 1.)

AT that time: JESUS seeing the multitudes, went up into a mountain: and when He was set, His disciples came unto Him. And so on.

Homily by St Austin, Bishop [of Hippo,] (*on the Lord's Sermon on the Mount*, i. 5.)

"Blessed are ye," saith the Lord, "when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for My sake: rejoice, and be exceeding glad, for great is your reward in heaven." If any man under the name of Christian seek for the enjoyments of this world and the possession of temporal goods, let him call to mind that our blessedness is a blessedness within, even as the mouth of the prophet hath spoken concerning the soul of the Church that "the king's daughter is all glorious within," (Ps. xliv. 14,) without she is reviled, and persecutions and slanders are her promised portion, but great is the reward which she will receive for them in heaven; and this is felt in the hearts of them that suffer them, and who are already able to say "we glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us." (Rom. v. 3-5.)

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[1] The occasion commemorated is that when, according to Alban Butler, "in 1247, his body was taken up and found entire, and the joints flexible. It was translated with great solemnity, in presence of St Lewis, Queen Blanche, and a number of Prelates and Noblemen."

Eighth Lesson.

THE mere suffering of such things is not in itself fruitful. What is fruitful is to suffer them for Christ's Name's sake, not only patiently, but even joyfully. There are many heretics who deceive souls under Christ's Name, and who suffer many things of this sort, but there is no reward for them in heaven, for the Lord said not, Blessed are they which are persecuted, but, Blessed are they which are persecuted for righteousness' sake; and where there is not right faith, there cannot be righteousness, for it is written, "the just shall live by faith," (Heb. ii. 4; Rom. i. 17.) Neither can the schismatics promise themselves any share in that reward, for there cannot be righteousness where there is not love, for it is written, "Love worketh no ill to his neighbour," (Rom. xiii. 10,) and if they had love, they would not rend the body of Christ, which is the Church.

Ninth Lesson of St Basilides and his Companions, of whom also a Commemoration is made at Lauds.

JUNE 18.

Octave of St Barnabas, Apostle.

Double.

All from the Common Office of Apostles, (p. 583,) except the Prayer, which is as upon the Feast-day, and the following.

At First Vespers a Commemoration is made of SS. Mark and Marcellian.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.[1]

Fourth Lesson.

The Lesson is taken from the Exposition of the Eighty-sixth Psalm by St Austin, Bishop [of Hippo.]

"HER foundation is in the holy mountains: the LORD loveth the gates of Zion." Wherefore hath the city twelve foundations, and in them the names of the Prophets and of the Apostles of the Lamb?[2] Because their authority is the foundation whereon our weakness resteth. Wherefore are they the gates?[3] Because through them we enter in unto the kingdom of God, since they have preached the same unto us, and when we enter in through their preaching, we enter in by Christ, Who is Himself The Door. (John x. 7.) And, whereas it is written that the city hath twelve gates, and, again, that Christ is the one Door, Christ is all the twelve, for He is in all the twelve: and therefore were twelve Apostles chosen. There lieth a great mystery in the signification of this number, Twelve. "Ye shall sit," saith the Lord, "upon twelve thrones, judging the twelve tribes of Israël."

Fifth Lesson.

IF then there be set there twelve thrones of judgment, (Ps. cxxi. 5,) Paul, in that he is the thirteenth Apostle, hath not where to sit, nor wherein to judge. Nevertheless, he hath said of himself that he will judge not men only, but angels. "Know ye not," saith he, "that we shall judge angels?" (1 Cor. vi. 3,)—that is, the fallen angels. Then might they have answered him: "Wherefore boastest thou thyself to be a judge? For where is thy seat? The Lord hath said that for the twelve Apostles there shall be twelve thrones: one of the twelve, even Judas, is indeed fallen, but holy Matthias is chosen into his place; for the twelve thrones there are still twelve to sit thereon: first find whereon thou shalt sit, and afterward give thyself out for a judge." Let us see, then, what is the meaning of these twelve thrones. By them is signified in a mystery the whole world, since the Church shall be through all the earth, whence this building is called to be built up together in Christ.

Sixth Lesson.

THEREFORE is it said that there shall be twelve thrones, because from all quarters shall there come men to be judged; even as it is said that the city hath twelve gates, because from all quarters shall the nations of them which are saved enter into it. So, not the twelve only, and the Apostle Paul, but all, as many as shall judge, have part in these twelve thrones, this signifying, that they shall judge all men; even as all that enter into the city have part in her twelve gates. For there are four quarters of the world, the East, and the West, and the North, and the South: of which four quarters is mention often made in the Scriptures. From the four winds shall the elect be gathered together, as saith the Lord in the Gospel: "And He shall send His Angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other." (Matth. xxiv. 31.) From the four winds, therefore, is the Church called together; and how are they called? Everywhere are they called in the Trinity; for they are called no otherwise than by baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost. (Matth. xxvii. 19.) Now four being multiplied by three is twelve.

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[1] The English Proprium says nothing about the Lessons of these two Nocturns, but the above are the Lessons given for this Octave in the Octavarium Romanum, published for the use of the whole world, those of the Third Nocturn being special, and those of the Second from the Common Octave Day of all Apostles.

[2] A sort of quotation from or allusion to Apoc. xxi. 14, but there the Prophets are not mentioned.

[3] Apoc. xxi. 12, says that on the gates were written the names of the twelve tribes of Israël.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 16.)

AT that time: JESUS said unto His disciples: Behold, I send you forth as sheep in the midst of wolves. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (34*th on Matthew.*)

Consider well who they are that undertake so difficult and toilsome an enterprise, — timid men to wit, and uncultivated, illiterate, rough, and of no account, strangers utterly to the teaching of the philosophers, almost strangers even to public life and business, fishermen merely and tax-gatherers beset with difficulties that might well indeed have disheartened them. Their task was one to dismay the lofty and renowned. How could it fail to discourage inexperienced common folk into whose minds the thought of great deeds had never entered? And yet they were not cast down nor troubled. Nor had they reason to be so, some one may say, for they knew well that they had the power to cleanse lepers and to cast out devils.

Eighth Lesson.

For my part, however, I do not hesitate to maintain that this very power of theirs might well itself have confounded them. Since they who would have so great a power as to be able even to raise the dead to life, must needs at the same time undergo such perils, endure such wars waged against them, be dragged bound before judges and in the end reviled with one voice by all the world. What was there amid all this to console them? This only—the might of Him Who sent them. Wherefore He puts this before all, saying, Behold! I send you. Let this suffice for all your consolation, this be your strength to confess Me before men. Do ye see how great is His authority? Do ye clearly understand that His power is exceeding great? Do ye perceive that His might is invincible?

The Ninth Lesson is of SS. Mark and Marcellian, who are also commemorated at Lauds.

Sunday before the Nativity of St John Baptist.

The Blessed Virgin Mary, styled of Perpetual Succour.

Greater Double.[1]

All from the Common Office for Feasts of the Blessed Virgin, (*p.* 633,) *except the following.*

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Hymn. Hail, thou star of ocean.

Verse. Lady! thou art a refuge for us.

Answer. [2]A refuge in times of trouble.

Antiphon at the Song of the Blessed Virgin. O holy Mary, &c.

A Commemoration is made of the Sunday.

MATTINS.

Invitatory. Holy and stainless Mary, Virgin Mother of God, * cease not to pray for us to thy Son Jesus.

FIRST NOCTURN.

Lessons from the Common Office.

SECOND NOCTURN.

Fourth Lesson as in the Common Office, with the Fifth Lesson down to the word "earth," (*p.* 637.)

Fifth Lesson. "What thing holier" *in the Fifth Lesson in the Common Office to the end, and the whole of the Sixth Lesson,* (*p.* 637.)

Sixth Lesson.

IT is well to recall that in order that no grace might be wanting in Mary, the sweet advocate of man, the providence of God hath brought it to pass that even her images should be held in great honour, and should be famous for signs and wonders. Among such, a distinguished place is taken by that ancient image of the Mother of God, which is styled that of the Blessed Virgin Mary of Perpetual Succour. This is recorded by old chroniclers to have been brought from the island of Crete to Rome towards the end of the fifteenth century, and placed in the Church of the Holy Apostle and Evangelist Matthew, on the Merulan Way, in the time of the Supreme Pontiff Alexander VI., and there it was honoured by Christ's faithful people for three hundred years. In course of time the Church of St Matthew was destroyed, and the famous image was then lost, but by the providence of God it was found again, and brought forth from the obscurity in which it lay. By command of the Supreme Pontiff Pius IX., it was carried in solemn procession, amidst a vast concourse of people, to the neighbouring Church of the Most Holy Redeemer, upon the Esquiline Hill, which church is also dedicated in honour of Holy Alphonsus Mary de Liguori, and there again exposed for public veneration in the year 1866. From that time it has been made so illustrious, both by public fame and by abundance of wondrous works, that in the space of a few years its honour spread throughout the whole Christian world. Moved by these facts, the aforesaid Supreme Pontiff Pius IX., in order to increase devotion toward the stainless Queen of heaven and earth, graciously permitted to the congregation of the Most Holy Redeemer a special Mass and Office in honour of the Blessed Virgin Mary styled of Perpetual Succour, and assigned for this festival the Lord's Day before the 24th day of June, which Lord's Day is that whereon this venerable image was solemnly adorned with a golden crown by the chapter of the holy Vatican basilica.

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[1] In the Dioceses of Leeds and Middlesborough this Feast is kept as a Double of the First Class with an Octave. The Office is here given as in the Roman Breviary.

[2] Cf. Ps. ix. 10.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (xix. 25.)

AT that time: There stood by the Cross of JESUS His mother, and His mother's sister, Mary of Cleophas, and Mary Magdalene. And so on.

Homily of St Bernard, Abbat [of Clairvaux.] (*On the Sufferings of the Lord.*)

"When Jesus therefore saw His mother, and the disciple standing by, whom He loved, He saith unto His mother: Woman, behold Thy Son." As though He would have said, Thou art about to lose the bodily presence of this Thy Son, even Myself, and therefore I give unto thee the one whom I have loved above all others, to be a son unto thee, whose presence shall be a comfort unto thee when I am no longer with thee. "Then saith He to the disciple, Behold thy mother." As though he would have said, Thou art about to lose a Father in Me, and therefore I give unto thee for a mother, that mother whom I love so well. Love ye one another, thou, O mother, by holding him as a son and thou, O son, by holding her as a mother. O how rich were Thy wedding presents, my King and my Bridegroom, my good Jesus. Now hast Thou poured forth all that Thou hadst. To them that behold, to them that crucified Thee, Thou hast given Thy prayers; to the thief Paradise, to Thy mother a son, to Thy son a mother, unto the dead life, into the hand of Thy Father Thy spirit, unto the world the manifestation of Thy power. But this somewhat moveth me, that when He had said, Mother, behold Thy Son, then saith He to the disciple, Behold thy mother. Since it is manifest, without His saying this, that if the disciple were given to her for a son, she must needs be a mother to him.

Eighth Lesson.

BUT in this there seemeth to me to be a commendation of love one toward another. Some there are who would fain be loved by all others, but who themselves love none in return, and they will that their own toils and sorrows should be lightened, but when others bear them for them, they themselves will not bear any other's burden. Not so did Christ either teach or do, for He bore thy burdens to teach thee to bear His—that is to say, to copy His sufferings.[1] "Because Christ also suffered for you, leaving you an example that ye should follow His steps." (1 Peter ii. 21.) This He taught when He commended His mother unto His disciple, and His disciple unto His mother. He would not that love should be cold upon either side. When two sleep together, that is to say, when they rest together in true and pure love, let the one keep the other warm, that is to say, let the one enkindle the other to the works of mutual love.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. O Virgin Mary, blessed art thou of the Most High God, above all the women upon the earth.[2]

Second Antiphon. O Mary, He that is mighty hath done to thee great things, and His mercy is on them that fear Him from generation to generation.

Third Antiphon. [3] Thou art the exaltation of Jerusalem, thou art the great glory of Israël, thou art the great rejoicing of our nation.

Fourth Antiphon. O stainless Virgin, who didst conceive from heaven and bear to earth a Saviour, through thee hath the life that was lost been given back to us.

Fifth Antiphon. Holy Mother of God, despise not our petitions in our necessities, but deliver us always from all dangers.

Chapter. (Prov. viii. 34.)

BLESSED is the man that heareth Me, watching daily at My gates, waiting at the posts of My doors: whoso findeth Me findeth life, and he shall obtain salvation from the Lord.

Hymn.[4]

O MARY! who to every sigh
  Of prayer thy loving ear dost bend,
Behold us suppliant, hear our cry,
  And thy Perpetual Succour send.

Ah! succour us if hateful chains
  Of guilt our wretched souls should bind;
Break every fetter that retains
  Enslaved to sin our heart or mind.

Ah! succour us if led away
  By love of earth's seductive toys;
Lest from salvation's path we stray,
  Forgetting Heaven's unfading joys.

Ah! succour us if cares oppress,
  Or adverse fortune should impend;
With peace serene life's journey bless,
  Till dawns the day that knows no end.

And when death's battle is at hand,
  Thy children succour in the strife;
That helped by thee we faithful stand
  And win the crown, Eternal Life.

O JESU, Virgin's Son, to Thee
  Be glory and eternal praise,
And to the Father equally
  With Holy Ghost, through endless days.
Amen.

Verse. My praise by thee accepted be, O sacred Virgin.

Answer. Give me strength against mine enemies.

Antiphon at the Song of Zacharias. O blessed Virgin Mary, thou art the mother of grace, that art the hope of the word, succour thy children who cry unto thee. Alleluia.

Prayer.

O ALMIGHTY and merciful God, of Whose gift it cometh that we honour the image of Thy blessed Mother by the special title of Perpetual Succour, mercifully grant that amidst all the changes of this life's pilgrimage we may be so shielded by the constant protection of the same stainless Mary, always a Virgin, that in the end we may worthily attain unto that eternal reward which Thou hast purchased for us. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

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[1] Here this Lesson is divided if a Ninth be required.

[2] Judith xiii. 23.

[3] Judith, xiii. 23; xv. 10.

[4] Translation kindly supplied by the Redemptorist Fathers.

PRIME.

Antiphon. O Virgin Mary, blessed art thou of the most high God. (*First Antiphon at Lauds.*)

In the Short Responsory, Thou that wast born of the Virgin Mary.

Chapter at the end. (Prov. viii. 17.)

I LOVE them that love Me, and those that seek Me early shall find Me. Riches and honour are with Me, yea, durable riches and righteousness, that I may cause those that love Me to inherit substance, and that I may fill their treasures.

TERCE.

Antiphon. O Mary, He that is mighty hath done to thee great things. (*Second Antiphon at Lauds.*)

Chapter from Lauds.

SEXT.

Antiphon. Thou art the exaltation of Jerusalem. (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 24.)

I AM the mother of fair love, and fear, and knowledge, and holy hope. In me is all grace of the way and of the truth. In me is all hope of life and of strength.

NONE.

Antiphon. Holy Mother of God, despise not our petitions. (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

SECOND VESPERS.

Antiphons and Chapter as at Lauds.

Verse. Lady, thou art a refuge for us.
Answer. A refuge in times of trouble.

Antiphon at the Song of the Blessed Virgin. Unto thee, O Mary, do we fly for refuge. O thou our sweetness and our hope, come succour the fallen. Fallen indeed we are, but fain would rise by thy succour, thou that beyond Nature's course hast borne in time the Eternal. Alleluia.

Where this Feast has an Octave, the Office is the same as upon the Feast, with a Commemoration and Ninth Lesson of the Sunday. The Lessons of the Second Nocturn are

Fourth Lesson.

The Lesson is taken from the Exposition of the Books of Kings written by Pope St Gregory [the Great.] (*On* 1 *Kings* (*Sam.*) i. 1.)

"NOW there was a certain man of Ramathaïm-zophim, of Mount Ephraïm." The name of Mount Ephraïm may be applied to the most blessed Mother of God, always a Virgin. She was indeed a mountain, the glorious height of whose predestination towered above the predestination of any other creature. Was not Mary a lofty mountain, Mary, who, that she might reach the dignity of conceiving the Eternal Word, lifted up the peaks of her holiness far above all the companies of angels, even unto the footstool of God? Prophesying of this mountain's sublime elevation, Isaiah said: "And it shall come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills." (ii. 2.) She was indeed a mountain on the top of the mountains, for the height of Mary shone high over that of any of the Saints.

Fifth Lesson.

The Lesson is taken from an Epistle of Pope St Leo [the Great] to the Empress Pulcheria. (*Ep.* xiii.)

NO type fully represented the mystery of our Redemption, which had been predestined from everlasting, for the Holy Ghost had not yet come upon a Virgin, nor the power of the Highest overshadowed her, that within her inviolate womb, Wisdom might build herself an house, the Word be made Flesh, and the form of God and the form of a servant be united in one Person,—the Maker of times be born in time, and He by Whom all things were made be brought forth into the midst of all. Unless a new Man, made in the likeness of sinful flesh, had taken our nature upon Him—unless He that is of one Substance with the Father had been pleased to become of one substance with His Mother[1]—unless He, Who alone is without sin, had joined our nature to His Own—mankind would still have remained bound under the yoke of the devil.

Sixth Lesson.

The Lesson is taken from the Exposition of the Prophet Isaiah, written by St Basil, Archbishop [of Cæsarea.] (*On ch.* viii. 3.)

"AND I went in unto the Prophetess," said Isaiah, "and she conceived and bare a son," (viii. 3.) That Mary was a Prophetess unto whom Isaiah went in very closely by the spirit of fore-knowledge, will be denied by none who remembereth what she said, when she was filled with the spirit of prophecy. For what said she? "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. For He hath regarded the lowliness of His handmaiden: for, behold, from henceforth all generations shall call me blessed." If thou wilt ponder all her words, thou wilt not gainsay that she was a Prophetess, upon whom the Holy Ghost came, and whom the power of the Highest overshadowed.

First Free Day after June 22.

The Blessed John Fisher, Cardinal Bishop of Rochester, Martyr.

Greater Double.

All from the Common Office for One Martyr, (*p.* 594,) *except the following.*

Prayer throughout.

O GOD, Who didst grant unto Thy blessed Bishop John the grace, with great boldness, to sacrifice his life for truth and righteousness' sake, grant unto us by his prayers and ensample the grace so to sacrifice our life for Christ's sake in this world, that we may be able to find it again in heaven. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Consubstantialis matri.

FIRST NOCTURN.

Lessons from Acts xx. 17, *as in the Common Office.*

SECOND NOCTURN.

Fourth Lesson.

THIS John Fisher was born at Beverley, and was trained in the University of Cambridge, of the which University he afterward became Chancellor. In the time of King Henry the VIII. his reputation for all graces was so great that he was chosen as her Confessor by Margaret, [Countess of Richmond,] and it was at his advice that she founded at Cambridge two wealthy colleges. Under the same King Henry this man of God was, on account of his power of teaching and the innocency of his life, made Bishop of Rochester, which church he ruled for three and thirty years, and earnestly built up with holy ordinances by his toils, his fastings, and all works worthy of a Bishop. By Henry the VIII. also the Bishop of Rochester was specially beloved, but afterward, when the King was awearied of his wife and was fain to take unto him another woman, the Saint became hateful to him because he strove to dissuade him from his sin, and opposed the title of Supreme Head of the English Church which he had sacrilegiously taken.

Fifth Lesson.

ALONG with Thomas More, Lord High Chancellor of the kingdom, Bishop John refused the test oath framed against the judgment of the Supreme Pontiff concerning the King's marriage, whereupon he was cast into the Tower of London and deprived of his bishopric by Act of Parliament. When the Supreme Pontiff Paul III. heard thereof, he thought that perchance the dignity of the Roman purple might stand in the way of the King to hinder him from putting John to death, and therefore made him Cardinal of the Church of St Vitalis; but the King was thereby stirred up to the greater wrath, and caused this most learned and holy Bishop, now broken in years, to be brought before the judgment-seat, when sentence of death was forthwith pronounced upon him for no other reason than because he had denied to the King the title of Supreme Head of the English Church, and he was presently ordered to execution.

Sixth Lesson.

UPON the 22nd day of June 1535 the blessed John was led up to execution upon Tower Hill. When he saw the scaffold from afar off he cast away his staff, saying, "Now my feet must do their duty, for I have but a little way to go." Whilst the executioner was making ready, John opened the Book of the Gospels, and chanced therein upon these words, (John xviii. 3,) "And this is life eternal, that they should know Thee, the only true God, and Jesus Christ, whom Thou hast sent," the which words he deemed to be teaching enough for him during all that remained to him of his life. As he was going up the steps the sun shone brightly upon his face, and he cried out: "Draw near unto Him, and be lightened, and your faces shall not be ashamed." (Ps. xxxiii. 6.) He repeated the hymn, "We praise Thee, O God," and the 30th Psalm, "In Thee, O Lord, do I put my trust," and then offered his neck to the axe and resigned his soul to God. His body was left lying naked for the space of a day, after which it was secretly buried by two soldiers, but at length it was brought inside the Tower along with the body of the blessed Thomas More. His head was set up upon a pole on London Bridge, but was afterwards cast into the river, lest the faithful should make it an object of honour. His character as a martyr was recognised by Gregory XIII., and again affirmed by Leo XIII.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to John (x. 11.)

AT that time: JESUS said unto the Pharisees: I am the Good Shepherd. The Good Shepherd giveth His life for the sheep. And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (59*th on John.*)

Dearly beloved brethren, the Bishops of the Church hold a great office, an office that needeth much that wisdom and strength whereof Christ hath given us an example. We must learn of Him to lay down our lives for the sheep and never to leave them; and to fight bravely against the wolf. This is the difference between the true shepherd and the hireling. The one leaveth the sheep and seeketh his own safety, but the other recketh not of his own safety, so as he may watch over the sheep. Christ then having given us the pattern of a good shepherd, warneth us against two enemies: first, the thief that cometh not but to kill and to steal, and, secondly, the hireling that standeth by, and defendeth not them that are committed to his charge.

Eighth Lesson.

EZECHIEL hath said of old time, (xxxiv. 2): "Woe be to the shepherds of Israël! do they not feed themselves? Should not the shepherds feed the flocks?" But they did the contrary, a great wickedness and the root of many evils. "Therefore," he saith, "they brought not back that which was gone astray: neither did they search for that which was lost: neither did they bind up that which was broken, nor strengthen that which was sick; for they fed themselves, and not the flock." And Paul hath the same in other words, where he saith, (Phil. ii. 21): "All seek their own, not the things which are JESUS Christ's."

Ninth Lesson.

CHRIST showeth Himself very different from either the thief or the hireling; whereas the thief cometh to destroy, He came that they might have life, and that they might have it more abundantly. The hireling fleeth, but He layeth down His life for the sheep, that the sheep perish not. When then the Jews went about to kill Him, He ceased not to teach: He gave not up them that believed in Him, but stood steadfast and died. Wherefore He hath good title often to say, "I am the Good Shepherd." It was but a little while, and He showed us how He could lay down His life for the sheep. And if it appeareth not as yet how they have life, and have it more abundantly, (but it shall appear, in the world which is to come,) we may well be persuaded of the truth of the second promise, who have seen the fulfilment of the first.

JUNE 29.

Commemoration of all the Holy Apostles.

In some Dioceses a Commemoration is made of all the Apostles in the Office of SS. Peter and Paul.

At the First Vespers.

Antiphon. [1] By this shall all men know that ye are My disciples, if ye have love one to another.

Verse. [2] O God, Thy friends are exceedingly honourable.

Answer. Their power is waxen right strong.

Prayer.

GRACIOUSLY hear us, O God of our salvation, and as Thou hast granted unto us the grace to be faithful to the teaching of all Thine holy Apostles, grant us also the shield of their protection. Who livest and reignest with God the Father, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At Lauds:

Antiphon. [3] Ye which have followed Me [in the regeneration when the Son of man shall sit in the throne of His glory, ye also] shall sit upon twelve thrones judging the twelve tribes of Israël.

Verse. [4] Their sound is gone out through all the earth.

Answer. And their words to the ends of the world.

Prayer as before.

AT SECOND VESPERS.

Antiphon. [5] Ye are My friends if ye do whatsoever I command you, saith the Lord.

Verse. [6] The Lord is glorious in holiness, doing wonders.

Answer. He is my God, and I will exalt Him.

Prayer as before.

First Free Day after July 6.

The Blessed Thomas More, sometime Lord High Chancellor of England, Martyr.

Greater Double.

All from the Common Office for One Martyr, (p. 594,) except the following.

Prayer throughout.

O GOD, Who didst grant unto Thy blessed martyr Thomas the grace to cling cheerfully and bravely to Thy cross, alike amidst the allurements of the world and the woes of imprisonment and of death, grant unto us, we beseech Thee, at his prayers and after his ensample, so boldly to contend for faith and righteousness, that hereafter we may worthily attain unto the reward of Thine eternal joy. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Second Book of Maccabees (vi. 18.)

THEREFORE Eleazar, one of the principal scribes, an aged man and of a well-favoured countenance, was constrained to open his mouth and to eat swine's flesh. But he, choosing rather to die gloriously than to live abominably, came of his own accord to the torment. And when he saw how that it behoved to come, bearing all things patiently, he was resolved not to taste, for the love of life, such things as are unlawful.

Second Lesson.

BUT they that stood by, moved with cruel compassion, for the sake of the old friendship that they had with the man, took him aside and besought him that flesh might be brought such as was lawful for him to use, and to make as if he did eat of the flesh of the sacrifice commanded by the King, that in so doing he might be delivered from death. So because of the old friendship that they had with the man, they did him this kindness. But he began to consider the excellency that became his age and his ancient years, and the honour wherein from his birth he had continued even unto grey hairs, and the honesty of his conversation from a child, and he answered straightway according to the commandments of the holy Law given by God, that he willed rather to be sent to the grave.

Third Lesson.

FOR it becometh not our age, said he, to dissemble, whereby many young persons might think that Eleazar, being fourscore years old and ten, were now gone to a strange religion; and so they, through mine hypocrisy and [desire to live] in this corruptible life a little longer, should be deceived, and I get a stain to mine old age and make it abominable. For though for the present time I should be delivered from the punishment of men, yet should I not escape the hand of the Almighty, neither alive nor dead. Wherefore now, manfully changing this life, I will show myself such an one as mine age requireth; and leave a notable example to such as be young, by willingly and courageously dying a seemly death for the most honourable and holy laws. And when he had said these words, immediately he was haled to death.[7]

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[1] John xiii. 35.
[2] Ps. cxxxviii. 17.
[3] Matth. xix. 28.
[4] Ps. xviii. 5.
[5] John xv. 14.
[6] Ex. xv. 11, 2.
[7] He was lashed to death.

SECOND NOCTURN.

Fourth Lesson.

THIS Thomas was born in London, and was a son of John More, who afterwards became one of the most eminent judges in England. At the University of Oxford he took an high position for his attainments in Greek and Latin, and afterwards studied law in London. He was very friendly with the monks of the Charterhouse, where as a young man he dwelt as a guest for the space of four years for the purpose of serving God more strictly. There he learnt to chastise his body and bring it into subjection with haircloth and scourging, and during the whole of his life he never ceased thus to bear about in it the dying of the Lord JESUS. He served the State for nearly forty years, discharged honourable embassies, and took with the highest credit the exalted post of Lord High Chancellor of all England. But he never was over careful for his own profit. He had nothing more at heart than to protect religion and justice in the commonwealth, and more especially to baffle and beat off by his writings the heretics who were creeping into England, and poisoning the country with pestilence-bearing books.

Fifth Lesson.

WHEN Henry VIII., King of England, put away Katharine his wife and went through the form of marriage with Anne, he would have all men declare with an oath that this wicked union was lawful. Thomas refused, along with the Bishop of Rochester, to take this oath, and therefore he was cast into prison. While he lived in the prison he showed no sign of grief, but for as much as he was naturally of a very merry heart and of great steadfastness, he entertained with marvellous kindliness all them that came unto him, being accustomed to say that this whole world is nothing but a prison, whereout some of us are called every day to take our trial. In the fourteenth month of his imprisonment he was brought before the judgment seat, where he answered prudently the questions that were asked of him, lest perchance he might seem to offer himself rashly to death. He was judged a traitor, because he would not declare that the King was the head of the Church, whereupon he put aside all silence regarding his own belief, freely professed that the divine rights of the Bishop of Rome could not be transferred to the King, and appealed to the Catholics of the whole world against his own country, which was giving up all things to be of the King's way.

Sixth Lesson.

AS he returned condemned to death, his daughter Margaret, whom he most dearly loved, ran up to him, kissed him, and asked his last blessing; amid the tears of his sorrowing friends he was brought back into prison and there gave himself up to God, until the day of his execution. Upon the day before his death, having been deprived of the ordinary means of writing, he wrote with coal a letter to his daughter full of his fatherly love for her, wherein he protested to her his eager desire to die and see God on the morrow, which would be the Octave of the Feast of the Prince of the Apostles, and the eve of the translation of the holy Martyr Thomas. Since he was to die for confessing the Primacy of Peter, and under the patronage and after the ensample of the martyred Archbishop of Canterbury, as he had desired, upon the 6th day of July, when he had prayed and had called upon the people to bear him witness that he was dying for the Catholic faith, his head was cut off. The whole Christian world gave a cry and called out that he was indeed a martyr for Christ. Gregory XIII. acknowledged as due to him the honours paid to the blessed, and Leo XIII. by a solemn decree confirmed the same judgment.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 34.)

AT that time: JESUS said unto His disciples: Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Hilary, Bishop [of Poitiers.]

["For I am come to set a man at variance against his father."] What variance is this? Among the foremost commandments of the law we read, "Honour thy father and thy mother," (Ex. xx. 12); and the Lord Himself also saith, "Peace I leave with you, My peace I give unto you," (John xiv. 27); but here it is said, "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Therefore henceforth public authority will be set before the failure of natural duty,—everywhere hatred, everywhere war,—and the sword of the Lord cutting fiercely between the father and the son, between the mother and the daughter.

Eighth Lesson.

A SWORD is the sharpest of all weapons, it is the symbol of the power of law, of the sternness of judgment, and of the punishment of evil-doers. In the prophets the preaching of the new gospel is oftentimes likened unto the sword. We remember that the Word of God is the sword of the Spirit, (Eph. vi. 17,) and this sword is sent upon earth, that is to say, the preaching of the Word of God entereth into the hearts of men. And there is sore variance in one house, and a man's foes are they of his own household, for through the Word of God he will rejoice in newness of spirit to remain separate from others both within and without, both in soul and in body.

Ninth Lesson.

HE proceedeth then in the same course of commandments and of understanding; for after that He had taught that all the things which are dearest in this world must be left, He said, moreover, "And he that taketh not his cross, and followeth after Me, is not worthy of Me," for "they that are Christ's have crucified the flesh with the affections and lusts," (Gal. v. 24,) and he is unworthy of Christ who taketh not up his Cross whereon to suffer with Him, to die with Him, to be buried with Him, and to rise again with Him, and so followeth after the Lord, in the mystery of the faith to live in newness of spirit.

JULY 15.

The Division of the Apostles.

Double.

The Office is the Common Office, (p. 583,) except the following.

Prayer throughout.

O GOD, Who hast been pleased to bring us to know Thy Name by the means of Thy blessed Apostles, grant us the grace to honour their everlasting glory by our own progress and by the same honouring also to progress. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Epistle of the Blessed Apostle Paul to the Romans (x. 4.)

CHRIST is the end of the law for righteousness to every one that believeth. For Moses describeth the righteousness which is of the law, that the man which doeth these things shall live thereby.[1] But the righteousness which is of faith speaketh on this wise:[2] Say not in thine heart, Who shall ascend into heaven? that is, to bring Christ down from above: or, Who shall descend into the deep? that is, to bring up Christ again from the dead. But what saith the Scripture? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith which we preach: that if thou shalt confess with thy mouth the Lord JESUS, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.

Second Lesson.

FOR with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. For the Scripture saith: [3] Whosoever believeth on Him shall not be ashamed. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him. For whosoever shall call upon the name of the Lord shall be saved. [4] How then shall they call on Him in Whom they have not believed? And how shall they believe in Him of Whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is written: [5] How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things!

Third Lesson.

BUT they have not all obeyed the Gospel. For Isaias saith: [6] Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of Christ. But I say: Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.[7] But I say: Did not Israël know? First Moses saith: [8] I will provoke you to jealousy by them that are no people: and by a foolish nation I will anger you. But Isaias is very bold, and saith: [9] I was found of them that sought Me not: I was made manifest unto them that asked not after Me. But to Israël He saith: All day long I have stretched forth My hands unto a disobedient and gainsaying people.

SECOND NOCTURN.

Lessons from St Gregory the Great, as in the Common.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xvi. 15.)

AT that time: JESUS said unto His disciples: Go ye into all the world, and preach the Gospel to every creature. And so on.

Homily by Pope St Gregory [the Great.] (*29th on the Gospels.*)

By the words "every creature" we may understand every tribe of the Gentiles. Of aforetime it had been said, "Go not into the way of the Gentiles," (Matth. x. 5,) but now, "Preach the Gospel to every creature," that, since the Jews had proudly rejected the preaching of the Apostles, that might become our gain which was the seal of their condemnation. But when the Eternal Truth sendeth forth His disciples to preach, what doth He but scatter seed over the field of the world? He scattered abroad a few grains for seed, that He may afterward reap an abundant harvest in our faith.

Eighth Lesson.

THE great harvest of faithful souls throughout the whole world would never have sprung up, if the hand of the Lord had not first scattered those chosen grains of preachers over the reasonable soil of men's minds. Then is written, "He that believeth and is baptized shall be saved: but he that believeth not shall be damned." Now, perchance, thou sayest in thine heart: I believe, and therefore I shall be saved. True, if to thy faith thou dost add works. He only hath a living faith whose life doth not give the lie to his profession. It is of this that Paul speaketh, where he saith of certain vain believers, "They profess that they know God; but in works they deny Him." (Tit. i. 16.)

Ninth Lesson.

"AND these signs shall follow them that believe: In My name they shall cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover."

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[1] Lev. xviii. 5.
[2] Deut. xxx. 11, 12, 14.
[3] Isa. xlix. 23.
[4] Joel ii. 32.
[5] Isa. lii. 7.
[6] Isa. liii. 1.
[7] Ps. xviii. 5.
[8] Deut. xxxii. 21.
[9] Isa. lxv. 1, 2.

My brethren, these signs do not follow us. Do we, then, not believe? Nay. The truth is, these things were needful when the Church was young. That she might grow by the increase of the faithful, she needed to be nourished with miracles. So we, when we plant a young tree, continually water and tend it, till we see that it hath taken firm root in the earth: but when once it hath taken firm root, it can grow of itself. Hence Paul saith of tongues: "Tongues are for a sign not to them that believe, but to them that believe not." (1 Cor. xiv. 22.)

Third Sunday in July.

Commemoration of all the Holy Bishops of Rome.

Double.

All from the Common Office for Apostles, (p. 583,) except the following.

FIRST VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds.

Verse. [1] Let them exalt them, in the congregation of the people.
Answer. And praise them in the assembly of the elders.

Antiphon at the Song of the Blessed Virgin. O all ye priests of God, bless ye the Lord. O all ye servants of the Lord, sing praises unto our God. Alleluia.

A Commemoration is made of the Sunday.

MATTINS.

Invitatory. [2] Christ Himself is the Chief Shepherd, * O come let us worship Him.

Hymn.

THE Lord's eternal gifts,
The Pontiff's mighty praise,
Their victories and high reward,
Sing we in joyful lays.

The rest as in the Common Office for Apostles.

FIRST NOCTURN.

First Lesson.

The Lesson is taken from the Book of Ecclesiasticus (xliv. 1.)

LET us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them through His great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power and their understanding, showing forth among the Prophets the dignity of Prophets, and still ruling over the people that now is, and by the strength of wisdom instructing the people in most holy words. Such as by their skill sought out musical tunes, and published canticles of the Scriptures.

Second Lesson.

MEN rich in virtue, studying comeliness, living at peace in their houses. All these were honoured in their generations, and were the glory of their times. They that were born of them have left a name behind them, that their praises might be reported. And some there be which have no memorial; who are perished as though they had never been; who also were born as though they had not been born, and their children after them.

Third Lesson.

BUT these were merciful men, whose righteousness hath not been forgotten: with their seed shall continually remain a good inheritance, their children have an holy heritage: their seed also abideth firm in the covenant, and their children for their sakes remain for ever. Their seed, and their glory, shall not be blotted out. Their bodies are buried in peace, but their name liveth for evermore. Let the people tell of their wisdom, and the congregation show forth their praise.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*For the Feast of St Malachi, Archbishop of Armagh.*)

BRETHREN, let us wish well as meet is, let us wish well unto our bishops, for it is a kindly act to bewail the dead and it is kindlier still to rejoice with the living; but are they not all living, yea, and living a blessed life? "In the sight of the unwise they seemed to die, but they are at peace," (Wisd. iii. 2.) Now are they become fellow-citizens of the Saints and of the household of God, (Eph. ii. 19,) and they give praise and thanks together and say, "We went through fire and through water, and Thou broughtest us out into a place of refreshment," (Ps. lxv. 12.) Manfully and happily did they pass through fire and through water, for no hardships could break them and no pleasures could snare them.

Fifth Lesson.

LET us rejoice that our Pontiffs are gone up unto their fellow-citizens to discharge as it were the duty of an embassage for the children of the captivity. To win for us the hearts of the blessed, and to tell them what are the wants of the suffering. Let us rejoice, I say, and be glad that in that heavenly court there are some of our own who have a care for us, and for whose sakes a guard is set around us whom they shaped by their examples and confirmed by their wondrous works. These are holy Bishops who in lowliness of spirit have oftentimes offered up peace-offerings to heaven, and have in themselves gone unto the Altar of God, themselves sacrifices as well as priests.

Sixth Lesson.

BLESSED be the Lord God Who hath visited His people by the ministry of such bishops, and Who, now that He hath called them unto His own holy city, yet ceaseth not to cheer our captivity by the remembrance of their sweetness; and let their spirits also rejoice in the Lord Who hath delivered them from the burden of the body, so that they are weighed down no more by filth or foulness, but pass gladly and brightly beyond all creatures, whether bodily or bodyless, and go on wholly into God, and are joined unto Him, so that they are one spirit with Him for ever.[1] Holiness becometh that house wherein the memory of such holiness is oftentimes made.

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[1] Ps. cvi. 32.
[2] 1 Pet. v. 4.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xvi. 13.)

AT that time: JESUS came into the coasts of Cæsarea Philippi, and He asked His disciples, saying: Who do men say that I, the Son of Man, am? And so on.

Homily by Pope St Leo [the Great.] (*2nd on the anniversary of his own election.*)

When the Lord, as we read in the Evangelist, asked His disciples: "Who did men, amid their divers speculations, believe that He, the Son of Man, was; blessed Peter answered and said: Thou art the Christ, the Son of the living God. And JESUS answered and said unto him: Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but My Father, Which is in heaven: and I say also unto thee, that thou art Peter, and upon this rock I will build My Church, and the gates of hell shall not prevail against it; and I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." Thus therefore standeth the ordinance of the Truth, and blessed Peter, abiding still that firm rock which God hath made him, hath never lost that right to rule in the Church which God hath given unto him.

Seventh Responsory.

The Lord loved them and beautified them, He clothed them with a robe of glory, and crowned them at the gates of Paradise.

Verse. The Lord hath put on them the breastplate of faith and hath adorned them.

Answer. And crowned them at the gates of Paradise.

Eighth Lesson.

IN the universal Church it is Peter that doth still say every day, "Thou art the Christ, the Son of the living God," and every tongue which confesseth that JESUS is Lord is taught that confession by the teaching of Peter. This is the faith that overcometh the devil and looseth the bands of his prisoners. This is the faith which maketh men free of the world and bringeth them to heaven, and the gates of hell are impotent to prevail against it. With such ramparts of salvation hath God fortified this rock, that the contagion of heresy will never be able to infect it, nor idolatry and unbelief to overcome it. This teaching it is, my dearly beloved brethren, which maketh the keeping of this Feast to-day to be our reasonable service, even the teaching which maketh you to know and honour in myself, lowly though I be, that Peter who is still entrusted with the care of all other shepherds and of all the flocks to them committed, and whose authority I have, albeit unworthy to be his heir.

Eighth Responsory.

These are they which wrought great wonders before God, and the whole earth is full of their teaching, may they pray for all people that their sins may be forgiven unto them!

Verse. These are they which loved not their lives in this world, and have attained unto the kingdom of heaven.

Answer. May they pray for all people that their sins may be forgiven unto them!

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. May they pray for all people that their sins may be forgiven unto them!

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. Thy saints, O Lord, shall grow as the lily; they shall come up before Thee with a pleasant savour like balm.

Second Antiphon. In the heavenly kingdoms, there is the dwelling of the saints, there shall be their rest for ever and ever.

Third Antiphon. The bodies of the saints are buried in peace, and their names shall live for ever.

Fourth Antiphon. O ye spirits and souls of the righteous give praise to our God. Alleluia.

Fifth Antiphon. The righteous shall shine forth as the sun, in the presence of God.

Chapter. (Heb. xiii. 7.)

REMEMBER them which have the rule over you, who have spoken unto you the word of God; whose faith follow considering the end of their conversation, [JESUS Christ, the same yesterday, and to-day, and for ever.]

Hymn.[2]

O THOU thy bishops' glorious king,
Of confessors the crown and prize,
Who dost to joys celestial bring
Those who the joys of earth despise.

By all the praise Thy saints have won,
By all their pains in days gone by,
By all the deeds which they have done,
Hear Thou Thy suppliant people's cry.

Thou dost amid Thy martyrs fight,
Thy confessors Thou dost forgive;
May we find mercy in Thy sight,
And in Thy sacred Presence live.

To God the Father glory be,
And to His sole begotten Son,
And glory Holy Ghost to Thee,
While everlasting ages run. Amen.

Verse. The Lord guided the just in right paths.

Answer. And showed unto them the kingdom of God.[3]

Antiphon at the Song of Zacharias. Ye are the light of the world: a city that is set on an hill cannot be hid; neither do men light a candle and put it under a bushel, but on a candlestick that it may give light to all that are in the house.[4]

Prayer throughout the Office.

O GOD, Who takest thought for Thy people in Thy loving kindness, and rulest them in Thy love, grant for the sake of the Bishops of

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[1] 1 Cor. vi. 17.

[2] Adapted from the late Rev. E. Caswall.

[3] Wisd. x. 10.

[4] Matth. v. 14, 15.

Thy Church the spirit of wisdom unto all those upon whom Thou hast laid the duty of government, that the profit of holiness in the flocks may work eternal gladness for the shepherds. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

PRIME.

Antiphon. Thy saints, O Lord, shall grow as the lily. (*First Antiphon at Lauds.*)

Chapter at the end. (Heb. xiii. 17.)

OBEY them that have the rule over you and submit yourselves; for they watch for your souls, as they that must give account; [that they may do it with joy and not with grief.]

TERCE.

Antiphon. In the heavenly kingdoms there is the dwelling of the saints.

Chapter as at Lauds.

Short Responsory as in the Common Office for Many Martyrs, (*p.* 608.)

SEXT.

Antiphon. The bodies of the saints are buried in peace. (*Third Antiphon at Lauds.*)

Chapter. (Acts xx. 28.)

TAKE heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the Church of God which He hath purchased with His own blood.

Short Responsory as in the Common Office for Many Martyrs, (*p.* 608.)

NONE.

Antiphon. The righteous shall shine forth as the sun. (*Fifth Antiphon at Lauds.*)

Chapter as at the end of Prime.

Short Responsory as in the Common Office for Many Martyrs, (*p.* 608.)

SECOND VESPERS.

Antiphons, Chapter, Hymn, and Prayer from Lauds. First four Psalms as on Sundays, and the last, Ps. cxxxi., Lord remember David, (*p.* 109.)

Verse. The Lord hath chosen them for priests unto Himself.

Answer. To offer up unto Him the sacrifice of praise.

Antiphon at the Song of the Blessed Virgin. Being made the chief bishops they dreaded not earthly things, but pressed on gloriously unto the kingdom of heaven.

A Commemoration is made of the Sunday.

JULY 16.

In the Diocese of Salford, the Feast of the Blessed Virgin Mary, styled of Mount Carmel, Patron of the Diocese, is kept as a Double of the First Class with an Octave.

JULY 23.

Octave of the Blessed Virgin Mary, styled of Mount Carmel.

Double.

As of the Feast, except that in the First Nocturn the Lessons are from Scripture according to the Season, and in the Second and Third the same as on the Octave Day of the Blessed Virgin Mary, styled Help of Christians.

JULY 26.

In the Diocese of Leeds, the Feast of St Anne, Titular of the Cathedral Church, is a Double of the First Class with an Octave.

JULY 27.

Second Day within the Octave of St Anne.

Semi-double.

As of the Feast, except that the Lessons of the Second Nocturn are from the Common Office, and that the Ninth Lesson is omitted or read along with the Eighth in order to leave room for the Lesson of St Pantaleon.[1]

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Gregory of Nazianzus. (*Panegyric on Gorgonia.*)

BLESSED [Anne] was admirable for her modesty, and in this she was excellent not only among those of her own age but also among women older than herself to whom this grace is most commonly attributed. Our life falls under two heads, the one of those who are married, and the other of those who are not married. The life of those who are not married is the more excellent and the more divine of the two, but it is the harder and it is the more dangerous. The other is more humble and more lowly, but it is safer. This woman avoided the evils of both states, and chose and united the good of both. She was as excellent as though she had been unmarried; along with the safety of marriage, she was modest without ostentation. She adorned by the excellences of marriage what would have been the excellences of virginity, and showed by her example that neither of these states in itself need unite us either to God or to the world, or on the other hand need necessarily separate us either from Him or from it.

Fifth Lesson.

SHE was not estranged from the spirit because she was joined to the flesh, nor because she had an husband for a head did she ignore Christ the Head of the Church. She so followed the world and nature that while she satisfied the law of the flesh, or rather Him who is the Author of the law of the flesh, she hallowed herself wholly to God. The inspired

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[1] This direction seems rather singular if the Lessons meant are those by St Ambrose, given on p. 650, since St Anne could hardly be described as a member of the Christian Church; nor does there appear to be any good reason for supposing that St Joachim predeceased her. The Octavarium Romanum gives special Lessons for the second day within the Octave of an Holy Woman, neither Virgin nor Martyr, and orders that the Lessons of the Third Nocturn should be the same as those which it gives for Holy Women, Martyr but not Virgin—to the first of which, since it contains an allusion to martyrdom, it appends alternate Lessons for a Woman not a Martyr; and these Lessons are accordingly given here.

Solomon in the Book of Proverbs praiseth the woman who tarrieth at home and loveth her husband, who is honourably occupied with the matters of her own house, and performeth the duties of a woman with a manful and stalwart heart. Who layeth her hands to the spindle and her hands hold the distaff, and who is an example of all those other things of which the prophet speaketh concerning the honourable and hard-working matron. But if I were to take up points of this sort about this worthy Anne it would be like praising a statue because of its shadow or a lion on account of his claws, and remaining silent concerning their higher and more excellent qualities.

Sixth Lesson.

WAS there ever a woman who was better fitted to hold an high place in public? Was there ever a woman who appeared less, and showed herself less, before the eyes of men, who kept her eyes more under control, to whom laughter was so laughable that a smile seemed to her almost too much, who kept her ears more shut to the world and more open to the word of God? Who kept her tongue more absolutely under the control of her intellect that she might tell the judgments of God, who kept her lips more in order? She was only pleased to have one red upon her face, and that was the blush of modesty, and one white, and that was the pallor which is produced by mortification.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by Pope St Gregory [the Great.] (11*th on the Gospels.*)

"Again, the kingdom of heaven is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it." Whosoever hath realised so far as is now possible the sweetness of the life of heaven, will freely part with those things which he hath loved on earth; in comparison therewith all other things grow mean. He leaveth those things which he had, and scattereth those things which he hath gathered. His soul burneth for the things of heaven, and hath no taste left for the things of earth. Earthly forms lose their beauty, for the mind seeth nothing but the luminous brightness of the One Pearl of great price.

Eighth Lesson.

"AGAIN, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind of fishes, which when it was full they drew to shore and sat down, and gathered the good into vessels, but cast the bad away." The Holy Church is likened unto a net, not only because the care thereof is committed unto fishermen, but also because she is the mean whereby all are drawn out of the troublesome waves of this present world unto the kingdom of heaven, instead of being left in the dark depths of everlasting death. She gathereth together of every kind of fishes, because she calleth the wise and the foolish, the free and the bond, the rich and the poor, the strong and the weak, all alike to come and have their sins forgiven. (*Ninth Lesson.*) And this net, that is to say, the Church, will be full, and will be drawn to the shore when the end of all men is come. They will draw it to shore and sit down, for as the sea signifieth the world, so doth the shore, which is the term thereof, signify the end of the world. And when that end is come, the good will be gathered into vessels, but the bad cast away, for the elect will be received into everlasting habitations, and the reprobate will lose the light of the kingdom within, and will be cast into outer darkness. ["So shall it be at the end of the world; the angels shall come forth and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."]

AUGUST 2.

Octave of St Anne.

Double.

All as on the Feast, with Commemorations of Pope St Stephen at First Vespers and Lauds, and at Second Vespers of the finding of the body of St Stephen the first Martyr, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons from the Common Office.

THIRD NOCTURN.

Lessons from the Homily of the Feast.[1] *The Ninth Lesson is omitted or read along with the Eighth, in order to leave room for the Lesson of Pope St Stephen.*

[*From the Octavarium.*]

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Austin, Bishop [of Hippo.] (*Various*, xlv. 9.)

"SHE hath made double garments for her husband."[2] Already ye are crying out, I believe, that which ye know not, namely, what be these double garments. These your cries are praises, praises dictated by your faith, praises expressing your profession, praises of thy preaching. But wherefore should these garments be double? Thou praisest Christ, thou praisest Him Who is both God and man; praise Him as double, praise Him as single. Praise Him as double because He is both God and man, praise Him as single that thou mayest be truthful. Praise the God, praise the Man, praise the God in the Man, praise the Man in the God. Here is woven that priceless garment of praise—"In the beginning was the Word, and the Word was with God, and the Word was God: the same was in the beginning with God." Here is woven also, because of His daily conversation among men, that other garment—"And the Word was made Flesh, and dwelt among us."

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[1] For the reasons pointed out in the last Office, on July 27, it does not appear perfectly clear what Lessons are meant (whether those given in the ordinary text of the Breviary, p. 650, or those prescribed in the Octavarium Romanum.) The simple translation of the English rubric is therefore given above.

But here follow the Lessons prescribed by the Octavarium Romanum, as the Common Office, for the Octave Day of an Holy Woman neither Virgin nor Martyr.

[2] So the LXX.

Fifth Lesson.

HERE, then, is that toilful woman, watchful and careful, that looketh well to the ways of her household, that riseth also while it is yet night, and her candle goeth not out by night. Strong in trouble, fearful while the promises are not as yet received, that layeth her hands to the spindle, and her hands hold the distaff, and that eateth not the bread of idleness; but after all these labours engendered of the poverty and the needs of this world, what signifieth this that it is said that she shall laugh in the latter day? What signifieth this, hear ye, the hope for the which our candle goeth not out by night, hear ye now. "Her children arise up, and are enriched."[1] Now we live in poverty, we watch in poverty, and when we die we fall asleep in poverty. But we shall rise again, and we shall be rich. What are the riches of angels? They have but one garment, but that is a garment of light, a garment that never waxeth old, and that is never soiled. If thou art a son of this woman, look thou when it is promised thee, that thou shalt be rich. "Her children arise up and are enriched," because they are ready to inherit the riches of the Resurrection. Love not riches here, lest thou be not meet to receive riches there.

Sixth Lesson.

HER husband also, and he praised her; "many daughters," saith he, "have done virtuously, but thou excellest them all." These last words are the praises wherewith her husband praiseth her. Who are the daughters with whom she is compared? But she is not compared: "thou excellest them all." Be attentive, I beseech you; we are just at end of the reading. Many daughters have done virtuously, many have spoken with tongues, have understood all mysteries, have wrought mighty works, have cast out devils, have bestowed their goods to feed the poor, have given their bodies to be burnt: but they were puffed up because they had not charity. (1 Cor. xiii. 1-3.) "But thou excellest them all,"—yea, thou more than excellest them all, not in flower only, but in solid fruit. "Give her of the fruit of her hands." Give her what? "Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you, from the foundation of the world." And what are the fruits of her hands whereof this shall be given her? "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." (Matth. xxv. 34-36.) And how should it be with her when her work is done? "Her husband shall be praised in the gates," and this will be the haven after all our labours, to see God, to praise God.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xiii. 44.)

AT that time: JESUS spake unto His disciples this parable: The kingdom of heaven is like unto treasure hid in a field. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Questions on Matthew, n.* 16.)

"Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Doth the Lord will by this to show what was the treasure which was hid in a field? We thereby understand to be signified the holy Scriptures, which consists of the Old and New Testaments, just as the like is seen to be expressed by another Evangelist [sic], where he saith: "The Word of God is . . . sharper than any two-edged sword." (Heb. iv. 12.)

Eighth Lesson.

OR is it because He spake the first things in parables? and when He saith unto them, "Hath ye understood all these things? they say unto him, Yea, Lord"; and that thereafter He would show them, by this last similitude of the householder bringing forth out of his treasure things new and old, that such a man is to be esteemed in the Church as learned, who understandeth the older Scriptures to be explained in parables. The rules of interpretation thereof He taketh from the newer Scriptures. For the Lord Christ setteth forth the new revelation in parables, being Himself the end of the old, that is to say, in the sense of their fulfilment. (*Ninth Lesson.*) If He in whom the Old Testament reached its fulfilment and manifestation still continued to speak in parables until His death should rend the veil, so that there might no more be anything hid which should not be made manifest, much more may we understand that those predictions which had so long before been written concerning Him, in order to commend His great salvation, should be veiled in parables, and by receiving these parables only according to the letter, the Jews are not scribes instructed unto the kingdom of heaven. "But their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament, which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away." (2 Cor. iii. 14-16.)

SEPTEMBER 4.

Translation of St Cuthbert, Bishop [of Lindisfarne,] and Confessor.

Greater Double in the Diocese of Hexham.

All from the Common Office, (*p.* 612,) *except the following.*

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[1] So the LXX.

Prayer throughout.

GRANT, we beseech Thee, O Almighty God, that we who honour the translation-day of Thy blessed Confessor and Bishop Cuthbert, may ever be holpen by his prayers to gain the blessings of Thy fatherly love. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

SECOND NOCTURN.

Fourth Lesson. (*From Simeon's History of the Church of Durham.*)

WHEN our most blessed father Cuthbert was about to pass out of this life, in his fatherly care he said this, among other things, to his disciples: "I would much rather that ye took my bones with you and went hence, and abode wherever God might provide a place for you, than that ye should by any means give in to iniquity and bow your necks under the yoke of the schismatics." And so, when Eardolf, Bishop of Lindisfarne, heard that Halfdene, King of the Danes, had broken into the province of the Northumbrians with his army, and foresaw what a slaughter there would be of his Church, he bethought him to take to flight along with his people. So the incorrupt body of their father Cuthbert was put in a shrine along with reliques of other holy children of God, and seven brethren, told off to that work, carried it about through nearly all Northumberland, with no certain resting-place, and nothing to trust in but the leadership and protection of the Shepherd of their souls.

Fifth Lesson.

WHEN they had gone through nearly all the province and were quite worn out, they determined to seek a resting-place in Ireland for the holy body. They brought a ship therefore and embarked the venerable body therein at the mouth of the river Derwent, and when the wind was favourable they hoisted the sails and set forth toward Ireland. However, the wind changed suddenly and blew contrary, the sea rose, and the ship was tossed to and fro among the waves. They turned the helm therefore, and brought the ship again to the shore, where their comrades were still standing, the wind still blowing landward. They fell at the feet of the saint to ask forgiveness for their folly, and afterwards carried the hallowed shrine to the monastery in his own town of Creca. When the Bishop's See had been restored again at Cuneacester, they carried thither the body of the holy father; and there it rested for an hundred and thirteen years.

Sixth Lesson.

WHEN Bishop Aldun received a warning from heaven that he should flee with what speed he might from the fury of the pirates, he carried the uncorrupted body of Father Cuthbert from Cuneacester to Hripun. When peace was restored, again the venerable body was being carried back to where it was before, but when they had reached the place called Wrdelaw, hard by Durham, on the east, the cart, in which the coffin was, stuck, and could not be moved forwards. Then the Bishop commanded them to fast, watch and pray for three days, till they should receive some sign from heaven; and it was revealed to a certain monk called Eadmer that a resting-place must be got ready for the holy body in Durham. They all gave thanks to Christ, and forthwith the shrine, which the whole multitude had not been able to move, was carried by a very few to the place which had been pointed out from heaven, and there they made a little church of boughs of trees, wherein they left it for a while. Next it was laid in what is called the White Church till the great church should be builded. Last of all, in the third year from the laying of the foundations, the church was solemnly hallowed by Aldun, and the sacred body of our father Cuthbert was carried with all honour to the place made ready for it, upon the 4th day of September, in the three hundred and ninth year since the holy father passed away.

THIRD NOCTURN.

Lessons from Matth. xxiv. 42, *with the Homily of St Hilary*, (*p.* 619.)

SEPTEMBER 29.

In the Dioceses of Menevia and Newport, the Feast of St Michael is kept as a Double of the First Class with an Octave.

OCTOBER 1.

Third Day within the Octave of St Michael and All Angels.

Semi-double.

All as on the Feast except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons as in the Votive Office of All Angels, (*p.* 1195.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*Various on Matth.* xviii.)

"Woe unto the world because of the offences!" By the world here spoken of we are not to understand the world in the sense of heaven and earth, but the earth only—the world, in short, in the same sense in which the Lord said, (John xviii. 36,) "My kingdom is not of this world." And again, (xv. 19,) "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hated you." Woe, therefore, unto the world, that is to say, unto the earth, "because of offences: for it must needs be that offences come," not because offences must needs come in themselves, but because they must needs come in the world.

Eighth Lesson.

LOOK ye, what we say is a delicate point; if it must needs be that offences come, that man by whom the offence cometh is not to be blamed therefore, but we say that the offence cometh not save in this world. Wilt thou, then, that the offence come not by thee? Be not worldly. Therefore I say this world is offensive, and in it it must needs be that offences come. Be thou not therefore worldly but heavenly, and then shalt thou have no offence come by thee. "But woe to that man by whom the offence cometh."

Ninth Lesson, of St Remy, who is also commemorated at Lauds.

OCTOBER 5.

Seventh Day within the Octave of St Michael and All Angels.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermon of Pope St Gregory [the Great.]

IT is said that that ancient and venerable Father Denys, the Areopagite, stated that from the ranks of the lesser angels some are sent forth either visibly or invisibly to minister—that is to say, that either angels or archangels come to succour men. As for the higher ranks, they never leave the holy place, because those things which excel have no usage of an outer ministry, and this opinion may not improperly be conceived to be supported by the words of Daniel (vii. 10,) "Thousand thousands ministered unto Him, and ten thousand times ten thousand stood before Him."

Fifth Lesson.

TO minister unto Him is one thing, and to stand before Him is another; those who go forth as messengers to us ministered to God, but they who stand before Him are they who are so interpenetrated with the glad contemplation of Him that they are never sent for to do any outside work. But this we hold to be sure even concerning those ranks who are sent forth, that even while they come to us and fulfil an outward ministry, they nevertheless never cease to contemplate; and in this sense they continue to stand before Him and at the same time are sent forth, for, although an angelic spirit hath limits, the Supreme Spirit, which is God Himself, hath no limits, and thus the angels who are sent forth also at the same time stand before Him, for whenever they come they are still before Him.

Sixth Lesson.

IT must also be known that sometimes the orders of blessed spirits are called by the names of those orders which are nearest to their own; but for this reason they are not to be all designated in the same way, that each particular order ought to be called by the name of that special quality which has been bestowed upon it in special fulness. I have said that by the word seraphim is signified burners, and yet all of them burn together with love for their Maker. I have said that the cherubim enjoy fulness of knowledge, and nevertheless is there anything unknown to any of them who together see God Who is the source of knowledge? The special names, therefore, of the particular ranks indicate a special outpouring in each respective rank of a gift which in general all have received.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xviii. 1.)

AT that time: came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*2nd on the Feast of St Michael.*)

Brethren, ye have heard the thunder of the Gospel rolling in awful warning against whoso shall offend one of these little ones. No one can cajole the truth, no one can wheedle Him, no one can beguile Him. He saith plainly, "Woe to that man by whom the offence cometh." The man that hath not charity must needs perish, even though he shall have given his body to be burned, (1 Cor. xiii. 3,) and this, brethren, I say to the end that ye may be careful to stand fast, and to abound even more and more in that love and oneness of heart and peace one with another wherein now ye stand. "For what is our hope or joy or crown of rejoicing?" (1 Thess. ii. 19.) Are they not even your unity and oneness of heart?

Eighth Lesson.

BY this shall all men, yea, and the holy angels also, know that ye are Christ's disciples, if ye have love one to another, (John xiii. 35.) How shall the angels love us for Christ's sake if by our want of love one toward another they know that we are not His disciples? How shall they love us for our own sakes—that is to say, on account of such resemblance as our spiritual nature hath to theirs—if they find that we ourselves do not love those who are the sharers of our human nature, or how shall the angels love us for their own sakes, because we should one day repeople their heavenly home if (which God forbid) we have not that bond of love by which alone it is possible that we should be united and built up together with them?

Ninth Lesson, of St Placid and his Companions, who are also commemorated at Lauds.

OCTOBER 6.

Octave of St Michael and All Angels.

Double.

All as on the Feast, except the following.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernard, Abbat [of Clairvaux.] (*2nd on the Feast of St Michael.*)

TO-DAY we make Commemoration of the Angels, and on account of the solemn nature of the Feast, ye will have it as due to you that I preach. It is true that we believe and hold with undoubting faith that these beings are blessed in the presence and sight of God, and rejoice for ever in the good things of the Lord. Nevertheless, although it would be far beyond any powers of ours to tell of the love and glory which the holy angels have, not only in themselves but also in their God, let us speak of the grace and love which they show toward us. And that they should show such grace and love toward us, we may well believe, "even as the Son of man," Who is the Maker and the King of Angels, "came not to be ministered unto, but to minister and to give His life a ransom for many," (Matth. xx. 28.)

Fifth Lesson.

AND therefore we cannot wonder that for their love of the Great Minister the holy angels should be even glad to minister unto us, for they love us because Christ hath loved us. Thus I speak, brethren, that ye may feel a freer confidence in the blessed angels, and be henceforward more ready to call on them to help you in all your needs; but beyond this that ye may be careful ever to walk more worthily as in their presence, ever more and more to win their favour, to secure their goodwill, and to gain their loving-kindness.

Sixth Lesson.

WE must be careful not to do such things as offend them, and to occupy ourselves chiefly in such things as we know to be well-pleasing unto them. There are a great many things which are well-pleasing unto them and which it is a delight to them to find in us. Among such things are soberness, chastity, voluntary poverty, and groanings and prayers oftentimes raised to heaven, with tears and heart's devotion. But over all these things the angels of peace demand from us unity and peace. Why should they not delight in those things which constitute an earthly shadow of their own heavenly home, and to see therein a new Jerusalem descended out of heaven from God and finding a place upon earth?

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xviii. 1.)

AT that time: came the disciples unto JESUS, saying: Who is the greatest in the kingdom of heaven? And so on.

Homily by St John Chrysostom, Patriarch [of Constantinople.] (*60th on Matthew.*)

"Take heed that ye despise not one of these little ones." By little ones we are not here to understand only those who are little in age and stature, but also those who are little in the esteem of many, such as the poor, the unknown, and others of the like sort, whom many despise, but who in truth are not little ones, because they are the friends of Him Who made all, and whom He Himself hath made much more honourable in our sight by telling us "that in heaven their angels do always behold the face of My Father, Which is in heaven."

Eighth Lesson.

HENCE it is clear that all the Saints have angels to minister unto them. Paul saith, (1 Cor. xi. 10,) "For this cause ought the woman to have a veil on her head because of the angels;" and Moses saith that "when the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the angels of God," (Deut. xxxii. 8; LXX.)[1] But this is not spoken of angels in general, but of those angels who are the most excellent and the most exalted, for when He saith that "in heaven their angels do always behold the face of My Father," He pointeth to that which is their highest trust and their chiefest honour.

Ninth Lesson.

THOU seest by what arguments the Lord calleth upon us to be lowly in our own conceit, and to have a care of our weaker brethren. "JESUS called a little child unto Him, and set him in the midst of them, and said, Amen, I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven, and whoso shall receive one such little child in My Name receiveth Me. But whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! Wherefore if thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of My Father Which is in heaven."

Vespers of St Bruno from the Chapter inclusive, with Commemorations of Pope St Mark, and of SS. Sergius, &c.

OCTOBER 19.

In the Diocese of Shrewsbury, the Feast of St Peter of Alcantara, Cotitular of the Cathedral, is kept as a Double of the First Class with an Octave.

The Lessons of the First Nocturn are from Ecclus xxxi. 8, (*p.* 627.)

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[1] The Hebrew and Latin have, according to the number of the children of Israel.

OCTOBER 26.

Octave of St Peter of Alcantara.

Double.

All from the Common Office for a Confessor not a Bishop, (p. 621,) except the Prayer which is as upon the Feast Day and the following.

At First Vespers a Commemoration is made of St Evaristus.

MATTINS.

Lessons from Scripture according to the Season.

Lessons of the Second and Third Nocturn are taken from the Second place in the Common Office,[1] *the Ninth Lesson being omitted or read along with the Eighth, in order to make room for the Lesson of St Evaristus who is also commemorated at Lauds.*

[From the Octavarium.]

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermon of St Bernard, Abbat [of Clairvaux.] (*2nd on St Victor.*)

DEARLY beloved brethren, rejoice in the Lord, Who amid the continual gifts of His Fatherly goodness hath granted unto the world a man by following whose example many might find salvation; again I say rejoice. He who stood in the midst of us is now drawn near to God, but many more may be saved at his prayers. He was sent upon earth for our example; raised to heaven for our protection; here he teacheth us how to live, thence he calleth us unto glory. He hath stirred us up to work, and he intercedeth for us that we may gain the kingdom. He prayeth well, for he asketh nothing for himself, but would fain spend upon us all the love wherewith he prayeth and all the fruit of his prayer. How indeed could he seek anything for himself since he no longer hath need of anything.

Fifth Lesson.

THIS is the day of his glorious transmigration, the day of the gladness of his heart. Let us rejoice and be glad in it. He is gone in the strength of the Lord, (Ps. lxx. 15,) and let us rejoice, for he is now stronger to plead for our salvation. On this day did [Peter] lay aside the body and enter nimbly and quickly into the holy place; having been made like unto the saints in glory. This is the day when, looking down upon the world and having trampled down the prince of the world, he ascended up above the world as a conqueror indeed, and received from the hand of the Lord the crown of victory. He went up with vast store of good works, illustrious for his triumphs and glorious for his wondrous works, and now the soldier retired from this army is gently resting in safety, safe as regards himself, but anxious as regards us. O what holiness, which even angels might honour, and which may equally strike both good and bad alike, the good to draw them and the bad to set them to flight. Neither would it be easy to say which of them it is whose emotion would be the higher testimony to his sanctity.

Sixth Lesson.

O VETERAN warrior, thy toils in Christ's army are over, and instead of them thou art gone to rest amid the joy of angels; look down upon thy weak and unwarlike comrades who are praising thee in the midst of hostile swords and spiritual wickedness. O [Peter] in this place of reflection and in the body of this death how gracious, how sweet, how lovely it is to sing of thee, to honour thee, and to pray to thee. Thy name and thy memory are a dropping honeycomb in the mouths of the bondsmen, honey and milk are under the tongues of them who delight to remember thee; ah, then, thou mighty champion, thou sweet patron, thou faithful advocate, arise to help us, that we may rejoice at our deliverance, and that thou mayest boast thee of the fulness of thy victory.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xii. 32.)

AT that time: Jesus said unto His disciples: Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. And so on.

Homily by St Peter Chrysologos, Archbishop [of Ravenna.] (*Sermon* 29.)

Ye have heard this day how gently the Lord doth comfort the weak and tender firstlings of the Gospel flock. He taketh away the anxiety which had embittered their hope. He removeth the doubts which had clouded their view of the end, and he doth away and cutteth off all fear when thus at the very beginning He maketh promise of the kingdom unto these little children. When a man is sure of the kingdom, is safe to reign, how should he care for what he shall eat or for what he shall put on, or for the things whereafter relations with the world do seek, or for the lowly grass of the field which to-day is, and to-morrow is cast into the oven? He who, having once been lifted up to the things which are highest, casteth himself down to the things which are low, and reduceth himself to the beggarly elements, is his own enemy.

Eighth Lesson.

WE must know who and what this Father is, and what kingdom it is which it is His good pleasure to give unto His little flock. Who that Father is thou dost thyself every day profess whensoever thou sayest, "Our Father Who art in heaven." What He is lieth before thee in the sight of the greatness of His works, "Who hath measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance," (Is. xl. 12.) And if thou wouldest know what kind of kingdom that is the which He promiseth unto His little flock, He hath Himself told thee where He saith, "Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God," (Mark x. 14.) To be in heaven is wonderful, and to live there is glory. (*Ninth Lesson.*) He then that hath heaven, what hath he to do with earth? He that hath entered into the things of God, what hath he to do with the things of man? Nothing, unless his pleasure be to groan, his taste to toil, his desire to be endangered, the horrors of death his delight, and the befalling of evil sweeter than the possession of good. But now let us see (Luke xii. 33) what is the Father's counsel to them that will reign: "Sell that ye have, and give alms." If ye believe that ye shall live, and reign, and be rich in that higher country where ye are to be, whither ye are to go, where ye are to reign, send on thither before you those things which now are yours. Barter perishing goods for mercy, and exchange the things of man for the things of God.

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[1] The meaning is not perfectly clear. If the Common Offices of the Breviary as usually printed are referred to, the Second Nocturn would be from St Gregory on Job, p. 628, and those of the Third Nocturn would be the same as upon the Feast; but the Octavarium Romanum, published for universal use, gives other instructions for the Octave of a Confessor not a Bishop when taken from the Common Office, and prescribes the lessons which follow.

Ninth Lesson of St Evaristus who is also commemorated at Lauds.

NOVEMBER 14.

The Blessed Thomas Percy, Earl of Northumberland, Martyr.

Greater Double.

All from the Common Office for One Martyr, (p. 594,) except the following.

Prayer throughout.

POUR forth upon us, O Lord, we beseech Thee, the spirit of steadfastness and might wherewith Thou didst strengthen Thy blessed martyr Thomas to cleave unto the Catholic faith. Fill us with the same spirit to the end that we who rejoice upon earth at the memory of his contending and victory, may worthily attain unto a partaking of his glory in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Romans viii. 12, *as in the Common Office for Many Martyrs,* (*p.* 603.)

SECOND NOCTURN.

Fourth Lesson.

THOMAS PERCY, 7th Earl[1] of Northumberland, was as illustrious for the great qualities of his mind as for the nobility of his blood. He grieved deeply for the loss of souls when he saw a vaster multitude of men drawn every day into schism and heresy in the reign of Elizabeth, Queen of England, and he was used oftentimes to say that to set up the Catholic faith again he would willingly sacrifice his life. When, therefore, some of the leading Catholics repeatedly called upon him to help them, he was at length with difficulty induced to join them in their ill-informed attempt to restore the Catholic religion. Upon the 14th day of November 1569 he entered the city of Durham amid great popular rejoicings, banished thence the false prophets, cast out of the temple the schismatical offices and the profane tables, and in a short while saw that the altars were rebuilt and the holy mysteries of religion celebrated throughout those parts. Whereupon a great multitude renounced the schism and joyfully returned under obedience to the Roman Pontiff.

Fifth Lesson.

WHEN he saw that he could not withstand the host which was coming against him, the blessed Earl took refuge in Scotland, but was there put into the hands of those who favoured the cause of Elizabeth. He was kept in close prison for more than two years, during the which time he strove constantly by watchings and fastings to make himself meet for a crown of glory, and sometimes would pass whole days upon his knees in prayer. At length he was put on board a ship as though set at liberty, but the agents of Elizabeth had already secretly bought him. The ship carried him to England, and he was taken to York. His own life and the favour of the Queen were often promised him if only he would do as the heretics besought him, but he would never consent to such wickedness, and one while when he was lying sick of a fever at Berwick his chief fear was that that sickness should deprive him of the crown of martyrdom.

Sixth Lesson.

HE was at York when the message was brought to him that the next day he was to die; after he heard this sentence he passed the whole night in prayer to God, neither eating nor drinking save that he tasted five or six plums. When the hour of his death was come, he offered himself like a lamb to the executioners who led him to the place of execution. He drew the sign of the Cross upon his own forehead and upon the steps, and ascended the scaffold with a cheerful countenance; there he turned to the people and said, "Know ye that I am in the faith of that Church which is knit and bound together in one throughout the whole Christian world; as for this new English Church I know it not."[2] Then he knelt down and finished his prayers and kissed the sign of the Cross which he had drawn upon the steps, and he had just uttered the words, "Lord receive my soul," when the executioner cut off his head. The people gathered up all the blood of this martyr of Christ with towels. Blessed Thomas suffered upon the

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[1] He is commonly so called and reckoned, but his earldom was in reality a new creation of May 1, 1557. His uncle, the 6th earl, died without issue in 1537, when all the honours of the family became forfeited—his father, Sir Thomas Percy, having been already attainted and executed for Aske's conspiracy in the same year.

[2] It does not appear clear whether these words are a variant upon those given by Mr De Fonblanque in his 'Annals of the House of Percy,' ii. 119. "'Remember,' he said, when about to lay his head upon the block, 'that I die in the Communion of the Catholic Church, and that I am a Percy in life and in death.'" The frontispiece to this volume is an interesting portrait of the Blessed Thomas, from a full-length picture at Alnwick Castle.

22nd day of August in the year 1572. Gregory XIII. sanctioned towards him the honours given to the blessed, and Pope Leo XIII. by a solemn decree confirmed the same.

THIRD NOCTURN.

The Lesson is taken from the Holy Gospel according to Matth. (x. 34.)

AT that time: JESUS said unto His disciples: Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Jerome, Priest [at Bethlehem.]

Above (ver. 27) He had said: "What I tell you in darkness, that speak ye in light; and what ye hear in the ear, that preach ye upon the house-tops." And now He doth us to wit what will come of that preaching. The preaching of Christ's faith divided the whole world: in one house there were both believers and unbelievers; but the war which was proclaimed was good, for it broke a peace which was bad. Thus is it written in Genesis (xi. 1-9) that when the whole earth was of one language and of one speech, wicked men as they journeyed from the East would fain have built a tower whose top might reach unto heaven; and the Lord came down and there confounded their language, that they might not understand one another's speech, and so the Lord scattered them abroad from thence upon the face of all the earth.

Eighth Lesson.

"FOR I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law; and a man's foes shall be they of his own household." This is almost the same thing which is written in the Prophet Micah (vii. 6): "For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own house." And we ought to remark the harmony where the Old Testament agreeth with the New, whether the consonance be in sense only or in the actual words. "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me." He had already said: "Think not that I am come to send peace on earth: I came not to send peace, but a sword; for I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law." And lest any should think that the natural duty of love towards men should come before the natural duty of love towards God, He now saith farther: "He that loveth father or mother more than Me is not worthy of Me, and he that loveth son or daughter more than Me is not worthy of Me." Thus is it written in the Song of Songs (ii. 4): "He established His love upon me." Thus doth it behove that all affections be properly established and set in due order: after the love of God, the love of a father; after the love of a mother, the love of children.

Ninth Lesson.

THE divers things are set in a noble order. He sendeth forth to preach, and He teacheth that dangers are not to be feared, and that the feelings are to be brought into subjection unto faith. Above (ver. 9) He had laid down the hard life of the evangelist without gold, nor silver, nor brass in their purses. Whence then are they to meet their charges? whence to get the food which is needful for the body? And here He softeneth by the hope of His promises the hardness of His commands. "He that receiveth you," saith He, "receiveth Me, and he that receiveth Me receiveth Him that sent Me;" and when a believer receiveth an Apostle let him deem that he receiveth Christ.

NOVEMBER 16.

In the Diocese of Portsmouth, St Edmund of Canterbury is a Double of the First Class with an Octave. At both Vespers, and at Lauds:

Verse. O Holy Father Edmund pour out upon us in exile here
Answer. The love of our true country in heaven.

Antiphon at the Songs of the Blessed Virgin and of Zacharias. He loved righteousness and hated iniquity, and therefore he died in exile.

And so also during the Octave and in the Suffrages of the Saints throughout the year.

The Lessons of the First Nocturn are from Timothy iii. 1, &c., (*p.* 612.)

NOVEMBER 23.

Octave of St Edmund of Canterbury.

Double.

As on the Feast, except the following.

Vespers are of the Octave from the Chapter, with Commemorations of the preceding and of St Felicity.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Lessons from St Gregory, as on the Octave of St Augustine, (*p.* 873.)

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man travelling into a far country called his own servants, and delivered unto them his goods. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*On the Call of the Gentiles,* ii. 2.)

Here there is given unto every one without any desert of his own that wherewith he may begin to deserve something. Before any work hath been done, that is given wherewith man may earn some wages by working. That so it is we know by the testimony of the Gospel, where it is said by a parable that the kingdom of heaven "is as a man travelling into a far country who called his own servants, and delivered unto them his goods; and unto one he gave five talents, to another two, and to another one, to every man according to his several ability"—that is to say, according to what each was capable of doing, not according to what each had done; for to be able to work is not the same thing as working, and to be capable of love is not the same thing as loving.

Eighth Lesson.

SO all things are not restored that are capable of restoration, nor is every man healed that is susceptible of health; to be reparable and curable are the gifts of nature, but restoration and health are the gifts of grace. Thus they unto whom the talents were confided in varying amounts according to their several ability, did not receive therein payment for anything which they had done already, but the means of working for payment.

Ninth Lesson of St Felicity, who is also commemorated at Lauds.

NOVEMBER 29.

The Blessed Cuthbert Maine, Martyr.

Double.

All from the Common Office for Feasts of One Martyr, (p. 594), except the following.

Prayer throughout.

O GOD, Who didst choose Thy blessed servant Cuthbert to be the first among all the students of our seminaries to run the path of suffering for the saving of souls, mercifully grant unto us that we may be so enkindled with love of souls even as he was, that like him we may be ready to lay down our lives for others. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

At First Vespers Commemoration of St Saturninus.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

CUTHBERT MAINE was born near Barnstaple in Devonshire. In his youth he was brought up outside the Church, and became a heretical minister. After he had passed several years at St John's College at Oxford, some friends—who had before left Oxford in order to avoid heresy, and among whom was the Blessed Edmund Campion, that afterward was a martyr—persuaded him to yield himself to the Catholic Church and to pass over to the seminary at Doway. There he devoted himself to the study of theology, and took the degree of Bachelor; he was ordained Priest, and in the year 1576 he was sent into England along with the Blessed John Payne, who also was afterward a martyr, by William Allen, of illustrious memory, the President of the College. Each of them prepared himself for the establishing of souls by the health-giving exercises of holy Ignatius.

Fifth Lesson.

HE went into Cornwall to see to the salvation of souls left among the heretics, and took up his abode in the house of a most godly Catholic, named Francis Tregian, whose steward he was supposed by outsiders to be. But he had only worked for one year when he fell into the hands of the heretics. The sheriff came with a body of armed men to the house of Master Tregian and broke into it. Blessed Cuthbert was then in the garden, whence he could easily have escaped, but he came in and himself opened to the sheriff the door of his chamber. The sheriff and his company seized him and opened the breast of his clothes, where they found hung round his neck a waxen image of the Lamb of God; this they seized and called him a traitor and a rebel. He was brought to Launceston, where he was confined in a dark and foul prison, where he was not only most cruelly loaded with fetters, but even chained to his bed, and where no one was allowed to come near him. But when the adversary offered him his choice, either to swear that the Queen was the head of the English Church, or to undergo execution at the hands of the common hangman, he kissed the Holy Bible and said that the Queen never had been, was not, and never would be the head of the English Church.

Sixth Lesson.

AFTER about three months Cuthbert was convicted by a jury and condemned to death, ostensibly for having in his possession a Papal Bull, blessed beads, and waxen figures of the Lamb of God, but in reality because he was a Catholic priest. He remained in prison until the arrival of the royal warrant for his execution. Three days before his death a servant warned him to make ready for the end. He thanked him heartily for his information, and thenceforth gave himself up wholly to the consideration of things heavenly. After midnight on the second night his cell became filled with light, so that the prisoners who were near it marvelled. He was drawn on an hurdle to the place of execution; when he arrived at the gallows he knelt down and prayed for the help of God, and thereafter went up the ladder, and when the noose was round his neck was fain to speak to the people, but the justices hindered him. While he was commending his spirit into the hands of the Lord after the example of the Saviour, he was turned off the ladder, and when he had hung a little while the rope was cut, his inner parts were taken out, and he was quartered. Thus did he give up his soul to the Chief Shepherd, being the first martyr among the Papal students. Gregory the XIIIth first permitted the same honours to be paid to him as are given to martyrs, and Leo XIII. confirmed the same.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (x. 34.)

AT that time: JESUS said unto His disciples: Think not that I am come to send peace on earth: I came not to send peace, but a sword. And so on.

Homily by St Hilary, Bishop [of Poitiers.]

["For I am come to set a man at variance against his father."] What variance is this? Among the foremost commandments of the law we read, "Honour thy father and thy mother," (Ex. xx. 12); and the Lord Himself also saith, "Peace I leave with you, My peace I give unto you," (John xiv. 27); but here it is said, "I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household." Therefore henceforth public authority will be set before the failure of natural duty, — everywhere hatred, everywhere war, — and the sword of the Lord cutting fiercely between the father and the son, between the mother and the daughter.

Eighth Lesson.

A SWORD is the sharpest of all weapons, it is the symbol of the power of law, of the sternness of judgment, and of the punishment of evil-doers. In the prophets the preaching of the new gospel is oftentimes likened unto the sword. We remember that the Word of God is the sword of the Spirit, (Eph. vi. 17,) and this sword is sent upon earth, that is to say, the preaching of the Word of God entereth into the hearts of men. And there is sore variance in one house, and a man's foes are they of his own household, for through the Word of God he will rejoice in newness of spirit to remain separate from others both within and without, both in soul and in body.

The Ninth Lesson is sometimes of the Eve of St Andrew, (p. 1163,) in which case the following Lesson is either omitted or read along with the Eighth.

Ninth Lesson.

HE proceedeth then in the same course of commandments and of understanding; for after that He had taught that all the things which are dearest in this world must be left, He said, moreover, "And he that taketh not his cross, and followeth after Me, is not worthy of Me," for "they that are Christ's have crucified the flesh with the affections and lusts," (Gal. v. 24,) and he is unworthy of Christ who taketh not up his Cross whereon to suffer with Him, to die with Him, to be buried with Him, and to rise again with Him, and so followeth after the Lord, in the mystery of the faith to live in newness of spirit.

Out of Advent, a Commemoration is made of the Eve of St Andrew, unless the feast of B. Cuthbert fall on a Sunday, and in any case a Commemoration is made of St Saturninus.

Offices peculiar to Ireland.

The Translator did not live to revise his translation of the following Offices. It differs in some places from the fuller Irish Supplement which is now in use; but in the circumstances it has seemed advisable to insert it as its Author left it, altering only the rubrics indicating the rite of the Office, where the rite has been changed, and making one or perhaps two other adjustments.

NOVEMBER 27.

St Farrell,[1] Bishop [of Salzburg,] Confessor.

Double.

All from the Common Office, (*p.* 612,) *except the following.*

Prayer throughout the Office, "Grant, we beseech Thee, &c.," (*p.* 617.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(*From the Proper Offices of the exempt Church and Diocese of Passau.*)

Fourth Lesson.

FARRELL was born in Ireland of a noble race, and from a little child, his good dispositions were the wonder of all who knew him. He seemed to care for nothing but to study the Divine Scriptures, and to do works of love and worship. He went into France to move men's hearts with the love of Christ, and stood high in the esteem of King Pepin. But God would have him to be as a candle set on a candlestick, that all men might see his light; and Pope Stephen the Second named him to the Bishoprick of Salzburg. In this Office he set before his flock so bright an ensample of wisdom and pastoral care, that all whom he ruled looked upon him as the best of fathers.

Fifth Lesson.

AT a great expense he built the cathedral of Salzburg from the foundations, and brought thither, with great honour and edification of the people, the reliques of holy Rupert, the first of his predecessors. Concerning the building of this church, we find a miracle mentioned, namely, that the money for the payment of those who were employed was placed in an open vessel for each man to help himself, but that none of them was ever able to take out of it more than was the just due of his labour.

Sixth Lesson.

AT length Farrell was worn out with unceasing toil and old age, and having ruled the Church committed to his care, with great praise of godliness and great profit to souls, and sent into Carinthia that Bishop Modestus, so eminent for holiness, he entered into the heavenly mansions, during the reign of the Emperor Karl the Great. His body is kept honourably in the Church of Salzburg.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory,* (*p.* 616.)

DECEMBER 18.

St Flannan, Bishop [of Killaloe,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

JANUARY 2.

St Munchin, Bishop [of Limerick,] Confessor.

Double of the First Class in the Diocese of Limerick.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

JANUARY 8.

St Albert, Bishop [in Munster,] Confessor.

Double of the First Class with an Octave in the Diocese of Cashel.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

JANUARY 15.

St Ita,[3] Virgin.

Double.

All from the Common, (*p.* 641,) *except the following.*

Prayer throughout the Office.

O GOD, Who didst adorn Thy blessed handmaiden Ita with countless gifts; grant unto us at her prayers, we beseech Thee, the grace to copy in our lives and actions the ensample of her whom we love and honour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

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[1] Latinised, Vergilius.

[2] Son of King Theodorick, and scholar of St Molua; consecrated at Rome, by Pope John IV., in the year 639.

[3] Called "the Brigid of Munster."

Hymn at both Vespers, and at Mattins.

SING we the Island of Saints, and God's blessed and Royal handmaiden,
Ita, a child of our Kings, and a joy and an help unto Ireland,
She who when first her lips were open, in accents of wisdom
Spake, and filled with awe her glad and wondering elders;
Who, when she lay in sleep, was seen with flames to be girded,—
Sight of terror and dread, till, lo, Christ's angel descending
Spake, and the wonder revealed, how the saintly maiden was glowing,
Not with the fires of earth, but with brightness of heavenly glory,
Like to the bush that burnt and was not consumed upon Horeb.
Choir unto choir throughout all the faithful Churches of Ireland,
Rank unto rank white-robed, respond, with ascriptions of glory,—
Praise unto Him That begat, and to Him the Only-begotten,
Praise unto Him That proceeds, and hallows the Saints of His people. Amen.

MATTINS.

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IN the sixth age of the Church there flourished in the province of Munster in Ireland the holy Virgin Ita, so illustrious for the spirit of prophecy, and for famous miracles. She was born of a kingly race, in the country of the Deasy—a region which is now included in the County of Waterford. Her glorious works at once intensified and emphasised the lustre which she derived from her birth. From the very waters of Baptism, she seemed to be filled with the grace of the Holy Ghost, and all men marvelled to behold such love of God, such guilelessness of life, such lowliness as that which she bore with her everywhere, and such great wonders as those which seemed every day to be wrought at her prayers.

Fifth Lesson.

WHILE she was yet a little maid, she earnestly besought her father that he would allow her to hallow to Christ herself, and all that she had. However, her father had already promised her in marriage to a noble stripling, and declared that he was nowise able to grant her that which she asked. Ita nevertheless, without any hesitation, and filled with the spirit of prophecy, foretold to them that stood by that things would shortly turn out otherwise. "Let my father have time," said she; "he forbiddeth me now to be hallowed to God, but hereafter he will pray me to do this very thing, and my Lord JESUS Christ will command him, and he will allow me to go whithersoever I will, that I may serve God." And so it came to pass, a while after, that it was at the persuasion of her father that this blessed virgin received the hallowed veil of virginity from the churchmen.

Sixth Lesson.

ONCE upon a time the holy Ita, taught by a messenger from heaven, left the land of her fathers, and went to the country of the Hy-Conaill, and there built a monastery, at the foot of mount Luachra. The fame of this monastery passed through the whole island, and drew thither countless virgins, who sought for graces like Ita's, and, with her, hallowed themselves to Christ. Many Bishops and Abbats asked advice of holy Ita, and among them were numbered St Fachnan, St Brandan, St Colman, St Mochaemoc, and St Laserian. At length the blessed Virgin sank from weakness, and when she had given her blessing to the whole sept of the Hy-Conaill, and been strengthened with the Holy Sacraments, she happily passed away hence to be for ever with the Lord, upon the 15th day of January, in the year of salvation 570.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory,* (*p.* 644.)

JANUARY 16.

St Fursey, Abbat.

Double.

All from the Common Office, (*p.* 621,) *except the following.*

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 629.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

The Lesson is taken from the Sermons of the Venerable Bede, Priest, [at Jarrow.] (*English Church Hist.*, iii. 19.)

FURSEY had preached the word of God for many years in Ireland,[1] but not being able any longer to endure the riots of the mobs, who broke in upon him, he came into the land of the English, where also he preached the word of God, and built a monastery. After these things he was fain to withdraw himself from all business, and so left his monastery, and the care of souls to his brother Fullan, and the priests Gobban and Dicull, and made arrangements for finishing his life as a hermit.

Fifth Lesson.

HE had another brother called Ultan, who, after a long trial in a monastery, had gone to live as a hermit; to him went Fursey, and dwelt with him a whole year. When he saw the country troubled by an invasion of Gentiles, he took ship for Gaul, and there being honourably welcomed by Hlodvius, King of the Franks, and the noble Ercunvald, he built a monastery at Lagny-sur-Marne. Not long after he fell ill, and died.

Sixth Lesson.

ERCUNVALD took his body, and kept it in the porch of the church, which he was building in his own town of Peronne, until such time as the said church should be dedicated. When this ceremony took place at the end of twenty-seven days, and the body was carried in from the porch to be buried near the altar, it was found to be quite perfect. Again at the end of four years, a little chapel having been built eastward of the altar, for its more honourable reception, it was found, on its translation thither, to be still without any mark of corruption; and it is well known that in that place God hath often been pleased to cause him to work wonders.

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[1] Scotia is the word used here and in several other places, to indicate Ireland, as the original home of the Scotch race.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.)

JANUARY 31.

St Edan, (Modoc,) Bishop [of Ferns,] and Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

FEBRUARY 1.

St Brigid, (Bride,) Virgin. Patroness of Ireland.

Double of the Second Class.

All from the Common Office for Virgins, (*p.* 641,) *except the following.*

Prayer throughout the Office.

O GOD, Who year by year dost cause us to rejoice as upon this day, in the feast of Thy blessed handmaiden Brigid, mercifully grant us help for her sake, the bright ensample of whose chastity doth still shed its light upon us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from 1 Cor. vii. 25, *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

THE holy virgin Brigid was born of noble and Christian parents in the province of Leinster in Ireland, and she was the mother in Christ of many holy maidens. While she was yet a little child, her father saw men clad in white raiment pouring holy oil upon her head, which thing was a foreshadowing of the godliness and holiness of the virgin. As soon as she had attained to the first years of girlhood, she chose Christ her Saviour for her Bridegroom, and clung to Him with so profound a passion of her heart, that she gave away to the poor whatsoever she had. The matchless loveliness of her body brought about her a host of suitors, and lest they should prevail with her to break the intention of virginity, by which she had given herself over to God, she prayed God to make her unsightly. She was soon heard. One eye swelled, and her whole face became so changed, that she was allowed to send back the messenger of the suitors, and by a solemn vow to keep her virginity for Christ.

Fifth Lesson.

SHE took with her three maidens, and went to Bishop Mahew, the disciple of St Patrick. When he beheld a pillar of fire over her head, he clad her in a white tunic and a white mantle, read the sacred prayers, and admitted her to that canonical profession which blessed Patrick had brought into Ireland. At the moment that she bowed down her head to receive the hallowed veil, she chanced to touch the wooden step of the altar with her hand, and the dry wood at once became green, and her eye was healed, and her face became lovely as beforetime. After her example, so great a multitude of maidens embraced the regular life, that in a little while all Ireland was filled with houses of nuns, whereof the chief was that one in which Brigid herself ruled, and from which the others hung, as from their head.

Sixth Lesson.

THE holiness of this virgin is witnessed by the miracles which she openly wrought, not only during her life, but also after her course in this world was ended. Very often did she cleanse lepers, and obtain health by her prayers for them that were sick of divers diseases. She opened the eyes of one that was born blind. A certain shameless woman had an unlawful child, whereof she protested that Bishop Broonus was the father, but Brigid made the sign of the cross upon the mouth of the new-born child, which forthwith told the name of its real father, and so delivered the Bishop from that false accusation. She had the spirit of prophecy, and foretold many things which were yet to come, as though they were present before her. She was bound in a holy friendship to St Patrick the Apostle of the Irish. She foretold when he would pass out of this life, and where would be the place of his sepulchre. She was there when he passed away, and gave the linen which she had made ready beforehand to swathe his body withal. At last she gave up her beautiful soul to her bridegroom Christ, and was laid in the same grave with blessed Patrick.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory*, (*p.* 644.)

FEBRUARY 6.

St Mel, Bishop [of Ardagh,] and Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

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[1] Born at East Breffny, in the year 558; sojourned for some time in Wales; died, 628. Edán, Aedán, or Aidán, is the diminutive of *Aodh*, or *Aedh* (translated Hew or Hugh.) Modóc is Aodh with the possessive prefix, *mo, my*, and the diminutive suffix of endearment.

[2] Said to have been a nephew of St Patrick, being the son of his sister Darerca; placed in his see by St Patrick, by whom it had been founded; died in the year 488.

FEBRUARY 17.

St Fintan, Abbat.[1]

Double.

All from the Common Office, (*p.* 621.)

Prayer throughout, "O Lord, we beseech Thee," (*p.* 629.)

FIRST NOCTURN.

Lessons from Scripture according to the Season, or in Lent from Ecclus. xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

Lessons from St Gregory on Job, (*p.* 628.)

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.)

MARCH 5.

St Ciaran, (Piran,) Bishop [of Ossory,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

MARCH 8.

St Catald, Bishop [of Tarento,] Confessor.[3]

Double.

All from the Common Office, (*p.* 612,) *just as it stands*—(*Prayer throughout*, "Grant, we beseech Thee, &c.,")—*unless kept out of Lent, in which case the Lessons of the First Nocturn are from Scripture according to the Season.*

MARCH 13.

St Senan, Bishop [of Scattery Island,] Confessor.[4]

Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

MARCH 20.

St Cuthbert, Bishop [of Lindisfarne,] Confessor.[5]

Double.

All from the Common Office, (*p.* 612,) *just as it stands*—(*Prayer throughout*, "Grant, we beseech Thee, &c.,")—*unless kept out of Lent, in which case the Lessons of the First Nocturn are from Scripture according to the Season.*

MARCH 22.

St Finnan,[6] Bishop [of Lucca,] Confessor.

Greater Double.

All from the Common Office, (*p.* 612,) *except the following.*

Prayer throughout.

WE beseech Thee, O Lord, that we may be aided by the prayers of Thy holy Confessor and Bishop Finnan, that, as we do tell of his worthy deeds, we may ever feel his helpful succour. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, (*p.* 612.)

SECOND NOCTURN.

(*From the Breviary of the Canons of the Lateran Basilica.*)

Fourth Lesson.

FINNAN was the son of Ultach, King of Ulster, and was taught the Christian faith from a child. He was born again in the laver of salvation without the knowledge of his parents, and was filled with such zeal that he was not afraid even as a lad to make a pilgrimage from that far-away land to Rome. At Rome he was honourably welcomed by Pelagius the First. He was there ordained a clergyman, and given a place among the Canons of the Cathedral of Our Saviour, among whom he dwelt for a while, setting an admirable example of the keeping of their rule. From Rome he came home again, and his heathen parents strove to recall him to the worship of idols, and to persuade him to marry, but by the power of God's grace it fell the other way, for he brought them to leave their wicked idolatry and to believe in Christ, in which faith he marvellously strengthened them by raising his sister from the dead in their presence.

Fifth Lesson.

HE went a little way thence, and built a monastery, wherein he put Canons, to live after the rule which he had received at Rome, and therein he dwelt with them for a while in great holiness. However, the fame of his holiness and miracles became spread far and wide, and that he might escape the praise of men he betook himself again to Italy, and went to Lucca. There the sweet odour of his holy conversation gained him the worship of all the citizens, and at their request he was ordained Bishop of their city. In this office he so spread about the worship of God, that within the space of the twenty-eight years during the which he held the See he built twenty-eight Churches[1] with Baptisteries. The chiefest of these is that which he hallowed in honour of the three holy Deacons, but which is now called St Finnan's. During the building of this Church, a very large boulder, which many men were not able to move, was moved by him without labour; which stone is kept in the said Church, even to this day, for a memorial.

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[1] Abbat of Cluain-Ednech, in the diocese of Lethglean, in Leinster, in the sixth century. (Alban Butler.) "He is of the race of Eochaidh Finnfuathairt, of whom was Brigid. He is described as Fintan the generous, chief head of the monks of Ireland, and resembling St Benedict in his manners and life." Bp. Forbes' *Kalendars of the Scottish Saints*, p. 349.

[2] Called the first-born of the Saints of Ireland; said to have been born in Ossory about the year 352; receiving some imperfect knowledge of Christianity, he went to Rome, and, on his way back, joined company with St Patrick, who was then starting (A.D. 402); founded the See of Ossory at Saigir; he withdrew to Cornwall, and there died at the place called from him St Piran's.

[3] A learned Irish monk, for some time regent of the school of Lismore; made a pilgrimage to Jerusalem, and afterwards settled at Tarento, where he was elected Bishop towards the end of the seventh century. (Alban Butler.)

[4] Born about the year 448, of kingly race; travelled a good deal, visiting Rome, Tours, and Menevia (St David's); founded several monasteries in Ireland, and died at Kileochaille. Along with St Ita he is the Patron Saint of the Hy-Conaill. By some he is identified with St Mashenoc, and with the Scotch St Kessog.

[5] Said to have been the illegitimate son of an Irish Princess, and baptized Nulluhoc; disciple of the school of St Columba in Britain; became monk, and in the year 664 Abbat, of Melrose; afterwards made Prior of Lindisfarne; then was an hermit in Farne Island; made Bishop of Lindisfarne in 685, and died, 687.

[6] Latinised, Frigidianus.

Sixth Lesson.

HOW God looked upon this holy man is further proved by that famous miracle whereof blessed Gregory maketh mention in his "Dialogues." The river Serchio often flooded the plain of Lucca, and did great damage to the dwellers there, but Finnan prayed, and then drew a hoe over the earth, and the river followed the mark which he made, and so he saved the plain from the flood. After much toil, rich in good works and full of days, he rested happily in the Lord; and his body was buried in the afore-mentioned Church of the three Deacons. In the time of Karl the Great, the body of a certain noble damsel was buried upon the top of him, and as soon as it touched him, she lived again and cried out, "Take me away, for you have put me on the top of blessed Finnan's body." When she had said that, she fell asleep again. In this way it came to pass that the body which had been hidden for nearly two hundred years was miraculously discovered, and held in the utmost honour. The day of the finding thereof is kept by the people of Lucca upon the 18th of November.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxiv. 42.)

AT that time: JESUS said unto His disciples: Watch therefore, for ye know not what hour your Lord will come. And so on.

Homily by St Fulgentius, Bishop [of Ruspa.] (*On the Confessors.*)

The Apostle Paul saith unto us, touching himself and his fellows:—"Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God." (1 Cor. iv. 1.) And when we consider that it is of himself and of his fellows that he speaketh, we can realise what it is that "is required in stewards, that a man be found faithful." Neither may ye think that the Apostles alone were appointed stewards, and so neglect the duty of your spiritual warfare, and go to sleep, like idle, unfaithful, and thoughtless servants, for the same blessed Apostle hath shown us that Bishops as well as Apostles are stewards, when he saith: "A Bishop must be blameless, as the steward of God." (Tit. i. 7.)

Eighth Lesson.

BUT we are the servants of the householder, and the stewards of the Lord. That measure of wheat, which we give unto you, we have ourselves received; and if we ask what that measure of wheat be, the same blessed Apostle Paul showeth us, where he saith: "God hath dealt to every man the measure of faith." (Rom. xii. 3.) That which Christ calleth the measure of wheat, is the same measure which Paul calleth the measure of faith, that we may know that the wheat of the spirit is nothing else but the worshipful mystery of the Christian faith.

Ninth Lesson is the Homily for the Week-day, but if another of the Saint be required, it is as follows:

THIS measure of wheat we give unto you, in the name of the Lord, as often as, enlightened by the gift of spiritual grace, we teach you according to the ordinance of the true faith; and ye do receive this same measure of wheat by the hands of the Lord's stewards, when day by day ye hear the word of truth from the servants of God. And now let us speak of this measure of wheat. All are fed thereon, as God divideth the measure unto all; thence we take the bread of life, that we may be able to attain unto eternal life, believing in Him, hoping in Him, loving Him before all, and in all, Who giveth Himself unto us to be our meat, lest we should faint by the way, and Who keepeth a reward for us, that we may have joy when we reach home.

MARCH 24.

St Macartin, Bishop [of Clogher,] and Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

MARCH 27.

St Rupert, Bishop [of Salzburg,] Confessor.

Double.

All from the Common, (*p.* 612,) *except the following.*

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common, or if kept out of Lent, from Scripture according to the Season.*

SECOND NOCTURN.

(*From the Benedictine Breviary.*)

Fourth Lesson.

RUPERT, who was Bishop of Worms, in the reign of Childebert II., King of the Franks, was so gifted with lowliness, meekness, chastity, prudence, and other graces, that he shed a brilliant light of faith and love towards God upon his family, which was a branch of that of the Frank Kings. He was full of the Holy Ghost, and stood before his people as a model of the highest life. Whatever he taught, he showed an ensample of, in himself, whether it were of unwearied constancy in prayer, of wisdom in advising, of righteousness in judging, or of self-restraint by chastening the body with much fasting. So bountiful and kindly was he toward the needy, that he deemed nothing his own but what he had given to the poor.

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[1] Ecclesias baptismales.

[2] One of the earliest disciples of St Patrick; died in the year 506.

Fifth Lesson.

HOW great was the fruit which his life bore for his neighbours, many people, both near and far, do witness, who were led by his toil into the path of salvation. Theudo, Duke of Bavaria, who had heard the fame of his holiness and miracles, sent unto him an embassage of some of his chief men, beseeching him that he would come and visit his country, and shed upon it, and upon him, the light of the Holy Faith. Rupert was worn out with many persecutions, but he shrank not from the godly and holy burden; and, a little while after, he baptised Theudo, and with him many of his highest lords and a great multitude of the people.

Sixth Lesson.

RUPERT established his episcopal See on the shores of the Waller See, and built a Church in honour of the blessed Peter, Prince of the Apostles, at the place which is now called Salzburg, upon the river Salzach, and furnished it with clergy and all else that was needful. There he turned his mind to teach the sacred religion of Christ to the rest of the Bavarian people. He associated with himself twelve fellow-labourers, and, by the help of God, brought over that nation to the Catholic Faith. And so he won the title of Apostle of the Bavarians. He had founded many Churches in divers places, and gloriously exercised the office of a Bishop for many years, when, having offered up the Sacrifice of the most holy Mass, upon the morning of the Lord's Resurrection, and strengthened the minds of his disciples by a fatherly exhortation, he passed away to live for ever with the Lord in heaven.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xix. 12.)

AT that time: JESUS spake unto His disciples this parable: A certain nobleman went into a far country, to receive for himself a kingdom, and to return. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Gospel Questions, Book* 2.)

By this nobleman we are to understand our Lord JESUS Christ Himself; and by the far country, that Gentile Church which is spread even unto the ends of the earth. It is said also, that He is to return. For He went away that the fulness of the Gentiles might come in; and He will come again, that all Israel may be saved. The ten pounds signify the Law, being the number of the Commandments, and the ten servants are they unto whom grace was preached under it. And we are to understand that these ten pounds will gain money by trading, when the veil shall be taken away from the hearts of them that hold them, and they shall understand that the Law itself pertaineth unto the Gospel. The citizens who "sent a message after him, saying, We will not have this man to reign over us," are the Jews, who, even after His Resurrection, set persecutors upon the Apostles, and rejected the preaching of the Gospel.

Eighth Lesson.

AND He receiveth the kingdom, and returneth, for He Who appeared before them, meek and lowly, when He said, "My kingdom is not of this world," (John xviii. 36,) will come again with blinding and overwhelming glory. By those servants who gave a good account of that which had been committed unto them, and were praised for having gained by trading, we are to understand those who have well used what hath been given unto them to increase their Lord's riches withal, through them who believe in Him. And they who will not so do, are signified by the man who kept his lord's pound laid up in a napkin.

Ninth Lesson.

THERE are some men who perversely flatter themselves by saying—"Every one is answerable for himself, what is the use of preaching and ministering to others, so as to have to give an account for them also?" With the Lord, not even are they to be pardoned unto whom the Law was not given, and who have fallen asleep without ever hearing of the Gospel. "For by the greatness and beauty of the creatures the Maker of them might have been seen." (Wisd. xiii. 5.) "For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead, so that they are without excuse." (Rom. i. 20.) And this is what is meant where it is said that the Lord reapeth where He hath not sown, namely, that He holdeth guilty of ungodliness them unto whom hath never been ministered the word either of Law or Gospel. And they who keep their pound wrapped up in a napkin are they who from sloth leave the ministry of the Word unattempted, under the delusion that they are thereby keeping clear of the danger of judgment.

APRIL 6.

St Celestine, Pope and Confessor.

Greater Double.

All from the Common, (p. 612,) except the following.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

MATTINS.

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common.*

SECOND NOCTURN.

Fourth Lesson.

THIS Celestine was a Roman, the son of one Priscus, and the immediate predecessor of Holy Boniface in the Bishopric of Rome, being chosen to that place without any division among the people. This venerable Pope, unto whom the Lord was pleased to give very largely of His grace for the defence of the Catholic Church, knowing that they that are once condemned can claim no new trial, but only place for repentance, commanded Celestius, the chief disciple of Pelagius, who asked an audience of him, to be banished from any part of Italy, without entering upon the discussion of his business,—neither was he more remiss in purging Britain of this disease, but banished even from those distant isles of Ocean certain enemies of grace who had taken up their abode in that their native land. For this end he sent thither holy Germanus, Bishop of Auxerre, as his own Legate, and ordained first Palladius, deacon of the Church of Rome, and then holy Patrick, as Bishops for the Irish, and thus, while he strove to keep Catholic the island which belonged to the Romans, he made Christian the one which was still savage.

Fifth Lesson.

WHEN Nestorius, Patriarch of Constantinople, strove to seduce the Church into a new falsehood, by preaching that Christ was born of Mary, man only, and not God also, and that divinity was joined with Him for His merit's sake, Celestine sharply used his authority to combat that blasphemy. He appointed Cyril, the holy Patriarch of Alexandria, to be his Legate, with authority to pronounce sentence upon Nestorius, unless he recanted within the space of ten days. But when Nestorius continued in obstinate refusal, and the disputes and turmoils grew greater, the Third Œcumenical Council was gathered together at Ephesus. In this Council Celestine presided by his Legates, to whom he prescribed that they were to judge of the utterances of the Bishops, without entering into conflict. In this Council Nestorius and the heresy which beareth his name, and a number of Pelagians, who held a kindred falsehood, were condemned.

Sixth Lesson.

CELESTINE rebuked by his letters the superstition of those priests who laid aside the ancient garments, and ministered in the Church dressed in a cloak, with their loins girded. He took order also, that the Sacrament of penance should not be refused to the dying, and that lay persons and criminous clerks should not be appointed Bishops. He also ordained that metropolitans were not to take anything upon themselves out of their provinces, and that in the election of Bishops, strangers were not to be preferred before the Clergy who had already served in the Church then vacant. He ordained that some of the 150 Psalms should be sung before the Most Holy Sacrifice of the Mass. He hallowed the Julian Basilica, decorated his own cemetery with paintings, and offered divers gifts for the adornment of the Church. He held three ordinations in the month of December, wherein he made thirty-two priests, twelve deacons, and forty-six Bishops for divers places. He fell asleep in the Lord in the year of Christ 432, in the reign of the Emperors Theodosius and Valentinian, and was buried in the cemetery of Priscilla, upon the Salarian Way.

THIRD NOCTURN.

Lessons from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.)

APRIL 7.

St Kelly, Archbishop [of Armagh,][1] Confessor.

Double.

All from the Common, (*p.* 612.)

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the First Nocturn from Scripture according to the Season, or if in Lent, from 1 Tim. iii. 1. *And of the Third from* Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616.)

APRIL 18.

St Laserian, (Molio), Bishop [of Leighlin,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

APRIL 27.

St Asicus, Bishop [of Elphin,] and Confessor.[3]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

MAY 10.

St Congal, Abbat.[4]

Double.

All from the Common, (*p.* 621.)

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 629.)

Lessons of the First Nocturn from Scripture according to the Season. And of the Third, from Matth. xix. 27, *with Homily of St Jerome*, (*p.* 588.) *The last Lesson is omitted, or read as one with the Eighth, to make room for the Ninth Lesson, which is of the Holy Martyrs Gordian and Epimachus.*

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[1] Died at Ard-Patrick, April 1, 1129.

[2] Born of Royal race, in the year 566; lived a good deal in Scotland, especially as a hermit in the Holy Island of the Bay of Lamlash in Arran; went twice to Rome, where he was consecrated Bishop by the Pope; died in the year 639.

[3] Placed in this See by St Patrick, by whom it was founded. He was a monk eminent for penance and austerity.

[4] Born in Ulster, in the year 516 or 517; founded the Abbey of Bangor in Down, 558; went to Scotland in 598; was a friend of St Columba; founded a church in Tyree; died about the years 600-1-2.

MAY 13.

St Conlath, Bishop [of Kildare,] Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

MAY 14.

St Carthag, (Mochudu,) Bishop [of Lismore,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

MAY 15.

St Devnet,[3] Virgin and Martyr.

Greater Double.

All from the Common Office, (*p.* 641,) *except the following.*

Prayer throughout.

O GOD, the lover of chastity, grant unto our humble supplications that Thy blessed handmaiden and witness, Devnet, whose Feast-day we are keeping, may obtain help for us from Thee, for the sake of her life, and by her prayers. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

MATTINS.

FIRST NOCTURN.

Lessons from Ecclus. li. 1, (*p.* 646.)

SECOND NOCTURN.

Fourth Lesson.

THE Virgin Devnet sprang forth in Ireland like a rose in the midst of thorns; her father was a king, abandoned to idolatry; as she grew up in his house she took no pleasure in dancing, and music, and the pastimes of her age, but was secretly baptised, and vowed herself to Christ. The devil, incensed at her doings, kindled in the king her father an incestuous passion toward her, and this man, forasmuch as she was exceedingly comely, and very like to her mother, formed the desire to take her to wife to himself, in violation of the laws of nature.

Fifth Lesson.

SHE fled from the lust of her father, and in company with Gerebern and some others, left her country, took ship, and came with a favourable wind to a certain place which is called Antwerp, and there landed. Thence she went to the village of Gheele, where she built herself a neat habitation, and in meditating on the things of God, led for three months the life of an Angel.

Sixth Lesson.

THE father followed in pursuit of his daughter, filled with fury, and when he had found her, caused Gerebern to be first beheaded, and then bade behead her likewise; but as the executioner would not do it, the cruel father himself with his own sword wherewith he was girded cut off the sacred head of this illustrious virgin, who was crying for the mercy of God. Thus did that glorious bride of Christ, who is the terror and scourge of devils, wing her flight for heaven, adorned with the crown of maidenhood and martyrdom.

THIRD NOCTURN.

Lessons from Matth. xxv. 1, *with the Homily of St Gregory,* (*p.* 644.)

MAY 16.

St Brandan,[4] Abbat.

Greater Double.

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 629.)

Lessons of the Third Nocturn, (*p.* 588.)

JUNE 1.

St Eleutherius, Pope and Martyr.

Double.

All from the Common Office, (*p.* 576, *or p.* 594,) *except the following.*

Prayer throughout, "Mercifully consider, &c.," (*p.* 580, *or p.* 599.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

ELEUTHERIUS, who was a Greek, and the son of one Abundius, was born at the city of Nicopolis, in Epirus, and became a priest of the Holy Roman Church. In the reign of the Emperor Marcus Aurelius, in the year of our Lord 179, after the death of Pope Soter, he was chosen Bishop of Rome by the voice of all the clergy. He discharged the duties of the Popedom excellently and praiseworthily for fifteen years and twenty-three days. He held three ordinations in the month of December, wherein he ordained twelve priests, eight deacons, and fifteen bishops for divers sees.

Fifth Lesson.

THE Church of Lyons consulted him by letter upon certain questions, and he courteously welcomed the learned Irenæus, the bearer of the letter, and opened to him those traditions of the Apostles which the Church of Rome had preserved inviolate. He condemned the superstition of the Montanists about dry meats. He laid down excellent laws for the regulation of procedure in church suits. After Marcion and Valentinus had again and again relapsed, he cast them out of the Church.

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[1] Said to have been originally Bishop of Sodor; chosen by St Brigid to be her chief artist, and with her to govern her churches, and to be Bishop in her city; he was devoured by dogs on his way to Rome.

[2] Founder of Raithin as well as Lismore, at which latter he died, in the year 637-638.

[3] Latin, Dympna. It survives in County Louth as "Demmy."

[4] The subject of an immense quantity of legendary matter, especially as to his voyages; founded Clonfert in the year 539, and died May 16, 577, aged ninety-five.

Sixth Lesson.

THIS was a time when the Church of God enjoyed the utmost peace and quietness, and many at Rome were turned to Christ, even of the chiefest. At the beginning of his reign letters of request were brought to Eleutherius from Lleurwg, a British King, praying him to send him ministers of the Word of God. Wherefore Eleutherius sent to him Dyfan and Ffagan, priests of the Church of Rome, by whom the King himself, and all his household, and nearly all his subjects, were given the new birth in the holy laver. When Eleutherius had done all these things, and more, for the worship of God, he came to a blessed end under the Emperor Commodus, and was laid to rest in his grave on the Vatican Hill upon the 28th of May [in the year of our Lord 192.]

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory*, (*p.* 597.)

JUNE 3.

St Kevin, Abbat.[1]

Greater Double.

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 629.)

Lessons of the Third Nocturn, (*p.* 588.)

JUNE 6.

St Jarlath, Bishop [of Tuam,] and Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

JUNE 7.

St Colman, Bishop [of Dromore,] Confessor.[3]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

JUNE 9.

St Columba, (Columkill,) Abbat.[4]

Greater Double.

All from the Common Office, (*p.* 621.)

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 629.)

Lessons of the First Nocturn from Ecclus. xxxi. 8, *as in the Common*, (*p.* 627.) *And of the Third Nocturn from* Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.)

First Free Sunday after the Feast of the Most Sacred Heart.

Feast of the Purity of the Blessed Virgin Mary.

Greater Double.

The Office will be found on p. 1094.

JUNE 16.

St John Francis Regis, Confessor.

Double.

All from the Common Office, (*p.* 621,) *except the following.*

Prayer throughout.

O GOD, Who didst gift Thy blessed Confessor John Francis with marvellous love and unconquerable patience to toil very greatly for the saving of souls, mercifully grant that his ensample may teach us, and his prayers help us to gain the prize of life everlasting. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

JOHN Francis Regis was born of a noble family in a little town in the diocese of Narbonne, called Fontouverte, and gave forebodings even from his earliest years of the great holiness of his after life. Already there appeared in him wonderful innocency of life, profound earnestness in prayer, and singular purity and modesty. In the nineteenth year of his age he entered the Society of JESUS, at Toulouse, and became an admirable model of lowliness, obedience, charity, hatred of himself, and of the other graces of the religious life. When he had finished his studies, he gave himself up wholly to working for the saving of souls. He undertook the care of them that dwelt in the Vivarais, Velay, and the mountains of Forrez, and the vast regions thereabouts, rugged with ice and almost perpetual snow, and where the peasants are wild mountaineers, rude and uncultured, and he toiled with such success that he brought back to the Catholic faith and to Christian godliness countless souls which had either been infected with the plague of Calvinism, or corrupted by evil living.

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[1] Coëmgenus—"like Paul the Hermit in his habits and life,"—studied under St Petroc, and then under St Eugenius of Derry; to avoid being chosen Abbat of Derry, he fled to Gleann-da-locha, where he founded a monastery in the year 549; afterwards retired to a deeper seclusion, and is said to have lived to the age of 120.

[2] A Connaught-man of the family of Cormac; studied under, and was ordained by Benen, Archbishop of Armagh; retired to Cluainfois near Tuam, where he founded a monastery and school; thence taken and consecrated first Bishop of Tuam; died about the year 540.

[3] First Bishop of Dromore; said to have been born in the year 516; was Abbat of Mackmore in Antrim; the date of his death is uncertain.

[4] The illustrious Columba, one of the Three Holy Patrons of Ireland, and the chief apostle of the Picts, was born at Gartan in Tyrconnel in the year 521; ordained Priest, 546; founded Durrough in 550; arrived in Scotland and founded Iona, 565 (?); died 597.

Fifth Lesson.

HE passed the winter in his missions in the country, and in summer returned to Puy, where he made himself all things to all men, if by any means he might help any, in the hospitals, or in the prisons, in private houses, in the streets, and in the churches. He collected alms in all directions for the support of whole flocks of the poor especially in time of famine; and corn was miraculously multiplied under his hands more than once,—hence he is called the father of the poor. It is hardly to be believed what revilings and mockery he underwent in the task of dragging wicked men, and especially abandoned women, out of the slough of sin; but he always kept a bold countenance, steady, and cheerful, although swords were often near his throat, cuffs on his face, and cudgels on his body. When the plague was raging, he visited the sick, and relieved them, with undying charity, but while he was courteous and kindly to others, he was very hard upon himself, using rough hair-cloths, iron chains, and bloody scourging, taking but little sleep, and that always upon the bare boards, or upon the ground—always abstaining from wine, and living upon the meanest food, and of that, so little, that it seemed enough rather to keep off death than to keep up life.

Sixth Lesson.

THE love of God burnt so in him that he seemed to wish to speak, and to think, of nothing but Him. He spent several hours of the night in prayer; the blessedness of heaven poured down upon him, and he was often rapt out of himself. He offered up the holy Liturgy with such profound concentration of mind, and intense expression of countenance, that the sacred fire which glowed all over himself, kindled the bystanders. He was extraordinarily gifted with miracles, and other supernatural favours. At last God called him to receive the reward of his labours. In the midst of a winter of extraordinary severity, he caught a deadly disease during his work, in a village called Lalouvese, in the diocese of Vienne. Then, with light from heaven breaking upon him, he heard the call to be blessed for ever, and resigned his spirit to his Maker upon the 31st day of December, in the year of Salvation 1640, and of his own age, the 44th. The fame of his holiness and miracles, noised about on all sides, has caused enormous multitudes of people to flock together through the wild mountains on all sides, eager to crowd around his grave. Pope Clement XI. was moved by these things to enrol the name of John Francis among those of the Blessed, and Clement XII. solemnly added it to those of the Saints. Benedict XIV. ordered his Festival to be kept on the 16th day of June.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (ix. 35.)

AT that time: JESUS went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Bk.* i. *Com. on Matth.* ix.)

Thou seest how that He went about alike in the hamlets, and in the cities, and in the villages, that is to say, He preached the Gospel in them, whether they were great or little, and considered not whether they were noble and powerful, but only that those that dwelt in them should believe and be saved. He went about the cities, having that work to do, which His Father had given Him, and being an hungered that, by His teaching, He might save unbelievers. He taught the Gospel of the kingdom in the synagogues and in the hamlets, and after that He had preached and instructed, He healed every sickness and every disease, that if His words had not persuaded them, His works might persuade them.

Eighth Lesson.

OF the Lord it is truly said, "Healing every sickness and every disease," for with Him nothing is impossible.

"But when He saw the multitudes, He was moved with compassion on them, [because they fainted, and were scattered abroad, as sheep having no shepherd.]" The evil estate of the flock and of the sheep, and of the multitudes, is the fault of their shepherds, and the reproach of their teachers. Whence it followeth, "Then saith He unto His disciples: The harvest truly is plenteous, but the labourers are few." That plenteous harvest of the peoples, is the greatness of the multitudes, and the fewness of the labourers, the scanty number of teachers. And the Lord commandeth us, "Pray ye therefore the Lord of the harvest, that He will send forth labourers into His harvest."

Ninth Lesson.

THESE are those labourers, of whom the Psalmist saith: "They that sow in tears shall reap in joy;" "they go forth weeping, sowing their seed; but they shall doubtless come again with rejoicing, bringing their sheaves with them." (Ps. cxxv. 6.) To put it plainly, the plenteous harvest is all the multitude of them that believe, and the few labourers that are sent to reap it, are the Apostles, and they that act like them.

JULY 3.

St Rumold, Bishop [of Mechlin,] Martyr.

Greater Double.

All from the Common Office, (*p.* 594,) *except the following.*

Prayer throughout the Office.

O GOD, Who at the intercession of Thy blessed martyr and Bishop, Rumold, didst by Thy power cause the waves of a running stream to stand still, and didst marvellously deliver one that had been three days under the water from the bonds of death and the depths of the flood, mercifully grant for his sake, and at his prayers, that we may be delivered out of the dangerous waves of this present world, and brought safely into the harbour of everlasting blessedness. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, One God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Acts xx. 17, *as in the Common*, (*p.* 594.)

SECOND NOCTURN.

Fourth Lesson.

RUMOLD, Bishop of Dublin, was born of a kingly race in that part of Scotland which is now called Ireland, but he gave up his home, his kindred, and his inheritance, setting more store by being Christ's servant than by all things vain and perishing. He went to Rome, therefore, eager for perfection, to visit the thresholds of the Apostles, and to pray in the hallowed places: on the way he let slip no occasion for preaching the word of God, and sometimes when it was needful for the conversion of unbelievers, he wrought miracles. When he was at Rome, he was ever at the memorials of the Apostles and Martyrs, and so pictured their struggles to himself that the desire for martyrdom seized him. He was altogether carried away by it.

Fifth Lesson.

HE received a warning from God, that he should come into Gaul, and so obtained the blessing of the Pope, and came to Mechlin. There he was graciously welcomed by Count Ado, to whose wife he not long after foretold, that she would bear a son. This son he baptized by the name of Libertus, and in after days raised to life again, after he had been drowned. This Libertus, when the Scythians and Danes wasted everything with fire and sword, from the coast up to Cologne, fled into Hosbonia, and there was slain a sacrifice to God before the altar of the idol Trudon.

Sixth Lesson.

RUMOLD planted the orthodox faith in Mechlin, and in the places round about, with such care and success, that he is justly called the Apostle of Mechlin. He continued with unwearied zeal spreading the faith, until two cut-throats, one of whom he had rebuked for adultery, smote him grievously on the head, and so he finished his life by martyrdom [upon the 24th day of June, in the year of salvation 775.] The murderers strove to hide their crime by throwing his body into the water, but a light from God shone upon it from above, and Count Ado drew it forth and buried it in the church of St Stephen, whence it was carried to what is now the metropolitan church.

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory*, (*p.* 597.)

JULY 8.

St Kilian, Bishop [of Wurzburg,] Martyr.

Double.

All from the Common Office, (*p.* 594,) *except the following.*

Prayer throughout, "Mercifully consider, &c.," (*p.* 599.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(*From the Benedictine Breviary.*)

Fourth Lesson.

KILIAN was an Irishman, born of noble parents, and trained up from his youth in polished learning. The grace of God called him to turn aside from all the charms of the world, and to become a monk in the monastery of Iona. What were his obedience, self-denial, earnestness in watchings and prayer, is shown by that which brought his life to a close. His brethren compelled him to take orders up to the Priesthood, and also made him ruler of the monastery, but as the fame of his holiness spread far and wide, he fled in fear from the praise of men, resigned the Abbacy, left his native land, and betook himself with some comrades to Wurzburg in the east of Franconia,[1] to preach the Gospel to the unbelievers of that country, and to make himself an occasion of that martyrdom which he so much desired.

Fifth Lesson.

HE would not teach until he had presented himself before the Bishop of Rome, and received from him the sound doctrine of the Christian religion, and permission to preach. He went to Rome, where Pope Conon ordained him Bishop of Wurzburg, whither he returned with Colman, the Priest, and Tothan, the Deacon, and there preached the word of God, until he turned to Christ Gosbert, Duke of that province, theretofore a worshipper of idols, and many others. The Duke profited much by the earnest exhortation of the blessed Bishop; howbeit Gosbert was married to Geilana, who had been his brother's wife, and Kilian was afraid to tell the Duke that this marriage was unlawful, lest he should make him repent of having changed his religion, but at length he told him of the unlawfulness, and exhorted him at the same time to put away Geilana, and altogether serve the God Whom he acknowledged.

Sixth Lesson.

THE Duke at first took it very ill, but was presently softened by the persuasions of Kilian, and promised him to leave her as soon as he should have returned from the war, whither he was setting forth against the enemies of the commonwealth. When Geilana knew of it, her wrath was kindled against the holy Bishop, and his comrades, and she plotted to put them to death; and presently two men were found who undertook the crime for money, and who murdered them while they were wrapped in prayer. When her husband returned from his expedition, Geilana strove in vain to hide what she had done, for the two assassins became possessed of the devil, and revealed the whole matter. Geilana was grievously tormented by the devil, and died crying out that Kilian, whom she had unjustly slain, was haunting her. Holy Burchard, Bishop of Wurzburg, took the bodies of these martyrs out of the earth, and buried them in the cathedral, which he built, having obtained permission, from the Bishop of Rome, that the honour should be paid to them, which is due to the martyred Saints.

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[1] "Herbipolis in orientali Francia."

THIRD NOCTURN.

Lessons from Luke xiv. 26, *with the Homily of St Gregory*, (*p.* 597.)

JULY 9.

The Holy Martyrs, who suffered at Gorcum.

Double.

All from the Common Office, (*p.* 602,) *except the following.*

Prayer throughout.

O GOD, Who didst grant unto Thy holy Martyrs, Nicolas and his Companions, to contend gloriously for the faith, which Thou hast revealed, and Who hast crowned them with an everlasting crown, mercifully grant for their sakes that we may strive after their ensample upon earth, and with them worthily be crowned in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

THE sixteenth century, which was marked by so many wicked outbursts of the Calvinists, showeth a glorious example of Christian firmness, which was exhibited in Belgium. In the year 1572, nineteen martyrs, commonly called the martyrs of Gorcum, were singularly glorified in witnessing, under torment, to the Real Presence of the Body of Christ in the Eucharist, and to the pre-eminence of the Bishop of Rome in the visible Church. They were Nicolas Pick, Guardian, with eight other Priests, and two lay brethren, Friars Minor Recollects; three parish Priests, one secular Priest, a regular canon of St Austin, one Dominican, and two Præmonstratensians. After the citadel of Gorcum was given up, the hereticks in breach of the terms of the capitulation, and filled with rage against the Orthodox faith, reviled and tormented them. The first night they revelled in cruelty against the Guardian. He was hung from the lintel by his rope girdle, and jerked up and down, and when the rope broke and he fell upon the pavement, they brought candles, under pretence of seeing if he was dead, burnt all his face, forced his mouth open, and scorched his tongue and palate; they even forced the lighted candles up his nostrils. And in these and the like ways were the martyrs tortured during the days and nights following.

Fifth Lesson.

THEY were stripped of their clothes, bound two and two, and sent by boat first to Dordrecht and then to Briele, exposed in both places to the ill-usage of an outrageous mob and the rage of maddened soldiers. While jeers, lashes, and blows rained upon them, the old men, (some were over sixty, some over seventy, and one almost ninety years of age,) stood stripped to the breast, with their necks raw and bleeding, and answering every stroke with prayers for their enemies, thanksgivings to God, and entreaties to Him to nerve them for the conflict, while the crowd looked on, and mocked them. In the end they were cast into a very foul prison, where they were tried by hunger and thirst, and other torments, to seduce them from the Catholic faith, and then enticed with cajolery, but neither threats nor blandishments could overcome the unconquered endurance of the martyrs,—wherefore the magistrate, late in the night, condemned them to death, and after they had been subjected to fierce tortures, they were bound two and two, and led outside the gates of the city.

Sixth Lesson.

THEY chanced to find a shed, which was the scene of their last conflict. One was exhorting the other to endurance; the Guardian was taken first; he embraced and kissed his brethren, and ceased not to exhort his companions by words full of Apostolic fire, until the contraction of the halter silenced his voice. The others were hung up to the beam after him. The savage outrages of the hereticks did not end here, for, after making a show for money of the inward parts of the martyrs, they cut off their noses, and ears, and other parts, and carried them about pinned upon their hats. The whole day was spent in gratifying the curiosity of them that came to see, but at length some Catholics obtained permission to bury the bodies in the earth where they were. There they lay for many years, in the midst of the enemies of the Church, until by the care of some godly persons, their sacred bones were carried to the nearest Catholic country, where they soon began to be famous for miracles. Thereby Pope Clement X. was moved to number them among the Blessed martyrs, and Pope Pius IX. upon the 29th day of June, in the year 1867, when the Centenary of the Princes of the Apostles was held, added their names to those of the Saints.

THIRD NOCTURN.

Lessons from Luke xxi. 9, *with the Homily of St Gregory, as in the Common*, (*p.* 606.)

AUGUST 9.

St Nathy, (Dathi, David,) Bishop [of Achonry,] Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

AUGUST 11.

St Attracta, (Tarahata,) Virgin.

Double.

All from the Common Office, (*p.* 641,) *except the following.*

Prayer throughout.

O GOD, Who exaltest them of low degree, and Who didst make Thy blessed handmaiden Attracta, mighty in words and wonders, to spread the faith among the heathen, grant that as we do enjoy her patronage upon earth, we may be blessed with her company in heaven. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

IRELAND, that Isle of Saints, made fruitful by the power of God, had hardly received the first beams of faith's rising sun, when countless flowers of holiness blossomed on her soil. She was decked in an especial manner with lilies of purity, earning that her Apostle Patrick should utter of her those famous words of praise, "How is the whole island become a people unto the Lord, and her sons and her daughters seem monks and nuns unto Christ, and already they can scarcely be numbered who have borne with cheerful heart the reproaches and persecutions of their kinsfolk, and vowed themselves altogether to religion and to Christ." Among the disciples of Patrick was the holy Attracta, born of a noble race, of Ulster, but who renounced from her earliest years the pomps and riches of the world, and reckoning its vanities to be nothing, if only she might win to be the bride of Christ, joined the chorus of virgins.

Fifth Lesson.

SHE was not yet of full age when she entered upon the noble conflict against Satan and his wiles, and uttered the vow of virginity. That she might be freer to give herself up to the things of God, she left her native land and came to the borders of Connaught, and there busied herself by prayer and fasting to advance in the exercises of godliness and the pursuit of grace. She was eminent for hospitality, and willingly spent herself and her goods in relieving the sufferings of the needy. Poor and sick gathered together unto her from all quarters, and she embraced them in the love of Christ, and not only gave them help in earthly things, but also made them rich with the treasures of the true Faith. Moreover, she turned many from the ways of iniquity unto the law of righteousness, and brought them over from serving of idols to worship our Lord and God, JESUS Christ. The fame of her miracles spread the glory of her holiness far and wide throughout the whole island.

Sixth Lesson.

AMID the countless marvels which holy Attracta is said to have performed, the chiefest miracle is that by which she delivered the country of the Ilooney, in the province of Connaught, from a terrific monster. All that country was laid waste by the ferocity of this beast, and the inhabitants were so smitten with terror, that they took refuge in mountains and caverns from the fearful sight thereof. At length they implored Attracta to be pleased to bring them help and succour in their great affliction. The illustrious virgin made answer: "God is able, Who created the world out of nothing, and formed man after His own image, out of the dust of the earth;—God is able also to deliver this country altogether from such a plague." Then she knelt down, and with all confidence prayed to God, and before her prayers were ended, they were already heard in the presence of the Lord, and the savage monster roared, and rushed wildly upon the saint, and dropped down, smitten dead by the power of God.

THIRD NOCTURN.

Lessons from Matth. xix. 3, *with the Homily of St John Chrysostom*, (*p.* 647.)

AUGUST 12.

St Muredach, Bishop [of Killala,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

AUGUST 13.

St Fedlimid, Bishop [of Kilmore,] Confessor.[3]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

AUGUST 14.

St Fachnan, Bishop [of Ross,] and Confessor.[4]

Greater Double.

Lessons of the Third Nocturn, (*p.* 616.)

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[1] The Church of Achonry was founded about the year 530 by St Finian of Clonard, who placed in it this Nathy, his own disciple, but whether the latter was ever a Bishop is very doubtful.

[2] Placed in this See by his master, St Patrick, by whom it was founded about the year 440.

[3] In the sixth century.

[4] In the early part of the sixth century: whether he was actually a Bishop seems uncertain.

AUGUST 18.

St Lelia, Virgin.

Double.

Prayer throughout, "Graciously hear us, &c.," (*p.* 645.)

Lessons of the Third Nocturn, (*p.* 644.)

AUGUST 23.

St Eoghan, (Owen,) Bishop [of Derry,] Confessor.[1]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

AUGUST 30.

St Fiacre, Confessor.

Double.

All from the Common Office, (*p.* 621,) *except the following.*

Prayer throughout, "O Lord, mercifully hear, &c.," (*p.* 626.)

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

(*From the Breviary of Meaux.*)

Fourth Lesson.

FIACRE was born of noble parents in Ireland, where he was called Fefrach, and came with some companions to St Faro at Meaux, seeking to live a solitary life. The blessed Bishop heard his prayer, and gave him a place far removed from men and surrounded with woods, called Breuil, upon his own family estate. There Fiacre cleared away the trees and built a monastery in honour of the most holy Virgin, wherein he received pilgrims and strangers, having built himself a little house beside it.

Fifth Lesson.

BUT when the fame of his virtues spread abroad, sick folk were brought to him from all quarters, whom he healed only by laying his hand on them. He forbade any woman to enter his place of prayer. He was illustrious for miracles, and died towards the end of the seventh century. His body remained buried in his place of prayer until the year 1234, when Peter, Bishop of Meaux, took it out of the grave and exposed it for the veneration of the faithful; from thence it was carried to the Cathedral, in the year 1568, lest the Calvinists should wreak their rage upon it after their manner.

Sixth Lesson.

NEVERTHELESS the place which had been hallowed by the footsteps and conversation of this holy hermit hath not been forsaken. Hildegar, Bishop of Meaux, in the ninth century, recordeth the praises of Fiacre in his book upon the life of St Faro, and so doth the poet Falconius, subdeacon of Meaux, in the eleventh century, and they both testify that the province of Meaux is illustrious and ennobled because of the signs and miracles of Fiacre. Indeed, there is hardly any one who now worketh more miracles in Gaul, hardly any other place whither resort more pilgrims, who come thither for vow's sake, that is to say to his place of prayer at Breuil [en Brie,] now called St Fiacre, [two leagues from Meaux.] Many Churches and houses of prayer in all parts of France have been built in honour of St Fiacre. In the year 1695, the Grand Duke of Tuscany obtained a large piece of his body from James Benignus Bossuet, Bishop of Meaux, and built a splendid Church in Florence, wherein St Fiacre is piously and reverently honoured.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Mark (xiii. 33.)

AT that time: JESUS said unto His disciples: Take ye heed, watch and pray, for ye know not when the time is. And so on.

Homily by St Austin, Bishop [of Hippo.] (*Epistle* 199.)

"And what I say unto you, I say unto all, Watch." Who are these "all" whom He biddeth to watch, but His own chosen and loved ones, who belong unto His Body, which is the Church? He commandeth not them only to watch who then heard Him speak, but them also who have been since them and before us, and ourselves, and they that shall be after us, even unto His last coming. For He will not find all in this life when that day cometh, neither can it be said that those words are addressed to the dead, "lest coming suddenly He find you sleeping."

Eighth Lesson.

WHY then saith He, "I say unto all," whereas these words concern them only who shall then be, unless it be that they concern all in some sense? A day will come unto every one, wherein it will behove him to go forth hence, such as he will have to stand to receive judgment at that day, and this is why every Christian must needs watch, lest the Lord should come and find him unprepared.

Ninth Lesson. Of St Felix and the other, but if transferred, the following.

IF the last day of thy life find thee unprepared, the day of the Lord's coming will find thee unprepared. Verily it was plain enough to the Apostles that the Lord was not to come in their times, while yet they were alive in this flesh, and yet we know that they unceasingly watched and kept that saying which He said unto all, lest that day should come suddenly, and find them unprepared.

SEPTEMBER 3.

St Macnisius, Bishop [of Connor,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

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[1] The name is Latinized Eugenius; he was of the family of the Kings of Leinster, and famed as a preacher; called first Bishop of Derry, but the See was then fixed at Ardfrath on the River Derg; said to have died in the year 618.

[2] Angus Macnisius, disciple of St Olcan, disciple of St Patrick; first Bishop of Connor; died in the year 506 or 513.

SEPTEMBER 9.

St Ciaran, Abbat.[1]

Greater Double.

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 629.)

Lessons of the Third Nocturn, (*p.* 588.)

SEPTEMBER 12.

St Albey, Bishop [of Emly,] Confessor.[2]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

SEPTEMBER 23.

St Eunan, (Adamnan,) Bishop and Confessor.[3]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

SEPTEMBER 25.

St Finbarr, (Barry,) Bishop [of Cork,] Confessor.[4]

Greater Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

Second Sunday of October.

Dedication Feast of all the Churches of Ireland.

Double of the First Class with an Octave.

All from the Common Office, (*p.* 654.)

Ninth Lesson and Commemoration of the Sunday.

OCTOBER 9.

St Kenny, Abbat.[5]

Greater Double.

All from the Common Office, (*p.* 621.)

Prayer throughout, "O Lord, we beseech Thee," (*p.* 629.)

Third Nocturn from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.)

OCTOBER 16.

St Gall, Abbat.

Greater Double.

All from the Common Office, (*p.* 621,) *except the following.*

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 629.)

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 627.)

SECOND NOCTURN.

(*From the Benedictine Breviary.*)

Fourth Lesson.

GALL was born of noble parents in Ireland, and even when he was young chose to live a life of poverty in the monastery of Bennchor. He ever followed after lowliness, and obedience, and perfect subjection. There he began to gain a great reputation, not only for his good life, but also for his wit, and for his knowledge of the Holy Scriptures. That he might preach the Gospel, he followed Columbanus the Abbat, first into Britain, and then into Gaul, and at the wish of King Sigebert he dwelt in the wilderness of Luxeuil, where he brought many to believe in Christ, and moved many to become monks. However, the Abbat Columbanus would not rest from rebuking the concubinage of King Theodoric, wherefore they were turned out of Luxeuil at the wish of Queen Brunechild. They received permission from Theodebert, King of the Austrasians, to go into Germany, and settled first on the Lake of Constance, and then in the city of Bregenz, where they reconsecrated the Church of St Aurelia, but Gall raised against himself the hatred of the Gentiles by his unceasing contentions against their crime of idolatry, and his destruction of their temples and images. Columbanus, therefore, found it needful to go hence also, and he himself went into Italy to Agilulf, King of the Lombards, leaving Gall in Germany, sick of a fever, along with the monks, Maynoald and Theodore.

Fifth Lesson.

GALL was now in the eighty-fifth year of his age, but as soon as he was well, he withdrew himself into the wilderness along with his disciples before named, hallowed three days with fasting, prayer, and tears, and founded a monastery. Therein he taught to many heathens the discipline of a monk's life, and the understanding of God's written Word, and made known the faith of JESUS Christ to the people round about. He chastened his body with hunger, cold, hair-cloth, and chains, but so secretly, that, while he lived, his disciples never knew of the brazen chain, and the hair shirt, which he used. He delivered from a cruel devil Fridiburga, daughter of the Duke of Germany, and wife of King Sigebert, but he broke up the rich gifts which the Duke gave him for that cause, and gave all to the poor at Arbon. He refused the Bishopric of Constance, and the abbacy of Luxeuil. He knew by a vision in Germany when Columbanus brought his life to a holy end in Italy.

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[1] Called "Son of the Carpenter;" a disciple of St Finnan of Cluain-iraird; founder of Clon-mac-nois; "he never looked upon a woman, and never told a lie;" he composed a lay asking God for long life to serve Him in, but died at the age of thirty-three, in the year 548. St Columba is said to have composed a poem in honour of him.

[2] Patron of Munster; he was converted by certain Britons, and had travelled to Rome, before the arrival of St Patrick among the Irish; after his return he joined St Patrick, by whom he was consecrated Bishop, and fixed his See at Emly; he received a gift of the Isle of Arran, and founded a monastery there.

[3] Born in Raphoe in the year 626, being eighth in descent from Niall of the IX. Hostages; became a monk and went to Iona, of which he became Abbat; during an embassy in England in 701, he was converted to the Roman view of the Paschal controversy, but failed to convert his monks, left Iona, and returned to Ireland, where he was more successful in spreading the Roman practice; he went back again to Iona, and died in 705. He is best known by his 'Life of St Columba,' 'Travels in Palestine' (written from descriptions,) and other works. Though the monastic Church of Raphoe, founded by St Columba, became a Cathedral in or about the time of Adamnan, there does not seem much proof that he was the first Bishop of it.

[4] Properly called Lochan; founded a monastery which was the origin of the city and see of Cork, which latter he occupied for seventeen years; flourished in the sixth century.

[5] Born at Ciannaght in Derry, in the year 517; spent a great part of his life in Scotland, where he is generally called Kenneth, and where he is very popular, as a friend and fellow-worker of St Columba; he afterwards returned to Ireland, and there died, October 11, 598.

Sixth Lesson.

HE turned many peoples from the worship of idols. On Michaelmas Day, he preached the Gospel at Arbon, after the Solemn Mass, and then was taken again with fever, and gave up the ghost in that city, in the arms of his disciples, upon the 16th day of October, in the year of our Lord 624, the seventh of Pope Boniface V., and of his own age the ninety-fifth. They could not bury him there, and therefore laid him, with lighted tapers, upon a carriage harnessed to unbroken horses, which drew him into his holy wilderness, and there he was buried in his own place of prayer by the hands of John, Bishop of Constance, his old disciple, and of his brethren, and there became famous for miracles.

THIRD NOCTURN.

Lessons from Matth. xix. 27, *with the Homily of St Jerome*, (*p.* 588.)

OCTOBER 22.

St Donatus, Bishop [of Fiesole,][1] Confessor.

Double.

All from the Common Office, (*p.* 612.)

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the First Nocturn from Scripture according to the Season; of the Second from St Maximus; and of the Third from Matth. xxv. 14, *with the Homily of St Gregory*, (*p.* 616). *All as in the Common.*

OCTOBER 27.

St Odran, (Oran,) Bishop [of Scattery Island,] Confessor.[2]

Double.

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn, (*p.* 616.)

OCTOBER 29.

St Colman, Bishop [of Kilmacduagh,] Confessor.[3]

Greater Double.

All from the Common Office, (*p.* 612.)

Prayer throughout, "Grant, we beseech Thee, &c.," (*p.* 617.)

Lessons of the Third Nocturn from Matth. xxv. 14, (*p.* 616,) *with the Homily of St Gregory.*

NOVEMBER 3.

St Maleachlan,[4] Archbishop [of Armagh,] Confessor.

Greater Double.

All from the Common Office, (*p.* 612,) *except the following.*

Prayer throughout the Office.

LORD, we humbly beseech Thy Majesty to help us for the sake of Thy blessed Confessor and Bishop Maleachlan, whose ensample instructeth us. Through our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common*, (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson.

MALEACHLAN was born in Ireland of parents who were noble by race and by power, and by goodness also. When he was a little boy, being trained up in godliness and good learning, because his lessons hindered him from going to Church as often as he would, he was fain to lift up his pure hands in every place. He had learned as a lad to bear the yoke of Christ, but although he was ordained Deacon very unwillingly, he girded up his loins to every good work, especially the burying of the dead poor. After no long while, he was ordained Priest, and diligently carried out the ministry which the Bishop committed unto him. He unweariedly preached the Word of God, put away the old superstitions, and brought in the rites of the Church. Filled with zeal for the public worship of God, he went to Malchus, Bishop of Lismore, to learn better from him as regarded these rites, and Malchus sent him to learn from the King of Munster, who had abdicated his throne to become a hermit. This king's sister, who was suffering in purgatory, he delivered thence by his prayers.

Fifth Lesson.

HE was called back from Lismore, and finding that the monastery of Bennchor had been destroyed by pirates, he restored it, and ruled it for a while in holiness and righteousness. He was consecrated Bishop, and prevailed so by toil, prayer, and watching that he turned his people from their degraded instincts to live like Christians. Churches were built, clergy were ordained, the Sacraments were solemnly celebrated. When he was ordained Primate of all Ireland he divided his Bishoprick into two parts;

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[1] An Irishman, who was made Bishop of Fiesole, while on a pilgrimage to Rome in the year 816, and there lived and died.

[2] Disciple and immediate successor of St Senan in Scattery Island; went to Iona with St Columba, and there died and is buried.

[3] Colman Macduagh, a Connaught-man, founder and first Bishop of the See called after him, flourished about the end of the sixth or beginning of the seventh century.

[4] Latinized Malachi; the name signifies "tonsured in honour of Seachnall" (Secundinus)—a disciple of St Patrick.

he left his own proper See and went to Down, where he formed his own disciples into a community of regular Clergy, combining the strictest discipline of a monastery with the ministry of the Church. He went to Rome to ask for the use of the pallium from Pope Innocent II., who kindly welcomed him, but refused his request to be allowed to go and live in the monastery of Clairvaux, and appointed him his Legate for all Ireland.

Sixth Lesson.

AFTER he returned home, he lived as a perfect model to his flock, and he took none of his income either from the Church or from worldly property. He had no house of his own, but wandered unceasingly from Church to Church; he served the Gospel and lived by the Gospel. When he was forced to rest sometimes, he remained in holy places, content to take part in the common table and in the common life. He was famous for every kind of miracle, especially for the spirit of prophecy, whereby he foretold the place and day of his own death. He was on his way to Rome a second time, and had reached Clairvaux, when the fever took him. He was anointed with holy oil, and received the Provision for the last journey. He commended himself to the prayers of the brethren, and the brethren to God, and died in the fifty-fourth year of his age. He was buried in the Church of St Mary, upon the 2nd day of November, in the year of Christ 1148.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man travelling into a far country called his own servants, and delivered unto them his goods. And so on.

Homily by St Jerome, Priest [at Bethlehem.] (*Book* iv. *on* *Matth.* xxv.)

There can be little doubt that this man travelling into a far country is Christ, Who after His resurrection, being about to ascend as a Conqueror to the Father, called His Apostles and delivered unto them the doctrine of the Gospel, not more to one and less unto another, but as each was able to receive it, even as the Apostle also hath said, that they should be fed on milk who cannot bear strong meat. He also who with five talents had gained five talents more, and he who with two talents had gained two talents more, both entered into the like joy, not in consideration of what sum it was which they had gained, but of what good will they had shown to gain it.

Eighth Lesson.

BY the difference between the five talents, and the two talents, and the one talent, we may either understand divers graces given unto this and that person, or by the five talents the five senses, by the two talents wit and work, and by the one talent understanding, which is the distinction between man and the other animals. "Then he that had received the five talents went"—having received earthly senses, he doubled them by gaining a knowledge of things heavenly; from the creature, he discerned the Creator; from things bodily, things without body; from things which are seen, things which are not seen; and from things temporal, things eternal. And likewise he which had received two by learning what he might in the law, he also joined thereunto other two in the Gospel, having understood that wit and work in this life, are figures of something better in a blessed life which is to come.

Ninth Lesson.

THE time is very long between the Ascension of our Saviour and His second coming. If even the Apostles are to rise again, as they that must give an account, and in dread of the Judge, what ought we to do? And we must note well, that whatever things we have at this present, however great or manifold they may seem, are very small and scanty in comparison with those things which are to come. "'Enter thou into the joy of thy Lord,' and receive that which eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive." And what more can be given unto the faithful servant than to be with his Lord, and to see his Lord's joy?

NOVEMBER 12.

St Livin, Bishop [of Dublin,] Martyr.

Double.

All from the Common Office, (*p.* 594,) *except the following.*

Prayer throughout the Office.

O GOD, Whose Son, by His most precious Blood, hath hallowed the sufferings of Thy blessed martyrs, look in mercy upon them who honour the birthday of Thine happy martyr and Bishop Livin, and grant unto them to live here in quietness and peace, and hereafter to behold Thy face in joy without end. Through the same our Lord JESUS Christ Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

LIVIN was born of a noble race in Ireland, and even as a child was famous not for godliness only, but also for miracles. As a lad he had for his teacher Benignus the priest, and after his death he withdrew himself into a solitary place along with three comrades, Foillan, Elias, and Killian, to copy books, that he might gain thereby wherewith to support himself and to relieve the poor. Afterwards he left his wilderness and went to Augustin, who trained him for five years, raised him to the order of the Priesthood, and after a while consecrated him Bishop, and sent him back to his own country.

Fifth Lesson.

HE gained great praise in the office of the Bishoprick, but he left his Archdeacon Sylvanus, a man of great holiness, as his Vicar, and passed over with his comrades to Flanders, to preach the Gospel to the unbelievers. He betook him to the monastery of Ghent, which had lately been founded by blessed Amandus, and was tenderly welcomed by Florence, the Abbat, and his monks. When he found that holy Bavo, who had been dead three years, was famous on account of great miracles, he said Mass at his grave for thirty days running. Thence he went through Flanders and Brabant preaching the Gospel, and led countless numbers to Christ by his word, his example, and the signs which he wrought.

Sixth Lesson.

WICKED men who saw that Livin was making the light of the Gospel to shine before so many, and turning them away from their errors and vices, persecuted him in divers ways. Some hided him with cudgels, and others belaboured him with thongs loaded with lead. One in especial, named Walbert, put a pair of iron pincers into his mouth, wrenched out his tongue, and threw it to the dogs to eat, but it was forthwith restored to him by a miracle. At length he crowned his martyrdom after receiving many wounds, by having his head cut off at Esche in Flanders. There were murdered along with him Craphaild, the hostess of the holy martyr, and her son Brixius, who was even then wearing the white garments of baptism, because they openly said that Livin was unjustly put to death. His disciples took up the bodies of Livin and Brixius and buried them hard by in the same grave, in the village of Hautem, and near to them holy Craphaild.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (xiv. 26.)

AT that time: JESUS said unto the multitudes: If any man come unto Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And so on.

Homily by Pope St Gregory [the Great.] (*27th on the Gospels.*)

We are commanded to hate our neighbours, yea, and even to hate our own selves. It is plain, therefore, that if we are to hate our neighbour as we hate ourselves, we are to hate him in love. Then do we well hate our own soul, when we yield not to the carnal lusts thereof, but check its cravings and contend against its desires. That which is chastened to bring it to better things is, as it were, hated in love. We ought to hate our neighbours with discretion, loving in them what they are, and hating what in them is a barrier between us and God.

Eighth Lesson.

WHEN Paul was going up to Jerusalem, "there came down from Judæa a certain prophet named Agabus, and when he was come . . . he took Paul's girdle and bound his own hands and feet, and said, Thus saith the Holy Ghost, So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles." But what did that Apostle, who hated his own soul with a perfect hatred, what did he say? "Then Paul answered, . . . I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord JESUS." (Acts xxi. 10, 11, 13.) "Neither count I my life dearer than myself." (Acts xx. 24.) Behold how he hated his soul in love, yea, loved it in hatred, being fain to deliver it up to death, for JESUS' sake, that he might quicken it from the death of sin. Let us take him as a model of that hatred, wherewith we should hate our neighbour.

Ninth Lesson.

IN this world we are bound to love our enemies, but not to love those who stand between us and God, even although they be very near unto us. Whosoever setteth his desire upon the things eternal, ought in that matter to have nothing to do with wife, or children, or kinsfolk, or with his own self, that he may the better know God, Who in his affair hath had nothing to do with any but with him. It is a great danger lest fleshly trials should weaken the steadfastness of the mind and prevail against the sternness thereof. But we suffer from them without their injuring us, if we keep them well under. We ought therefore to love our neighbours, we ought to love all, whether they be near or far, but that love must never turn us from the love of God.

NOVEMBER 13.

St Stanislaus Kostka, Confessor.

Double.

All from the Common Office, (p. 621,) except the following.

Prayer throughout the Office.

O GOD, Who amidst the other wondrous gifts of Thy wisdom, dost make Thy saints to be as the ancients, though yet they be striplings, grant us the grace to imitate the ensample of Thy blessed servant Stanislaus, and so to redeem the time by working while it is day, that we may hasten to enter into that rest which is eternal. Through our Lord JESUS Christ, Thy Son, Who liveth and reigneth with Thee in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from Scripture according to the Season.

SECOND NOCTURN.

Fourth Lesson.

STANISLAUS was born of the Senatorial family of Kostka in Poland. The Name of JESUS graven by God on his mother's breast while he was yet in the womb, foreshadowed in what regiment he would enlist him. When he was a child he so loved virginity, that if he heard anything unseemly said at his father's board, he fainted with horror. He was sent to school at Vienna in Austria, and was to his comrades not more an ensample than an object of veneration. Afterwards it behoved him to dwell in the house of a Lutheran, and there his brother Paul urged him, even by ill usage, to live more freely, but he contended with him by the space of two years, protesting that he was born not for temporal but for eternal aims. His one desire was for the things of heaven, he walked unceasingly with God, and in a childlike love for the Mother of God, whom he had tenderly called his own mother.

Fifth Lesson.

HE met the daily annoyance which he received from his brother with repeated fasting, scourging, and torture of his innocent body, until he fell into a serious illness. As this illness grew more dangerous, the devil attacked him under the form of a frightful dog, but he thrice put him to flight with the sign of the Cross, and as he could not obtain the Holy Communion in the house of hereticks, it was given to him by Angels. The Most Blessed Mother gave him the Child JESUS to fondle in his arms, and commanded him to enter the Society; then he suddenly grew well. But since the fear of his father forbade his entering the Society in Germany, he fled on foot in the dress of a pilgrim, begging his bread, and determined not to stop until he gained his wishes. God helped him on his journey in more ways than one, and among the rest, his brother Paul's horses, as he was in pursuit of him, became unable to move. Stanislaus was again refreshed by Angels, with the Bread of Angels, and after a journey of 1200 miles, was at length received into the Society of JESUS at Rome, by the holy General Francis Borgia.

Sixth Lesson.

THE gifts of the young novice shone brightly in the training school of the religious life, especially his love toward God, in Whom his mind altogether lost itself till he became unconscious. His face was always flushed, and sometimes emitted rays of light, his tears were unceasing, and the heat of his chest was so great, that even in the midst of winter he would bathe it with cold water to cool it. It was rather the fever of his love than any other which called him away upon the day hallowed by the taking of the Virgin into heaven, surrounded by her band of holy Virgins, to behold nearer at hand the procession of her glory. He died in the Novitiate on the Quirinal in the eighteenth year of that guileless life, which counted more works than days. He was famous for many miracles after his death, especially in his own land of Poland. He appeared from heaven more than once to assist his countrymen against the Turks, and delivered some cities from the plague, and others from fires. Clement X. placed him among the chief patrons of the whole kingdom of Poland, and Benedict XIII. carried out the decree of Clement XI. by enrolling his name among those of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matth. (xix. 13.)

AT that time: There were brought unto JESUS little children, that He should put His Hands on them. And so on.

Homily by St Austin, Bishop [of Hippo.] (*On Psalm* cxviii.)

I am small and despised,—who is small without being despised? These are Thy wonderful testimonies, O Lord, which the soul of this little one doth keep, and therefore it is that he is despised and is become small. For who is there that doth Thy commandments as they ought to be done, that is to say, in faith, which worketh by the love of God, unless that same love be shed abroad in his heart by the Holy Ghost? And this the same despised little one doth confess, he saith, I opened my mouth, and panted, for I longed for Thy commandments. For what did he long, but to do the commandments of God? But they were mighty and he was weak, they were great and he was little, so that he had not wherewith to do them. He opened his mouth, confessing that by himself he was not able to do them, and panted for power to do them.

Eighth Lesson.

I AM small and despised, yet do I not forget Thy precepts. He was not like his enemies who have forgotten Thy words. It would seem as though one who is young, yet hath not forgotten the precepts of God, is grieving for his enemies, who are older than he is, but who have forgotten them. For what meaneth this, I am small, yet do I not forget, unless it be, They are old, and have forgotten? But this little one saith that he is despised, and therein is he made as the ancients, because God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised hath God chosen. Yea, and things which are not, to bring to nought things which are. (1 Cor. i. 27, 28.) "So the last shall be first, and the first last." (Matth. xx. 16.)

Ninth Lesson.

BUT this little one did not forget, because he sought not any righteousness of his own, but God's righteousness, whereof he saith, Thy righteousness is an everlasting righteousness, and for this cause his elders persecuted him, that he might say what followeth,—Trouble and anguish have taken hold on me, Thy commandments are my delight; let them rage, let them persecute me as long as I leave not the commandments of God. And those commandments will make me love even them that rage against me. "Give me understanding, and I shall live." This little one asketh for understanding, without which he would not have been wiser than the ancients. But he asked for it in trouble and anguish, that he might thereby understand how trivial was all that they could do who vexed and persecuted him, and by whom he saith that he was despised.

NOVEMBER 14.

St Lorcan,[1] Archbishop [of Dublin,] Confessor.

Greater Double.

All from the Common Office, (*p.* 612,) *except the following.*

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[1] Latinised Laurentius.

Prayer throughout the Office.

O GOD, Who hast glorified Thy blessed Confessor and Bishop Lorcan with countless signs and wonders, grant unto us for his sake, and at his prayers, worthily to gain the health both of our bodies and of our souls. Through our Lord JESUS, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Ghost, one God, world without end. *Amen.*

FIRST NOCTURN.

Lessons from 1 Tim. iii. 1, *as in the Common*, (*p.* 612.)

SECOND NOCTURN.

Fourth Lesson.

LORCAN was born in a noble station in Ireland, and trained up in Christian living under Count Leo; in the tenth year of his age he was given as a hostage to the savage king Dermod. By his command he was carried off into a barren and fruitless land, where he suffered much hardship and ill usage with a patience and endurance above his years; being set free after two years, he left his earthly inheritance, and enlisted in the divine warfare in the Church of Glendaloch. After the death of the Bishop, all were agreed that Lorcan would worthily fill the vacant See, but he himself protested that his strength was unequal to the burden, and that his age was insufficient for the office of a shepherd of souls.

Fifth Lesson.

SOME while after, Gregory, Archbishop of Dublin, died, and Lorcan, although very unwilling and striving always to be excused, was chosen into his place, and consecrated by Gillies,[1] Primate of all Ireland. In order that he might form the flock committed to him upon the model of the first Christians, and the clergy upon that of the Rule of St Austin, he sent for some canons, of the congregation of Arouasia [near Arras] to come to Dublin, and shared with them his house and his table. Wonderful were his courtesy and his kindness toward the poor, of whom he fed as many as a thousand, during a famine, which lasted three years. So great was his self-denial that it was not more than thrice in the week that he gave a little bread and water to his body, which he wore out, with haircloth, and scourging. He went to Rome and obtained much there for the freedom of his Church, and was appointed Papal Legate for the whole of Ireland. He was famous for the gift of prophecy, and the power of miracles. He often put devils to flight by his prayers. He restored to health them that were sick of divers diseases, and raised the dead to life.

Sixth Lesson.

HE foresaw his own death. He fell into a fever, while he was on his way to Normandy, to make peace between Henry, King of England, and Roderick, King of Ireland. When he stood upon the brow of the hill of Eu, and saw the Church of St Mary, and heard that it was of the institute of regular Canons, he said, "This is my rest for ever, and here will I dwell, for I have chosen it." As soon as he came to the Church, he went to confession, and then received the sacred Provision for the last journey. He entreated the Abbot Osbert and the Canons to receive him as a brother, whereto they joyfully assented, and he received the last anointing, and presently afterwards his eternal crown. Pope Honorius the Third entered his name in the list of the Saints.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xxv. 14.)

AT that time: JESUS spake unto His disciples this parable: A man travelling into a far country called his servants, and delivered unto them his goods. And so on.

Homily by St Ambrose, Bishop [of Milan.] (*Bk.* 2 *on the Call of the Gentiles*, *cap.* 2.)

Each receiveth without any deserts of his own, that wherewith he may go on unto deserts. Each receiveth, without any labour, that wherewith he may labour and gain wages. That this is so we know by the truthful witness of the Evangelist, where he saith, "But a man travelling into a far country called his servants, and delivered unto them his goods, and unto one he gave five talents, to another two, and to another one; to every man according to his several ability, that is to say according to his own natural capacity, not according to his deserts, for to be able to work is one thing, and to work another; and to be able to have charity is one thing, and to have charity is another.

Eighth Lesson.

NOT every one that can be restored is restored, neither every one that can be healed, healed, for to be in a state to be restored, or to be healed, is nature, but restoring and healing are grace. The number of talents was unequally divided according to that limited amount of capacity, which he that delivered unto them his goods saw in them. And they received it not as a payment for anything that they had done, but as matter wherewith to work.

Ninth Lesson.

THE anxious care of two of the servants is honoured not only with glory and praise, but even by an entrance into the everlasting joy of their Lord, but the idle torpor and slovenly misconduct of the third is punished not only by words of blame and shame, but also by taking from him that which he had received at the beginning. He deserved to lose his barren faith, who had not made it work by love.

NOVEMBER 24.

St Columbanus, Abbat.

Greater Double.

All from the Common Office, (*p.* 621,) *except the following.*

Prayer throughout, "O Lord, we beseech Thee, &c.," (*p.* 629.)

FIRST NOCTURN.

Lessons from Ecclus. xxxi. 8, (*p.* 627.)

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[1] Latinised Gelasius, a transformation of Giolla-Isu (servant of JESUS.)

SECOND NOCTURN.

Fourth Lesson.

COLUMBANUS was an Irishman by nation; while he was still in his mother's womb she seemed to herself in a vision to be bearing a bright sun, in token of his coming glory, whereof he himself gave tokens, even from his birth. He was excellently skilled in earthly and heavenly learning, and among other monuments of his wit, he published an exposition of the Psalms, while he was still very young. He triumphed over the world, the flesh, and the devil,[1] and entered the monastery of Bennchor, which at that time was in the height of its fame, and therein so advanced in this school of the holier wisdom, that after a few years of being a disciple, he became a teacher, and was called by God to the task of preaching Gospel truth. He took with him twelve monks, out of that monastery, and went over first into Britain, and then into Gaul. Sigebert, King of the Austrasians, very kindly welcomed him, and he built little huts, for himself and his comrades, in the Vosges mountains. They lived there in the utmost sternness of life, and scantiness of all things, and God often marvellously provided them meat. But forasmuch as that wilderness began to be beset by them who came thither to get health from Columbanus, he withdrew himself on the greater feasts to a cave deeper in the desert, and which a bear gave up to him, and there lived upon the fruits of the trees of the wood, and upon water, which like another Moses he drew from the rock, far from the company of men and the trouble of earthly things, exercising his mind upon the things of God.

Fifth Lesson.

THE fame of his holiness shining forth from his hiding-place, brought many from all quarters, seeking to be his disciples, and he founded the monastery of Luxeuil, wherein he taught by his example and precept three hundred monks, who offered up to God the sacrifice of the unceasing prayer. That he might exercise them in obedience, he bade them sometimes to get out of bed when they were ill, and to thresh corn, and when they obeyed him they were restored to health for a reward of their labour. He himself by his prayers multiplied grain, sometimes in the barn, and sometimes in his own hands. Meanwhile, his holiness, teaching, and miracles, were a light to all Gaul. Theodoric, King of Burgundy, whose unclean passion he rebuked, diversely annoyed the man of God, and banished him. When he was thrust out of Luxeuil, the king had him taken to Besançon, where being himself in chains, he broke the chains of the others by a touch, and then returned home in the same freedom which he had given to them.

Sixth Lesson.

UPON this, Theodoric, at the instigation of Queen Brunechild, waxed very wroth, and sent men to thrust him out of his monastery, but Columbanus, like a second Elisha, caused a darkness to come over their eyes and minds, and so escaped them. However, he considered it best to give way to the king's anger, and so took ship for Ireland, after foretelling the destruction of the king and his posterity. A storm drove him back again upon the coast of Gaul, and he betook himself to Theodobert, King of Austrasia, who graciously welcomed him. He settled upon the Lake of Constance, where he destroyed the temples of the idols, and contended on all sides against the false worship. He was expelled by the inhabitants, and went into Italy to Agilulf, King of the Lombards. He built a monastery at Bobbio in the Cottian Alps. By his writings he contended successfully against the Arians. At length he was worn out by the great labours, which during all his long exile he had borne for the glory of God, and went home to our very fatherland, which is in heaven, upon the 21st day of November in the year of Christ 615.

THIRD NOCTURN.

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Matthew (xix. 27.)

AT that time: Peter said unto Jesus: Behold, we have forsaken all, and followed Thee; what shall we have therefore? And so on.

Homily by St Bernard, Abbat [of Clairvaux.] (*Expos. of this Gospel.*)

I take it that these words are those concerning which the Church crieth, from the ends of the earth unto her undying Bridegroom: "By the words of Thy lips I have kept me to strait paths," (Ps. xvi. 4.) These are the words which throughout all the earth have persuaded men to despise the world, and of their own will to make themselves poor,—these are the words which have filled the cloisters with monks, and the deserts with hermits,—these are the words which have plundered Egypt, and robbed her of her goodliest vessels,—these are the living and effectual words, converting the soul, instinct with the happy desire for holiness, and the truth of the faithful promises.

Eighth Lesson.

THE world passeth away, and the lust thereof, and it is better to pass away from it than to leave it to pass away from us. Behold, we have left all, and have followed Thee. He rejoiced as a strong man to run a race, and neither canst thou follow the runner if thou be weighted. It is not a bad exchange to have left all things for Him Who is above all things, for rather with Him shall things be given unto us—and when thou possessest Him, He alone will be all—in all who for Him have left all. And I say not all possessions but all desires, and them most chiefly

Ninth Lesson. Of St Chrysogonus who is also commemorated at Lauds.

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[1] The printed text here inserts some words the literal meaning of which is so extraordinary that they would appear to be a misprint, and I have therefore omitted them.—TR.

Office of the Most Pure Heart of the Blessed Virgin.

Assigned, in the Roman Breviary, for certain places, for the Sunday after the Octave of the Assumption.

Greater Double.

All from the Common Office, (p. 633,) except the following.

FIRST VESPERS.

Antiphons, Chapter, and Prayer from Lauds.

Verse. Rejoice with all the heart, O daughter of Jerusalem.

Answer. The King of Israel, even the Lord, is in the midst of Thee.[1]

Antiphon at the Song of the Blessed Virgin. My heart rejoiceth in the Lord, and mine horn is exalted in my God; because I rejoice in Thy salvation.[2]

Commemoration of the Sunday.

MATTINS.

Invitatory. Hail Mary, full of grace, * the Lord is with thee.

FIRST NOCTURN.

First Antiphon. Blessed art thou among women, and blessed is the Fruit of thy womb.

Second Antiphon. And Mary said: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

Third Antiphon. For He hath regarded the lowliness of His handmaiden, for, behold, from henceforth, all generations shall call me blessed.

Verse. [3] My soul failed—

Answer. When the beloved spake.

First Lesson.

The Lesson is taken from the Song of Songs (iv. 1.)

[*THE Bridegroom.*] O how beautiful art thou, my love, how beautiful art thou! Thine eyes are like doves' eyes, [glancing] out from [the loveliness] that lieth hid [behind thy veil.] (3.) Thy lips are like a fillet of crimson, and thy speech is sweet. Like a piece of pomegranate, so are thy cheeks, [shining red] out from [the loveliness] that lieth hid [behind thy veil.] Thy neck is like the tower of David, which is builded with battlements, and a thousand bucklers hang from it, all shields of valiant men. (9.) Thou hast wounded my heart, my sister, my spouse, thou hast wounded my heart with one of thine eyes, with one of the hairs on thy neck. (11.) Thy lips, O my spouse, are a rich honeycomb, honey and milk are under thy tongue,—a garden inclosed, a fountain sealed.

First Responsory.[4]

Teach me Thy way, O Lord, and I will walk in Thy truth; let my heart be glad, that it may fear Thy name.

Verse. Set me as a seal upon thine heart, as a seal upon thine arm.

Answer. That it may fear Thy name.

Second Lesson. (v.)

[*THE Bridegroom.*] I am come into my garden, my sister, my spouse; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey.

[*The Bride.*] (2.) It is the voice of my beloved that knocketh.

[*The Bridegroom.*] Open to me, my sister, my love, my dove, my undefiled, for my head is filled with dew, and my locks with the drops of the night.

[*The Bride.*] I rose up to open to my beloved; my hands dropped with myrrh, and my fingers were steeped in the best myrrh. I opened to my beloved; but he had withdrawn himself and was gone. My soul failed when he spoke.

Second Responsory.[5]

I will rejoice in the Lord, and I will joy in the God of my salvation; the Lord God is my strength, and He will lead me forth, to make me to walk upon mine high places.

Verse. His left hand is under mine head, and his right hand doth embrace me.

Answer. And He will lead me forth to make me to walk upon mine high places.

Third Lesson. (v. 9.)

[*CHORUS of Damsels.*] What is thy beloved more than another beloved, O thou fairest among women, what is thy beloved more than another beloved, that thou dost so charge us?

[*The Bride.*] My beloved is white and ruddy, one among thousands, (16,) yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem!

[*Chorus of Damsels.*] (vi. 1.) Whither is thy beloved gone, O thou fairest among women? Whither is thy beloved turned aside that we may seek him with thee?

[*The Bridegroom.*] (4.) Thou art beautiful, O my love, pleasant and comely as Jerusalem, terrible as a fenced camp set in battle array. (8.) My dove, my undefiled, is but one. She is the only one of her mother, the darling of her that bare her. The daughters saw her and cried out that she was most blessed; the queens praised her.

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[1] Zeph. iii. 14, 15.

[2] 1 Kings (Sam.) ii. 1.

[3] Cant. v. 6.

[4] Ps. lxxxv. 11; Cant. viii. 6.

[5] Habakkuk iii. 18, 19; Cant. ii. 6.

Third Responsory.[1]

I have found grace in thy sight, my Lord; for that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

Verse. With my whole heart have I sought Thee; O let me not wander from Thy commandments.

Answer. For that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. For that thou hast comforted me, and for that thou hast spoken to the heart of thine handmaid.

SECOND NOCTURN.

First Antiphon. Blessed art thou that hast believed, for there shall be a performance of those things which were told thee from the Lord.

Second Antiphon. He That is Mighty hath done to me great things, and holy is His name.

Third Antiphon. He hath showed strength with His arm, He hath scattered the proud in the imagination of their heart.

Verse. Love is strong as death.[2]

Answer. Jealousy is cruel as the grave.

Fourth Lesson.

The Lesson is taken from the Sermons of St Bernardine of Sienna. (*1st on the Visitation.*)

WHAT dying creature, unless indeed he spoke as the oracles of God,[3] would dare with his polluted lips to say anything either great or small concerning her who is the true Mother of God and man, her whom the Father predestinated before all worlds to be worthily a virgin for ever, her whom the Son elected to be His Mother, her whom the Holy Ghost made ready to be the resting-place of all grace? No tongue of man and no tongue of Angels is meet to utter those profound feelings which were generated in her maidenly heart and found expression from her holy mouth. And what can be done by a wretch like me? The Lord hath said: A good man out of the good treasure of his heart bringeth forth that which is good (Luke vi. 45.) And among all mankind can we think of one better than she who earned to become Mother of God, and who gave God Himself an home in her heart and in her womb? And what better treasure could there be than that love for God wherewith the heart of the Virgin was burning.

Fourth Responsory.

I love them that love me, and those that seek me early shall find me. Riches and honour are with me, yea, durable riches and righteousness.

Verse. That I may cause those that love me to inherit substance, and I will fill their treasures.

Answer. Yea, durable riches and righteousness.

Fifth Lesson.

OUT of the treasure of this heart, as out of a furnace of the love of God, the Blessed Virgin brought forth good words, that is, words of burning tenderness; even as from a vessel full of the best wine, the best wine only can flow forth, or from a furnace that is in a white heat, nothing can be taken that is not aglow, even so out of the heart of the Mother of Christ could come forth no word that was not penetrated with the strongest love of God, and that in the highest degree. We read of seven utterances of Christ's most blessed Mother, seven wonders of wisdom and of power. Unto the Angel she spake twice, (Luke i. 34, 38,) unto Elizabeth twice also (40, 46, 56,) and likewise twice unto her Son, (ii. 48, John ii. 3,) and unto the servants at the marriage she spoke once (5.) These seven utterances are as seven acts of love pronounced in a wondrous degree and order, and are like seven flames kindling from her heart.

Fifth Responsory.

[1] I am the Mother of fair love, and of fear, and of knowledge, and of holy hope. In me is all grace of the way and of the truth. In me is all hope of life and of strength.

Verse. Come unto me, all ye that be desirous of me, and fill yourselves with my fruits.

Answer. In me is all hope of life and of strength.

Sixth Lesson.

WHEN the earnest mind pondereth upon these seven sayings, she is fain to cry out with the Prophet—"how sweet are thy words unto my taste!"—that is, unto all my feelings. (Ps. cxviii. 103.) Now this sweetness which the earnest mind tasteth in the words of the Blessed Virgin, is that fire of earnest love for God [wherewith these words are aglow], and which the soul doth sensibly recognise in them. Let us therefore sort out these seven flames of love in the words of the Blessed Virgin. The first is the flame of isolating love, the second is the flame of transforming love, the third is the flame of communicating love, the fourth is the flame of rejoicing love, the fifth is the flame of quieting love, the sixth is the flame of compassionating love, the seventh is the flame of completing love.

Sixth Responsory.

[2] Blessed is the man that heareth me, that watcheth daily at my gates, and waiteth at the posts of my door. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

Verse. But he that sinneth against me wrongeth his own soul. All they that hate me love death.

Answer. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. Whoso findeth me findeth life, and shall obtain salvation of the LORD.

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[1] Ruth ii. 13; Ps. cxviii. 10.

[2] Cant. viii. 6.

[3] Rom. iii. 2.

[1] Ecclus. xxiv. 24-26.

[2] Prov. viii. 34-36.

THIRD NOCTURN.

First Antiphon. Whence is this to me that the Mother of my Lord should come to me?

Second Antiphon. His mercy is on them that fear Him from generation to generation.

Third Antiphon. He hath holpen His servant Israël in remembrance of His mercy.

Verse. I am my beloved's.

Answer. And his desire is toward me.[1]

Seventh Lesson.

The Lesson is taken from the Holy Gospel according to Luke (ii. 48.)

At that time: The Mother of Jesus said unto Him: Son, why hast Thou thus dealt with us? Behold, Thy father and I have sought Thee sorrowing. And so on.

Homily by the Venerable Bede, Priest [at Jarrow.] (*For the First Sunday after the Epiphany.*)

The Evangelist saith—"His Mother kept all these sayings in her heart." Whatsoever the Maiden Mother knew to have been said either of, or by the Lord, she kept most diligently in her heart, and carefully committed to memory, so that whenever the time should come to preach or write concerning His Incarnation, she might be able sufficiently to unfold how all things happened, to any who might ask of her. O my brethren, let us copy the tender Mother of the Lord, and keep treasured in our hearts all the sayings and doings of our Lord and Saviour.

Seventh Responsory.

Many waters cannot quench love, neither can the floods drown it.

Verse. If a man would give all the substance of his house for love, it would utterly be contemned.

Answer. Neither can the floods drown it.

Eighth Lesson.

By pondering day and night on these words and deeds of the Lord, let us keep off the wearisome recurrence of foolish and mischievous thoughts, let us try by often speaking of them to break ourselves and our neighbours of idle story-telling and gossip poisonously seasoned with ill nature, and stir up rather the wish to be oftentimes praising God. (*If a Ninth Lesson of the Feast be required, the Eighth is divided here.*) Dearly beloved brethren, if we desire in a world of blessedness hereafter to dwell in the house of the Lord, and to praise Him without ceasing, we must be eager to have in this world some foretaste of that world which is to come, by going oftentimes to church, and not singing the praises of the Lord there only, but also in all places of His dominion, showing forth by word and deed whatsoever pertaineth to the praise and glory of our Maker.

Eighth Responsory.

My spirit is sweeter than honey, and mine inheritance than honey and the honeycomb. Whoso give ear to me shall not be put to confusion, and they that work in me shall not sin.

Verse. They that explain me shall have eternal life.

Answer. And they that work in me shall not sin.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. And they that work in me shall not sin.

The Ninth Lesson is the Homily of the Sunday.

LAUDS.

First Antiphon. Draw me, * we will run after the odour of thy perfumes.

Second Antiphon. My beloved speaketh * unto me. Arise, make haste, my love.

Third Antiphon. Stay me with flowers, * comfort me with apples, for I am faint with love.

Fourth Antiphon. I charge you, O ye daughters of Jerusalem, * that ye awake not my love till she please.

Fifth Antiphon. I sleep, * but my heart waketh.

Chapter. (Cant. viii. 6.)

Set me as a seal upon thine heart, as a seal upon thine arm; for love is strong as death! jealousy is cruel as the grave. The lamps thereof are lamps of fire and flames.

Verse. Whoso findeth me findeth life,

Answer. And shall obtain salvation of the Lord.

Antiphon at the Song of Zacharias. A certain woman of the company lifted up her voice, and said unto Him: Blessed is the womb that bare Thee, and the paps which Thou hast sucked.

Prayer throughout the Office.

O Almighty and everlasting God, Who hast made a meet dwelling-place for Thine Holy Spirit in the heart of the Blessed Virgin Mary, mercifully grant that all they who earnestly keep the Feast in remembrance of that Heart's utter purity, may be enabled to live lives after Thine own heart. Through our Lord Jesus Christ Thy Son, Who liveth and reigneth with Thee in the unity of the same Holy Ghost, one God, world without end. *Amen.*

A Commemoration is made of the Sunday.

PRIME.

Antiphon. Draw me, &c., (*First Antiphon at Lauds.*)

Chapter at the end. (Ecclus. xxiv. 11.)

I stood in all the earth, and in every nation, and in all these I sought rest, and I shall abide in the inheritance of the Lord.

TERCE.

Antiphon. My beloved, &c., (*Second Antiphon at Lauds.*)

Chapter from Lauds.

Short Responsory.

My soul failed.

Answer. My soul failed.

Verse. When the beloved spake.

Answer. Failed.

Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.

Answer. My soul failed.

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[1] Cant. vii. 10.

Verse. Love is strong as death.
Answer. Jealousy is cruel as the grave.

SEXT.

Antiphon. Stay me, &c., (*Third Antiphon at Lauds.*)

Chapter. (Ecclus. xxiv. 5.)

I CAME out of the mouth of the Most High, before there was any creature; I caused the unfading light to arise in the heavens, and covered all the earth as a cloud.

Short Responsory.

Love is strong as death.
Answer. Love is strong as death.
Verse. Jealousy is cruel as the grave.
Answer. Strong as death.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. Love is strong as death.
Verse. I am my beloved's.
Answer. And his desire is toward me.

NONE.

Antiphon. I sleep, &c., (*Fifth Antiphon at Lauds.*)

Chapter from the end of Prime.

Short Responsory.

I am my beloved's.
Answer. I am my beloved's.
Verse. And his desire is toward me.
Answer. My beloved's.
Verse. Glory be to the Father, and to the Son, and to the Holy Ghost.
Answer. I am my beloved's.
Verse. Whoso findeth me findeth life.
Answer. And shall obtain salvation of the LORD.

SECOND VESPERS.

All as the First, except the following.

Verse. I have run the way of Thy commandments.
Answer. Since Thou hast enlarged my heart.

Antiphon at the Song of the Blessed Virgin. Mine heart hath rejoiced in God my Saviour. For He That is mighty hath done to me great things.

A Commemoration is made of the Sunday.

THE END.

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